

BUDDHIST APPROACH TO GLOBAL EDUCATION IN ETHICS

ADVISORY BOARD

His Holiness Thich Tri Quang

Deputy Sangharaja of Vietnam

Most Ven. Dr. Thich Thien Nhon

President of National Vietnam Buddhist Sangha

Most Ven. Prof. Brahmapundit

President of International Council for Day of Vesak

CONFERENCE COMMITTEE

Prof. Dr. Le Manh That, Vietnam

Most Ven. Dr. Dharmaratana, France

Most Ven. Prof. Dr. Phra Rajapariyatkavi, Thailand

Bhante. Chao Chu, U.S.A.

Prof. Dr. Amajiva Lochan, India

Most Ven. Dr. Thich Nhat Tu (Conference Coordinator), Vietnam

EDITORIAL BOARD

Dr. Do Kim Them, Germany

Nguyen Manh Dat, U.S.A.

Dr. Le Thanh Binh, Vietnam

Nguyen Thi Linh Da, Vietnam

Rev. John M. Scorsine, U.S.A.

Dr. Tran Tien Khanh, U.S.A.

Bruce Robert Newton, Australia

Giac Thanh Ha, Vietnam

Giac Hai Hanh, Australia

Tan Bao Ngoc, Vietnam

VIETNAM BUDDHIST UNIVERSITY SERIES

BUDDHIST APPROACH TO GLOBAL EDUCATION IN ETHICS

Editors:

Most Ven. Thich Nhat Tu, *D.Phil.*,
Most Ven. Thich Duc Thien, *Ph.D.*,

HONG DUC PUBLISHING HOUSE

CONTENTS

Foreword.....	ix
Preface	xi
Editors' introduction.....	xv

I. ETHICAL AND EDUCATIONAL THEORIES

1. Universally Valid Ethical Norms of Buddhism Applicable to Global Education in Ethics <i>Pahalawattage Don Premasiri</i>	3
2. Teaching Buddhist Ethics Through the Life of the Buddha <i>Jesus Abraham Velez de Cea</i>	19
3. Early Buddhist Moral Theory for Global Education in Ethics <i>Gunatilake Athukoralalage Somaratne</i>	41
4. A Buddhist Contribution to the Global Education of Ethics: A Non-Metaphysical Basis for Ethics <i>Marasinghe Arachchige Radika Sewwandi Marasinghe</i>	61
5. Thich Nhat Hanh's Approach to Global Education in Ethics <i>Jeff Waistell</i>	75
6. Role of Buddhist Ethics for a Better Education <i>Dissanayake Mudiyansele Kasun Dharmasiri</i>	87
7. Understanding the Concept of the "Educated Person": A Buddhist Perspective <i>Kazal Barua</i>	99
8. Buddhist Ethical Approach to Sustainable Societies <i>Kanchan Saxena</i>	125
9. Buddhist Approach to Ethical Education <i>Baidyanath Labh</i>	137

10. Teaching Methods used by the Buddha to Globalise Ethics for Creating a Sustainable Society <i>Rev. Mediyawe Piyarathana</i>	149
11. Methods to Overcome Impediments of Memorizing in the Buddhist Philosophy of Education <i>Sanjeewa Vijitha Kumara</i>	179
12. Universal Assumption for Good and Bad: Buddhist Perspective <i>Wimal Hewamanage</i>	193
13. Buddhist Approach to the Student Centered Education <i>Kudakathnoruwe Vineetha Thero</i>	209
14. Education as Heart-Mind Transformation Can We Work Towards a Global Ethic of Education? Aristotelian and Buddhist Perspectives Compared <i>Heinz-Dieter Meyer</i>	229
15. The Buddhist Analysis of the Significance of Meditation (Bhāvanā) in Promoting Ethical Education in the Modern Society <i>Rev. Tao Thanh Thanh Thuy</i>	259
16. Ethics and the Jātakas: Can Narrative Support a Secular Ethical Code? <i>Sarah Shaw</i>	273
17. Pañcaśīla: Universal Ethics and Their Contributions to the Fourth Industrial Revolution <i>Bhikkhu Nguyen Ngoc Anh</i>	293

II. EDUCATION IN DIFFERENT NATIONAL CONTEXTS

18. Buddhist Education in Southeast Asia: Crisis And Remedies <i>Amarjiva Lochan</i>	311
19. Sustainable Society and Buddhist Ethics: Adaptations of Global Education in Dhamma Schools in Myanmar <i>HninPwint Han</i>	331
20. The Buddhist Approach to Modern Education in Ethics: A Case Study in India (Historical Perspective)	

Tanushree Pabbi..... 349

21. Buddhism in Action: Changing Paradigms in 21st Century

Aditi Kumar 371

III. GLOBAL EDUCATION IN ETHICS

22. Re-Inventing Buddhist Education Values and Current Global Awareness as Educators' Self-Directed Insights Towards Pedagogical Practices

Edi Ramawijaya Putra..... 389

23. An Appraisal of Buddhist Approach to Education in Ethics for the Global Sustainability

Kapila Abhayawansa 403

24. A Way to Create a Peaceful World Order

Arvind Kumar Singh 423

25. A Study of Role of Buddhist Education in Moral Ethics

Bimalendra Kumar..... 443

26. Holistic Buddhist Approach to Global Education in Ethics

Ambassador Dato' Dr. G. K. Ananda Kumaraseri..... 453

27. Teaching Ethics and the Ethics of Teaching: Challenges and Opportunities in Higher Education

Devin Combs Bowles 475

28. Ethical Challenges for Global Education: A Buddhist Perspective

Sanjoy Barua Chowdhury 485

29. Buddhist Approach to Global Education in Ethics: Sustainable Peace and Development in the Contemporary Scenario

Kishor Kumar Tripathy 497

30. Exploring Change and Interdependence to Promote Ethics Education in Secular Classrooms

Sue Erica Smith..... 523

31. Buddhist Approach to Global Education, Ethics, Harmony and Peace Through Quantum Meditation

<i>Ven. Bhikkhu Ananda</i>	545
32. The Value of Moral Practice in Buddhism	
<i>Ven. Mokesh Barua</i>	563
33. Education for Awakening, Awakening for Education: Reflections from the Field of Study Abroad	
<i>Christie Yu-Ling Chang</i>	575
34. Utility of Buddhist Education in the Era of Globalization	
<i>Deepak Kumar</i>	591
35. Theravada Buddhism and Its Approach to Global Education on Ethics	
<i>R.G.D Jayawardena</i>	605
36. The Practice of Dhamma: A Buddhist Approach to Global Education in Ethics	
<i>Ravindra Panth</i>	621
37. The Significance of Using the Buddhist Mentoring Concept to Build up an Ethical Atmosphere in Global Education	
<i>Ven. Dr. Polgaswatte Paramananda</i>	633
38. Ethical and Moral Education for Global Citizenship	
<i>Petcharat Lovichakorntikul</i>	645
39. The Significance of Enriching the Immune System in Dhamma that Leads to the Healthy World	
<i>Thiri Nyunt</i>	661
40. Buddhist Ethics and Technology Revolution 4.0	
<i>Do Thu Ha</i>	679
41. Sustainable Development and Ethics in the Strategic Planning of Tertiary Education: Buddhist Values as a Promise for the Future	
<i>Milada Polišenská</i>	691
Biographical Notes on Contributors	717

FOREWORD

In 1999, the General Assembly of the United Nations adopted the resolution to recognize the Vesak Day as an International Day of Recognition of Buddhists and the contribution of the Buddha to the world. Since then, the people and the Royal Government of the Kingdom of Thailand, in general, and Mahachulalongkornrajavidyalaya University, in particular, were very honored to have successively and successfully held for twelve years the United Nations Day of Vesak Celebrations in Thailand.

From 2004 to date, we have come a long way in the celebrations, and we are happy to be the host and organizer, but it is time for the celebrations to grow and evolve. The United Nations Day of Vesak is coming to maturity, with twelve celebrations under our belt, much experience gained, and it is time now to share this with others. There will always be room for growth and development, and we are elated to see it grow.

In 2006-2007, having joined the International Organizing Committee for the UN Day of Vesak as Deputy Secretary General, Ven. Dr. Thich Nhat Tu has played a crucial role in building strong relationships between the National Vietnam Buddhist Sangha and the International Council for Day of Vesak in particular and the Global Buddhist communities in general.

We have supported and congratulated Vietnam on organizing successful UNDV celebrations and conference in 2008 and 2014, respectively. We have full trust in Vietnam being the host of UNDV 2019 for the third time. We like to thank all those who have contributed to the success of previous celebrations and wish all future celebrations be successful.

The teachings of the Buddha see no boundaries; the minds of all are alike; the sufferings of all are similar and truly; and the liberation

of all is the same. We are happy to initiate the process, develop the scope, and now it is time for others to follow in similar footsteps, evolve the celebrations into a truly international event that can be shared with Buddhists and Non-Buddhists alike.

Let the Dhamma of the Buddha be the beacon to the world, shredding away the ignorance within our hearts, bringing development into sustainable capacity for humanity and more importantly, peace and harmony to the world.

Most Ven.Prof. Brahmapundit

President, International Council for Day of Vesak (ICDV)
President, International Association of Buddhist Universities (IABU)

PREFACE

The history of mankind records how the Buddha got enlightenment and showed a path which not only leads but also guides the world till date. That is solely to emanate wisdom and offer insights which help us overcome numerous challenges and achieve the welfare of humanity.

Recognizing his pragmatic approach, values and contribution of Buddhism, the United Nations in a resolution in 1999 decided to celebrate the Triply Blessed Day of Vesak (Birth, Enlightenment and Passing Away of Gautama), falling mostly in a lunar calendar in the month of May. The first celebrations were held way back in the year 2000 at the United Nations Headquarters in New York and subsequently the day has been celebrated hugely in different countries.

Today our planet is confronted with a number of crises and unprecedented natural disasters. The imminent threat of terrorism and ethnic violence, tackling poverty, providing education and sustainable development leads us to strive for social justice. There is an urgent need for concerted and constant planning and right effort at an international level to foster permanent peace in the societies and in the lives of individuals.

Against the backdrop of such widespread misery and strife leading to complex issues and crises, Buddhism with its rich heritage of tolerance and non-violence can contribute immensely and inspire us with His message of loving-kindness, peace and harmony in today's world. The United Nations Day of Vesak (UNDV) 2019 is a testimony to this fact.

Vietnam got the chance and responsibility of hosting this international Buddhist event UNDV in 2008 and 2014 respectively. The event proved an amazing spectacle of religious and spiritual festivity, with thousands of Buddhists from around the world converging

in Vietnam, to spread the Buddha's message of peace, love and harmony.

This is the third time that Vietnam is hosting this important international event which is viewed by Buddhists as an opportunity to spread the Buddha's message and values of love, peace, non-violence, tolerance and compassion across the world.

It is a great honor for Vietnam, the Vietnamese people, the National Vietnam Buddhist Sangha and Buddhists all around the world to participate in the UNDV celebrations and spread the rich Buddhist heritage, especially its teachings of equality, social justice, respect and understanding for the benefit of all humanity. World Buddhists and particularly the Vietnamese people are excited about their country hosting this auspicious and important event for the third time. This international religious, cultural and academic event would also certainly promote interaction and exchange of Buddhist cultural and intellectual values among diverse countries.

The International Buddhist conference with the main theme of "Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies" during the celebrations could not have been more relevant and timely. The present book is the outcome of one workshop representing one perspective of the conference. Other perspectives of the conference include: (i) Mindful Leadership for Sustainable Peace, (ii) Buddhist Approach to Harmonious Families, Healthcare and Sustainable Societies, (iii) Buddhist Approach to Global Education in Ethics, (iv) Buddhism and the Fourth Industrial Revolution, and (v) Buddhist Approach to Responsible Consumption and Sustainable Development. This international conference aims to foster co-operation among Buddhist communities and institutions, and to develop Buddhist solutions to the global crisis.

Papers selected for this volume are those that combine thematic relevance, familiarity with the main theme or sub-themes, significant research in primary resources, innovative theoretical perspectives, clarity of organization and accessible prose style. Acceptable articles in this volume are determined by the Academic Peer-Review Committee.

UNDV 2019 certainly is an opportunity for the world Buddhists, the National Vietnam Buddhist Sangha and all the members of the international community to benefit from the rich traditions, values and spiritual ideals of Buddhism. The pragmatic path shown by Buddha can make the world a better, safer, more peaceful and harmonious place to be cherished and enjoyed by all sentient beings.

On behalf of the National Vietnam Buddhist Sangha and myself, I would like to warmly welcome President of Myanmar, H.E. Mr. U Win Myint, Prime Minister of Nepal, Right Hon. Mr. K.P. Sharma Oli, Vice President of India, H.E. Mr. Shri M. Venkaiah Naidu, Chairperson of the National Council of Bhutan, H.E. Mr. Tashi Dorji, Under-Secretary-General of the United Nations/ Executive Secretary of the Economic Commission for Asia and the Pacific, H.E. Ms. Armida Salsiah Alisjahbana, Director-General of UNESCO, H.E. Ms. Audrey Azoulay, Ambassadors, and many other dignitaries.

It is my honor to warmly welcome National Assembly Chairwoman H.E. Ms. Nguyen Thi Kim Ngan, Prime Minister of Vietnam, H.E. Mr. Nguyen Xuan Phuc, President of the Vietnam Fatherland Front Central Committee H.E. Mr. Tran Thanh Man, Permanent Deputy Prime Minister H.E. Mr. Truong Hoa Binh, Deputy Prime Minister-Minister of External Affairs H.E. Mr. Pham Binh Minh, other dignitaries including former Political leaders of the Government of Vietnam.

I extend my warmest welcome to all respected Sangharajas, Sangha Leaders, Buddhist Leaders, Sangha members and 1600 Buddhist Scholars and practitioners from 115 countries and territories, participating in this international celebration and conference. Let me thank all of you for your contributions to this celebration and Conference.

My heartfelt thanks are extended to respected members of the Supreme Patriarch Council and Executive members of the National Vietnam Buddhist Sangha, especially 25 sub-committees for UNDV 2019 in Vietnam for their devotion and contribution.

I take this opportunity to express here my profound gratitude

to Most Ven. Prof. Brahmapundit for his continuous supporting Vietnam to host this international event. I also thank profusely all members of the International Council for Day of Vesak (ICDV), Conference Committee and Editorial Board for their devotion.

I am grateful to Mr. Xuan Truong for his generosity and other donors, sponsors, volunteers and agencies from the public sector and the private sector for their excellent contribution.

This publication and other 29 books printed for Vesak could not have been possible without the persistence, hard work, and dedication of Editorial Committee for their devotion including Most Ven. Dr. Thich Duc Thien, Prof. Le Manh That, and especially Most Ven. Dr. Thich Nhat Tu serving as the international conference coordinator.

I extend my warmest and best wishes to all the delegates and participating countries on this special occasion which strengthens our resolve to improve the world by walking on the path shown by the Lord Buddha.

Whatever merit there is in publishing this book may be transferred over to the welfare and happiness of all sentient beings. May all sentient beings be happy and released from suffering.

We wish the celebration of the United Nations Day of Vesak 2019 in Vietnam every success.

Most Ven. Thich Thien Nhon

President of National Vietnam Buddhist Sangha
Chairman of the United Nations Day of Vesak 2019 in Vietnam

EDITORS' INTRODUCTION

This volume is a collection of papers presented at the international workshop on “*Buddhist Approach to Global Education in Ethics*” which is being held on May 13, 2019, at International Conference Center Tam Chuc, Ha Nam, Vietnam on the occasion of the 16th United Nations Day of Vesak Celebrations 2019. The aim is to throw new light on the values of the global ethical system with a focus on the Buddhist approach in deepening our understanding of how Buddhist ethics can deliver a social change in the globalized world.

REVIEW OF CONTENTS

Prof. P. D. Premasiri in his paper titled “*Universally valid ethical norms of Buddhism applicable to global education in ethics*” deals with hindrance in determining the basis for global education in ethics and providing undeniable facts about the diversity involved in ethical norms, principles and attitudes of various global communities. The author also discusses the characteristics of Buddhist teaching on a humanistic approach to the moral life with perceptions of enlightened humans, i.e. ‘Knowledgeable Persons’ (*viṅṅā purisā*). The paper places further emphasis on the necessity to draw the attention of educators to train the minds of humans on ethical choices in accordance with such decisions.

The paper entitled “*Teaching Buddhist Ethics through the Life of the Buddha and Jesus*” by Abraham Velez De Cea has proposed a new approach to the Buddhist ethical way of teaching and its application through interpretations of the Buddha’s life from the perspective of virtue ethics and meditation. The purpose is to heighten the Buddhist contribution being made to global education in ethical issues. The paper is divided into two parts, Buddhist ethics as a form of virtue ethics and secondly, interpretation of the Buddha’s

teachings from the perspective of virtue ethics and meditation.

Prof. G. A. Somaratne's research paper entitled "*Early Buddhist Moral Theory for Global Education in Ethics*" focuses on early Buddhist moral theory based on three equally important principles covering; the principle of efficacy of intentional actions that comes to constitute the early Buddhist moral theory, the principle of the necessity for doing good deeds (*kiriya-vāda*), and the principle of exercising energy to do morally right actions (*viriyā-vāda*) with expertise. Emphasis is placed on the importance of each principle and the real meaning of Buddhist moral theory.

M. A. R. S. Marasinghe in his paper "*A Buddhist Contribution to the Global Education of Ethics: A Non-Metaphysical Basis for Ethics*" has explored Buddhism's universal basis of morality in the light of the five precepts and important discourses of the Buddha to explain his views on a larger canvas. The author further explains his point of view with the help of the *Kālāma-sutta* (*Aṅguttara-nikāya*) to explain the character of any specific religious teacher. The author discussed the significance of the message of the discourses and the five precepts with the purpose to highlight the global education of ethics.

Jeff Waistell explores a different and new approach to "*Thich Nhat Hanh's Approach to Global Education in Ethics*" with focus on the educator as the starting principle instead of the student. It further focuses on the importance of the teacher to be mindful in the way they talk, listen and teach to the student so that they can effectively teach mindfulness. As Thich Nhat Hanh stated, "if we are mindful, it shows". The paper also explores the benefit of this approach with emphasis upon the importance of the educator's need to work on their own mindfulness before educating others.

The paper "*Role of Buddhist Ethics for Better A Education*" by D. M. K. Dharmasiri explores how Buddhist ethics can help to build a better education for society, which can be learned from every subtle thing in our daily life. The educational aspect of Buddhist teachings has been highlighted with reference to three types of Buddhist concepts, i.e. *Dhamma-desanā* (preaching of Buddhist teachings), *Dhammasavana* (listening of Buddhist teachings), and *Dhamma*

Sakachcha (discussion of Buddhist teachings). At the same time, the paper also explores the four sublime thoughts (*Brahma Vihara*) as a guideline to become an ideal person in the society with a focus on the psychological transformation of one's behavior that leads the person from general life (*Lokiya*) up to the *Lokuttara* (spiritual level).

The aim of the paper titled “*Understanding the Concept of the ‘Educated Person’: A Buddhist Perspective*” by Kazal Barua is to understand the concept of the educated person from the Buddhist viewpoint and perspective. The paper goes on to deal with the embodiments of an educated person with a combination between practical skills required for sustaining everyday life and intellectual abilities needed for spiritual development and realization of the full potential. Finally, the author has drawn references from the Buddhist sources and suggested that Inquiry-Based Learning (IBL) is an effective method to train learners to trigger the intrinsic ability to achieve the full potentiality of human beings.

“*Buddhist Ethical Approach to Sustainable Societies*” of Kanchan Saxena examines this topic with an aim at liberating a suffering mankind (stress on social and worldly) and life. The author recommends cultivating amity, loving friendship, compassion, service to fellowmen and such other qualities and sentiments. The paper goes on to discuss the Buddhist way of life with an emphasis on social morality and spiritual discipline as taught by the Buddha.

In his paper “*Buddhist Approach to Ethical Education*”, Prof. Baidyanath Labh has explored the significance of moral or ethical education as perceived in Buddhism and its impact on the education system based on ethical values and morality. The author first distinguishes between morals and conducts and concludes that ethics is necessary for a noble and meaningful life, which goes hand in glove with ethics and knowledge.

Rev. Mediyawepiyarathana in his paper namely “*Teaching methods used by the Buddha to Globalize ethics for creating a sustainable society*” focuses on researching and evaluating the teaching methods of the Buddha for globalized ethics and a sustainable world. The paper further analyses the methods used by the Buddha with the

aim to know how the methods can be used for globalizing ethics to create a new sustainable society.

In the paper “*Methods to Overcome Impediments of Memorizing in the Buddhist Philosophy of Education*” Sanjeewa Vijitha Kumara stresses the importance of memorization abilities (no paper, electronic notes) of the student in today’s world as part of creating a sustainable world. The article explores the five hindrances of the memorizing process and further proposes a reliable, but practical solution in terms of overcoming varied facets of current impediments for building a sustainable society. A comparison is made between modern memory theory and the Pali canonical text with their commentaries as the primary source.

Wimal Hewamanage focuses on *the Universal Assumption for Good and Bad: Buddhist Perspective*, which is the central theme of his paper and answers the question of what is good and what is bad. The paper is based on early Buddhist discourses and he identifies four common characteristics on the matter in question which are; 1) there is no morally right or wrong viewpoint, 2) there is no universal moral truth, 3) there are biologically same ethics and 4) there is one universal moral code and it is called hard universalism or absolutism. The author concludes his paper with the Buddhist standpoint on good and bad in considering the psychological base, the result of actions and fact and value component that provides a remarkable and universal light to the subject.

Ven. K. Vineetha Thero’s in his paper “*Buddhist Approach to the Student Centered Education*” explores the characteristics of the Buddhist approach to educational theories and its application to the student-centered theory of education for millennium development goals with a comparative study of Buddhist theories. The paper also discusses about the teaching theories and related discourse (*desanā*), argumentative theories (*pañhapanā*), revision (*paṭṭhapanā*), analysis or reaction (*vibhajanā*), interpretation (*vivaranā*), explain (*uttanikamma*), discussion (*sākacchā*) solving questing (*pañha visajjana*), etc. The author is of the view that modern education theories have been in the process of change with the scholars or policymakers, so it is difficult to achieve the goals.

The next paper in this Section is of Heinz-Dieter Meyer entitled *Education as Heart-Mind Transformation: Can we work towards a global ethic of education?* The paper explores Buddhist and Aristotelian perspectives that emphasize the need to shape and transform the student's sensibilities so that morally appropriate (virtuous) behaviour becomes a matter of rational cognition. The author deals with key assumptions and formative strategies, which differ in interesting and illuminating ways.

Bhikkhuni Dr. Dieu Hieu's paper on "*The Buddhist Analysis of the Significance of Meditation (Bhāvanā) in Promoting Ethical Education in the Modern Society*" presents the argument that meditation should be an important component of ethical education and the foundation of ethics. Essentially, moral virtue (*sīla*) and meditation (*bhāvanā*) are components of the Buddhist way of life. The paper further argues that the practice of one is not complete without the other and gives other examples from the discourse and tries to prove that the virtue and meditation cannot exist in a mutually exclusive way.

Sarah Shaw continues the evaluation and significance of ethics in her paper titled *Ethics and the Jātakas: Can Narrative Support a Secular Ethical Code?* She picks up the threads of ethical codes as depicted in the *Jātakas* which is an informal rule of law. While, there is a significant ongoing discourse on secular ethics, her subject of interest lies in how these narratives can add to it. Referring to the term 'moral creativity' ascribed to the *Jātakas* (Charles Hallisey coined this term), she dwells upon Hallisey's view in great length by citing commentarial stories from the *Mahosadha / Ummagga Jātaka* (*Jātaka* No. 546) to teach Buddhist ethics to those who have not grown up within the tradition and absorbed Buddhist stories and tenets in their childhood. Thus, the ethics can be utilized in a positive manner.

Bhikkhu Nguyen Ngoc Anh's paper on "*Pañcaśīla: Universal Ethics and Their Contributions to the Fourth Industrial Revolution*" focuses on describing the Buddhist pragmatic way of teachings, which shows how we experience the world and also how we react to it with ethical dimensions or morality elements (*Cariyā Dhammas*) as the art of living for beings to form the basis of the path leading

to *Nibbāna* (true happiness). The author also highlights the applications of the *Pañcaśīla* (five precepts) to provide the solutions to the Industrial problems. The author in her research paper has illustrated *Pañcaśīla* as the way to solve the issues that arise due to the Fourth Industrial Revolution.

Prof. Amarjiva Lochan's "*Buddhist Education in Southeast Asia: Crisis and Remedies*" mainly focuses on humankind's craving for peace and sublime happiness, proper and caring education and how it can be the only succor. The paper explores the crisis pervading within Buddhist education in general and its status in Southeast Asia with the remedial issues being discussed profoundly in this paper.

The paper "*Sustainable Society and Buddhist Ethics: Adaptations of Global Education in Dhamma Schools In Myanmar*" of Hnin Pwint Han explores the Dhamma School Foundation (DSF) in Myanmar along with its working procedure, teaching pedagogy, objectives, curricula, learning outcomes and exposure in the context of its relevance in modern global world society. The paper is based on opinion through a survey among youth from DSF and university students, with the aim to find an appropriate strategy for teaching Dhamma and ethics via telecommunication tools and entertainment channels through technology to teach Dhamma.

The theme of the Tanushree Pabbi's paper namely "*The Buddhist Approach to Modern Education in Ethics: A Case Study in India*" aims at reviewing the Buddhist education and intellectual tradition as a source of knowledge and wisdom in India and the capability of addressing issues of individuals and modern societies. The author also dealt with the problems of complicated challenges created in society due to rapid advancements in the field of technology. The author presents details about Buddhist ethical belief in the formulation of education in ancient India with the medieval paradigm of Buddhist ethics in Indian education.

In the paper, an examination takes place of the growth of a Buddhist school of thought in India called Nichiren Buddhism to understand its dynamics in urban centers such as Delhi during the past two to three decades. The author traces the historical trajectory

of the Soka Gakkai International (SGI), its inception and growth in India and the nexus it provides between spirituality and an action-oriented living. The author also praises the implementation of engaged Buddhism in the context of global challenges in the 21st century as well as talking about the women and young members of Nichiren and their role as initiators of Oriental Philosophy towards 'action'.

Edi Ramawijaya Putra's "*Re-Inventing Buddhist Education Values and Current Global Awareness as Educators' Self-Directed Insights towards Pedagogical Practices*" discusses values and current global awareness based on Buddhist teachings that can be used as self-directed insights for today's educator's practices. The paper explores the Buddhist values of education to create a particular system or structure, taking the contextual and engaged Buddhism's classroom pedagogical approach. This paper reviews some of the best practices from research to implement Buddhist foundations as a regular basis within a secular, mainstream curriculum and the global awareness and Buddhist educational values to enhance the output of today's learners.

"*An Appraisal of Buddhist Approach to Education in Ethics for the Global Sustainability*" by Kapila Abhayawansa focuses on examining Buddhist contribution to global sustainability through its unique approach to education in ethics. The paper also argues that the Buddhist approach is perfectly attuned to deal with the challenges posed by the two issues as posted by the UN for implementation of ethically based democratic principles. The paper stresses on the importance of self-imposition (issues #1), which is a natural inclination to fulfill their obligation to society, and the guidance of Buddhist education in ethics in order to have a perfectly happy and peaceful society. Ethical earnestness of the rulers is considered to be another critical factor for global sustainability (issues #2) through the emphasis of Dhamma, and ruler's amenability to the social justice in the *CakkavattiSihanāda Sutta* of the *Digha Nikāya* and the introduction of practical ethical norms for the rulers to implement in their administrative activities in order to bring out wellbeing, peace and happiness for people.

Arvind Kumar Singh examines "*Buddhist Approach to Global*

Education in Ethics: A Way to Create Peaceful World Order” with the idea that it can be accorded in global efforts to create new sets of values regarding the ways people manage conflict and maintain peace via non-violent means to construct a peaceful world order. The author explains in detail how the texts, doctrines and philosophy of the Buddha are the best suited for inter-faith dialogue, harmony and universal peace. Some of Buddha’s first teachings are included in the paper to clarify fundamental principles along with views of modern prominent Buddhist leaders such as Dalai Lama and Thich Nhat Hanh to add more perspectives of contemporary and engaged Buddhism. As a result, the author says that Buddhism is very compatible with a harmonious and peaceful global order and can resurrect universal brotherhood, peaceful co-existence and harmonious surroundings among nations.

The research paper entitled “*A Study of Role of Buddhist Education in Moral Ethics*” of Prof. Bimalendra Kumar endeavors to evaluate the role of Buddhist Education in the development of moral ethics in a global society and presents evidence that Buddhist education can contribute to moral ethics in many ways. The paper further highlights the importance of moral ethics in the education system and quotes the XIV Dalai Lama Tenzin Gyatso’s opinion that *Universities should undertake more research work and discussion for developing moral ethics in students.*

Ambassador D’ato Dr. G. K. Ananda Kumaraseri’s paper “*Holistic Buddhist Approach to Global Education in Ethics*” discusses the issue of education in ethics. Ananda Kumaraseri attempts to understand the difference in the perception and definition of what an education system ought to constitute. Therefore, against this backdrop Buddhist Education and Pedagogy is presented in this paper as a holistic approach to global education in ethics. The paper gives a call to us in the field of education to pool not only expertise, resources, educational materials, teaching tools, research, Buddhist organizations and institutions from all around the world but to also share and benefit together.

“*Teaching Ethics and the Ethics Of Teaching: Challenges and Opportunities in Higher Education*” by Devin Combs Bowles emphasizes the sophisticated ethical frameworks developed over

millennia of Buddhist thoughts that remain an important tool for navigating today's ethical challenges. The author deals with the inclusion of Buddhist ethical thought in curricula, especially in Buddhist institutions offering degrees in preparation for secular careers. The author asserts that the movement towards running universities as businesses has contributed to the diminishment of universities' teaching of ethics. The author suggests that the integration of Buddhist ethical frameworks could enliven moral instruction at universities, including in countries without Buddhist majorities.

Sanjoy Barua Chowdhury's research paper on "*Ethical Challenges for Global Education: A Buddhist Perspective*" aims to delineate a standard model of the global education system and its productive output from a Buddhist perspective. To create such a model, the author discusses the application of the five precepts (*Pañcasīla*) and the Buddha's sublime teachings from *Nikāya* texts in the context of Global education which is an active learning process based on human values and technological advancement, which are not given enough attention in the current education system. The author proposes three fundamentals of global education methodology to follow and a list of criteria for choosing and evaluating global education methods.

Kishor Kumar Tripathy's paper "*Buddhist Approach to Global Education in Ethics: Sustainable Peace and Development in the Contemporary Scenario*" aims at studying the expansion of Buddhist ethics for the development of sustainable peace and development. The paper intended to pinpoint on Buddhist education and its ethical aspects with the purpose of valuing diversity, fair access, participation encouragement and mutual respect. The author also explores the other issues related to the holistic and scientific process, which enables the human consciousness for awareness, experience and perfection and is projected as the soul of Buddhist teaching-learning system.

Sue Erica Smith in her paper entitled "*Exploring Change and Interdependence to Promote Ethics Education in Secular Classrooms*" explains the utility of the Buddha Dharma for the development of contemporary global education, with a particular focus on

how Dharma practitioners who are people teacher educators and others concerned with the education of young people. Such an attempt to improve the education outcomes of students from in the Australasian region and beyond would change the world education scenario.

“*Buddhist Approach to Global Education, Ethics, Harmony and Peace Through Quantum Meditation*” by Ven. Bhikkhu Ananda introduces a new approach, Quantum meditation. From a newly studied topic, quantum physics based on recent study shows that the neuro-biochemistry of the mind has deep connections to Buddhism and quantum consciousness. The most in-depth experiences in meditation lead us to intimate awareness of life processes which are dynamic and continuous wherein we can observe our thought process at a quantum level changing from negative to positive. It can be transformed into ethics, harmony and peace by effortful learning and the process of education.

Ven. Mokesh Barua reconsiders “*The Value of Moral Practice in Buddhism*” by investigating the significance of Buddhist morality in modern society and the prevention of environmental degradation. More specially, he focuses on the question of how Buddhist morality helps a person to modify his behavior and transform emotive and cognitive constitution to liberation from recycling birth. Most importantly, he highlights that the unchanging natural law of cause and effect is the root of the Buddhist ethics that plays a vital role in promoting peace and happiness in modern society and protecting the environment from degradation.

Christie Yu-Ling Chang’s paper “*Education for Awakening, Awakening for Education: Reflections from the Field of Study Abroad*” is an initial attempt to propose “*Mindful Study Abroad*” based on the author’s practices and participant observation from the field of study for the past 17 years and inspired by Venerable Bhiksuni Shig Hui Wan’s (1912-2004) ideal for education, “覺之教育,” The author replaced the old translation, “*Education of Enlightenment*” with “*Awakening Education*,” and expounded the concept in both directions: “education for awakening” and “awakening for education.” The author argues the importance of Venerable Hui Wan’s study abroad as a crucial period for her life and compares

“study abroad” to the Buddhist practice of “renunciation” (“leaving home”) as a fertile ground for awakening. “Mindful study abroad” is proposed as a powerful vehicle to achieve “Awakening Education”, whereas the Four Methods of Guidance and Gathering, together with the “Glocal Youth Sangha” building, is shared as both practical and powerful skillful means.

“*Utility of Buddhist Education in the Era of Globalization*” by Deepak Kumar demonstrates the utility of Buddhist education, in the context of globalization where the former has potential to make a balance between spirituality and materialism and the latter is useful to create material prosperity for the welfare of the human race. In short, Buddhism discourages possession of any material object that blocks the way for the higher purpose of happiness and wellbeing of the maximum number of people.

“*Theravāda Buddhism and Its Approach to Global Education on Ethics*” by R.G.D Jayawardena examines and analyses the application of Buddhist ethics into global education using the context that it is being moved from an ethical dimension to material development. The author highlights the importance of Theravada Buddhism’s ethical principles through Buddhism precepts and ten meritorious actions, which were proven to be respected and protected across various cultures and regions.

Ravindra Panth’s paper “*The Practice of Dhamma: A Buddhist Approach to Global Education in Ethics*” gives an overview of state of the art software building blocks for the development of online resources serving Buddhist communities and how those are driving new capabilities and broadening access. Possible choices of technologies that take advantage of the efficiencies denoted by economists as part of the Fourth Industrial Revolution are explained. The author hopes that the evolving technologies can bring more improvements to Buddhist resources, including large-scale translation of the Chinese Buddhist canon and the collected works of Venerable Master Hsing Yun to English.

Ven. Dr. Paramananda’s paper “*The Significance of Using the Buddhist Mentoring Concept to Build Up an Ethical Atmosphere in Global Education*” recommends that the mentor should be sufficiently

qualified and capable of developing critical thinking, self-discipline, and healthful habits with students, respectively. The author also dealt with Buddhist mentors who is approachable, available, and familiar to students as the mentor benefits enormously by reaching towards the goal on the grounds of an ethical atmosphere.

Petcharat Lovichakorntikul in his paper on “*Ethical and Moral Education for Global Citizenship*” attempts to answer a concerning question in today’s globalizing world: “as a citizen of one country, how can we fathom thoroughly on another nations’ culture and etiquette as well as have a proper manner? To answer this question, the paper shows the result of research on how to implant the basic habits that are called “Universal Goodness” which will be beneficial for children as the global citizens. It also demonstrates in practice, how to cultivate ethical and moral education in young children who are the global citizens of the future and subsequently they will bring real peace to our world. In-depth interviews and focus group discussions were employed to acquire data. In addition, documents and research papers related to this issue were analyzed and synthesized.

Thiri Nyunt discusses the significance of Dhamma to create a Healthy World in the paper titled “*The Significance of Enriching the Immune System in Dhamma*”. At the very outset, he is pessimistic in pointing out that our world today is not entirely healthy. There are various reasons for this: luxuries and richness are just one superficial aspect of modern life. This means, we now have to face both unhappiness and a non-peaceful world. The author is of the view that the training of the mind, leads to enriching the immune system for oneself as well as others and that he expects that finding and making peace is our duty. It is also the way to repay gratitude to the world where can we begin to live in harmony.

Do Thu Ha’s “*Buddhist Ethics and Technology Revolution 4.0*” states that Technology Revolution 4.0 is the great innovation of the world and humankind, which brings excellent achievement to the development of human production and life. However, it also puts human beings in the midst of many challenges and new risks. The paper highlights several points that, according to the author, are positively related to the sustainable values of Buddhism,

suggesting the possibility of promoting such sustainable values to help limit the negative impacts on human values in this new age. The paper outlines four main issues involved in the fourth industrial technology revolution such as (i) point raising, (ii) revisiting Buddhist philosophy via technology revolution 4.0; (iii) connecting Buddhism with technology, connecting with the human spirit and social responsibility and (iv) social networking, cyber society, cultivated netizens and Buddhism.

Milada Polisenska focuses on “*Sustainable Development and Ethics in the Strategic Planning of Tertiary Education: Buddhist Values as a Promise for the Future*” and relates education and consumption to clearly demonstrate the need, usefulness and indispensability of a Buddhist approach in the context of the sustainability index being prioritized by UN, as specified in the Agenda 2030. The author tackles an important question for educational institutions in bringing sustainable development. Buddhist approaches are identifiable in governmental materials of Buddhist countries responding on the Western style initiatives and we will see an advancement of merging the two significant paradigms - Western and Buddhist - into a single global paradigm in the future.

Most Ven.Dr. Thich Duc Thien

Most Ven.Dr. Thich Nhat Tu

- I -
ETHICAL
AND EDUCATIONAL THEORIES

UNIVERSALLY VALID ETHICAL NORMS OF BUDDHISM APPLICABLE TO GLOBAL EDUCATION IN ETHICS

by Pahalawattage Don Premasiri*

ABSTRACT

The greatest conceivable hindrance in determining the basis for global education in ethics is the obvious fact about the diversity involved in ethical norms, principles and attitudes held by different global communities belonging to different regions of the globe, characterized by their own traditional cultural and religious backgrounds. While it may be possible to extract a common core of ethical values from this diversity, there appears to be a sufficient degree of disparity too, reflecting intense dogmatic clinging to certain moral beliefs and attitudes that could result in conflict in societies which are being exposed to the immense influence of the contemporary trend of globalization. Under such circumstances the most significant issue that arises in adopting any approach to global education in ethics seems to be connected with the ways and means of reconciling such diversity. Diversity in ethical standpoints has a proximate relationship with diversity of beliefs relating to very fundamental questions about the nature of existence itself. Historically, Buddhism emerged at a time when the land of its origin was evidently characterized by a diversity of individuals and groups exhibiting a high level of maturity in intellectual engagement with the most fundamental issues relating to the good life. The Buddha

*. Prof. Dr., University of Peradeniya, Peradeniya, Sri Lanka.

happened to be one of them, and the principles of the good life that he proclaimed cut across all limitations of racial and national identity, being principles meant to promote the wellbeing and happiness of all. When moral principles are the product of dogmatic, authoritative and strictly deontological foundations, serious conflicts relating to the ethical life can be its outcome. In determining the basis for global education in ethics the most important consideration has to be the fact that despite the accidental regional and cultural differences, humanity is characterized by an identifiable body of common needs, and a common sense of what constitutes their long term happiness and wellbeing, discoverable by means of unprejudiced application of human intelligence and empirical observation. An inherent characteristic of the Buddhist teaching is its non-authoritarian approach to the ethical life, emphasizing the importance of the autonomous capacity of each individual to determine what is ethically right and wrong in conformity with the perceptions of all such enlightened humans who may justifiably be referred to as 'Knowledgeable Persons' (विद्वान् पुरिसा). In the present paper emphasis will be laid on the necessity to draw the attention of educators to the need to train the minds of people globally, from a reasonably young age to engage in intelligent self-reflection for establishing a fundamental ethical premise or premises general enough for the determination of human ethical choices when confronted with particular problems calling for appropriate ethical decisions and adoption of patterns of behavior that accord with such decisions. The core elements of such an ethics derivable from such a basis for the edification of the younger generation as well as persons of all strata of society shall be identified. In this process due attention will be paid to matters relating to a common human nature that should be taken into account in determining ethical values.

The sphere of ethics may be considered as one in which great diversity of opinion prevails. As a consequence of this obvious diversity many intellectuals who have reflected on the possibility of identifying a universally valid basis for ethical norms have expressed skepticism regarding the extent to which such a basis could successfully be determined. In philosophical reflections that developed in the English speaking Western world since the middle of the previous century a considerable number of moral philosophers of great repute, in their pursuit of the method of investigation into ethics which they conceived as an inquiry into the

logical features of ethical discourse, maintained that ethical norms have no real rational foundation. Such philosophers attributed them to human emotions, or commitment to purely subjective principles for which no firm basis for their universal validity could be affirmed. The Buddhist stance on ethical norms can be said to be characteristically universalistic and objective, and therefore, stands in contrast to all philosophical theories that have argued for diverse forms ethical relativism, subjectivism, or prescriptivism.

With the development of the empirical sciences a prominent philosophical standpoint came to be established resulting in making a sharp distinction between what was conceived as science and non-science according to which only the empirical sciences were conceived as representing the paradigmatic sphere in which genuine cognitive activity is to be found, and matters of fact could be established. As a consequence, two important forms of human engagement, namely, religion and ethics came to be relegated to the sphere of the non-cognitive. It came to be widely held that we are mistaken in all attempts to find truth and knowledge in the sphere of ethics and religion. Emphasis was given to a logical distinction that could be made between fact and value. It was argued that universally valid judgments are possible only in the sphere of facts, whereas values are to be considered as necessarily relative and subjective. This viewpoint was backed by the observation of the fact about the diversity involved in ethical norms, principles and attitudes of different communities belonging to different regions of the globe, characterized by their own traditional cultural and religious backgrounds. Despite this diversity it is undeniable that there is also the possibility of extracting a core of common ethical values which could be incorporated into a universally valid set of ethical norms. However, there is a significant degree of diversity as well which cannot be ignored, resulting in intense dogmatic clinging to certain parochial moral attitudes and beliefs, having the potential to give rise to conflict in societies that are exposed to the immense influence of the contemporary trend of globalization. The facts mentioned above reflect a situation which could be conceived from the Buddhist standpoint as involving two unwarranted extremes. The first extreme amounts to a kind of resignation to relativism and subjectivity which implicitly promotes the attitude that in the

ethical life anything goes. The second extreme represents a radical form of dogmatic traditionalism and conservatism that could lead to intense conflict in the sphere of values. It is in view of these extremes that we might be able to discover a possible contribution from Buddhist teachings taking a middle position guiding humanity to adopt a system of universally valid ethical norms that could have practical applications in the sphere of ethical education.

The main issue people are faced with, especially in the context of a social environment in which a plurality of worldviews exists pertains to the way in which we could seek to reconcile the diversity of ethical attitudes. Diversity in ethical standpoints has a proximate relationship to diversity of beliefs regarding very fundamental questions about the nature of existence itself. This point was clearly recognized in Buddhism, and when formulating the factors of the Noble Eightfold Path, which may be considered as the Buddhist foundation for the ethical life, right view (*sammāditṭhi*) came to be placed as the first of the eight factors. Right human intentions (*sammāsaṅkappa*) and right modes of ethical conduct consisting of right bodily action (*sammā kammanta*) and right verbal behavior (*sammāvācā*) follow from right view. The Buddha introduced the Noble Eightfold Path as that which avoids the two extreme positions commonly adopted by persons who opt for a way of life. These two extremes were described by him as the extreme of self-mortification (*attakilamathānuyoga*) and sensuous indulgence (*kāmasukhallikānuyoga*). The first of these extremes, as pointed out by the Buddha rested on the belief in the notion of eternal life making a sharp distinction between what was understood as the indestructible, spiritual and eternal component (*jāva, attā*) and the destructible, impermanent and material component (*sarāra*) in living beings. The Buddha pointed out that people in general are inclined to believe in one or the other of these two extreme world views, the first of which was described as the eternalist view (*sassatavāda*) and the second as the annihilationist view (*ucchedavāda*). There is no doubt that even to the present day people have not overcome the tendency to cling to one or the other of these two extreme positions.

Out of the two dominant world views that influence the ethical

life of the global community is the world view associated with theistic religions. The eternalist view about human destiny is usually built into the theistic doctrine. The Buddha did not dismiss it totally as a basis for the ethical life for the reason that it was contrary to the other extreme position that rejected any kind of survival of a person after death. It was the observation of the Buddha that those who totally denied the notion of a life after death and held the belief that there are no long-term consequences of what are to be conceived as wholesome and unwholesome actions (*natthi paro loko, natthi kusalākusalānaṃ phalaṃ vipāko*) were more inclined to live a morally irresponsible life. On the contrary those who believed in eternity believed in the reality of the consequences of wholesome and unwholesome behavior. However, the Buddha considered the eternalist view to be unsatisfactory (*anassāsika*), involving the promotion of certain dogmatic life-styles, subservience to authoritarian codes of morality, unwarranted forms of austerity and adherence to ritualistic practices having no actual ethical value.

The other dominant worldview that influences ethical attitudes of the contemporary global community is that which is derived from empirical science. A similar view had been present even during the Buddha's time among those who admitted that the only valid means of obtaining knowledge about reality is ordinary sense perception. Those who subscribed to that view were considered in the Buddha's teaching as the annihilationists. The verificationist and objectivist approach of contemporary empirical science has provided a more solid epistemological justification for the annihilationist world view. Although some persons who accept the utility of empirical science may still not entirely discard the cultural influences of their respective time-honored religious traditions, and continue to adhere to ethical ideals derived from them, a considerable number of contemporary intellectuals desire to sever their connections with tradition, which they consider as being outdated and outmoded by the empirical and positivist approach inherent in the method of thinking characteristic of modern science. It is with a clear understanding of this contemporary background relating to the two major world views that have a global influence on the way of life that people opt to live that we need to consider valid ethical norms of Buddhism applicable to global education in ethics.

It is important at this point to consider the socio-cultural background on which Buddhism emerged in ancient India. Early Buddhist scriptural sources point to the fact that both with regard to matters relating to truth and reality and to the moral life the authority of tradition weighed heavily on the thinking of the people. The Buddha emerged at a time when a sufficient degree of maturity in intellectual inquiry was developing regarding the nature of existence as well as action guiding norms relating to the fundamental principles of a reasonable moral life. As reflected in the canonical Buddhist scriptures, the Buddha was faced with two main sources on which people depended to determine a world view as well as a moral way of life. The most dominant influence had been that of authoritative sacred scriptures that assumed the unquestionable status of divine revelation. Secondly, both among the orthodoxy and independent thinkers there was an attempt to resolve empirical and ethical issues by resorting to mere rational reflection. Rational reflection, either by way of pure self-evident reasoning paying no attention to any conformity of the consequences of such reasoning to observed matters of fact, or rational reflection with an intermixture of empirical data, may have been resorted to particularly by persons who were not willing to tolerate the dogmatism associated with tradition and convention. This perhaps was partly a reaction to the prevalent conservatism associated with dependence on authority. The Buddha appears to have found both those methods as unsatisfactory and advocated a method which in some sense could be conceived as empirical or experiential for determining not only matters relating to fact and reality, but also matters relating to goodness and morality. Clear expression to this method of the Buddha has been given in the discourses on the Dhamma appearing in canonical Suttas such as Kālāma, Saṅgārava, Caṅkā and Vāmaṃsaka. In these instances attention is drawn to the inadequacy of dependence purely on a belief system that one has committed oneself to on the basis of mere faith (*saddhā*). It was considered equally inadequate to accept any world view or way of life purely due to a natural inclination of the mind, or due to an individual liking or preference (*ruci*). Contemplating on a certain view and finding it acceptable (*ditṭhinijjhānakkanti*) may also be inadequate. Several other grounds have also been identified by the

Buddha as unsatisfactory such as hearsay (*itikirā*), consideration of something as part of an authoritative body of sacred teachings looked upon as a revelation that has been transmitted from generation to generation (*anussava, paramparā, piṭakasampadā*), and recognition of the authority of a teacher who is looked upon as competent and honoured (*bhabbarūpatā, samaṇo no garu*). As pointed out above, apart from such authoritative sources, others attempted to derive truths about the world as well as the ethical life through mere rational reflection (*takka hetu, nayahetu, ākāraparivittakkena*) without considering whether views so reached were in agreement with observed reality. The Buddha emphasized the need to depend on what one could independently and directly know by means of observation (*yadā tumheva jāneyyātha*). It is this aspect of the teaching that becomes extremely relevant in finding universally valid ethical norms applicable to global education in ethics through an investigation of Buddhist ethical ideas.

A point that needs emphasis is that ethical commitments are widely dependent upon authoritarian foundations. This is increasingly so in the case of theistic systems of ethics usually seeking to derive ethical norms from divine commandments. An obvious problem regarding a system of normative ethical rules conceived to be derivable from the authoritative foundation of divine commandments is the debatable question whether some mode of conduct is ethically right because it is commanded by God. It might sometimes be difficult to determine which set of divine commandments should be adhered to, if it is the case that communities subscribing to alternative systems of theistic belief happen to consider mutually contradictory modes of ethical conduct as being commanded by God. Furthermore, there is the possibility that what is believed to be commanded by God in a particular theistic system may, on the independent consideration of persons with a high degree of ethical consciousness, be found to be offensive from the perspective of their own ethical judgment. A commandment theory is acceptable, provided that there is some assurance that God invariably commands what is good. However, in order to determine that, the independent judgment of intelligent human beings becomes necessary. This consideration points to the fact that the ultimate responsibility for determining a universally

valid system of ethical norms rests on humans themselves who are endowed with clarity of thought and intelligence. This is perhaps why in ethical contexts Buddhism lays stress on what is praised by the wise (*viññūpasattha*) and censured by the wise (*viññūgarahita*) as a dependable basis for determining what is ethically right and wrong.

Any attempt to impose upon the global community a system of ethical norms considering it to be having universal validity resting on the respective authoritarian foundations of those who subscribe to diverse belief systems is likely to produce more moral chaos than harmony in the global context. In this regard it is to be noted that the Buddha himself advocated a non-authoritarian approach in matters relating to the making of ethical decisions. The affirmation of such an approach places Buddhism in a relatively more advantageous position in the matter of promoting universally valid ethical norms for the global community. It also helps in avoiding narrow sectarianism due to the fact that the appeal is not to the authority of sectarian principles, not even to the authority of the Buddha as a teacher, but the ethical consciousness of humans who are capable of achieving a sufficient degree of intellectual and emotional maturity enabling them to make independent decisions leaving aside all kinds of sectarian biases, complexes, and prejudices. By such means it should be possible to reach a common ground for ethical education, avoiding the tendency to generate conflict and disharmony characteristically associated with moral dogmatism, having the consequence of negating the very foundations of an ethical life. In this process it might be case that the enlightened ethical principles of different religions would converge obviating the need for any conflict or disharmony.

As indicated in the Buddha's instruction to the Kālāmas, authority, tradition, and mere rational reflection devoid of a consideration of actual observed consequences of adopting certain modes of behavior are inadequate and unsatisfactory as sources for guidance in the ethical life. In any kind of global education in ethics, what is more important is not the authoritative prescription of a pre-conceived code of ethics in terms of which the global community could regulate its ethical conduct, but to educate the community regarding the fundamental principles

involved in making the appropriate ethical decision in a given situation. An actual instance in which the Buddha provided such ethical education for his own son Rāhula who opted to follow the Buddha's path of ultimate liberation may be considered at this point for illustration. The Buddha teaches Rāhula that when contemplating on the performance of a bodily, verbal, or a mental action he should engage in repeated reflection on the probable observable consequences of the action itself, taking into account its consequences on oneself as well as others who may be affected by it. If there is the probability that the action to be performed will lead to harm to oneself (*attabyābādhāya saṃvattati*) harm to others (*parabyābādhāya saṃvattati*), harm to both (*ubhayabyādhāya saṃvattati*) and could be productive of the growth of suffering (*dukkhudrayaṃ*) and could have a consequence associated with suffering (*dukkhaviṭṭakāṃ*) such action is unwholesome and ought not to be done (*akusalaṃ... akaraṇāyaṃ*). Rāhula is advised to engage in similar reflection while performing an action too and to refrain from continuing with the performance of such action if it is observed to have consequences of a harmful nature. After the performance of an action he is advised to assess the consequences of it in the same manner and resolve not to engage in the future, in the sort of actions that he has observed on previous occasions to have had harmful consequences.¹ This same criterion for determining ethical action is mentioned in another canonical source called the Bāhātika Sutta of the Majjhimanikāya.² It is also closely related to the teaching of the Kāḷāma Sutta where the Buddha instructs the Kāḷāmas to know by themselves what ought to be done by finding out what actions conduce to well being (*hitāya*) and happiness (*sukhāya*) and what actions conduce to harm (*ahitāya*) and suffering (*dukkhāya*).³ It is observed in the above instances that actions that are conducive to the well being of oneself, others and both ought to be pursued with diligence.

A second criterion to which the Buddhist teaching draws our attention is one which has been recognized by almost all the major

1. Majjhimanikāya (Pali Text Society) Vol. I, p. 415f.

2. Ibid. Vol. II, pp. 114-116.

3. Aṅguttaranikāya (P.T.S.) Vol. I, p. 189.

religious traditions of the world.⁴ It is generally referred to as the Golden Rule Criterion of ethics. The seven forms of ethical conduct applicable to a person's bodily and verbal behavior that have to be cultivated by one who subscribes to the Buddhist way of ethical living are made to rest on the general principle that could be stated as doing unto others as one would want others to do unto oneself. The following passage from the Saṃyuttanikāya which occurs in a discourse of the Buddha within a typically ethical context may be quoted to illustrate the point:

“Here a noble disciple reflects thus: ‘I like to live. I do not like to die. I desire happiness and dislike unhappiness. Suppose someone should kill me, since I like to live and do not like to die, it would not be pleasing and delightful to me. Suppose I too should kill another who likes to live and does not like to die, who desires happiness and does not desire unhappiness it would not be pleasing and delightful to that other as well. What is not pleasant and delightful to me is not pleasant and delightful to the other person either. How could I inflict upon another that which is not pleasant and not delightful to me?’ Having reflected in this manner, he (the noble disciple) himself refrains from killing, and encourages others too to refrain from killing, and speaks in praise of refraining from killing. In this manner his bodily conduct becomes pure in three ways.

Further, a noble disciple reflects thus: ‘Supposing someone should take away from me from thievish intent what was not given, it would not be pleasing and delightful to me. Supposing I too should take away from another from thievish intent what was not given, it would not be pleasing and delightful to the other as well’...⁵

Similar reflection is recommended concerning other spheres of conduct having an ethical significance such as enjoyment of sensuous pleasures particularly related to the sexual life, and the four forms of speech behavior.

In the foregoing discussion attention was drawn to the fact that

4. It is found in the teaching of Jesus Christ as stated in Mathew 7.12 in the following terms: ‘In everything, then, do to others as you would have them do to you. For this is the essence of the Law and the prophets.’

5. Saṃyuttanikāya (P.T.S.) Vol. V, p. 353.

authoritarianism in ethics may sometimes negate any attempt to establish universally valid ethical norms. Ethical norms identified in Buddhism are established on the basis of the recognition of general standards applicable to ethical evaluation that seem to be in conformity with universal human nature. There is no appeal to any mysterious revelation. A person is called upon to engage in reflective thinking about the requirements of morality. Ethical decisions, in the first instance, have a relation to observed facts relating to the decisions made mainly in terms of their observed consequences. The applicable range of consequences is to be considered in terms of the appropriate ethical standard that is identified as valid. In the second instance, ethical decisions have a relation to legitimate human interests. A decision becomes ethical when it is determined not purely on the basis of self interest but with a sufficient degree of empathy or sympathy, with a keen awareness of the other person's legitimate interest as well as well as one's own. A standard that changes relative to what is expedient from the point of view of a given individual cannot be an ethical standard. If it is wrong for others to inflict any pain upon me when I am innocent, it should be wrong for me to inflict pain upon another who is innocent. This principle is clearly recognized in Buddhism and needs to be used as a cardinal principle in global education in ethics.

Describing an aspect of what is conceived as holding a right view according to Buddhism, the *Sammāditṭhi Sutta*, draws attention to the same modes of conduct mentioned by the Buddha in the passage quoted above as those in conformity with ethical living. They are to be clearly recognized and deeply understood by a person as general norms for making the distinction between what is ethically wholesome (*kusala*) and ethically unwholesome (*akusala*). Bodily conduct taking the form of acts of killing, stealing and indulgence in illicit forms of sexual behavior for the gratification of self-centered desire, verbal conduct taking the form of uttering falsehoods with the intention of misleading or deceiving others for the sake of self-interest, harsh speech unpleasant to the hearer, slanderous speech intent on creating dissension and disharmony, and frivolous or meaningless speech that gives rise to unnecessary social problems and having no beneficial effect upon

one's own moral progress are mentioned here as unethical. In this instance three further items are added to indicate the psychological sources of all the former types of misconduct. They are thoughts of intense greed, thoughts associated with malicious intentions and entertainment of erroneous views.⁶ Abstention from such forms of bodily, verbal and mental behavior that have the tendency to negate human well being, constitute the sphere of the ethical. In addition to abstention from unethical ways, commitment of positive acts that are directly in opposition to them such as adopting a caring and compassionate attitude towards all living beings, being satisfied only with possessions legitimately acquired, enjoying sensuous pleasures without violating the established social norms particularly in the gratification sought in connection with the sexual life consist of the basic ethical norms to be adhered to in connection with bodily behavior. Being non-deceptive, truthful, honest and reliable in one's speech, speaking endearing, kind and compassionate words pleasant to the hearer, speaking words that conduce to unity and harmony and speaking timely, beneficial and meaningful words that enhance overall well being are the basic ethical norms that pertain to the sphere of verbal behavior. Having a mind free of intense greed and avarice characterized by thoughts of charity and generosity, entertaining compassionate thoughts free of malicious intentions, and holding a right view conducive to one's moral development and purity are recognized as positive ethical patterns associated with mental conduct.

It should become clear from the above discussion how Buddhism derives specific patterns of behavior recognizable as ethical and unethical based on criteria that have no authoritarian foundation. The universal applicability of Buddhist ethical norms can be said to rest on these criteria. In this discussion no attempt is made to list in detail an explicit and elaborate code of ethical conduct for the purpose of global education in ethics. It is considered more important to educate people to use their autonomous ability to discover by themselves the principles of the ethical life. An ethical education that is authoritatively imposed on people is unlikely to produce the desired results. This was precisely the Buddha's standpoint on

6. Majjhimanikāya Vol. I, pp. 46-47.

ethical education when he pointed out in the Kāḷāma Sutta that the tendency of people to depend on the authority of others for matters relating to the moral life was unsatisfactory and emphasized the idea of knowing oneself (*yadā tumheva jāneyyātha*) what is right and wrong. What becomes necessary in moral education is a kind of enlightened guidance of the manner that is resorted to in modern approaches to psychological counseling whereby people are made to make their own enlightened choices. This appears to have been the role of the Buddha himself as a teacher of morality.

From the Buddhist point of view, unethical conduct (*akusala*) has its roots or sources (*akusalamūla*). The sources of unethical behavior are identified in the Buddhist teaching as greed (*lobha*), hatred (*dosa*) and delusion or confusion of mind (*moha*). This point is also made by the Buddha in the Kāḷāma Sutta where he instructs the Kāḷāmas to find out themselves the conditions under which unethical behavior proceeds. Acts such as destruction of life, stealing, and sexual misconduct proceed from persons who are overwhelmed by greed, hatred or delusion (*luddho lobhena abhibūto* and so on).⁷ Buddhism considers these as directly observable and personally verifiable phenomena (*sandiṭṭhiko dhammo*). People could be educated to discover these phenomena themselves so that depending on their direct experience they could ethically transform themselves.

It is important to point out that people are not always competent to determine accurately matters relating to what Buddhism conceives as well being (*attha* or *hita*) and harm (*anattha* or *ahita*) happiness (*sukha*) and unhappiness (*dukkha*) due to the fact that their clarity of judgment is usually hindered by erroneous cognition and unwholesome emotions. The gravest error that is often committed pertains to judgments people make regarding the above notions. For any genuine pursuit in global education in ethics, the global community needs to cultivate the awareness of what real happiness and well being consists in. The widely prevalent opinion that is exerting an influence on the thinking of the global community is that the source of happiness and well being lies in

7. Aṅguttaranikāya Vol. I, p. 189.

the single minded pursuit of material prosperity. Material values are prioritized over ethical values making ethical values subservient to material prosperity. The ill effects of such a pursuit that have already become globally evident such as the deterioration of the natural environment resulting in the continuing loss of the ecological balance that needs to be sustained, climate change, global warming etc. are just a few examples that can be cited as those coming within the Buddhist concept of harm and negation of human well being. Buddhism has incorporated within its ethical concern not only principles concerning the relationship of humans with other humans but also with all other constituents of nature. A view of ethics that considers only humans as ends in themselves whereas other aspects of nature are considered merely as means to human ends does not conform to the Buddhist standpoint relating to ethics. Humans have ethical obligations towards other lower animals, aspects of nature such as trees and forests, rivers and other material things in nature that are connected with the preservation of the balance of nature. An absolutely materialistic outlook that caters to the demands of human greed, is therefore, found to be unethical from the Buddhist standpoint. Therefore, in the current global context where material resources are limited, Buddhist ethical norms relating to the reduction of greed appear to be universally valid. They form a very significant part of universally valid Buddhist ethical norms that should be recognized in global education in ethics. Buddhism never advocated poverty as a virtue, but on the contrary recognized material prosperity as constituting an important element of human happiness. This is evident in the Buddhist teaching concerning the four kinds of happiness that it approves of, out of which the first three are called happiness related to the possession of substantial material wealth (*atthisukha*), happiness related to the enjoyment of such material wealth (*bhogasukha*), and the happiness of being free from indebtedness in life relating to material needs (*anaṇasukha*). It is the fourth kind of happiness that is prioritized in Buddhism referring to it as the happiness of living an ethically blameless life (*anavajjasukha*). It is further pointed out that the former three kinds of happiness are not worth as much as a sixteenth part of the latter.

The universal validity of Buddhist ethical norms rests on the fact

that they are derived from the recognition of a close relationship between ethics and psychology. We have seen that Buddhism considers unethical action as rooted in greed, hatred and delusion that is inherent in all humans who have not eliminated or reduced their causal potency. It is by a process of education that effectively reduces in gradual stages and absolutely eliminates those roots of unethical conduct that human beings become ethically perfect. Those negative psychological traits need to be replaced by the positive ones, generosity, compassion and wisdom. In addition to the recommended abstentions that the Buddhist ethical training promotes there are positive ethical qualities that are recognized such as the four forms of sublime abiding (*cattāro brahmavihārā*), consisting of loving kindness (*mettā*), sympathy (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*) and the four grounds of benevolent conduct (*cattāri saṅgahavatthūni*) consisting of charity (*dāna*), endearing speech (*piyavacana*), commitment to the well being of others (*atthacariyā*) and equal recognition of the other person's interest (*samānattatā*). All of them can be seen as components of ethical norms that have universal validity in global education in ethics.

In conclusion it could be stated that Buddhist teachings have dealt with matters relating to ethics on a naturalistic basis. Buddhism has recognized the fact that ethics cannot be divorced from our understanding of what kind of living beings humans are, what their natural psychological constitution is, what their needs and aspirations are, as well as what conduces to their happiness, unhappiness, well being, and harm. All these are matters that apply universally to all humans. This is why it is reasonable to say that Buddhism is placed in a unique position to affirm a set of universally valid ethical norms applicable to global education in ethics.

TEACHING BUDDHIST ETHICS THROUGH THE LIFE OF THE BUDDHA

by Jesus Abraham Velez de Cea*

ABSTRACT

This paper proposes a new approach to teaching Buddhist ethics through interpretations of the Buddha's life from the perspective of virtue ethics and meditation. Teaching Buddhist ethics in this way will improve the Buddhist contribution to global education in ethical matters. The paper is divided into two parts. The first part contends that Buddhist ethics is best understood as a form of virtue ethics that encompasses the entire Buddhist path, not just the "sīla" section of the path. The second part proposes to interpret the life of the Buddha from the perspective of virtue ethics and meditation.

1. A BROADER UNDERSTANDING OF BUDDHIST ETHICS

In order to maximize the Buddhist contribution to global education in ethical matters, it seems necessary to revise the way Buddhist ethics is often portrayed in many books and articles. In order to render Buddhist ethics as relevant as possible for global education in ethics, it is best to understand it as a form of virtue ethics (Damien Keown, *The Nature of Buddhist Ethics*).

Virtue ethics "is currently one of three major approaches in normative ethics." (Rosalind Hursthouse, *Virtue Ethics, Stanford Encyclopedia of Philosophy*, p.1) The other two major approaches in normative ethics are "deontology" and "consequentialism." Whereas

*. Prof. Dr., 487, Denver Lane, USA.

virtue ethics emphasizes moral character and virtue, deontology emphasizes rules and duties, and consequentialism emphasizes the consequences of actions. In the case of Buddhist virtue ethics, it emphasizes the virtuous character traits that constitute the minds of Buddhas and Bodhisattvas.

It would be a mistake to think that only virtue ethics is concerned with moral character and virtue, or that only consequentialism is concerned with the consequences of actions, and that only deontology is concerned with rules and duties. Buddhist ethics also takes into account the consequences of actions as well as rules and duties. Conversely, consequentialism and deontology also deal with the concepts of virtue and character. The distinction between the three main forms of normative ethics is not whether they contain discussions of virtues and moral character but rather whether such concepts are central and fundamental.

The foundations of Buddhist ethics are the virtuous character traits that constitute the minds of Buddhas and Bodhisattvas. Consequently, the primary concern of Buddhist ethics is to cultivate virtuous character traits, that is, mental development. Such virtue cultivation and mental development require the contribution of all sections of the Buddhist path. Buddhist virtue cultivation and mental development is achieved through the three trainings of the Buddhist path: training in “*sīla*” (moral conduct), training in concentration (*samādhi*), and training in wisdom (*paññā*). If it is the case that Buddhist ethics is primarily interested in virtue cultivation and mental development, and if such things require the contribution of the entire Buddhist path, then Buddhist ethics is inseparable from meditative practices intended to promote not only good moral conduct but also wisdom and concentration.

One of the most important concepts to properly understand Buddhist ethics is “*bhāvanā*.” The term “*bhāvanā*” literally means “bringing into being,” and it is often translated as “mental development” or “mental cultivation.” The term “*bhāvanā*” may also be used to translate the term meditation provided that we understand meditation in a broad sense, that is, as including different cognitive and devotional practices. The diverse practices

that fall under the umbrella term “*bhāvanā*” are necessary to develop virtuous character traits (*kusala dhamma*, Sanskrit *kuśāla dharma*).

Meditation in this broad sense of mental development leads to the performance of good actions through body, speech, and mind, which in turn lead to the cultivation of virtuous character traits. Thus, in Buddhist ethics, mental development or meditation, the performance of good actions, and the cultivation of virtuous character traits are intertwined.

Unlike consequentialism, Buddhist ethics does not claim that good actions are good because they lead to good consequences. Rather, actions are good because they are rooted into virtuous character traits such as generosity, friendliness, and wisdom. Unlike deontology, Buddhist ethics does not say that actions are good because they are consistent with a universal moral law. Rather, actions are consistent with the Dharma because they are rooted into virtuous character traits. In other words, the foundations of Buddhist ethics are the virtuous character traits and the mental development of Buddhas and Bodhisattvas.

If it is the case that Buddhist ethics is best understood as a form of virtue ethics in which the primary concern is virtue cultivation and mental development through meditation and the performance of good actions, then Buddhist ethics should not be portrayed as a form of deontology or consequentialism.

Both consequentialism and deontology tend to understand ethics in legalistic terms, that is, as lists of rules and precepts that can be subsumed under one universal moral law or overarching moral principle, for instance, the principle of utility, the categorical imperative, or the golden rule. Consequentialism and deontology conceive ethics primarily as a matter of following rules, observing precepts, and complying with a universal moral law. Virtue cultivation exists within consequentialism and deontology, but always subordinated to compliance with rules and the moral law.

In Buddhist ethics, however, compliance with rules and precepts is always subordinated to the cultivation of virtues and mental development. In other words, Buddhists do not become virtuous

to better comply with rules and precepts but rather they follow rules and precepts to develop their minds with virtuous qualities.

Yet, many books and articles portray Buddhist ethics in terms of rule following and compliance with lists of precepts. The problem with this understanding of Buddhist ethics is that it undermines the possible Buddhist contribution to global education in ethical matters. If Buddhist ethics is primarily a matter of following rules and complying with lists of precepts, then Buddhist ethics is likely to be understood as similar to Jewish, Christian, and Muslim ethics, and the unique contribution of Buddhist ethics to global education, namely, its emphasis on virtue cultivation through mental development will be neglected.

An unfortunate consequence of overlooking the relationship between virtue cultivation and mental development is that Buddhist ethics is often reduced to “*sīla*.” This reductionism can be seen in translations of “*sīla*” as “virtue.” For instance, Bhikkhu Nyanatiloka translates “*sīla*” as both “morality” and “virtue.” (*Buddhist Dictionary*, p.170) Likewise, Bhikkhu Bodhi translates “*sīla*” as “virtue” (*The Middle Length Discourses of the Buddha*, p. 1375, p. 1399), although, to be fair, Bhikkhu Bodhi also translates “*sīla*” as “habit,” “rule,” and, in his latest translations, as “good behavior” or “behavior” (*The Suttanipāta*, p. 1340, p.1579). Even Peter Harvey in his widely acclaimed introduction to Buddhist Ethics translates “*sīla*” as “moral virtue” (*An Introduction to Buddhist Ethics*, p. 19).

Buddhist ethics cannot be reduced to “*sīla*” because the term “*sīla*” refers to external moral conduct. More specifically, “*sīla*” has to do with rules and precepts that regulates external verbal and bodily actions. However, Buddhist ethics regulates both external and internal actions. In other words, Buddhist ethics applies to bodily, verbal, and mental actions, not just bodily and verbal actions.

The Buddhist concept of moral action does not allow us to reduce Buddhist ethics to “*sīla*.” By moral action it is meant “*kamma*” (Sanskrit *karma*). The key text to properly understand the Buddhist concept of moral action is found in (AN.III.415). There the Buddha defines moral action as follows: “*It is intention, monks, what I call action. Having intended, someone acts through body,*

speech, and mind.” Two things can be inferred from this definition of moral action. First, without intention (*cetanā*) there is no moral action. Second, intentional actions are threefold: mental, verbal, and bodily.

If ethics has to do with intentional moral actions and if for the Buddha intentional actions can be bodily, verbal, and mental, then Buddhist ethics cannot be reduced to “*sīla*” because “*sīla*” does not deal with mental actions. Thus, portraying Buddhist ethics in legalistic terms as having to do primarily with “*sīla*” or different lists of rules and precepts distorts the nature of Buddhist ethics.

The Buddhist concept of virtue cannot be reduced to “*sīla*” either. In Buddhist ethics, the concept of virtue is best conveyed by the term “*kusala*.” The term “*kusala*” is commonly translated as “skillful” or “wholesome,” but “virtue” or “virtuous” are also legitimate translations.

The key text to properly understand the Buddhist concept of virtue is found in (MN.I. 47). There, the Buddha distinguishes between “*kusala*” and “*akusala*” actions, and between their roots “*kusalamūla*” and “*akusalamūla*.” The ten unvirtuous actions can be divided into bodily, verbal, and mental actions. The bodily actions are three: (1) killing living beings, (2) taking what is not given, and (3) misconduct in sensual pleasures. The verbal actions are four: (4) false speech, (5) malicious speech, (6) harsh speech, and (7) frivolous speech. The mental actions are three: (8) covetousness, (9) ill will, and (10) wrong view. The roots of unvirtuous actions (*akusalamūla*) are three unvirtuous character traits: greed (*lobha*), hate (*dosa*), and delusion (*moha*). The virtuous actions are defined as abstaining from the ten unvirtuous actions and the three roots of unvirtuous actions are three virtuous character traits: generosity (*alobha*), friendliness (*adosa*), and wisdom (*amoha*). If the Buddhist concept of virtue (*kusala*) is applicable to bodily, verbal, and mental actions, then the Buddhist ethics cannot be reduced to “*sīla*” because “*sīla*” only applies to bodily and verbal actions.

Another argument against the reduction of Buddhist ethics to “*sīla*” is the fact that the entire Buddhist path has to do with ethical considerations. Each one of path factors can be right or

wrong, complete or incomplete. In this sense, the three path factors of the “*sīla*” section, namely, right action, right speech, and right livelihood, are not different from the factors in the other two sections, that is, the sections of concentration and wisdom. There is right and wrong action, right and wrong speech, right and wrong livelihood, but there is also right and wrong view, right and wrong intention, right and wrong effort, right and wrong mindfulness, and right and wrong concentration. If Buddhist ethics were reducible to “*sīla*,” then only the path factors that fall under “*sīla*” would be subject to ethical considerations. But that is not the case. The truth is that all path factors relate to ethics because they all can be right or wrong, complete or incomplete.

The Buddhist concept of perfection (*pāramitā*) also demonstrates that Buddhist ethics cannot be reduced to “*sīla*.” The perfection of “*sīla*” is just one of the ten perfections. The entire Buddhist path, whether formulated in terms of the ten perfections or the threefold system of training, seeks the cultivation of virtuous character traits and mental development. This emphasis on virtue cultivation and mental development is the cornerstone of Buddhist ethics; its primary concern. If we teach Buddhist ethics in terms of virtue cultivation and mental development, we will prevent the reduction of Buddhist ethics to “*sīla*,” the unique nature of Buddhist ethics will be better understood; and the Buddhist contribution to global education in ethical matters would improve.

2. TEACHING THE BUDDHA’S FROM THE PERSPECTIVE OF VIRTUE ETHICS AND MEDITATION

The Buddhist contribution to global education in ethics could also improve with a new approach to teaching the life of the Buddha, an approach that is consistent with understanding of Buddhist ethics in terms of virtue cultivation and mental development. If Buddhist ethics is best understood as a form of virtue ethics inseparable from mental development, then we should teach the Buddha’s life accordingly, that is, from the perspective of virtue ethics and meditation.

This approach to teaching the life of the Buddha involves three steps. The first step consists in describing the main events

of the Buddha's life from an inclusive, non-sectarian perspective. This means that we use textual sources from different Buddhist traditions without privileging any of them. Describing the life of the Buddha according to the sources of just one tradition would alienate members from other traditions.

More specifically, this approach focus on the *Nidānakathā*, the earliest Theravāda attempt to provide a comprehensive biographical account of the Buddha, and the *Lalitavistara*, which is considered an “extended” (*vaipulya*) *Mahāyāna Sūtra*. This approach is open to other sources such as the *Mahāvastu* and the *Buddhacarita*. However, preference will be given to the *Nidānakathā* and the *Lalitavistara* because of their importance for *living* Theravāda and Mahāyanā traditions. This first step is descriptive and inclusive, it lets the narratives about the Buddha's life speak for themselves without adding anything that is said in such narratives and without favoring the ideas of any Buddhist school.

The description of the main events of the Buddha's life according to early Theravāda and Mahāyanā sources is not intended to search for the “historical” Buddha. That is, this approach does not try to determine which events of the Buddha's life are historical and which ones are legendary. Whether the narratives about the life of the Buddha are based on historical facts or legendary accounts is not a concern of this approach. This approach avoids the modernist assumptions of many western scholars and authors influenced by historical-critical methods. The question of whether the narratives about the Buddha's life are historically true is beyond the scope of this approach. This approach is interested in the ethical significance of the Buddha's life and its relevance for virtue cultivation and mental development.

The goal of this first step is to know what the earliest narratives say about the life of the Buddha and to realize that despite belonging to different traditions and disagreeing on some doctrinal matters, they all share a common admiration for the virtuous actions and the virtuous mental qualities of the Buddha. In sum, this approach to teaching the Buddha's life begins by describing the main events of his life according to early Theravāda and Mahāyanā sources without passing judgment on their historicity.

The second step of this approach examines the ethical significance of the Buddha's deeds. We ask about the ethical lessons that can be learned from the Buddha's deeds and explain their relevance for virtue cultivation and mental development.

This approach considers the Buddha an ethical role model because he is a paradigm of virtue cultivation and mental development. Other approaches, however, consider the Buddha an ethical role model because he is a paradigm of renunciation to the world and society. The contrast between renunciation and worldly life is obviously a central part of the Buddha's teachings and we are not saying anything against the ideal of renunciation exemplified by the Buddha. What this approach proposes is that the life of the Buddha can also be understood as an example of virtue cultivation and mental development. If the life of the Buddha is seen mainly as a symbol of renunciation to the world and society, then it unavoidably becomes less appealing to lay people, and then the Buddhist contribution to global education in ethics is not likely to increase. On the contrary, if the Buddha's life is seen as a symbol of virtue cultivation and mental development, then it may appeal to a greater number of people, and then the Buddhist contribution to global ethical education will increase.

This approach does more justice to the Buddha's life because his mental development and his cultivation of virtues did not begin after his renunciation to his life as a prince. By emphasizing the concepts of virtue cultivation and mental development, the entire Buddha's life becomes ethically relevant, not just his life after renunciation. In conclusion, in order to maximize the Buddhist contribution to global education in ethical matters it is best to interpret the Buddha, not as an ideal of renunciation to the world and society, but rather as an ideal of virtue cultivation and mental development.

The third step of this approach consists in interpreting the Buddha's life from the perspective of meditation. We have already said that in Buddhist ethics virtue cultivation is inseparable from mental development because cultivating virtuous character traits requires the practice of various methods to train the mind. By interpreting the Buddha's deeds from the perspective of meditation, we make his life even more relevant for virtue cultivation and mental development.

It is undeniable that Buddhist meditation have transcended the borders of Buddhism. More and more people are practicing meditation techniques that have their origins in Buddhist traditions. These practitioners can be divided into four main groups: Buddhist practitioners, members of other religions, spiritual seekers without religious affiliation, and secular meditators that are neither religious nor spiritual seekers. What these four groups of people have in common is that they all find meditation useful to cope with or to alleviate various forms of suffering. Whether people meditate for religious, spiritual, or just for health related reasons, they all could benefit from interpretations of the Buddha's life that relate his deeds to diverse aspects of meditation.

Practitioners of meditation who are non-Buddhists will be more interested in the Buddha's life if some of their events are interpreted from the perspective of meditation. Likewise, Buddhist practitioners will benefit from new interpretations of the Buddha's life from the perspective of meditation because they will see his deeds in a different light.

The new meditative light that this approach sheds on the Buddha's life enhances rather than hinders beams of light that may come from other ethical and spiritual interpretations. Interpreting the Buddha's life from the perspective of meditation (third step) does not need to contradict interpretations of the Buddha's life from the perspective of virtue ethics (second step). Rather, the two types of interpretations complement each other because they both foster virtue cultivation and mental development.

As an example of how this approach sheds new light on the Buddha's life and improves the Buddhist contribution to global education in ethics, we now apply the three steps to one of the Buddha's deeds, namely, to the Buddha's descent from Tusita heaven.

The Buddha's descent from Tusita heaven is often ignored in many contemporary discussions of the Buddha's life. Due to the influence of modernist assumptions, many people dismiss the Buddha's descent from Tusita heaven as a non-historical event and, therefore, as something that has no place in a "biography" of the Buddha. This modernist assumption is problematic because it

fails to appreciate the ethical significance of the Buddha's descent from Tusita as well as its connection to the Buddha's entire ethical project, an ethical project that, according Buddhist narratives themselves, began many eons ago. Modernist assumptions are also problematic because they forget that the narratives about the Buddha's life are hagiographies, not biographies. That is, narratives about the Buddha's life are irreducible to history, not because they are non-historical but rather because they are much more than history. Unlike approaches based on modernist assumptions, this approach respects the hagiographical nature of the Buddha's life, and preserves the link between his descent from Tusita and subsequent deeds.

3. NARRATIVES ABOUT THE BUDDHA'S DESCENT FROM TUSITA

According to the *Nidānakathā*, when the Bodhisattva was living in the city of Tusita heaven, the guardian deities of the world proclaimed that a Buddha, an Enlightened One would appear in the world on the elapse of one thousand years. The deities of the ten thousand world spheres heard the proclamation and decided to gather in order to ascertain whether the Bodhisattva was qualified to become the future Buddha. After determining that the Bodhisattva was qualified, the gods decided to visit him in Tusita. There, the gods reminded the Bodhisattva of his intention and encouraged him to fulfill it for the sake of liberating beings.

Then the future Buddha looked for "the Five Great Considerations." That is, the Bodhisattva considered whether the time, the region, the country, the family, and the mother were all suitable for his final rebirth within samsara. First he considered the time and saw that it was suitable because the lifespan of beings was neither too long nor too short. When the lifespan of beings is too long - more than one hundred thousand years, beings are not really motivated to think about their next rebirth, old age, and death, and they are not likely to be interested in a teaching that speaks about impermanence, suffering, and selflessness. When the lifespan is too short - less than one hundred years, beings with many mental defilements do not have enough time to remove them and attain liberation. However, when the lifespan of beings is neither too long nor too short - around one hundred years, then it is a suitable time for the Bodhisattva's final rebirth.

Afterwards, the Bodhisattva considered the region and the country in which he could be born. He realized that Buddhas are not born in three of the four continents that comprise the world. He saw that he could only be reborn in the southern continent (Jambudīpa, the Indian subcontinent), in the Middle Country, because that was the region where Buddhas, Pacceka Buddhas, leading disciples, universal monarchs, wealthy and powerful families are born. Then the Bodhisattva decided to be born in the city of Kapilavatthu, which was situated within a suitable region and country.

After considering the time, the region, and the country, the Bodhisattva considered his future family. He only surveyed families of the higher two classes because Buddhas are not born in lower classes, that is, in families of merchants (*vessa*) and servants (*sudda*). Buddhas are born in families of either noble-warriors (*khattiya*) or brahmins (*brahmana*) depending on which one is more prominent at a given time. The Buddha chose a family of noble-warriors, that of king Suddhodhana, because noble-warriors were more important at that time.

Finally, the Bodhisattva considered his future mother. He saw that queen Mahāmāyā, Suddhodhana's wife, had been cultivating many virtues for a hundred thousand eons, and had observed the five ethical precepts since she was born. The Bodhisattva saw that her mother would live for ten months and seven days, which was also suitable because the pregnancy of future Buddhas lasts ten months.

Once the Bodhisattva considered the time, the region, the country, the family, and his mother, he then told the gods visiting Tusita that it was time for him to become a Buddha. The Bodhisattva dismissed all the visiting deities and, together with just the gods from Tusita, he went to the Nandana Gardens. In the Nandana gardens, deities go about reminding one another of the opportunities they had to perform good actions in the past. In other words, the Bodhisattva prepared for his death by remembering his past good deeds. Then, the Bodhisattva passed away and descended into the womb of queen Mahāmāyā.

According to the *Lalitavistara*, the Bodhisattva dwells in Tusita heaven and bears the name of Śvetaketu. He is more than ready

to be born again in the human world to attain the perfect and complete qualities of a Buddha. He is already endowed with the eye of wisdom, and he is said to have cultivated many virtuous qualities including skillful means, the six perfections, the four *brahmavihāras*, mindfulness, non-attachment, etc. The compassion of the Bodhisattva is also exalted and said to derive from his higher intention. The Bodhisattva's morality and wisdom are said to be always balanced and abundant. He is imbued with the Dharma, with the difficult teaching of dependent origination. He is clothed in virtue. His virtue is unshakeable because he has practiced for seven kalpas and followed well the ten courses of virtuous actions. He has attended and served thousands of Buddhas and Pratyekabuddhas in the past.

While the Bodhisattva is seated at ease in the greatest celestial palace of all, a palace where joy, serenity and mindfulness are born, melodies of encouragement begin to sound. The melodies exhort the Buddha to reflect upon the abundant merit he has accumulated and the prediction of Dīpaṃkara. The melodies encourage him to recall all the good things he has done and all the virtues qualities he has cultivated during hundreds of millions of *kalpas*. The melodies ask him to remember his compassion for all beings and to prepare to be born.

Moved by such melodies, the Bodhisattva decides to leave his crystal palace called *Uccadhvaja* and goes to another palace called *Dharmocaya* in which he often teaches the gods of Tusita. The Bodhisattva is followed by thousands of gods, and fellow bodhisattvas from the ten directions are summoned. They all sit on lion thrones and when all were united in the same thought of meditation, the Bodhisattva announces that he will enter the womb of a mother in twelve years. Gods rejoice.

The Bodhisattva has four great visions during his stay in that palace. He has a vision of the time, the region, the country, and the family in which he is going to be reborn. A vision of the time because the Bodhisattva does not enter the womb of a mother at the beginning of a world when beings are still developing, but rather when the world has evolved and beings are subject to old age, sickness, and death. A vision of the region because the Bodhisattva

are not born in barbarian lands. Bodhisattvas are born only in the southern continent, in *Jambudvīpa*, the Rose-apple island.

A vision of the country because Bodhisattvas are not born in countries where people are ignorant and unable to differentiate between right and wrong. They are born in the middle countries. A vision of the family because Bodhisattvas are not born in the lower classes. They are born in families of either noble-warriors or brahmins, depending on which one is most respected. Families of noble-warriors are most respected now, so the Bodhisattva will be born in one of them. After the four great visions, the Bodhisattva remains silent.

Children of gods and bodhisattvas begin to consider various families for the future Buddha, but they see that all royal families in the sixteen great kingdoms are unsuitable. Then they go to ask the Bodhisattva about his future family and his future mother. The Bodhisattva explains that he will be born within a family with sixty-four kinds of qualities including good reputation, wealth, power, high ethical standards and great knowledge. Likewise, the Bodhisattva tells them that he will descend into the womb of a woman endowed with thirty-two qualities during the full moon of the month Puṣya. After learning about the qualities for the Bodhisattva's family and his mother, the children of gods and the other bodhisattvas begin to consider once again which family would be most appropriate. They determine that the Bodhisattva's family and his mother would be found in the city of the Śākya, in the family of king Śuddhodana and queen Māyādevī. The Bodhisattva's mother is praised for her beauty and moral character.

After the four great visions of the time, the region, the country, and the family of his last rebirth, and after considering his future mother, the Bodhisattva returns to the *Uccadhvaja* crystal palace to teach for the last time. Once the instruction to the great assembly of gods and bodhisattvas is concluded, the Bodhisttava says that he will go now to the land of Jambu. The children of gods cry and ask him to stay. The Bodhisattva tells them that the Bodhisattva Maitreya will teach them the Dharma, and after placing the diadem from his own head on the head of the Bodhisattva Maitreya, he affirms that Maitreya will be the next Buddha after him. And in the

sight of all the gods and accompanied by millions of bodhisattvas, the Bodhisattva begins his descent from Tusita heaven.

4. THE BUDDHA'S DESCENT FROM TUSITA FROM THE PERSPECTIVE OF VIRTUE ETHICS

The narrative about the Buddha's descent from Tusita teaches two main lessons about Buddhist ethics. First, ideal Buddhist ethics presupposes a compassionate intention. Second, such compassionate intention leads to the cultivation of virtuous qualities called perfections (*pāramitā*).

According to the *Nidānakathā*, the Bodhisattva is visited by gods while dwelling in Tusita heaven, and they remind him of his compassionate intention behind his virtue cultivation and mental development. This is what gods tell the Bodhisattva: “*Sir, when you were fulfilling the ten perfections, you did not do so with a view to attain the state of a Sakka or a Māra, a Brahmā or a Universal Monarch; but you have fulfilled them with the intention of gaining the fullness of understanding in order to liberate humankind. Now Sir, the moment has come for your Buddhahood. Sir, it is now the time for your Buddhahood*” (N.A. Jayawickrama. *The Story of Gotama Buddha*, p.64). What gods say to the Buddha presupposes an ethical concern for the Bodhisattva. The gods want the Bodhisattva to do the right thing, what is best for him and others, that is, what is good from an ethical standpoint. The right thing to do is not to be satisfied with anything less than becoming a Buddha. Becoming a powerful god, be it Sakka, Māra, or Brahmā should not be the ultimate goal of the Bodhisattva. Similarly, becoming a universal monarch fall short of the highest ethical ideal, which is becoming a Buddha. Failing to become a Buddha would be morally wrong, unethical for the Bodhisattva because he made a vow many eons ago. It is now that he is in Tusita that the time has come for finally fulfilling his vow. It is important to note that gods serve an ethical purpose, i.e., encouraging the Bodhisattva to do the right thing. Gods are also relevant from the perspective of virtue ethics because they illustrate two key virtuous qualities when they encourage the Bodhisattva to fulfill his intention. The gods care about the Bodhisattva's ethical development and wish him the best for him, which is to become

a Buddha, not just a god or a universal monarch. This wish for the ethical development of the Buddha illustrates the virtue of loving-kindness (*metta*, Sanskrit *maitrī*), which consists in wishing happiness and wellbeing, in this case the happiness and wellbeing associated with attaining awakening and realizing Nirvana, the highest possible happiness. The gods also care about the liberation of humankind, they want the Bodhisattva's fullness of understanding to have a practical purpose, namely, to liberate humankind from suffering. This wish to liberate beings from suffering illustrates the virtue of compassion (*karuṇā*). Loving-kindness and compassion are two indispensable virtues to develop the mind of all living beings. They are the first two *brahmavihāras* or divine-abodes. The Bodhisattva is precisely described in the *Lalitavistara* as being endowed "with great loving kindness and great compassion, with great joy and great equanimity." (Gwendolyn Bays, *The Voice of the Buddha*, p.17).

It is interesting to note that in the *Lalitavistara* the compassionate intention of the Bodhisattva is extensively praised, but gods do not remind him about his intention like in the *Nidānakathā*. In the *Lalitavistara* melodies, not gods, ask the Bodhisattva to remember his compassion and his past actions, thus encouraging him to descend from Tusita: "Reflect upon all you have done during hundreds of millions of kalpas! Remember, remember, you whose renown is boundless, the hundreds of millions Buddhas you have honored. Reflect you're your compassion for all; remember your great actions. Now is the time! Do not let it slip away! Prepare to be reborn..." (Gwendolyn Bays, *The Voice of the Buddha*, pp. 23-24).

Both Theravāda and Mahāyāna traditions portray the Bodhisattva as having a compassionate intention, but Mahayana Buddhism emphasizes more the idea of compassionate intention through the concept of "bodhicitta." The term "bodhicitta" literally "enlightenment-mind," is commonly translated as "mind of enlightenment" and refers to the aspiration to reach "unsurpassable, complete and perfect enlightenment" (Sanskrit, *anuttarasamyakṣambodhi*), that is, enlightenment as a Buddha (*sammāsambuddha*, Sanskrit *samyakṣambuddha*). The *Abhisamayālaṅkāra* defines "bodhicitta" as an intention that has two aims, to become a Buddha and to liberate beings from suffering. Thus, we can define the Bodhisattva's

compassionate intention as the aspiration to attain enlightenment as a Buddha in order to better help sentient beings to attain liberation from suffering.

This compassionate intention is worthy of the utmost respect and admiration because it arises out of unselfish concern for the suffering of other beings. Bodhisattvas could have chosen a shorter path to attain enlightenment as disciples of a Buddha, but they prefer to spend more time practicing the perfections and become Buddhas themselves. The beginning of the Bodhisattva path is marked by the arising of this compassionate intention. In the case of the Buddha Gotama (Sanskrit Gautama), the first time he expressed his compassionate intention to become enlightened as a Buddha, thereby starting his journey as a Bodhisattva, was before the Buddha Dīpaṃkara. At that time the Buddha Gotama was an ascetic called Sumedha. When he saw the Buddha Dīpaṃkara approaching, Sumedha realized that he could attain enlightenment in that very life if he were to become his disciple and follow his teachings. Instead, Sumedha made a vow or resolution to become a Buddha at a later time, when there were not Buddhas in the world. The Buddha Dīpaṃkara saw the future and confirmed that Sumedha would become the Buddha Gotama.

The cause of the Bodhisattva's intention is compassion. Like compassion, the Bodhisattva's intention or "*bodhicitta*" needs to be cultivated so that it becomes more than a mere intention and leads to the actual mental development of virtuous qualities, especially the perfections. The Indian Mahāyāna thinker Śāntideva distinguishes between two aspects of the mind of enlightenment or "*bodhicitta*." The first aspect is the arising of *bodhicitta*, that is, the arising of a compassionate intention, which Śāntideva compares to the decision to undertake a journey. The second aspect is developing the compassionate intention so that it leads to the practice of perfections. Śāntideva compares this second aspect of "*bodhicitta*" to the actual setting out on that journey.

Before becoming the Buddha Gotama, the Bodhisattva had to develop his compassionate intention and practice the perfections over many lives in different realms of existence and planes of rebirths.

The Buddha's descent from Tusita illustrates how ideal Buddhist ethics begins with a compassionate intention that leads to good actions and the gradual cultivation of virtues called perfections.

Both Theravāda and Mahāyāna speaks about the cultivation of perfections, though they offer slightly different lists of ten perfections. According to Mahāyāna traditions, the six main perfections are giving (*dāna*), moral conduct (*śīla*), patience (*kṣānti*), energy (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*). The *Daśabhūmika Sūtra* adds four perfections and in that way the Bodhisattva fulfills one perfection at each one of the ten Bodhisattva grounds or stages. The four added perfections are skillful means (*upaya*), vow/resolution (*praṇidhāna*), power (*bala*), and knowledge (*jñāna*).

The ten perfections of Theravāda Buddhism are giving (*dāna*), moral conduct (*sīla*), renunciation (*nekkhamma*), wisdom (*paññā*), energy (*vīrya*), patience (*khanti*), truthfulness (*sacca*), determination (*adhiṭṭhāna*), loving-kindness (*mettā*), and equanimity (*upekkha*). The commentary to the *Brahmajāla Sutta* attributed to Dhammapāla states that the ten perfections can be reduced to six, the same six perfections characteristic of Mahāyāna traditions.

It is fair to say that the cultivation of the six perfections and the emphasis on the development of a compassionate intention called "*bodhicitta*" is not unique to Mahāyāna traditions, but rather characteristic of Mahāyāna traditions. The important point, however, is that both Theravāda and Mahāyāna traditions consider the Buddha and the Bodhisattva path as the most exemplary way of life leading towards enlightenment. Likewise, both Theravāda and Mahāyāna agree that the Bodhisattva path requires a compassionate intention and the cultivation of the six main perfections.

5. THE BUDDHA'S DESCENT FROM TUSITA FROM THE PERSPECTIVE OF MEDITATION

From the perspective of meditation, the Buddha's descent from Tusita heaven can be fruitfully compared to mindfulness practice. Specifically, what the Buddha did while dwelling in Tusita can be interpreted as diverse applications of mindfulness. In the first

application of mindfulness, the Bodhisattva became mindful of conditions conducive to further practice in his last rebirth as human being. Specifically, the Bodhisattva became mindful of the time, the region, the country, the family, and the mother for his future and last rebirth. Similarly, practitioners of meditation may find inspiration in the Buddha's descent from Tusita and apply mindfulness to their respective conditions conducive to further practice in the immediate future. Obviously, we are not the Buddha and we are not in Tusita, so we are not suggesting that we apply mindfulness in exactly the same way as the Buddha did and consider the exact same things that he considered. Rather, we are saying that we can follow the Buddha's example and adjust what the Buddha did in Tusita to our own practice. We can all remember what the Buddha did in Tusita and we can all apply mindfulness to our conditions for future practice. Just like the Buddha continued his practice after considering the ideal conditions for it, we can all become mindful of the time, the place, and other conditions for our practice. The purpose of this preliminary application of mindfulness to the conditions for our practice is to make sure that they are suitable and conducive to fruitful practice.

First, we consider whether the time we are going to devote to mindfulness is suitable. A suitable time does not have to be the right, the best or the perfect time. A suitable time is just a right time, a good time, a time in which we can actually devote some time to practice fruitfully. What makes a time suitable is not the amount of days or hours or minutes we can spend practicing mindfulness. A time is suitable whenever it allows for meditation practice, be it a few moments, a few minutes, or a few days.

After considering the time, we consider the place in which we are going to practice. The Buddha surveyed the region and the country most suitable to fulfill his Bodhisattva path, we just need to be mindful of the place to make sure it is suitable for our meditative needs.

Third, after considering the time and the place for mindfulness practice, we should consider the "family" of other conditions that may make our practice as fruitful as possible. We may think about objects that may facilitate our meditation including timers, bells, incense, gongs, music, cushions, benches, chairs. The purpose of

considering these “family” conditions for practice is, like in the case of considering the time and the place, to make sure they are suitable and conducive to a fruitful practice.

In the second application of mindfulness, the Bodhisattva became mindful of his intention and his past good actions as preparation for further practice. Similarly, we can become mindful of our intention for practice as well as the virtuous actions (deeds, words, and thoughts) that were conducive to practice in the past. We recall what the Buddha did while dwelling in Tusita and try to emulate him by remembering our intentions for practice, that is, we mindfully bring to our mind our goals and the reasons for doing what we are doing. We all need to revisit and, if necessary, to reset our intention for our mindfulness practice.

Just like the Buddha remembered and became mindful of his intention while in Tusita heaven, we should also remember and become mindful of our intention before we start a substantial period of practice. We are free to choose our own intention. However, once we set an intention for our practice, there is no harm in remembering it and becoming mindful of it from time to time. By remembering and becoming mindful of our intention right before we start our practice, we are likely to feel energized and more motivated to keep our practice going. In case we have diverted from our intention, remembering it and becoming mindful of it can help us to redirect our practice. Whether we practice mindfulness to become enlightened as a Buddha, or to liberate ourselves from suffering, remembering our intention and becoming mindful of it will always be a good way of keeping our practice focused.

Perhaps it would be useful to divide our intention into a general long term aspiration and specific short term goals. The Buddha’s general aspiration was to become enlightened as a Buddha to better alleviate the suffering of beings. The Buddha’s specific goals changed over time and adjust to the circumstances he encountered, but it seems plausible to suggest that they were all related to virtue cultivation and mental development, first in himself and, after his enlightenment, in his disciples. Similarly, our intention for practice could be understood as having a general long term aspiration and specific short term goals that may change over time given our

personal circumstances. The general aspiration is the overall goal for our practice in the long term, the main reason why we practice mindfulness. Specific goals are short term intentions we set for particular times, days or periods of practice.

Having one general, long term aspiration for our meditation practice is compatible with having at the same time several specific short term goals for particular moments, times, and days of practice. It is easy to forget the main reason why we are practicing meditation. That is why we need to remember and to become mindful of our general aspiration for practice, resetting it from time to time if we have neglected it or diverted from it. Being mindful of our intentions and contemplating them on a regular basis is a good way of making sure we do not forget them.

From a Buddhist perspective, the ideal intention is symbolized by the Bodhisattva's aspiration to become a Buddha out of compassion for the suffering of others. However, mindfulness does not require an altruistic intention to be effective. We can practice mindfulness for health related reasons, i.e., to reduce stress, anxiety, or depression, to cope better with chronic pain, or just to increase our overall wellbeing.

Besides becoming mindful of his original intention, the Bodhisattva became mindful of his past good actions. Similarly, after becoming mindful of our intention, we can also remember our actions, specifically deeds, words, and thoughts that were conducive to our practice in the past. The Buddha was reminded and became mindful of his past good actions in order to reinforce his motivation for further practice in his last rebirth as a human being. Similarly, we should remember our past good actions to feel encouraged and continue practicing in the present.

Perhaps some people may find it useful to remember wholesome qualities, character traits, healthy dispositions that they have developed over time and that are helpful for practicing meditation, for instance, resilience, patience, determination, self-confidence. Perhaps other people may want to recall positive emotions derived from doing something good for others in the past. Still others may choose to become mindful of something beneficial they said

to someone. If memories of past good bodily, verbal, and mental actions are difficult to remember, we can always become mindful of something positive that allows us to practice now, for instance, the simple fact that we are human beings, that we are alive, breathing, and able to practice right now. Whatever memory or present quality that empowers us and makes us feel capable of further practice would be useful for this practice of Tusita-like mindfulness.

In conclusion, this paper has argued that the Buddhist contribution to global education in ethical matters can improve with a broader understanding of Buddhist ethics and more nuanced interpretations of the life of the Buddha. The first part of the paper has tried to demonstrate that Buddhist ethics is best understood as a form of virtue ethics that encompasses the entire Buddhist path, and that Buddhist ethics is primarily concerned with virtue cultivation and mental development. The second part of the paper have proposed an approach to teaching the Buddha's life that is consistent with the aforementioned understanding of Buddhist ethics, and that helps to foster the cultivation of virtues and the practice of meditation.

References

- Bays, Gwendolyn (1983). *The Voice of the Buddha: The Beauty of Compassion*. Berkeley: Dharma Publishing.
- Bodhi, Bhikkhu (1995). *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*. Kandy: Buddhist Publication Society.
- Bodhi, Bhikkhu (2017). *The Suttanipāta: An Ancient Collection of the Buddha's Discourses together with Its Commentaries*. Kandy: Buddhist Publication Society.
- Harvey, Peter (2000). *An Introduction to Buddhist Ethics*. Cambridge: Cambridge University Press.
- Hursthouse, Rosalind (2003), *Virtue Ethics*, *Stanford Encyclopedia of Philosophy*
Available from <https://plato.stanford.edu/entries/ethics-virtue/>
- Jayawickrama, N.A. *The Story of Gotama Buddha: Jātaka-nidāna*. Oxford: Pali Text Society
- Keown, Damien (1992) *The Nature of Buddhist Ethics*. London: Macmillan
- Nyanatiloka, Bhikkhu (1972). *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Colombo: Frewin & Co., Ltd.

EARLY BUDDHIST MORAL THEORY FOR GLOBAL EDUCATION IN ETHICS

by Gunatilake Athukoralalage Somaratne*

1. INTRODUCTION

The Buddha's teaching found in the Pāli discourses discusses individual's moral responsibility, efficacy of willed human action, efficacy of human effort and self-initiative in moral self-transformation here and now. It reveals, people are free to choose which way to go, either along the path to peace and happiness or along the path to conflict and misery. If they choose to follow a path of hoarding, possessing, and acquiring wealth, it is likely to result in dispute, conflict and war and subsequently in poverty and unhappiness. However, if they choose to follow a path of giving, abandoning and letting go, it will result in peace, prosperity and happiness. If we ask why this seemingly paradoxical relationship between cause and effect, the answer is simple: It is how the law of *kamma* - intended mental, verbal and physical actions -grounded on the law of dependent co-arising works. When the mind is emancipated from greed, anger and delusion, the emancipated one experiences release, peace and happiness. As the greedy are never satisfied, they often go after more, and as a result, they end up in unhappiness. Anger and lust constantly inflame us within. Giving a gift, saving a life, receiving another's genuine love and care will generate happiness; stealing, killing, forcing another to make love

*. Asst. Prof., The Centre of Buddhist Studies, The University of Hong Kong, Hong Kong.

will not. To be truly happy, one's conduct must truly be good, directed to one's own and others' goodness. How to be truly good depends on how to do good deeds in tune with the workings of the principle of the efficacy of intentional action (*kamma-vāda*).

The principle of the efficacy of intentional actions is one of the three principles that comes to constitute the early Buddhist moral theory. The other two are the principle of the necessity for doing good deeds (*kiriya-vāda*) and the principle of exercising energy to do morally good actions (*viriya-vāda*). The Buddha reveals the three principles in a discourse (AN I, p.287) as follows: "At present I am the *Arahat*, the Fully Enlightened One, I teach [three principles]: principle of [intentional] action, principle of [doing good] deeds, principle of [exercising] energy." On this point, Karunadasa (2013, p. 75) comments: "These three principles... bring into focus the three important dimensions of the Buddhist teaching on the theory of moral life. What they seek to show is that the advocacy of moral life in itself is not adequate. To be meaningful, the advocacy of moral life must be supplemented, first with a rational explanation as to the efficacy of moral actions, and secondly, with a justification for the necessity and desirability of the role of human effort in the practice of the moral life." The principle of intentional action recognizes that there is a moral order according to which deliberate human actions entail certain consequences. It claims that there is a correlation between what we do (our actions) and what we reap (consequences) and that one is responsible for one's actions. The principle of doing good deeds recognizes the need to do morally wholesome acts and to refrain from morally unwholesome ones.¹ It advocates that we lead a morally good life, accepting the moral norms and the efficacy of the intentional actions. The principle of exercising energy to do good deeds recognizes the efficacy, necessity and the desirability of the role of human effort in the pursuit of moral life. Thus the structure of the early Buddhist moral theory could be likened to a triangle, in which the three principles referred above are connected to each other like the three lines of the triangle. If we emphasize one over the other two, it is likely that we

1. See Dhammapada verse 183 (Norman 2004, p. 28): "The avoidance of all evil; the undertaking of good; the cleansing of one's mind; this is the teaching of the awakened ones".

misunderstand and misinterpret the structure of the moral theory, and in turn the moral theory itself. For a holistic understanding of it, it requires that we take into account all three dimensions.

In the traditional Buddhist lands, however, the Buddhist moral theory is defined to be one-dimensional, that is, only by means of the principle of the efficacy of intentional actions or the teaching of *kamma*. This has resulted in that the Buddhists in these lands understand the Buddha's moral theory merely to be a ritualistic and political tool for earning merits and justifying social disparities present in their communities.² Therefore, the traditional Buddhists tend to perform some selected group of moral acts such as food offerings to the Buddha images and the monastic members ritualistically with the aim of gaining material goods and human or heavenly life in the next life. The effect of such misunderstanding has caused the Buddhists to neglect moral practice in tune with the early Buddhist moral theory. This paper, therefore, aims to point out that if the moral theory as understood in the early Buddhist teachings is to be used in global education in ethics, it must be approached holistically, taking into account all three principles: the principle of intentional actions, the principle of doing good deeds, and the principle of exercising energy. To achieve this aim, the paper discusses all three principles one by one. It aims to arrive at a conclusion that all three principles are required not only to define the early Buddhist moral theory but also to get an accurate picture of how moral law in life and world actually works. Such undertaking will undoubtedly take us to find out the appropriateness of the early Buddhist moral theory over that of the traditional one for global education in ethics.

2. See King 2005, p. 22 & p. 84. The traditional Buddhism in Thailand, Sri Lanka, and Burma tends to encourage passivity with regard to the status quo. As Sulak says (p. 22): "Established Buddhism explains this oppression as the working of *karma*, saying that both peasants and the landlord are reaping the results of their actions in former lives; the peasant of bad deeds and the landlord of merit achieved by building temples and images of the Buddha." Suu Kyi states (p. 84): "Some people think of *karma* as destiny or fate and that there's nothing they can do about it. It's simply what is going to happen because of their past deeds. This is the way in which *karma* is often interpreted in Burma."

2. KAMMA-VĀDA

The principle of intentional action is one of the three principles of the early Buddhist moral theory. It gives emphasis not to the past actions but to the present actions. What works for transforming one's life or reaching one's either mundane goals or spiritual heights is what one does at present rather than what one did in the past or will do in the future. As that past has already gone, no one can return to it. What this means is that present actions are central to present life. What distinguishes humans into low and high now is the actions that they perform now. It is the actions that define who we are and who we will be (MN III, p. 203): "Beings are owners of their actions, heirs of actions; they originate from their actions, are bound to their actions, have their actions as their refuge. It is action that distinguishes beings as inferior and superior." Even though the past actions have contributed in definitive ways to shape our present birth, as text points out (Sn, v. 650), "not by birth does one become a brahman (priest, superior person); not by birth does one become a non-brahman." If so, how? It is "by action one becomes a brahman; by action one becomes a non-brahman." This is also the case when it comes to categorize people into other conventional occupations. As the same text states (Sn, vv. 651-652): It is "by action one becomes a farmer; by action one becomes a craftsman; by action one becomes a merchant; by action one becomes a servant. By action one becomes a thief; by action one becomes a fighting-man; by action one becomes a sacrificer; by action one becomes a king." Therefore, it is necessary that we understand action and its result as they really are, to be dependently arisen. "Thus the wise, seeing conditioned origination, knowing the fruit of action, see this action as it really is. By action the world goes on; by action people go on. Beings have action as their bond, like the linchpin is the bond of a chariot as it goes along" (Sn, vv. 653-654; Norman 2004). Ability of the present actions to transform our present state is remarkable. The actions that people do now not only have a direct impact on their present experience but also contribute to shaping the experiences yet to have.

The workings of the principle of intentional actions is no different from the workings of the law of dependent co-arising. The former

is about the functioning of the moral law and the latter is about the functioning of the general causal law, applicable to all aspects of life and world. The popular aphorism concerning this law is (SN I, p. 227): “As the man sows, so he reaps.”³ In this moral theory, the effects of the past actions are not denied but we are told that they are not static and that they do not affect deterministically. The Buddha points out our connection to past actions in the following terms (MN I, p. 390): “The birth of one who has become is from one who had become; whatever one does, by it one arises. When one has arisen, contacts touch one. Thus I say, beings are recipients of [their own] actions.”⁴

With every moral action performed, the doer grows. How does this happen? A good action performed purifies the mind; a bad action performed defiles it. Again, the purity and impurity of the mind also determine further actions and behavior. This mutually reinforcing link between action and the state of mind in turn shape one’s attitude and character. As the Buddhist moral theory informs us, intention is the motivational force behind an action and it determines the moral quality of that action. All moral and immoral conduct spring from intentional action. Only intentional acts are ethically significant. For this reason, the Buddha identifies action to be really mental (AN III, p. 415): “It is intention (*cetanā*) that I call *kamma* (morally efficacious acts); for having intended, one acts by body, speech, or mind.” The intensity of the act depends on the extent to which it is performed deliberately (*sañcicca*). As such, the moral quality of an act lies in the intention behind it. Good intention is the good motive behind the action and it characterizes good action; bad intention is the bad motive which in turn characterizes bad action. One performs actions either with good motives or with bad motives. Greed, hate and delusion are defined to be bad motives and they always contribute to producing evil behavior. The opposites of greed, hatred and delusion are given

3. “Whatever sort of seed is sown, that is the sort of fruit one reaps: The doer of good reaps good; the doer of evil reaps evil. By you, dear, has the seed been sown; thus you will experience the fruit” (Bodhi 2000, p. 328).

4. *iti kho puñña bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannam enaṃ phassā phusanti. evaṃ pāhaṃ puñña kammaḍāyādā sattā ti vadāmi* (Kukkuravatika-sutta).

as non-greed, non-hate and non-delusion, and they are identified to be good motives that come to produce morally good behavior. Once one removes greed, hatred and delusion, the natural state of mind would be qualified to be called a state of non-greed, non-hatred and non-delusion, and they bear positive qualities that are inherent in the natural mind. Numerous patterns of bodily, verbal and mental behaviors are the natural expressions of these good and bad motives (MN I, p. 489): “Vaccha, greed is unwholesome, non-greed is wholesome; hate is unwholesome, non-hate is wholesome; delusion is unwholesome, non-delusion is wholesome. In this way three things are unwholesome and the other three things are wholesome.”

As the law of dependent co-arising teaches, human behavior is conditioned by causes, and that behavior is followed by correlated consequences. Considering the workings of the link between action and result, a discourse classifies actions into four types (MN I, pp. 389-391: dark action with dark result, bright action with bright result, dark-and-bright action with dark-and-bright result, and action that is neither dark nor bright with neither-dark-nor-bright result. The first link, dark action with dark result, could be observed from the case of a man who afflicts others and as a result arises in an afflictive world where he meets with afflictive contacts and in turn experiences the ensuing afflictive feelings, exclusively painful. The second link, bright action with bright result, is to be seen from the case of a man who does not afflict others and as a result arises in a non-afflictive world where he meets with non-afflictive contacts and in turn experiences the ensuing non-afflictive feelings, exclusively pleasant. The third link, dark-bright action with dark-bright result, is to be seen from the case of a man who both afflicts and does not afflict others and as a result arises in an afflictive and non-afflictive mixed world where he meets with both afflictive and non-afflictive contacts and in turn experiences the ensuing both afflictive and non-afflictive feelings, mingled pleasure and pain. The fourth link, action that is neither dark nor bright with neither-dark-nor-bright result, refers to the destruction of action, that is, the intention to abandon all three types of action mentioned in the first three. The human actions are a mixed batch, and as such we are also entitled to experience pleasant feelings as well as unpleasant feelings.

For consequences of the actions to be felt or come to fruition, it may take time. This is valid for both good and bad actions. Therefore, we should not rush to negate the principle of intentional actions, as the nihilists do. As it is expressed in a didactic text (Dhp, vv. 121-122), “Think not lightly of evil, saying, ‘It will not come to me.’ Drop by drop is the water pot filled. Likewise, the fool, gathering it little by little, fills himself with evil. Think not lightly of good, saying, ‘It will not come to me.’ Drop by drop is the water pot filled. Likewise, the wise man, gathering it little by little, fills himself with good.” In principle, when actions come to maturity, one is destined to reap their results. This is highlighted with regard to the consequences of evil actions (Dhp, v. 127): “Neither in the kingdom of the air, nor in the middle of the sea, nor if you hide in a mountain cave, nowhere on earth will you find a place where you can escape the fruit of your bad actions.” What this implies is that one is responsible for one’s own actions and that the result of an action is to be experienced by the doer himself. This is clearly expressed in a narrative passage in a discourse (MN III, pp. 179-180): “But this evil action of yours was not done by your mother or your father, or by your brother or your sister, or by your friends and companions, or by your kinsmen and relatives, or by recluses and brahmans, or by gods. This evil action was done by you yourself, and you yourself will experience its result.”

The doctrine of *kamma* expresses that there is a correlation between action (*kamma*) and result (*phala/vipāka*). However, as it indicates, when it comes to the exact workings of this relationship, it is to be understood that the relationship operates in accordance with the law of dependent co-arising (*paṭicca-samuppāda*). Thus, the early Buddhist moral theory identifies the relationship between action and result to be not deterministic. This relationship between action and result could clearly be summarized as: “Dependent upon the nature of action and the circumstances in which it is committed, there would be appropriate consequences.” What this intends to state is that the early Buddhist moral theory denies not only strict determinism (*niyati-vāda*) but also strict indeterminism (*ahetu-appaccaya-vāda / adhicca-samuppanna-vāda*). The latter two positions are non-Buddhist and are identified by speculative theories that lend ethical life of the individual and society to be meaningless. The deterministic theory of cause and effect

relationship states a person experiences the result of an action in precisely the same way that he created it. A discourse presents (AN I, p. 249) this position as: “Just as a man does a deed, so does he experience its consequences.” Such a rendering advocates complete determinism between action and result. If it is the case, as the Buddha points out, religious life is meaningless because there is no opportunity for the complete destruction of suffering. The correlation between action and result that the Buddha points out, however, is said to render the undertaking of the Buddhist religious life meaningful. This new perspective is expressed in the text (AN I, p. 149) as follows: “Just as a man does a deed whose consequences would be experienced in a certain way (*yathāvedaniyam*), so does he experiences its consequences (*assa vipākam*).” If this is the case, religious life is meaningful, and there will be an opportunity for the complete destruction of suffering.

Furthermore, according to this Buddhist moral theory, actions will generate results, but these results are not the same all the time. There are various other conditions that can interfere in the determination of the causal relationship between action and result. This conditionality of the result is illustrated by the Buddha with the following simile (AN I, p. 250): If a man puts a grain of salt into a small cup filled with water, the water in the cup soon becomes salty and undrinkable because of that grain of salt. However, if he were to throw a similar grain of salt into the river Ganges, because of the great mass of water therein the water would not become salty and undrinkable. Similarly, the Buddha says (AN I, p. 250), some trifling evil deed committed by one person may lead him to hell. But similar trifling evil deed committed by another person may bring consequences experienced in this very life that may be barely noticeable. Why is this difference? The Buddha explains: A certain person has not properly cultivated his body, behavior, thought, and intelligence; he is inferior and insignificant and his life is short and miserable; of such a person even a trifling evil deed done leads him to hell. However, in the case of a person who has properly cultivated his body, behavior, thought and intelligence, who is superior and not insignificant, and who is endowed with long life, the consequences of a similar evil deed are to be experienced in this very life, and sometimes may not appear at all. What this textual explanation

conveys is that depending upon the present situation of the doer, the effect of certain actions may sometimes be so insignificant that they are not even perceived. According to the Buddhist moral theory, sometimes the consequences of an action may be experienced in this very life, and sometimes in a future existence.

3. KIRIYA-VĀDA

The second principle of the early Buddhist moral theory is *kiriya-vāda* and it encourages people to do morally good actions. The Buddha says that his moral theory instigates people to moral action while those of others to moral inaction or non-doing (*akiriya*). For example, the strict-determinism advocated at the time of the Buddha states (AN I, p. 173): “Whatever this person experiences—whether pleasure, pain, or neither-pain-nor-pleasure—all that is caused by what was done in the past” (*pubbekata-hetu-vāda*). The Buddha questioned the validity of this view by stating that such a moral theory leads people to moral inaction. He also criticized the theological view of moral causation that advocated (AN I, p. 173): “Whatever this person experiences, all that is caused by God’s creative activity” (*issara-nimmāṇa-vāda*). For the Buddha, this view too causes people to take up a life of moral inaction. Also, he rejected indeterminism that professed (AN I, p. 173): “Whatever this person experiences, all that occurs without a cause or condition” (*ahetu-appaccaya-vāda*). For the Buddha, holding of this theory too results in moral inaction.

The Buddha’s moral theory aim to encourage people not only to accept the efficacy of action but also do good actions selectively. His dictum was that one can become great by doing great things. In the words of a discourse, it reads (SN II, p. 29): “One attains to greatness by doing great things, not by doing low things.” The great actions are synonymous with morally wholesome actions (*kusala-kamma*); hence the encouragement here is to do wholesome actions. The discourses present various types of wholesome actions that we could do. Among them, a list of ten actions are popularly listed and discussed in the texts. They are presented as abstentions from unwholesome actions of body, speech and mind. The abstention from unwholesome actions itself creates an opportunity for the

performance of wholesome actions. Thus, there are three wholesome bodily actions, and four verbal actions and three mental actions.

The three wholesome bodily actions are given as follows (AN.V, pp. 266-268):

- i. "One abandons and abstains from killing living beings; lays aside rod and weapon; becomes gentle and kind; abides compassionate to all living beings."
- ii. "One abandons and abstains from taking of what is not given; does not take by way of theft the wealth and property of others in village or forest."
- iii. "One abandons and abstains from misconduct in sensual pleasures; avoids sex with females protected by a parent or parents, siblings or relatives; married, engaged or legally protected".

The four wholesome verbal actions are:

- i. "One abandons and abstains from false speech; does not lie when questioned as a witness; does not in full awareness speak falsehood for one's own ends, or for another's ends, or for the sake of some trifling gain."
- ii. "One abandons and abstains from malicious speech; does not repeat elsewhere what one has heard here in order to divide those people from these, nor does one repeat to these people what one has heard elsewhere in order to divide these people from those; unites those who are divided; becomes a promoter of friendships; enjoys concord, rejoices in concord, delights in concord; is a speaker of words that promote concord."
- iii. "One abandons and abstains from harsh speech; speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many."
- iv. "One abandons and abstains from gossip; speaks at the right time, speaks what is fact, speaks what is beneficial, speaks on the dhamma and the discipline; at the right

time one speaks such words as are worth recording, reasonable, moderate and advantageous”.

The three wholesome mental actions are:

- i. “One is not covetous; does not covet the wealth and property of others thus: ‘Oh may what belongs to another be mine!’”
- ii. “One’s mind is good will; one has intentions free from hate thus: ‘May these beings be free from enmity, affliction and anxiety! May they live happily!’”
- iii. “One has right-view, undistorted vision, and believes in the efficacy of actions, good and bad actions; good and virtuous people who have themselves realized by direct knowledge and declare this world and the other world.”

Can a person do morally wholesome actions in his own initiative? When this issue was raised, the Buddha answered positively: “Yes, one can.” The texts indicate that people are generally free to think and act, though with some self-imposed limitations at the initial stages of one’s practice. However, as the disciples make progress in understanding the Buddha’s teaching, these self-imposed limitations start to dissolve. Through understanding and practice, one can enhance one’s capacity to think and do freely. For instance, a key aim of the Buddhist path and practice is to be able to control our mind (AN IV, p. 34): “A monk makes the mind turn according to his will and he turns not by the mind’s wish.” At the end of the day, the practitioner should be able to claim himself or herself (SN I, p. 132): “I am the master of my mind.” In this way, the early Buddhist moral theory advocates the fact that doing of great or low things is up to the individual. When it comes to practice, one is one’s master (Dhp, v. 165): “By oneself is evil done; by oneself is one defiled. By oneself is evil left undone; by oneself is one made pure. Purity and impurity depend on oneself; no one can purify another.”

A key principle in the pedagogy of early Buddhist moral theory is the factor of motivation. It understands the necessity of motivating people. Once motivated, some become faster and focused. For example, the early discourses show instances where the Buddha motivate his disciples to develop positive attitudes (SN V, pp.

417-418): “Do not entertain negative unwholesome thoughts; do not let the negative unwholesome mind to lead your life.” We find plenty of discourses in which this motivational tone of the Buddha to be noticed. For example, the Buddha gives advice to disciples to abandon evil with following words (AN I, p. 59): “Abandon evil, O disciples! One can abandon evil, disciples. If it were impossible to abandon evil, I would not ask you to do so. But as it can be done, therefore, I say, ‘Abandon evil!’ If this abandoning of evil would bring harm and suffering, I would not ask you to abandon it. But as the abandoning of evil brings well-being and happiness, therefore, I say, ‘Abandon evil!’” Similarly he advises his disciples to cultivate the good (Ibid. p. 59): “Cultivate the good, O disciples! One can cultivate the good, disciples. If it were impossible to cultivate the good, I would not ask you to do so. But as it can be done, therefore, I say, ‘Cultivate the good!’ If this cultivation of the good would bring harm and suffering, I would not ask you to cultivate it. But as the cultivation of the good brings well-being and happiness, therefore, I say, ‘Cultivate the good!’”

The Buddha’s moral theory also discusses the criteria for determining moral and immoral actions, what actions ought to be done and what actions ought not to be done. How can we know whether an action is good or whether it is bad? There are some criteria to consider in deciding the moral quality of an action. For instance, a discourse lists three such criteria (AN I, p. 147): One must think whether one’s own self censures in performing that action (*attādhīpateyya*); whether the wise would disapprove it (*lokādhīpateyya*); or whether it is against the law of the community (*dhammānupateyya*). However, in many contexts, we find the Buddha taking a consequential approach to moral life (SN I, p. 57): “One should properly do the deed one knows leads to one’s own welfare.” It is mostly the consideration given to the immediate as well as the long term consequences of action. The Buddha’s golden rule in moral decision making is presented as follows: “I do not want X to be done unto me. Others too who are like myself do not want X to be done unto them. I ought not do unto others what I do not like done unto myself. Therefore, I ought not do X.” This golden rule is reflected in his moral instructions to the disciples. For example we read in a text (Dhp, vv. 129-130): “All tremble at violence; all fear

death; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill. One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness here after.” This pattern of moral reasoning is further detailed in a discourse as follows (SN V, pp. 353-354): “What, householder, is the Dhamma exposition applicable to oneself? Here, householder, a noble disciple reflects thus: ‘I like to live. I do not like to die. I desire happiness and dislike unhappiness. Suppose someone should kill me, since I like to live and do not like to die, it would not be pleasing and delightful to me. Suppose I too should kill another who likes to live and does not like to die, who desires happiness and does not desire unhappiness, it would not be pleasing and delightful to that person as well. What is not pleasant and delightful to me is not pleasant and delightful to the other person either. How could I inflict upon another that which is not pleasant and not delightful to me?’ Having reflected in this manner, one refrains from killing; encourages others too to refrain from killing; speaks in praise of refraining from killing. Thus, one’s bodily conduct becomes pure in three ways.”

4. VIRIYA-VĀDA

The whole practice of the Buddhist path depends on our commitment to practice. As a text puts it (Dhp, v. 276): “You yourself must make the effort; the *Tathāgatas* (Buddhas) are only teachers. The meditators who tread the way are released from the shackles of death”. Furthermore, in another context, the Buddha states (SN II, p. 29): “Not by that which is low, may the highest be won; by that which is highest may the highest be won. Worthy of praise is this holy life. The teacher has come to you face to face. Wherefore stir up energy that you may win what is not won, that you may attain what is not attained, that you may realize what is unrealized.” The third principle of the Buddhist moral theory is *virīya-vāda*, the principle of exercising energy, and it is about one’s commitment and application. It recognizes the generation of a threefold energy for bringing an endeavor to a fruitful conclusion. At the commencement of an endeavor, what is required is that we apply “initiating energy” (*ārambha*). Commencement of an act brings us joy (*assāda*). This is also the reason that we like to venture

on many new endeavors. However, during the continuity of an endeavor, as it is normally the case, we confront many difficulties and obstacles (*ādinava*). Therefore, at this stage, what is required is that we apply “passing over energy” (*nikkama*). Finally, for reaching a successful ending (*nissarana*) to the endeavor, it is required that we possess “getting beyond energy” (*parakkama*) for it is due to not applying this energy type that we often see people giving up their pursuits close to the reaping of results. As the Buddha points out, humans possess all these three motivational energies and more. For instance, a discourse identifies six energy types (AN III, pp. 337-338): element of initiation, element of persistence, element of exertion, element of strength, element of continuation, and element of force. It is due to the presence of these energies, we can observe people initiate activities, persist in activities, exert themselves in activities, act with strength, continue in an action, and act with force. This discourse records an interesting dialogue that took place between the Buddha and a brahman. The latter comes to the Buddha and says: “Master Gotama, I hold such a thesis and view as this: “There is no self-initiative (*natthi attakāro*); there is no initiative taken by others (*natthi parakāro*).” The Buddha’s immediate response was: “Brahman, I have never seen or heard of anyone holding such a thesis and view as this. For how can one who comes on his own [will] and returns on his own [will] say (*kathañhi nāma sayam abhikkamanto, sayam paṭikkamanto evaṃ vakkhati*): “There is no self-initiative; there is no initiative taken by others?”” He further questioned the brahman and made him understood that humans possess various types of energies.

“What do you think, brahmin? Does the initiation-energy (ārabha-dhātu) exist?”

“Yes, Sir.”

“When the initiation-energy exists, are beings seen to initiate activity?”

“Yes, Sir.”

When beings are seen to initiate activity because the initiation-energy exists, this is the self-initiative of beings; this is the initiative taken by others”.

In this case, the initiation-energy refers to the energy that functions by way of beginning an activity.

“What do you think, brahmin? Does the persistence-energy (nikkama-dhātu) exist?”

“Yes, Sir.”

“When the persistence-energy exists, are beings seen to persist in activity?”

“Yes, Sir.”

“When beings are seen to persist in activity because the persistence-energy exists, this is the self-initiative of beings; this is the initiative taken by others”.

The persistence-energy here refers to the energy type that is needed to persist in an action.

“What do you think, brahmin? Does the exertion-energy (parakkama-dhātu) exist?”

“Yes, Sir.”

“When the exertion-energy exists, are beings seen to exert themselves in activity?”

“Yes, Sir.”

“When beings are seen to exert themselves in activity because the exertion-energy exists, this is the self-initiative of beings; this is the initiative taken by others”.

The exertion-energy refers to the energy type that is needed to consummate an activity.

“What do you think, brahmin? Does the strength-energy (thāma-dhātu) exist?”

“Yes, Sir.”

“When the strength-energy exists, are beings seen to be possessed of strength?”

“Yes, Sir.”

“When beings are seen to be possessed of strength because the

strength-energy exists, this is the self-initiative of beings; this is the initiative taken by others”.

Even though humans possess these energy types, if they have not developed the proper skills to apply them at the right time and to the right measurement, they fail to achieve their intended goals. Therefore, what is required is that we develop skills to apply these innate energies not only at the right time and place but also to the right measurement.

The Buddha’s discourses contain immense instructions given to his disciples to exercise energy. One discourse has the Buddha stating the following (SN II, pp. 28-29): “The Dhamma has thus been well expounded by me, elucidated, disclosed, brought to light, stripped of patchwork, it is enough for a clansman who has gone forth out of faith to stir up his energy thus: Willingly let skin, sinews and bones remain and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by human strength, by human energy, by human exertion! The lazy person dwells in suffering, soiled by evil unwholesome states, and great is the personal good that he neglects. But the energetic person dwells happily, secluded from evil unwholesome states, and great is the personal good that he achieves. Not by that which is low, may the highest be won; by that which is highest may the highest be won. This holy life is a beverage of cream. The teacher has come to you face to face. Therefore, disciples, arouse your energy that you may win what is not won, that you may attain what is not attained, that you may realize what is unrealized”.

Even though the disciples are encouraged to work hard on achieving their goal, one must find the right balance in application of energy. Therefore, the Buddha always prescribe (MN III, pp. 159-160) the balanced application of energy (*virīya*) avoiding the two extremes of too much exertion (*accāradḍha-virīya*) and too little exertion (*atīlīna-virīya*). One with too much exertion is compared to a man who takes such a tight grip of a quail that it dies then and there. One with too feeble an energy is compared to a man who takes such a loose grip of a quail that it flies up out of his hand. The Buddha’s advise to Soṇa also illustrates this point (AN III, p. 375):

“Tell me, Soṇa, in the past when you lived at home, weren’t you skilled at the lute?”

“Yes, I was”.

“What do you think, Sona? When your lute’s strings were too tight, was your lute well-tuned and easy to play?”

“No, Sir.”

“When your lute’s strings were too loose, was your lute well-tuned and easy to play?”

“No, Sir.”

“But, Soṇa, when your lute’s strings were neither too tight nor too loose but adjusted to a balanced pitch, was your lute well-tuned and easy to play?”

“Surely, Sir.”

“So too, Soṇa, if energy is aroused too forcefully this leads to restlessness, and if energy is too lax this leads to laziness. Therefore, Sona, resolve on a balance of energy, achieve evenness of the spiritual faculties, and take up the object there”.

The exemplary Buddhist life is characterized as a life of doing and practice with a vision to achieve one’s goals here and now. Vision without action is just a dream. As the Buddha points out, the disciples should not expect reaching their goals by mere prayer or wish. There are five desirable, pleasant and agreeable but rare things in the world: long life, beauty, happiness, fame, and good rebirth. However, these things cannot be obtained by mere prayer or wish. The Buddha says (AN III, pp. 47-48): “I do not teach that they are to be obtained by prayer (*āyācanā-hetu*) or by wish (*patthanā-hetu*). If one could obtain them by prayer or wish, who would not pray or wish for them?” He continues: “For a noble disciple who wishes to have long life, it is not befitting that he should pray for long life or take delight in so doing. He should rather follow a path of life that is conducive to longevity. By following such a path he will obtain long life, be it divine or human.” The same applies to the other four.

As it could be seen from the discourses, the Buddha’s teaching carries with it a strong positive thought of encouraging disciples

to develop a positive attitude towards their practice. For example, the developing mindfulness of death is mainly given to develop of a sense of urgency in practicing the Buddhist path. As one discourse has it (AN IV, pp. 320-322), one should reflect on every morning/evening: “I still have evils; if I were to die today/tonight it will be a great loss to me. Therefore, before morning/night I must exercise intense resolution, effort, endeavor, and exertion, struggle, mindfulness, self-possession for putting away those evil and unwholesome states of mind.” As we could see from the discourses themselves, the disciples of the Buddha are a positive and active group of people who tend to work hard refusing to be lazy. For them, every bit of time is of value because their target is to achieve their spiritual advancements within this life, before death. The disciples are to consider the shortness of time left for them and the golden opportunity that they have now got by being born as human beings at a time when a Buddha has appeared in the world. The Buddha energizes his disciples with such statements as (Sn, vv. 331-333): “Arise! Sit up! What need have you of sleep? For what rest is there for the sick, pierced by the barb, and hurt. Arise! Sit up! Train yourselves hard for attaining peace.... Let not opportunity pass you by; those who have missed the opportunity now grieve.”

5. CONCLUSION

In this paper, my aim was to introduce the early Buddhist moral theory by examining the early discourses of the Buddha in relation to the three principles of the efficacy of intentional action, doing good deeds and exercising energy to do good deeds, and to inform the reader that the early Buddhist moral theory is well-qualified to be used in global education in ethics. The main argument was that the early Buddhist moral theory covers three dimensions of the moral theory but that of the traditional Buddhist lands, only one. In the traditional Buddhist lands, the type of Buddhism that is practiced is *kammatic* for its primary aim is otherworldly, to direct the followers to selfishly accrue merits to be born in heavens in their next lives. Therefore, the moral theory of the traditional Buddhism lacks the humanistic spirit displayed in the early Buddhist teachings. The latter values “humanity” and promotes the ideas of “global citizens” and “global community,” that acknowledge

diversity and accept that individuals, groups and communities with different interests, languages, convictions and lifestyles, that is, with different cultural identities, can co-exist and interact with each other with mutual respect and tolerance. On this background, it is to be observed that the moral theory advocated in the contemporary traditional Buddhism calls for exclusivism and nationalism while the early Buddhist moral theory calls for inclusivism, plurality and humanity. Hence, it could be concluded that it is the early Buddhist moral theory that will qualify for global education in ethics, not the one that is practiced in the traditional Buddhist lands.

References

- Andersen, Dines, and Smith, Helmer (eds.) 1913, *The Suttanipāta*, The Pali Text Society, London.
- Bodhi, Bhikkhu (tr.) 2000, *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*, Translated from the Pāli, Wisdom Publications, Boston.
- Bodhi, Bhikkhu (tr.) 2012, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*, Translated from the Pāli, Wisdom Publications, Boston.
- Feer, Lèon (ed.) 1884-1898, *The Saṃyutta Nikāya*, 5 vols, The Pali Text Society, London.
- Hinüber, O. von, and Norman, K. R. (eds.) 1994, *Dhammapada*, The Pali Text Society, Oxford.
- Karunadasa, Y. 2015 (2013), *Early Buddhist Teaching: The Middle Position in Theory and Practice*, Centre of Buddhist Studies, The University of Hong Kong, Hong Kong.
- King, Sallie B. 2005, *Being Benevolence: The Social Ethics of Engaged Buddhism*, University of Hawai'i Press, Honolulu.
- Morris, Richard, and Hardy, Edmund (eds.) 1885-1900, *The Aṅguttara Nikāya*, 5 vols, The Pali Text Society, London.
- Ñāṇamoli, Bhikkhu, and Bodhi, Bhikkhu (trs.) 2001 (1995), *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*. Translated from the Pāli, Wisdom Publications, Boston.
- Norman, K. R. (tr.) 1992, *The Group of Discourses (Sutta-Nipāta) Volume II Revised Translation with Introduction and Notes*, The Pali Text Society, Oxford.
- Norman, K. R. (tr.) 2004, *The Word of the Doctrine (Dhammapada)*. Translated with an Introduction and Notes, The Pali Text Society, Oxford.
- Trenckner, Vilhelm, and Chalmers, Robert (eds.) 1888-1896, *The Majjhima-nikāya*, 3 vols, The Pali Text Society, London.

A BUDDHIST CONTRIBUTION TO THE GLOBAL EDUCATION OF ETHICS: A NON-METAPHYSICAL BASIS FOR ETHICS

by Marasinghe Arachchige Radika Sewwandi Marasinghe*

ABSTRACT

Much emphasis is given today for education for a livelihood. In a world with close association with science and technology it is understandable that one needs to be professionally or technologically qualified in order to make one's livelihood. As a result, much emphasis is given for technical and scientific studies. In this process, naturally something very important is lost, namely, the ethical education, education on the principles of basic cultured and civilized human behavior in the society and toward the nature.

In the education system in any society it is very important that an important place is allocated for ethical education. If people do not have ethics, or a good sense of good and bad and right and wrong, such a world will not be a safe place to live. Today the world is very advanced in education. But in many societies there are so many crimes taking place daily. According to the teaching of the Buddha, the reason is education without morals. In the Silavimamsa Jataka (362) the following is said: the learnedness of one who is without virtue is of no use (silena anupetassa – sutenattho navijjati).

Today religions are very popular because of the advanced information

*. M.A. Student at Post Graduate Institute of Pali and Buddhist Studies, University of Kelaniya, Intern- SAARC Cultural Centre, Colombo, Sri Lanka.

technology. They reach people all over the world by means of public media. Many religious organizations own their own television stations and they run programs day and night. Looking from that angle, we may say that we are living in a highly religious world the world fifty years ago. But this is only one side of the picture. The other side of seemingly religious world is alarming. Not only religious activities but also crimes too have become rampant. This suggests that people are not serious about religious ethics. There are reasons for this. One very important reason is that, in order to follow a religious teaching, one has to accept the doctrines of that religion. If one does not accept the doctrines of a religion one does not follow it. For example, if people are to follow ethics in theistic religions, they have to believe that God exists and that ethics comes from him. Today there are many who do not believe in God. Unfortunately, as a result, they also reject theistic religious ethics.

In my paper I will present that in Buddhism ethics (morality, virtue or *sila*) does not depend on any metaphysical beliefs about Creator God or any other such phenomena. For instance, what the Buddha teaches the ordinary people as the basic morality, the five precepts (*pañca sila*), has no specific connection with the any specifically Buddhist concepts. This *sila* can be followed by anyone whether she is a follower of Buddhism or not. I will present that Buddhism has a universally valid basis of morality. In order to support this further, I will go beyond the basic five precepts, and refer to some very important discourses of the Buddha in which he explains this broad basis. One is the *Kālāma-sutta* (*Anguttara-nikaya*) taught by the Buddha to the *Kalamas* who did not believe in any specific religious teacher. When they informed that to the Buddha, he did not find fault with them. Instead he showed them how to be good (moral or ethical) without being a member of any particular religion. He did not ask *Kalamas* to be his followers. Secondly, I will discuss the *Apaṇṇaka-sutta* (*Majjhima-nikaya* 60) in which the Buddha showed to his listeners (brahmin householders of the village named *Sālā*) the way to be moral even if they did not believe in rebirth and other similar phenomena which an ordinary person cannot know for sure.

The theme 'education for ethics' has two aspects, education and ethics. Although Buddhism has so much to say about both these matters, I will focus only on ethics, and try to show how Buddhist ethics can form an important aspect of global education of ethics. The main idea of

my paper is that, according to Buddhism, people can follow principles of ethics (morality) even if they are not affiliated with any particular religious metaphysical beliefs. By developing this idea, I will show how Buddhism can contribute to the global education of ethics. As the main source of this discussion I will use the discourses from the Sutta Pitaka of the Pali canon.

1. RATIONAL FOUNDATION OF BUDDHIST ETHICS

In many religions the basis for ethics is metaphysical. The best example for such a metaphysical basis is the belief in God as the giver of law and source of ethics. According to the main theistic religions in the world, Judaism, Christianity and Islam, God is the creator and sustainer of the world; he is omnipotent (all-powerful), omni-benevolent (all-good) and omniscient (all-knowing). These characteristics, in particular, the last two, indicate that God is the source of all goodness in the world. Based on this belief, in ethics, there is a theory which identifies God as the source of ethical rules or ethical commands (divine command theory). The ten commandments in Judaism and Christianity are an example of this type of morality. The word used here, 'commandment' indicated the nature of these morals, they are commands by God and the commands of an omnipotent, omnibenevolent and omniscient being have to be obeyed unconditionally by human beings.

If God really exists and if God has the qualities mentioned above, there is not any problem in accepting and following the commands of such a God. The problem, however, is that there is no guarantee that such a being with such qualities exist in the world. In the traditional theologies of the theistic religions there are many arguments presented to prove that God actually exists. These arguments and the controversies based on this theistic claim have been there for several thousand years. Today with the vast development in science, increasingly more and more people reject the belief in a creator God. When Galileo Galilei (1564-1642) invented the telescope and viewed the sky what he saw was totally opposite to the belief held up to that point, namely, that the Earth is the centre of the universe and that all heavenly bodies including the Sun rotates round the Earth (=geo-centric view of the universe), which was supported by Christianity. He saw that the

Earth and the other planets were rotating around the Sun (heliocentric view of the universe). This observation was considered to be a big blow to the religiously supported view. Ever since the dawn of science in the West starting from the 16th century gradually due to various scientific discoveries the belief in God gradually waned in the society. In the 19th century, the German philosopher Friedrich Nietzsche (1844-1900) famously said that God is dead. What he meant by that is that the relevance of God to the modern society was non-existent. The result of all these new developments was that people rejected not only the religion but also the ethics taught in religion.

A society cannot function without a system of individual and social ethics. It is important there must be a way to preserve ethics even if people do not wish to believe in metaphysical beliefs advocated by religions. Buddhism appears to provide a way to preserve ethics even in the absence of metaphysical beliefs. Buddhism started by rejecting both Brahmanism, which was based on the concept of Brahma as the creator of the world and many Sramana traditions with various metaphysical beliefs. Having rejected both these religious systems, that existed during his time, the Buddha found the middle path, which is an ethical path to attain nirvana.

It is important to see that the ethical path of the Buddha is not only for those who wished to attain nirvana. The Buddha's path is also for the ordinary people in the society who were either the strict followers of the Buddha, namely, *upāsaka* and *upāsikā*, or who were the ordinary people in the society following any other religion or not following any religion at all. It is relevant in this context to examine how the Buddha addressed these non-*upāsaka* and non-*upāsikā* groups in the society. In the discourses there are two instances, directly relevant to this discussion, where the Buddha was addressing groups of non-religious people.

2. THE DISCOURSE TO KALAMAS (KĀLĀMA-SUTTA, ANGUTTARA-NIKAYA)

This discourse is considered to be the Buddhist charter of freedom of thought. Kalamas were a free thinking group who were not committed to any particular religion or a religious teacher. When the Buddha visited them they said to the Buddha that

they were perplexed when different religious people come to them and say that only what they say is true, everything else is false. They further said to the Buddha that they did not know whose view is true and whose view is false. Then the Buddha said the following:

“It is fitting for you to be perplexed, O Kalamas, it is fitting for you to be in doubt. Doubt has arisen in you about a perplexing matter.

Come, Kalamas, Do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of texts, by logic, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence of a speaker, or because you think ‘The ascetic is our teacher.’ (Translation from Bhikkhu Bodhi p.134)

The Buddha having outlined ten grounds upon which one must not accept anything said by anyone, the Buddha gives the following criterion to reject or accept what is said by someone.

But when you know for yourselves, ‘These things are unwholesome; these things are blamable; these things are censured by the wise; these things, if undertaken and practiced, lead to harm and suffering,’ then you should abandon them.

But when you know for yourselves, ‘These things are wholesome; these things are blameless; these things are praised by the wise; these things, if undertaken and practiced, lead to welfare and happiness,’ then you should engage in them”. (Translation from Bhikkhu Bodhi, 2005: 134-135)

In this discourse, the criterion given by the Buddha to Kalamas to judge whether some action is good or bad is one’s own understanding. Standing on one’s own understanding one needs to see:

(i) Whether the action is wholesome or unwholesome (kusala or akusala), which refers to greed, hatred and delusion as unwholesome and nongreed, nonhatred and nondelusion as wholesome

(ii) Whether the action is blamable or blameless

(iii) Whether the action praised by the wise or censured by the wise, and

(iv) Whether the action undertaken will lead to harm or to happiness.

In this account, in fact, there are two criteria: one is to one's own judgment; the other is the consequence produced by the action. From an ethical point of view, these two criteria are very important and there is much to discuss in them. But in the present context what is important to note is that these criteria have nothing to do with any metaphysical beliefs associated with any religion. These criteria can be accepted and followed by anyone in the world. To conclude the discourse, the Buddha points out Kalamas who follow this method will have four assurances whether or not they hold in any particular religious beliefs. The Buddha says:

“When, Kalamas, this noble disciple has thus made his mind free of enmity, free of ill will, uncorrupted and pure, he has won four assurances in this very life.

The first assurance he has won is this: ‘If there is another world, and if good and bad deeds bear fruit and yield results, it is possible that with the breakup of the body, after death, I shall arise in a good destination, in a heavenly world.

The second assurance he has won is this: ‘If there is no other world, and if good and bad deeds do not bear fruit and yield results, still right here, in this very life, I live happily, free of enmity and ill will.

The third assurance he has won in this: ‘Suppose evil befalls the evil-doer. Then, as I do not intend evil for anyone, how can suffering inflict me, one who does no evil deeds?’

The fourth assurance he has won is this: ‘Suppose evil does not befall the evil-doer. Then right here I see myself purified in both respects’. (Translation from Bhikkhu Bodhi, 2005:136).

These assurances are for someone who does not believe in rebirth and life after death. Although Buddhism accepts both these beliefs, interestingly, here the Buddha is allowing room for ethical behavior even for those who do not accept such beliefs.

3. THE DISCOURSE ON THE INCONTROVERTIBLE TEACHING (APANNAKA-SUTTA, MAJJHIMA-NIKAYA 60)

This discourse was taught by the Buddha to a group of Brahmin householders at the village called Sala. At the very beginning of the

discussion, as a response to a question asked by the Buddha they acknowledge that they do not have any religious teacher agreeable to them in whom they have 'acquired faith supported by reasons.' To this non-religious group the Buddha says that they should follow the 'incontrovertible teaching' which will lead to their welfare and happiness for a long time. By this the Buddha means a way of behavior which cannot go wrong under any circumstances.

In this discourse, the Buddha refers to five views accepted and rejected by different religious groups. These are the doctrine of nihilism denying the existence of moral actions, the doctrine of non-doing denying the consequences of moral actions, the doctrine of non-causality, the belief that there are not immaterial realms (*arūpa-loka*), and the belief that there is no cessation of being. Some people accept these beliefs and some reject them. As one can see, all these beliefs are metaphysical in the sense that an ordinary person cannot know for sure whether they are true or not. What should an intelligent person do in such a situation?

The Buddha's answer is the following. The Buddha says that if one, not knowing whether any one of these beliefs is true or not, concludes that it is false, then he will behave wrongly and as a result, he will be censured by the wise in this world and if it is true, he will be born in an unhappy existence after his death. In this manner by concluding negatively he loses both this world and the next. Suppose this person, not knowing whether or not the view is true, concludes that it is true, he will act morally and as a result, in this life he will be praised by the wise and, if the belief is true, then he will be born after death in a happy existence. In this manner, by concluding positively he wins the both worlds.

The moral reasoning in this discourse is very interesting. It is based on calculation made on the basis of probability. The beliefs involved are metaphysical and beyond one's direct knowledge. The possibilities of being true or false are equal. In such a situation involving morality, the Buddha says that one should be guided by what gives maximum gains. This is common rationality and it is what any rational person (= a person promoting one's interests) will do. What is interesting here is that the moral or ethical behavior is not based on any metaphysical beliefs but based on rational thinking.

In the two discourses discussed, the consequence of actions is stressed as an important deciding factor. The Buddhist concept of consequence covers the consequences of both this world and the next. However, the next world is not a part of the immediate experience of the ordinary people. But the discourses say that a rational person may not rule out any possibility simply because one cannot or does not see it.

In addition, what is important with regard to consequences is the consequences for oneself and the other (doer of the action and the recipient of consequences). This aspect is not mentioned in the above-mentioned two discourses. But the Buddha addresses this issue in the discourse addressed to Rahula Thera (Advice to Rahula at Ambalaṭṭhika: Ambalaṭṭhika Rāhulovāda-sutta, Majjhima-nikaya 61). The Buddha says the following:

“Rahula, when you wish to do an action with the body, you should reflect upon that same bodily action thus: ‘Would this action that I wish to do with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?’ When you reflect, if you know: ‘This action that I wish to do with the body would lead to my own affliction, or to the affliction of others, or to the affliction of both; it is an unwholesome bodily action with painful consequences, with painful results, then you definitely should not do such an action with the body. But when you reflect, if you know: ‘This action that I wish to do with the body would not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results,’ then you may do such an action with the body”. (Translation from Bhikkhu Bodhi, 1995: 523-524) (The same way or reflection is also applicable to the two types of verbal and mental actions.)

What is significant in this explanation by the Buddha is that it places emphasis on both the doer and the recipient of the results of the action. Furthermore, it mentions both the doer and the recipient together as the third category to be taken into consideration. This, in other words, shows that, in the Buddhist analysis, both oneself and the other should be given equal consideration.

4. UNIVERSAL BUDDHIST ETHICS: THE FIVE PRECEPTS (PAÑCA-SILA)

The five precepts prescribed by the Buddha for the lay society can be considered an example of the Buddhist ethics universally applicable without religious or any other cultural or social distinctions. These five precepts form the moral basis of the society as a whole. In Buddhism, these precepts are prescribed not only for the householders but also for the renunciants, monks and nuns (bhikkhu, bhikkhuni). For the latter, in the place of the third precept of abstaining from the wrong sexual conduct, the precept is to abstain from sex altogether. The fact that these precepts are for all in the society indicate that they have a wide application in Buddhism. However, a careful reading of the Buddhist literature would show that the five precepts were absorbed to Buddhism from the general Indian religious tradition. For instance, the Jataka stories refer to the five precepts indicating that they were pre-Buddhist. According to the Maha Dhammapala Jataka, the children of those who preserve the five precepts do not die young. This attribution of the five precepts to the society before the Buddha suggests that these precepts were a part of the overall Indian culture. We cannot find any Indian religion that did not accept the importance of these precepts although they did not specifically mention this as the five precepts. According to the teaching of the Buddha, one becomes a follower of the Buddha by taking refuge in the Buddha, Dhamma and the Sangha (sarana gamana). Once one becomes a follower of the Buddha, the ethical behavior becomes mandatory. While it is ten precepts for the monastic community with other rules, for the lay people, it has always been the five precepts.

The five precepts are abstaining from killing, stealing, sexual misconduct, lying and taking alcoholic drinks. These five are presented in the negative form in the precepts as they are recited by the Buddhists all over the world. However, the precepts are not negative although the formulations are presented in negative form. In Buddhism, the sila or virtue is classified as involving both negative aspect of abstaining from the evil (virati), and the positive aspect of practicing the related good aspects (samādāna). In the discourses these two aspects are described in the following words:

*“Abandoning the taking of life, the ascetic Gotama dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of **all** living beings.” Thus the worldling would praise the Tathagata. “Abandoning the taking of what is not given, the ascetic Gotama dwells refraining from taking what is not given, living purely, accepting what is given, awaiting what is given, without stealing. Abandoning unchastity, the ascetic Gotama lives far from it, aloof from the village-practice of sex. Abandoning false speech, the ascetic Gotama dwells refraining from false speech a truth-speaker, one to be relied on, trustworthy, dependable, not a deceiver of the world. Abandoning malicious speech, he does not repeat there what he has heard here to the detriment of these, or repeat here what he has heard there to the detriment of those. Thus he is a reconciler of those at variance and an encourager of those at one, rejoicing in peace, loving it, delighting in it, one who speaks up for peace. Abandoning harsh speech, he refrains from it. He speaks whatever is blameless, pleasing to the ear, agreeable, reaching the heart, urbane, pleasing and attractive to the multitude. Abandoning idle chatter, he speaks at the right time, what is correct and to the point, of Dharma and discipline. He is a speaker whose words are to be treasured, seasonable, reasoned, well-defined and connected with the goal.” Thus the worldling would praise the Tathagata” (Translation from Walshe, 1995: 68-69)*

The negative effects of taking alcoholic drinks have been elaborated in the discourses such as the Sigalovada-sutta (Advice to Sigala) of the Digha-nikaya. According to this discourse, taking alcoholic drinks is an evil behavior and also one of the ways that causes loss of one's wealth. Its ill effects are listed in the following manner:

“There are these six dangers attached to addiction to strong drink and sloth-producing drugs: present waste of money, increased quarrelling, liability to sickness, loss of good name, indecent exposure of one's person, and weakening of the intellect”. (Translation from Walshe, 1995: 462)

In the discourses there are many discussions on these evils which we do not need to describe in detail. The point, however, is that these precepts can be regarded as the minimum requirements of any civilized society. This may be established with reference to all the other world religions. In Judaism and Christianity these precepts are found among the Ten Commandments said to have been given by God to Moses. In Islam these precepts are found

among the things prohibited (*haram*). In Hindu Dharma-sastra literature too these precepts are found. In this manner, we see that these precepts are universal. These rules cover the basics of civilized and cultured life anywhere in the world anytime.

There is, however, one important difference in the manner the moral rules are treated in different religions. The difference between the moral systems between the non-theist Buddhism and the theist religions is quite clear. In the theist religions, as referred to above, the moral rules are given to people as commands of God. Usually commands are to be obeyed without questioning. Furthermore, the violations of the moral rules are considered to be violations against the rule-giver, namely, God. Again, this condition could dissuade some people from observing these rules however much they are good. In the Buddhist formulations of the five precepts they are not given as commands of anyone, not even as the commands of the Buddha. Therefore, there is nothing to obey or disobey anyone. When Buddhists undertake to observe these rules what they do is they make a promise to themselves: I undertake to observe the precept of abstaining from taking life – *pānātipātā veramani sikkhāpadam samādiyāmi*. If they violate their promise they have to be responsible unto themselves, not to anyone else.

This characteristic of the Buddhist approach to the most fundamental ethical rules of the lay people takes away any metaphysical affiliation to one's moral life. This approach affirms one's own responsibility and freedom in moral behavior. This, no doubt, is attractive to those who desire to follow a system of ethics while safeguarding their freedom.

5. CONCLUDING REMARKS

What we discussed so far covers some very important discourses by the Buddha dealing with ethical or moral reasoning and the five precepts which are the most basic morality of the lay people. Usually religious ethics are closely connected with religious metaphysics. In Buddhism too, it is the same. Sila or morality in Buddhism is the first step in the path to nirvana. In the eightfold path sila constitutes a prominent place. The teaching is that one must start the path with the practice of sila and then proceed to concentration (*samadhi*)

and wisdom. This shows that sila is basically for release from the samsaric suffering. However, what we saw in the two discourses we discussed at the beginning of this paper is different.

The two discourses were addressed to two groups of people who were not the followers of the Buddha. At the village of Sala, those brahmins openly admitted that they do not have religious teacher they accepted and followed. Clearly these people are not aiming at attaining nirvana. On the part of the Buddha, he did not say to them that they should accept him as their religious teacher. In the Kalama-sutta, he clearly told them not to accept anything on personal religious authority. Nor the Buddha said to them to accept the belief in rebirth and or results of actions in the next world. Here the Buddha guided two groups of people who were not religious to begin with.

What is the significance of the message of the discourses and the five precepts discussed above for the global education of ethics? As we mentioned in the introduction, a reason for the rejection of ethics by many people in the world is their rejection of religious beliefs which they find unacceptable. Along with religion, many have thrown away ethics too. By providing a non-metaphysical and naturalist reasons for accepting ethics/morality Buddhism shows that one can be moral/ethical although one is not religious in a narrow sense. This can be a very effective way to teach ethics in an increasingly a-religious world of today.

References

- Bhikkhu Bodhi. (2005). *In the Buddha's Words: An Anthology of Discourses from the Pali Canon* (Boston: Wisdom Publications).
- Bhikkhu Bodhi. (1995). *The Middle Length Discourses of the Buddha* (Boston: Wisdom Publications).
- Walshe, Maurice. (1995). *The Long Discourses of the Buddha* (Boston: Wisdom Publications).
- Jayatileke, K.N. (1963). *Early Buddhist Theory of knowledge*. George Allen & unwin, London.
- Kalupahana, David. J. (1995). *Ethics in Early Buddhism*, University of Hawai'i Press, Honolulu.
- Malalasekera, G.P., (1966). *Encyclopedia of Buddhism: Vol 2*, The Government Press, Sri Lanka.

THICH NHAT HANH'S APPROACH TO GLOBAL EDUCATION IN ETHICS

by Jeff Waistell*

ABSTRACT

This article critically evaluates Thich Nhat Hanh's approach to global education in ethics. Thich Nhat Hanh and Weare's (2017) guide for cultivating mindfulness in education addresses not only students but also their educators, as they are the ones who can change the world. The authors argue the case for their approach: "teachers often focus on others' needs rather than their own" and educators "are first and foremost human beings" (ibid). Their book is not simply about how to bring mindfulness into education but how to heal teachers. They remind educators of the need to skilfully and calmly respond to suffering by embracing difficult emotions with equanimity. How can mindfulness benefit educators, according to Thich Nhat Hanh and Weare (2017)? Firstly, by offsetting the increasing emphasis on educational targets. Secondly, mindfulness nurtures a critical, evaluative and insightful mind, which is central to learning and its higher forms: mindfulness aids reflection on thinking (known as metacognition). Thirdly, mindfulness produces non-dualistic thinking, which is important to developing a community of students: education is not a one-way didactic process but is essentially dialogical. Finally, they argue that mindfulness has direct benefits for students, enabling them to focus, be receptive to learning, handle stress, and reflect deeply. The authors countenance caution with*

*. Oxford Brookes University, Oxford, England.

regard to teaching mindfulness to students: “let go of the urge to teach mindfulness right now” (ibid).

INTRODUCTION

Why is mindfulness in education necessary and important? Thich Nhat Hanh and Weare (2017*) argue for mindfulness in education, as follows. Firstly, educators do not simply generate and disseminate knowledge: their role also includes personal and social development, including the facilitation of happiness. Secondly, young people, their parents, and their teachers suffer: “There is a sort of loneliness, a kind of vacuum in the child, and the child tries to fill up this emptiness with video games, movies, television, food, drugs...” (ibid). Thirdly and ironically, whilst technology has purportedly advanced communications, interpersonal communication skills have declined: it is necessary to understand and communicate deeply with oneself and others, through deep listening and mindful speaking that lead to awareness of suffering and compassion.

This article critically evaluates Thich Nhat Hanh’s approach to global education in ethics. Thich Nhat Hanh and Weare’s (2017) guide for cultivating mindfulness in education addresses not only students but also their educators, as they are the ones who can change the world. The authors argue the case for their approach: “teachers often focus on others’ needs rather than their own” and educators “are first and foremost human beings” (ibid). Their book is not simply about how to bring mindfulness into education but how to heal teachers. They remind educators of the need to skilfully and calmly respond to suffering by embracing difficult emotions with equanimity.

How can mindfulness benefit educators, according to Thich Nhat Hanh and Weare (2017)? Firstly, by offsetting the increasing emphasis on educational targets. Educators need to let go of the stress of attainment: mindfulness offers relief from driven-ness, enabling educators to relate to their experience in a different way, offering them time and space to be in the here-and-now. Bearing in mind that it is educators who change the world, it is imperative that they return to the here-and-now, as that is the only context in

which change actually occurs. The focus becomes present-moment awareness instead of perpetual forward planning (e.g. as with teaching plans). Whereas reaching out to the future increasingly forces the pace of teaching schedules, returning to the here-and-now allows educators to “slow down. Let go. Enjoy” (ibid). Being present for students, educators are thus able to cultivate mindfulness in students. Secondly, mindfulness nurtures a critical, evaluative and insightful mind, which is central to the very nature of learning and its higher forms: mindfulness aids reflection on thinking (known as metacognition). This is because mindfulness helps us to let go of our thinking habits, deep-rooted opinions and the actions that result. Thirdly, mindfulness produces non-dualistic thinking, which is important to developing a community of students. Fourthly, education is not a one-way didactic process but is essentially dialogical. To help teachers engage in that process, mindfulness helps them to engage in “deep listening” (ibid), whereby they can give all of their attention to the students in order to listen to their developing thoughts, giving space for students to express themselves and make themselves heard. Finally, Thich Nhat Hanh and Weare (2017) argue that mindfulness has direct benefits for students, enabling them to focus, to be receptive to learning, to handle stress, and to reflect deeply.

Bearing in mind all of these benefits, it is perhaps surprising that the authors countenance caution with regard to teaching mindfulness to students: “Let go of the urge to teach mindfulness right now” (ibid). Otherwise, it is possible that students will resist and reject this teaching. However, Thich Nhat Hanh and Weare (2017) support their position with reference not only to the student but also to the educator and the special manner in which mindfulness is taught: “...if we want to teach, we should teach from ourselves – the way we speak, the way we listen, the way we carry our life. If we are mindful, it shows” (ibid). In other words, mindfulness is not conveyed by what is taught but the manner in which the teacher is in the here-and-now: “we, the teacher, are always our main teaching aid, and our own embodied practice of mindfulness is the chief gift we give to our students, our colleagues, and ourselves” (ibid). Therefore, educators ought to “wait for a

while before teaching mindfulness: the pause can give us all the more time to focus on our own practice to make sure it is a solid base for all we do” (*ibid*).

FIVE MINDFULNESS TRAININGS: A GLOBAL ETHIC

Thich Nhat Hanh and Weare (2017) highlight the importance of ethics, criticising the trajectory of modern mindfulness: “As mindfulness meditation has become more popular a concern has arisen not to dismiss the overall ethical system from which it evolved, which was intended to help people live their whole life with compassion and kindness, freed from over-obsession with possessions and achievements” (*ibid*). The aim is not simply to calm the mind to aid learning and work but to instil compassion, equity and sustainability in society.

The Five Mindfulness Trainings “can be considered a kind of global ethic” that “is based on the insight of interbeing” (that everything is interconnected and interdependent): this non-dualistic insight is where “everything is in everything else” (*ibid*). Accordingly, educators have a role in community building with their colleagues, in the interests of students. Right mindfulness includes ethics and is a path of happiness, not an instrumental tool or a means to an end. A global ethic is informed by the Five Mindfulness Trainings – “reverence for life”, “true happiness”, “true love”, “loving speech and deep listening”, and “nourishment and healing” (*ibid*).

MINDFULNESS OF THE BREATH

Thich Nhat Hanh and Weare (2017) outline several mindfulness practices, the first being mindfulness of the breath. This enhances teaching by helping educators to stay centred during stressful teaching days. For example, the teacher can practise mindful breathing when turning to the overhead projector. We can influence students more by breath awareness than by raising our voices to them. Breathing can also calm students. For example, breath awareness can help dissolve exam stress or even panic attacks. Again, mindful breathing can enable students with attention deficit disorder to focus and concentrate (*ibid*).

THE BELL OF MINDFULNESS

Inviting the bell can create a moment of stillness and awareness. The bell is an ambassador of mindfulness: “We easily get out of touch with our true feelings, with what our body is telling us, and with what is happening in the real world. The bell can help us to cut through our busy thinking, bringing us back gently, kindly, and with understanding to be in touch with what is happening in the present moment” (*ibid*). We can also adopt surrogate bells of mindfulness, such as traffic lights, a ringing phone, or apps to remind us, help us stop and come back to the here-and-now. Sounding the bell is conducive to learning, reminding and encouraging students to give their best (*ibid*).

SITTINGS

Sitting meditation aids calmness and stability, connects mind and body, brings us into the here-and-now, builds awareness, and connect us with others. It helps us to be aware that students are also our teachers. Sitting can also be used to build up a sense of community and connection with nature. Mindful sitting and breathing, together with inviting the bell, can form a regular routine in lecture rooms, and be used to open and close lessons, when difficulties or strong emotions occur, and prior to the commencement of challenging tasks (*ibid*).

WALKING MEDITATION

Mindful walking helps us to “enjoy slowing down and not rushing – practising having ‘nowhere to go and nothing to do’” (*ibid*). Mindful walking conveys one of the most important transmissions from calm and grounded lecturers to students.

BODY AWARENESS

We are inclined to “live from the neck up” and universities compound this as they involve a sedentary life (*ibid*). Increasing focus on the mind decreases focus on the body. Stress is common in driven and unsettling educational institutions, with few opportunities for rest, whereas deep relaxation can reunite mind and body.

MINDFUL EATING

Mindful eating enables reflection on being driven and busy. Lecturers work long hours and work through breaks, preparing lessons and undertaking administration while consuming food, which is therefore often unhealthy food that is eaten in an unhealthy rush. Conversely, mindful eating reorients our consumption of food. It enables awareness of consumption on our health, galvanises a search for healthy options, and encourages commitment to weight reduction. It can encourage reduction of overeating and food waste. Institutionally, it can inspire policies and practices that promote healthy consumption (*ibid*).

TAKING CARE OF EMOTIONS

Enabling awareness and relating to emotions is not a distraction from the curriculum; instead, it provides a necessary foundation: “Stress, anger, anxiety, and other difficult mental states block effective thinking, teaching, and learning. Positive mind states such as calm, joy, engagement, ‘flow’, and feeling safe enable our minds and bodies to operate at an optimal level, in our work and in our learning, and enable us to ‘be the best we can be’” (*ibid*). Practising mindfulness during strong emotions enables responses instead of reactions, and facilitates letting go of wrong views.

BEING TOGETHER

Educational institutions “are busy and pressured environments, where both teachers and students are constantly being asked to orient to the future, to press on to the next hurdle to help students succeed in an increasingly competitive and materialistic society” (*ibid*). However, universities ought to oppose this trend by encouraging loving kindness, care and cooperation, nurturing skills of deep listening and loving speech.

CULTIVATING MINDFULNESS ACROSS THE UNIVERSITY

Thich Nhat Hanh and Weare’s (2017) book explains how mindfulness can be introduced to academics, administrators, management, and embedded into the university’s structure, culture and values. The university provides an important second opportunity for the nourishment and cultivation of students who

may not have had a very nourishing childhood. Students who experienced an adverse family life can experience the university as their family. The university can be transformed into a nourishing environment by placing emphasis on enjoying living and learning in the here-and-now, instead of being fastened to the future, in terms of worries about money and future careers. Academics can particularly contribute to this environment by practising mindfulness (while not rushing to teach mindfulness to colleagues and students). The fruits of this mindfulness practice can provide an example to others, who then may become interested and enquire about it. For example, breathing and reflecting before calmly responding in a stressful meeting can impress colleagues. If colleagues do show an interest in mindfulness, it should only be taught in a non-religious way (to avoid alienation) and only taught to those who show an interest. It should not be taught to anyone who is compelled to be there, as this would only compound their aversion and resistance. Managers should be prevented from arranging for mindfulness to be imposed on team members: “mindfulness can only be practiced when the mind and the heart are open to the experiences” (*ibid*). If a group of academics do show an interest, it is advisable to hold regular mindfulness meetings for them in order to support, sustain and share (without this, mindfulness practice can all too easily fall away). Mindfulness can usefully be taught in special sessions initially, although “overtime, it has more long-term impact and credibility when it becomes normalized and integrated within broader frameworks that are routinely used to organize teaching and learning in schools and universities” (*ibid*). Mindfulness could be taught within ‘applied ethics’ curricula to ensure that it is right mindfulness, an ethical mindfulness, instead of one that is abstracted from values.

CRITICAL CONCLUSIONS

Thich Nhat Hanh and Weare (2017) propose that “with patience we see that we can change the world - one student at a time”: the approach is firstly to practice mindfulness, and then to transform the class into a family, and then to transform the whole educational institution. In this way, they argue, “the ripples spread far and wide. But we always remember, the principle is this: the way

out is in.” Despite Thich Nhat Hanh’s emphasis on ‘interbeing’, his approach represents a subtle but dangerous form of individualism that atomises academic experience of structural violence, an early theme that has almost wholly discontinued in his later writings and teachings. King (2009) argues that Hanh engages with ecological, political, social and economic, problems - but this is not really evident in Thich Nhat Hanh and Weare (2017).

“Hanh’s approach to mindfulness appears to facilitate the secular present-centric appropriations of mindfulness that are criticized by Purser and Milillo (2015). However, Hanh’s understanding of mindful present-centeredness is not ethically vacuous. Rather, Hanh propagates mind cultivation deeply rooted in Buddhist virtue ethics” (Scherer and Waistell, 2017a, p.126).

While Thich Nhat Hanh proposes the cultivation of ethics and empathy, he does not explain how mindfulness translates into organisation (Scherer and Waistell, 2017a). Mindfulness can spread from the individual to the lecture room and across the school – but how can it extend to changing the governmental policies that inhibit and militate against mindfulness in educational institutions? -

“Hanh (1993) recognises the need for systemic change but tends to privilege change at the individual level as a necessary precursor, failing to address sufficiently and directly the range of obstacles to mindfulness and intercorporeal ethicality in workplaces...These obstacles frame and contribute to the suffering Hanh’s mindfulness is trying to alleviate; he could take his approach further by showing how inter-(c)are can influence organisations at a systemic level” (Scherer and Waistell, 2017b, p.18).

Thich Nhat Hanh (1991) propose that mindfulness leads to active engagement. But how can mindfulness engage with the fundamental problems in higher education that aggravate mindfulness in the first place? It is not enough for mindfulness to calm: it must lead to insight and then to action on what causes stress in higher education. The following general observations are a summary observation of global changes in higher education: what

follows is in no way a commentary on any individual university. Universities are driven by global and national league tables that can destroy teaching and research careers by placing teaching programmes or whole universities at risk if they are not well-positioned. Moreover, research league tables encourage academics to focus on research at the expense of teaching. Universities and the employer bodies they belong to, wage war on pay and pensions, and terms and conditions of service. Academic work intensification often means that workload plans do not give sufficient time for teaching, assessment or research. There is increasing casualisation of teaching and research contracts, whereby academics exist from one short-term contract to another, without any prospect of a sustained and sustainable career. Tuition fees are misspent on vanity projects, with glamorous buildings that should only be affordable by the likes of Microsoft and Google. We have seen a loss of academic freedom whereby staff are forced into research areas that have immediate impact on society and industry, leading to the closure of some arts and social sciences faculties. For years, university leaders have enjoyed meteoric salary rises, while academic staff receive below-inflation rises. There has been a loss of academic values with misconceived over-investment in buildings and bureaucracies, with a corresponding decline in focus on research and teaching quality, leading to swathes of redundancies when universities consequently fail to attract sufficient students. As for students, they are burdened with tuition fees that leave them with current and future financial stress. Students are forced to study vocational subjects in order to repay their tuition fees, so that universities effectively mutate into polytechnics and training colleges for industry. Moreover, through marginalising recruitment processes and alienative cultures, universities effectively exclude working class and ethnic minority students who cannot afford to go to university.

These huge pressures on students and staff all erode the possibilities of mindfulness in higher education – and yet Thich Nhat Hanh and Wearé's (2017) book makes no attempt to campaign for change beyond the educational institution. This sows doubt in the minds of their readers, who cannot equate the advice given with the harsh realities of life in higher education. The book neglects to

advise readers to be mindful of these external forces and to build reflection, awareness and motivation to force change at a national, indeed global, level. Any mindfulness that makes no attempt to do this is not right mindfulness: it is an opiate of the pupil that oils the wheels of a corporatised educational industry. As such, it is highly dangerous, making academics and students more resilient – and yet content with their lot, myopic instead of insightful of and motivated towards campaigning for policies that are conducive to mindfulness at a national and international level. Thich Nhat Hanh and Weare (2017) neglect necessary macro-changes that are needed to sustain a reflective and mindful academic community. Without these changes, mindfulness may never be achievable within universities.

Right mindfulness ought to influence the whole educational system. However, Thich Nhat Hanh and Weare's (2017) book needs to explain how it can do so. The book cites a Thich Nhat Hanh Dharma Talk of June 15, 2014, at a 21-Day Retreat in Plum Village, France, where he mentioned that mindfulness can help achieve change "in the wider educational system." However, apart from through mindfulness itself, the text does not explain how, and to that extent it falls short. Arguably, the persistent and almost exclusive emphasis on how mindfulness improves interpersonal relationships (characteristic of Thich Nhat Hanh's more recent tradition) neglects the "global ethic" and the need to act on structural violence. How does right mindfulness actually translate into right action? Unfortunately, the book is silent when it comes to the institution's educative role in social action. However, a 'Buddhist Approach to Global Education in Ethics' must involve collective campaigns at national and global levels, in order to protect and nurture mindfulness in higher educational institutions.

There is a danger that meditation simply oils the wheels of capitalism: where mindfulness becomes merely taking time out from work to unwind, relax and refresh (Wooldridge, 2013). This Westernised meditation enables participation in capitalism whilst staying sane (Žižek, 2001). Such mindfulness simply serves to enhance performance and profitability (Purser and Milillo, 2015). However, this was not the original purpose of Buddhist mindfulness. What mindfulness practices lead to a delusory

nirvana that fosters calmness, which disengages from educational reform? In contrast, what mindfulness practices help us to reduce social suffering and afford insight to structural violence and galvanise social engagement? For example, Thich Nhat Hanh (1988) explains how we should meditate on and thereby become the other person, leading to selflessness and compassion for others: embodying others' suffering impels us to extinguish it. What other methods of meditation can enable us to reduce the suffering of staff and students? It would be interesting for conference participants both to share their experiences and to propose methods for a more Engaged Buddhist mindfulness in Higher Education.

References

- King, S.B. (2009) *Socially Engaged Buddhism*. Honolulu: University of Hawai'i Press.
- Nhat Hanh, Thich and Weare, K. (2017) *Happy Teachers Change the World: A Guide for Cultivating Mindfulness in Education*. Berkeley, CA: Parallax Press. [*Page numbers unavailable on Kindle edition].
- Nhat Hanh, Thich (1993) *Love in Action: Writings on Nonviolent Social Change*. Berkeley, CA: Parallax Press.
- Nhat Hanh, Thich (1991) *Peace Is Every Step*. London: Rider.
- Nhat Hanh, Thich (1988) *The Sun my Heart*. Berkeley: Parallax Press.
- Purser, R.E., and Milillo, J. (2015) *Mindfulness Revisited: A Buddhist-Based Conceptualization*. *Journal of Management Inquiry*, 24 (1): 3–24.
- Scherer, B. and Waistell J (2017a) *Incorporating Mindfulness: Questioning Capitalism' Journal of Management, Spirituality & Religion*, 15 (2): 123-140.
- Waistell, J. and Scherer B. (2017b) *Inter-(c)are: Höpfl and Hanh's Metaphorical Mediation of Intercorporeal Ethicality' Culture and Organization*, 23 (2), 118-130.
- Wooldridge, A. (2013) *The Mindfulness Business: Western Capitalism is looking For Inspiration in Eastern Mysticism*. The Economist. Schumpeter opinion column. 16 November 2013. <http://www.economist.com/news/business/21589841-western-capitalism-looking-inspiration-eastern-mysticism-mindfulness-business> (accessed 03 December 2018).
- Žižek, S. (2001) *From Western Marxism to Western Buddhism*. Mapping Conversations, Spring 2. www.cabinetmagazine.org/issues/2/western.php (accessed 04 November 2018).

ROLE OF BUDDHIST ETHICS FOR BETTER A EDUCATION

by Dissanayake Mudiyansele Kasun Dharmasiri*

ABSTRACT

The Pāli term “Ajjhāpana” can be translated as “education or advice” in the English language. Education is a lifelong process, lasting as long as we continue our existence and so long as the education exists with us. From the Buddhist point of view, each and every subtle thing in our life and our environment teaches us a good lesson, the world in which we live acts like a classroom. In this way, the entire role of Buddhist teachings can be known as a system of education. The educational aspect of Buddhist teachings can be highlighted with reference to three types of Buddhist concepts; Dhamma-desana (preaching of Buddhist teaching), Dhammasavana (listening of Buddhist teaching), and Dhamma Sakaccha (discussion of Buddhist teaching.) The above three concepts have used in Buddhist tradition as means to diffuse the message of the Buddha from his time to present.

Specifically the Buddhist doctrine of four sublime thoughts; Metta (loving kindness), Karuna (Loving kindness), Mudita (sympathetic joy) and Upekkha (equanimity) are the key ethical concepts which need to be established at a global level. These four sublime thoughts provide necessary guidelines for us to become a perfected person in society. The aim of education from Buddhist point of view is a social work, Bodhisattva practice, religious and social obligation of human life. The

*. PhD Candidate Centre of Buddhist Studies Faculty of Arts, The University of Hong Kong, Hong Kong.

ultimate goal of Buddhist education works as a psychological process and it focuses on psychological transformation of one's behavior. This psychological transformation leads the person from general life (Lokiya) up to the Lokuttara (spiritual level). Therefore, in this research expects to discuss how Buddhist ethical teaching contributes for a better education in our society.

1. THE ROLE OF BUDDHIST ETHICS IN EDUCATION

The term education has ascribed different definitions but none of them have given exact meaning and answer to the term education, at present; the development of science and technology has made a huge impact on education therefore the term education contains broader meaning. However, let us focus the attention on few definitions given on education.

Education is an attempt, developed to inculcate lofty ideas in the mind of children...¹, Training the students to useful and productive roles is education...², Education is giving training in civilization...³, Education is to direct the students towards the desired goals...⁴, Education attempts to modify behavior through the process of learning...⁵

The above definitions show the meaning that education is a training process and it is goal oriented function. There is no unanimously acceptable real meaning given on education and the real meaning of education is still unclear because the purpose of education and the goal of education seem to have considerable differences from society to society. For example, a child who is born in a *Negro* family his education would depend on the skills of making trap and catching the animals. Therefore, it is very difficult to formulate a universally acceptable definition for education. Simply, it is said that the education is a guiding process as well it is a process of building up a sound foundation in general knowledge on

1. Petars R.S, (1967), *Concept of Education*, London, page.05.

2. Petars, R.S, (1966), *Ethics and Education*, London, page. 31.

3. Unesco, (1953), *Humanism and Education in East and West*, Paris, page.79.

4. Upali D. Seram, (1977), *Educational Criteria*, Colombo, page.20.

5. S.B, Kakkar, (2004), *Educational Psychology*, Printic Hall of India Private Limited, page 01, New Delhi.

subject matters. In addition to knowledge on subject matters, the education is grounded on ethical and psychological relationship of human society. The general education was secular, religious, moral, ethical, spiritual, vocational, professional all these are integrated into one. The nature of educational institutions, subject matters of study, the strategies of teaching, measures of disciplinary such all had moral and social elements combine in a one system.

As mentioned by *S.B. Kakkar* “the aim of education is to modify behavior and all that conditions it...”⁶ *Lindgren* suggests, three aspects should be encompassed in education. These are: the learner, the learning process, or what goes on when people learn; and, the learning situation. However, modern education systems have been influenced by modern science and technology. At the same time, science and technology have made huge impact on life styles of people. Therefore, ethical basis of education is more important than ever before in our society, in this regard, formulation of Buddhist doctrine based educational system will be a successful way to build up ethical education system in our society. This small article expects to make some suggestions on this matter.

Human beings are rational beings on this Earth and they have the ability of thinking and reasoning more so than other beings. From the origin of human civilization, education has held a pivotal role for the development of human society. The etymological root of education origins from Latin “e” (=out) and “ducere” (= to lead) conveying the idea of ‘leading one from the darkness (<Latin “e”’) to the sphere of light. This sort of teaching is discussed in early Indian Upanishadic religious contexts in such a way that leading one from the unreal to the real... Here, it is possible to understand the point that the fundamental role of education is to lead a person from unreal to reality.

The *Jañā Sutta of Saüyutta Nikaya* very clearly illustrates the Buddhist standpoint on education thus; *Anto jañā bahi jañā, jatāya jañitā pjā, Taiü taü gotama pucchāmi, ko imau vijañaye jañaye jaña,* (A tangle within, a tangle without, people are entangle in a tangle. *Gotama*, I ask you this: who can untangle this tangle?) *Sālepatiññhāya*

6. *Ibid*, page. 02.

naro sapanno, cittaü panna bhāvayai, Ātāpā nipako bhikkhu, so imaü vijañāye jañāü (A man established in virtue, discerning, developing discernment and mind, a monk ardent, astute: he can untangle this tangle.) (Translated by Tanissaro Bhikku)

Both of these stanzas point out the true nature of Buddhist teaching. The prime aim of Buddhism is to making people aware of reality through the knowledge (*Gāna*) and wisdom (*paññā*). From the Buddhist point of view, both knowledge and wisdom can be known as best educational position and these two positions depend on ethical ground. When we examine the Buddhist doctrine from educational point of view, there are ample references encapsulated in the teaching of the Buddha. The *Pali* terms such as *Sikkhā*, *Ajjheti*, *Adhyapitat*, *Ajjhayaka* can be found in Buddhist texts, those terms convey the meaning of education, the word *Sikkhā* is derived from the verb '*Sikkhati*' which means control, training, leading toward a goal, discipline, developing, cultivation "The terms *Ajjhāpana*, *Ajjheti*, *Adhyapitat* are derived from the root *Adhi* which means (directing the mind towards the observation and understating). In this context, it is clear that education is a process of transforming the thinking and reasoning aspects of a person. A.S. Altekar pointed out the importance of education thus; "cry out, there is a learned man and people will flock round him, cry out there is a good man and people will not look at him..."⁷ He further adds the fact that educational systems do not aim at imparting a general knowledge of a number of subjects.⁸ Historically, the history of general education system in ancient India goes back to very early times say more than 2000 B.C or even earlier. There are references in ancient scriptures said about the *Ashrams* and *Gurukulas* where young students received their education in the *Vedas* and *Brahmanas*..."⁹ when we look at the aim of education in those days and today, we can find enough convergences and divergences. But those days and today's the aims of education are connected in the development of

7. A. S. Altekar, (1944), *Education in Ancient India*, Nand Kishore and Bros, Educational Publishers, page. 10.

8. A. S. Altekar, (1944), *Education in Ancient India*, Nand Kishore and Bros, Educational Publishers, page. 22.

9. S.N.Sharma, (1994), *Buddhist Social and Moral Education*, Parimal Publication, Delhi, page. 38.

the personality trait of an infant. And the cultivation of body, mind, intellect and spiritual aspect of a child is constituted as one whole in education.

Sanskrit term “*Adhyāpana*” and the Pāli term “*Ajjhāpana*” are used to produce the meaning of education. The *Pali* –English dictionary gives the meaning to the term “*Ajjhāpana*, advising and education¹⁰” *Monier William’s* Sanskrit-English dictionary gives the meaning for the education as ‘advising and educating’. *Robert Caesar Childers* dictionary of *Pali* language provides the definitions to the term education “*Ajjhāpana*, instruction and *Ajjhāpeti*, to teach, to instruct.”¹¹ English *Pali* dictionary gives the meaning; educate, *Sikkhāpeti*, *Uggaḍhapeti*, *Sikkhāpana*, *Ajjhāpana* and the person who engages in that task is known as *Uggahadāyaka*.¹²” In this way, Buddhism uses different synonymous for the term education. The Sanskrit word, *Adhyāpana* (Education) can be interpreted as *Ajjhāpana* in *Pali* language. Moreover, the *Pali* term *Uggahā* which indicates the meaning “to study” and the term *Uggahapaka* indicate the meaning “teaching”. As noted by *Piyaratane* “A new interpretation has been made to the word education through the word *Sikkhā*. This means, ethical training and spiritual development of a person...”¹³ The education was primarily intended to transform the inner nature of person and the formation of character through the development of moral and ethical values. In other word, education is the main tool of inculcating moral values by controlling the original animal nature of human.

The ultimate purpose of educational teachings in Buddhist texts work as a cognitive process. This cognitive process morally and ethically is very advanced. When we examine religious discourses both Eastern and Western, it is possible to understand the fact that most of religious movements and religious institutions have made considerable influence on education. Specifically, from a religious

10. Rhys David and Stede, (1966), *Pali English Dictionary*, Pali text society, London, pages. 11-12.

11. Childers, Robert Caesar, (1909), *A Dictionary of the Pali Language*, London, page. 21.

12. Buddhadatta Polvatte, *English Pali Dictionary*, (1955), Delhi, India, page. 164.

13. Piyaratane Kadawathgama, (2002), *Teaching Methodology and Strategies Highlighted in Buddhism*, page. 03.

perspective, religious values and customs are basic concepts in the context of education. During the pre-Buddhist era in India, the concept of education is highly recognized as an occupation, especially, under the leadership of Brahmanism. Education was considered as a fundamental social requirement in *Brahmanic* period. They have divided human life into four divisions. The first division of life was devoted for the education (*saisaveabhasta vidyanam*). One of the stanzas in a Sanskrit text reported that how much the education governs the entire circle of life. The stanza illustrates the ultimate goal of education, *Vidyā dadāti vinayaü vinayād yati patratāü, patratvād dhanamapnoti dhanād dharmaü tatah sukhaü* – education/knowledge brings discipline, from discipline brings worthiness, from worthiness one gets wealth, from wealth one does good deeds, from that comes happiness. The ancient Indian education system was conceptualized to promote social happiness. The education is a best agency to promote social wellbeing and social order, when there is no good educational background in a society such a society might be possible to decline. The internally and externally exploited nature of society will depict through the signs of wounded mentality as a form of a war or any other form of social conflicts. When we look at the root cause of internal and external conflict in our society, the conflict comes due to the vacuum of proper educational background of conflict supporters.

The origin of Buddhism can be understood as an active response to contemporary religious thoughts. The philosophical outlooks of Buddhist teachings have promoted Buddhism to the level of highest social recognition. *Brahmajāla Sutta in Dāgha Nikāya* illustrates how far contemporary society in six century B.C in India at the time of Buddha was twisted by sixty-two dogmatic views. In this regard, the dawn of Buddhism can be known as a means to discharge people from the darkness of ignorance (*Avijjā*) and leading them to the light of wisdom (*paññā*). This philosophical outlook has provided a new path to be known in Buddhism as a favorable doctrine of education.

The early Buddhist sources deal with wide range of educational terms and concepts, *Vijjā* (knowledge), *Vijjācarana* (knowledge

and conduct), *Satthā* (Teacher), *Upajjhāya* (Preceptor), *Antevāsika* (Pupil), *Bāla* (foolish), *Paḍḍita* (Intelligent), *Medhāvi* (Intellectual), *Bahussuta* (skilled) *Dhamma-desanā* (preaching of Buddhist teaching), *Dhammasavanā* (listening of Buddhist teaching), and *Dhamma Sācakchā* (discussion of Buddhist teaching), *Sunātha* (Listening), *Dhāretha* (Comprehension), *Carātha* (Conduct) etc... The uniqueness of Buddhist educational philosophy based on ethics and morality, the three-fold path of knowledge *Sāla* Morality, *Samādhi* (Concentration) and *Paññā* Wisdom can be understood as a deep insight of Buddhist education. The most outstanding educational teaching is available in the teaching of eight-fold path; the eight fold path well explains the ways and means to manage the entire behavioral system of human character. Buddhism suggests right view; right thought, right words, right actions, right livelihood, right effort, right mindfulness and right mental concentration as vital tools for the development of personality. These eight types can also be understood as behavioral modification steps and these steps will contribute for the cultivation of good educational life-style in social life of persons. At this exposition, Buddhism suggests ethically and morally perfected term like “*Sammā*” which means “right”, the entire eight components of eight fold path connected with right way of thinking, right way of behavior and right way of understanding, these three faculties can be regarded as favorable personality development strategies in Buddhist educational principles. These eight strategies are basic components in the path of enlightenment. As there has been suggested by *Dhammadassi* “As a matter of fact, the uniqueness of the Buddhist view on education lies much on it ethico-philosophical path upholding knowledge and realization ... in other word, knowledge for Buddhism, is only a means to an end, and not an end in itself...”¹⁴

The educational structure of Buddhism is recorded particularly in Buddhist monastic Order, when we make a careful study of *Vinaya* texts, we will be able to formulate a substantial picture of the development of early Buddhist monastic life. The development of monastic life shows the educational background of Buddhism.

14. Dhammadassi, (2009), *Buddhist contribution to education*, Department of Pali and Buddhist studies, University of Sri Jayawardenepura, page. 15.

The first instruction of the Buddha “Walk, monks, on tour for the blessing of the many folk, for the happiness of the many folk out of compassion for the world, for the welfare, the blessing, the happiness of *devas* and men. Let not two of you go by one way. Monks, teach dhamma which is lovely at the beginning, lovely in the middle, lovely at the ending... completely fulfilled, wholly pure...”¹⁵ This is the first educational lesson which is instructed by the Buddha. Here, Buddhism presents the ideas that whatever the knowledge and ability which we have, we must make use of them for the wellbeing of humanity as well as for the wellbeing of social climate.

The Buddhist educational principles deal with ethical propositions for an example, “if the teacher becomes ill, he should tend him as long as life last, he should wait until he recovers ... at this point, Buddhism suggests at this level the relationship of teacher and student is not limited to gain for knowledge or skills. But it must be a heart to heart relationship as well a lifelong commitment for taking care of each other. In this regard, it is therefore no wonder that in the relationship of teacher and student has a spirit of piety and religiousness of the mind. This relationship should have been considered as a foremost aim of education in Buddhism. As noted by A.S. Altekar “The direct aim of all education, whether literary or professional, was to make the student fit to become a useful and pious member of society...”¹⁶

The disciple was considered as the important factor in the character of student, the most important aspect of discipline of student life was pure and humble life, respecting to the teacher, preceptor and seniors in the Order, simple living, early rising, observance of daily duties, celibacy, observance of religious precepts, dedication and devotion to Buddha Dhamma and *Sangha*, commitment to the institutional rules and regulations. At the same time, teacher was expected to present an ideal life by his own conduct. The teacher was considered as a father of his disciples and taking care of students out of compassion, out of equanimity, out of loving kindness. The

15. The Book of the Discipline, (2000), Vinaya-Pitaka Volume IV, Mahavagga, Translated by I.B. Horner, PTS, Oxford, page. 28.

16. A.S. Altekar, (1944), *Education in Ancient India*, Nand Kishore and Bros, Educational Publishers, page. 10.

teacher should offer proper education to the best of his capacity. It is his pious duty, and the teacher should not discriminate among his students because of caste, religions, social background, gender or any other consideration. At the time of Buddha, social division is one of the social needs; Buddhism pointed out the emergence of social division was happened not because of one's caste or birth but because of historical and economic reasons. Buddhism indicates that caste will not affect one's moral and ethical climate. "The basis of superiority of an individual could not be anything else but his moral behavior. Neither caste, nor profession, nor riches, nor learning, not status could determine the quality of a man in the society except the moral quality of an individual concerned..."¹⁷ when questioned what are the qualities of a *Brahmana*, Buddha said one who has discarded the evil, conceit, ill will, defilements, anger, attachment and versed in knowledge and conduct are some of pertinent features of holly person. From Buddhist educational perspective, Buddhism advocates the importance of equality and democracy in the Order. The members of *Sangha* could be taken as an exemplary model in social order as well as the symbol of democracy in Buddhism. The ultimate object of Buddhist education is aimed at the gain of freedom; freedom of thinking, freedom of free will, freedom of language, freedom of religious thought etc... Buddha affirmed that due respect and veneration in society is to be given on the basis of one's moral and ethical qualities and behavior.

The development of personality is a key factor of educational system; this can be done through the cultivation of self confidence, self reliance, self determinism, self esteem, and self control. The early Buddhist texts have suggested the terms such as *Attakāra* (Self performed), *purisakāra* self govern, *purisabala* self power, *purisa viriya* self effort, *purisathāma* self strength, *purisa parakkama* self ability and *purisa dorayyha* self effort as some of terminologies which assert the personality development level in ethical and moral proposition. The pinnacle of Buddhist education ethical characters are represented in the practice of ten perfections (*Pāramitā*) which are supportive factors for the cultivation of perfect life.

17. S.N. Sharma, (1994), *Buddhist Social and Moral Education*, Parimal Publication, Delhi, page. 52.

In education, giving punishment for wrong doers are at present become a matter of controversy, the ancient Indian religious literary sources have pointed out ample of evidences with regarding the recommendation of punishments for students. “*Āpastamba* recommends that a teacher should try to improve refractory students by banishing them from his presence or by imposing a fast. He seems to be opposed to physical chastisement. *Manu* grows eloquent over the virtues of’ gentle persuasion, but eventually permits the imposition of mild physical punishment by a thin rod or rope. Gautama agrees with him, but adds that a teacher giving a severe punishment would be liable for legal prosecution...”¹⁸

Buddhism recommends the fact that *Sahasāpateyya daīdaū* (punishment should not be recommended with hostile mind). In ancient time, the practice of corporeal punishment can be recognizable. *Mahādukkhakaōda Sutta* enumerates number of deadly punishment methods that were implemented at the time of Buddha. The Buddha having known bad consequences of those punishments, he criticized and rejected them. The *Dhammapada* records”¹⁹ An individual may have been deluded in the past. But later on corrects his thinking and becomes a disillusioned person. He, therefore, is like the moon that has come out from behind a dark cloud: thus, he illumines the world. Who so by wholesome *Kamma* covers up the evil done illumines this entire world as moon when free from clouds. In this sense, Buddhist educational principles teach the fact that the Arahat person is the highest educated person because he was free from defilements and enjoy highest bliss of spiritual happiness. Buddhism promotes each and every person on this earth to achieve this goal. The Buddha’s final advised to venerable *Ananda* thus; “*Ananda*, be lamps unto yourselves, beget a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth Dhamma as your lamp. Hold fast as a refuge to

18. A. S. Altekar, (1944), *Education in Ancient India*, Nand Kishore and Bros, Educational Publishers, page. 27.

19. *Dhammapada*; Treasury of Truth, Illustrated *Dhammapada* (Lokavagga), edited by Sarada Weragoda, Buddha Dhamma Education Association, Yo ca pubbe pamajjitvā, pacchā so nappamajjati, Somaū lokaū pabhāseti, abbhā muttova candimā 173-174 stanza, Yassā pāpau kataū kammaū, kusalena pidhāyati, Somaū lokaū pabhāsetā, abbhā muttova candimā, pages. 729--731.

the truth. Look not for refuge to anyone except yourselves...and whosoever, *Ananda*, either now or after I am dead, shall act thus, it is only they among my recluses who shall reach the topmost eight and even they must be willing to learn ...”²⁰

As a summary of this study, it is possible to understand that Buddhism suggests outstanding educational characteristics which assume by a true educator thus; He is free from attachment, He knows the true nature of dependent co-origination and the way of origin and cessation, he personifies the Buddhist moral ideal, He is vigilance on moral and ethical behavior, he is always in a state of four basis of mindfulness, his behavior is in accordance with the laws of morality, he is always in a state of bliss of supreme happiness. It is noticeable that Buddha himself continued his religious mission while stepping forward by encompassing current social barriers to deliver the Dhamma to his audience. As mentioned in *Ariyapariyesana Sutta of Majjhima Nikāya* the ascetic Gotama wanted to find out *Kiū Kusalagavesi* what is morally good, this is the highest moral duty in Buddhist education. The *Alagaddūpama Sutta* explains the fact that somebody should not learn his doctrine with the intention of defeating of others or in the intention of gains fame from others, this ideal example shows how much the teachings of Buddha have a close link with education. The Buddha says that “here, *bhikkhu*, some misguided men learn the *Dhamma* discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvels, and answers to questions but having learned the *Dhamma*, (*“idha bhikkhave ekacce moghapurisa dhammaü pariyapunanti, suttaü geyyaiüveyyākaranü, gātha udāna itivuttaka jātaka abbhutadhamma vedalla”*)²¹ The wide range of educational ethics in Buddhism is mentioned in *Kalama Sutta* thus: revelation (*anussava*), tradition (*paramparā*), hearsay (*itikirā*), authority of religious texts (*pitakasampada*), logical format (*takkaetu*), merely on the view that seems rational (*nayahetu*), reflection on mere appearance (*ākāraparivitakka*), agreement with a considered view (*diññhiniijjhānakkhantiyā*), considering the competence of a person (*bhabbarūpatāya*) and considering that the recluse is our teacher

20. S. N. Sharma, (1994), *Buddhist Social and Moral Education*, Parimal Publication, Delhi, pages. 69-70.

(*samano no garu*). In this exposition, it is very clear the fact that Buddhism advised when somebody engages in the practice of education, the practitioner should not cling to dogmatic views and the educational practitioner should have a critical mind and critical thinking on entire circle of life.

UNDERSTANDING THE CONCEPT OF THE “EDUCATED PERSON”: A BUDDHIST PERSPECTIVE

by Kazal Barua *

ABSTRACT

The general goal of education is to produce an educated person. But, the concept of the educated person varies in the theories of education offered by various philosophers and thinkers. For instance, Plato, in his theory of education, suggested “a certain type of man” who is capable of ruling “a distinctive type of society”. Rousseau, on the other hand, emphasized on nurturing the innate virtues of children guided by natural principles. Dewey says that an educated person is someone who has attained “intellectual autonomy.”

Buddhist scholars have expressed their concern regarding the current education system on the basis that it fails to inculcate ethical values and develop true qualities of human beings. While discussing the aim of education, it is opined that the goal of Buddhist education should be imparting “values” and “spiritual nobility” (Bodhi, 1997) and upgrading a person to the “noble individual” (Ratanasara, 1995). An education system based on such principles can produce “self-respecting people”, who are “the ideal person” of the society (Wisadavet, 2003), and “good person” (Piyarathana, 2017) to the society.

The aim of this paper is to understand the concept of the educated person from the Buddhist viewpoint. First, it will present a brief discussion of the educated person as it is understood in different periods

*. Ph.D. Candidate, International Buddhist College, Thailand.

and cultures. Then, it will investigate the aforementioned views to clarify and concretize the concept of the educated person from the Buddhist perspective. It will show that the Buddhist concept of the educated person embodies a combination between practical skills required for sustaining everyday life, and intellectual abilities needed for spiritual development and realizing the full potential of human beings. Buddhism endorses the view that human beings intrinsically possess such ability to realize their maximum potential. Finally, drawing information from relevant Buddhist sources, it will suggest that Inquiry-Based Learning (IBL) is an effective method that trains learners to ask reflective questions about life and the world and hence, triggers the intrinsic ability to achieve the full potentiality of human beings.

1. INTRODUCTION

“What is an educated person?” has been a vital question among the educational philosophers and thinkers for a long time (Boyer, 1995). It is understood differently in different periods, places and cultures. For instance, Plato’s concept emerged in the 4th century Greece and is significantly different from that of Rousseau which emerged in 18th century France. Likewise, the 20th - century educational theories and pedagogies are criticized by the 21st century educational theorists (Lister, 2015). Therefore, new theories and methods have appeared to deal with contemporary issues in the field of education and society in general.

Buddhist scholars have also responded to the limitations in the current education system and proposed a philosophy of education based on Buddhist principles. While discussing the aim of education, it is opined that the goal of Buddhist education should be imparting “values” and “spiritual nobility” (Bodhi, 1997) and upgrading a person to the “noble individual” (Ratanasara, 1995). An education system based on such principles can produce “self-respecting people”, who are “the ideal person” of the society (Wisadavet, 2003), and “good person” (Piyarathana, 2017) to the society.

The key purpose of this paper is to understand the concept of the educated person from the Buddhist viewpoint. It will, first, present a brief discussion of the educated person as it is understood in different periods and cultures. Then, it will investigate the

aforementioned views to clarify and concretize the concept of the educated person from the Buddhist perspective. It will show that the Buddhist concept of the educated person embodies a combination between practical skills required for sustaining everyday life, and intellectual abilities needed for spiritual development and realizing the full potential of human beings. Buddhism endorses the view that human beings intrinsically possess such ability to realize their maximum potential. Finally, drawing information from relevant Buddhist sources, it will suggest that Inquiry-Based Learning (IBL) is an effective method that trains learners to ask reflective questions about life and the world and hence, triggers the intrinsic ability to achieve the full potentiality of human beings.

2. THE CONCEPT OF THE EDUCATED PERSON IN MAJOR EDUCATIONAL PHILOSOPHY

This section presents a selection of definitions of the educated person by the major educational philosophers in different times to show how it is understood in those periods. By doing so, it will demonstrate the scope and relevance of the Buddhist concept of the educated person in today's context.

Plato (427-347 B. C.), the ancient Greek philosopher and the earliest educator (Turan, 2011), suggests that the fundamental aim of education is to produce “a certain type of man” who is capable of ruling “a distinctive type of society” (Moore, 2010). This certain type of man, according to him, is the philosopher king who is a complete man “embodying all gifts and excellencies, and claiming to rule the world (Nettleship, 1906). The core idea of Plato's education is to “nurture” the soul to the highest level. The soul, Plato believes, is living and eternal. It is constituted of three parts: appetitive, spirit, and philosophic (Nettleship, 1906) of which, the philosophic part is the highest one. These three parts of the soul represent three types of people in his ideal state such as: “lovers of gain or wealth, lovers of contention or honor, lovers of learning or wisdom” respectively. Of these three, the last group of people enjoy “the fullest experience and to live the highest life (Nettleship, 1906). Plato talks about three kinds of work for the wellbeing the ideal state. These are “the work of producing the material commodities essential to life, the work of protecting the

state against external enemies and of preserving order within it, and the work of legislation and government.” According to him, only the people involved in military and administrative works are worthy of receiving education and those who engaged in production works need no education. According to Nettleship (1906), such an idea is, relevant in ancient Greek society although it is incongruent in the modern context. However, it cannot be ignored that Plato’s concept of education is class-biased. He rules out the working class from their access to education and by doing so, he denied their intellectual potentiality. Therefore, Plato’s harmonious society is not harmonious at its core; rather it is based on the rulers and the ruled relationship. Buddhism responds to this concept, at least, in three ways: first, it upholds equality and hence, advocates equal access to education for all; second, it believes that all human beings intrinsically possess the potentiality to obtain the highest wisdom. Third, while the purpose of his education is to create competent rulers, the purpose of Buddhist education is not so. The immediate purpose of Buddhist education is to produce good human beings and the ultimate purpose is spiritual development that leads to attaining wisdom.

Rousseau (1712-1778) puts emphasis on nurturing the natural virtues and innate qualities of children guided by natural principles. He completely believes in the natural purity of man and condemns the negative effect of society (Payne, 1918). He talks about three educators, such as nature, men and things. The absence of any one of these leads to the improper development of a child, while the presence of all the three leads to a “well-educated” man (Payne, 1918). Rousseau further emphasizes that children should not be given any formal training from infancy until the emergence of reason. They should be completely left free to natural development under the guidance of a wise educator. Rousseau goes so far in this respect that he is against giving any book to children during this period. The source of knowledge during this phase is “senses and feelings” (Collins, 1976). After the emergence of reasoning power in them, children should learn about different branches of knowledge such as art, history, literature, social science, and religion (Collins, 1976). This approach of educating children is later known as the

“child-centered” (Collins, 1976) approach which is considered an important method by modern educators (Hurst, Wallace and Nixon, 2013). His main argument is that children are innately good but society corrupts them by teaching those principles and values that are conducive to the service of the society and its institutions (Monteiro, n.d.). Hence, he proposes an education system that retains native virtues of children at first and thereafter, teaches all the subjects necessary to be good human beings and good citizens. To respond to Rousseau’s concept from the Buddhist perspective requires a lengthy discussion which is not the purpose of this paper. It only focuses on a few aspects. Buddhism views human life as full of suffering (*dukkha*) which is the first of the fourfold noble truths (*catu-arya sacca*). Since birth, human beings experience different types of suffering that continues throughout the cycle of life (*samsāra*). The roots of suffering are the defilements such as greed (*lobha*), hatred (*dosa*) and delusion (*moha*). Therefore, Buddhism advises cultivating dispassion, loving-kindness, and wisdom (Bodhi, 1988). However, it does not mean that human beings are inherently evil. Buddhism explains that the behavior and actions of human beings are not resulted from the external forces but from internal defilements. Such an idea must be understood from the viewpoint of dependent-origination (*paticca-samuppada*) and kammic effect. Regardless of the question whether human beings are inherently good or bad, it can be said that they possess various psychological tendencies that need to be refined if good, or removed if bad and thus cultivate the good tendencies. Buddhism has a positive attitude toward the nature of human beings. It believes that human beings possess the innate nature of cultivating virtues and obtaining enlightenment. Hence, it promotes an education system that teaches morality and spirituality to the students along with other necessary subjects and vocations. The purpose of such education is to produce an educated person who lives a happy and righteous life while accumulating virtues for the ultimate wisdom.

American psychologist and educator Dewey (1859- 1952) says that an educated person is someone who has attained “intellectual autonomy” which is a basis for one’s personal and social growth. According to him, education is a process through which a learner

trains himself or herself to be able to think critically and reflectively. He further considers that “transmission of knowledge” is useful in so far as it works as a foundation of triggering further inquisitiveness (Mahmoud, 2004). Dewey’s pedagogy broadly encompasses the methods such as pragmatic learning, learner-centered, experiential-based, social interaction etc. (Williams, 2017). Buddhism also encourages critical inquiry and intellectual autonomy to understand the nature of the conventional world. They are considered as intellectual means necessary prior to gain faith in the teachings of the Buddha (Bodhi, 1998b; 1988; Morgan, 2013). In terms of pedagogy, Buddhism also offers somewhat similar methods such as: “learning by practice” (Anon., n.d.); autonomy-facilitating education (Morgan, 2013); community-based education (Gates, 2005). This article proposes Inquiry-Based Learning (IBL) as another important approach within the Buddhist philosophy of education.

Panellists at the seminar held by Harvard Graduate School of Education opine, “to be considered educated, students should leave school with a deep understanding of themselves and how they fit into the world, and have learned what some call “soft skills” – complex problem-solving, creativity, entrepreneurship, the ability to manage themselves, and the ability to be lifelong learners” (Anderson, 2012). This definition mirrors the capitalist ideals to train students to be skilled employees so that they can “fit into the world” of the competitive labor market. It also focuses on training students with entrepreneurial and managerial expertise so that they can play role in the capitalist economic order. Buddhist response to this definition is that it does not deny the necessity of practical skills for one’s survival in the world but, at the same time, it denigrates the sole emphasis on such aims of education that turns students into servants to capitalist system and its institutions; rather it stresses on inculcating morality and spirituality and upgrading true human qualities.

This selection of definitions of the educated person show how the concept is understood in different times and cultures. Each of these definitions, while focuses on a few significant features of the educated person, overlooks other important ones which are essential in today’s world. The next section presents the concept of the educated person from the Buddhist viewpoint and emphasizes

that the educated person embodies a combination between practical and social skills necessary for everyday life and intellectual potentialities essential for psychological and spiritual development. Such a combination is important for the complete development of human beings. Buddhism endorses the view that human beings intrinsically possess such ability to realize their maximum potential.

3. BUDDHIST PERSPECTIVE ON THE EDUCATED PERSON

Chin Kung in his book “Buddhism as an Education” mentions that wisdom is the goal of Buddhist education and all human beings inherently possess the potential to obtain this goal. However, being overcome by ignorance, they cannot realize their innate nature. Therefore, the aim of Buddhist education is to help regain this intrinsic nature of human beings (Kung, n.d.). It is true that the end goal of Buddhism is emancipation from suffering through the acquisition of wisdom. In order to achieve this goal, one must follow the path instructed by the Buddha.

Buddhist followers are mainly categorized into two communities: the monastic community and the lay community. The monastic community leaves family life and observes spiritual principles with a view to attaining wisdom. Apart from the teachings instructed for this community, Buddhism also offers a set of principles for the lay community who lives in worldly life, engages in different kinds of jobs, and performs manifold duties and responsibilities to maintain their familial and social life. Unlike the monastic community, the Primary aim of the lay followers is not to attain *nibbāna*; but to live their everyday lives in peace and happiness. Moreover, as Ratanasara (1995) opines, in order to achieve *nibbāna*, one must go through multiple steps, perform various activities, and cultivate virtues. During this period one cannot ignore the duties and responsibilities one has to perform in daily life. Therefore, according to Buddhism, the primary goal of education is to teach learners to be able to live a virtuous and happy life. This aim is not in contrast to the ultimate goal of Buddhism because “their features and qualities do not obstruct them from taking that path” (Wisadavet, 2013). Therefore, the primary goal and the ultimate goal of education are not contradictory but a way of gradual development from the former to the latter.

As mentioned above, the prime concern of the Buddhist scholars regarding the current education system is that it fails to bring forth the true human potentialities. It trains learners to satisfy only material needs. But, human beings are not merely physiological beings, they are also psychological beings. Hence, they have psychological needs as well. According to “Maslow’s hierarchy of needs” human beings have eight stages of needs which are divided into two major categories, such as basic needs that include physiological needs, safety needs, love, and belonging needs and esteem needs; and psychological needs that consist of cognitive needs, aesthetic needs, self-actualization needs and self-transcendence needs (Maslow, 1954). Therefore, the aim of education is to train learners not only to fulfill their basic needs but also to accomplish their psychological needs which lead them to realize their full potentialities as human beings. As discussed in the following sections, the Buddhist perspective of education concentrates on fulfilling both practical and intellectual needs which are essential to establish oneself as an educated person as envisaged in the Buddhist philosophy of education.

Etymologically the term “educate” means “bring out, lead forth” (Anon., n.d.). If the aim of education is “to draw forth from the mind its innate potential for understanding”, as Bodhi (1998a) puts it, the purpose of Buddhist education is “to bring the potentialities of human nature to maturity in the way envisioned by the Buddha” (Bodhi, 1998a). He further says that the aim of education should not focus merely on transmitting information and developing social and commercial skills, but “instilling values” and “spiritual nobility”. Human beings are naturally inclined to learning, but the current education system suppresses this innate appetite for learning and turns them into mere “servants” of the society. He points out that “loss of vision” and “commercialization of education” are the key reasons behind it. The education system functioning under the capitalist order serves its purpose to transform students into mere productive tools that work for the capitalist system in order to create maximum profits. Although Buddhist education does not deny the necessity of practical competence and moderate material happiness in society, it emphasizes that this practical aspect must be combined with other aspects that are essential to developing true human

qualities. Therefore, the goal of Buddhist education is a balanced development of practical, moral and intellectual potentialities. In order to develop the character of people, Buddhism prescribes five virtues that a model disciple should possess. These are “faith, virtue, generosity, learning, and wisdom” (Bodhi, 1998a). Here, Bodhi addresses the problems in the current education system that mainly focuses on creating skilled human resources devoid of ethical and spiritual values. Besides, it suppresses the human being’s natural urge for learning. Therefore, he proposes an education policy that promotes not only practical needs but also moral and intellectual needs.

Piyarathana (2017) opines that Buddhist philosophy and Buddhist philosophy of education are not two different but one single body. According to him, “the whole purpose of Buddhist education is to develop the personality of a person” (Piyarathana, 2017). It can be achieved in two ways: first, by teaching “good conduct” and then by teaching “spiritual development. These two aspects constitute the total personality. According to him, the philosophy of education that aims at individual and social benefit is the philosophy of reality that is represented by Buddhism. An integral component of the Buddhist philosophy of education is “Educability” which “is meant that a person can act willingly, make decisions, select the best things and act accordingly thinking the benefit of it” (Piyarathana, 2017). He puts this idea against the notion of determinism (*niyativāda*) and creationism (*isswaranimmanavāda*) to emphasize on the innate quality of human beings to think and act independently without being influenced by external forces or ideas. This concept agrees with Morgan’s concept of “autonomy” (Morgan, 2013) which will be discussed later in more detail. Piyarathana (2017) further says that the ultimate goal of Buddhist education is to purify the mind, but the immediate objective is individual and social development. Hence, the aim of education is to create good people and good citizens through physical and psychological development so that they can have a righteous and happy life and also make a positive contribution to society and country. It can be done not only through intelligence training but also instilling moral values because knowledge and intelligence without morality may bring a detrimental effect to society. Other attributes of a good person are discipline, loving-kindness, and compassion (Piyarathana, 2017).

Ratanasara (1995) offers a secular version of Buddhist education theory. He does not completely agree with the idea that the primary goal of Buddhist education is *nibbāna*, “*sila, samādhi, and pañña*”, or “the sevenfold purities”. In line with Piayarathana, he opines that the most important purpose of Buddhist education is individual and social development. By individual development he means “the removal of the rust that forms in an individual’s mind and elevating him to the level of the noble individual (*ariyapuggala*)” and by the development of society, he implies “the inculcation of similar noble thoughts in a society” (Ratanasara, 1995). *Nibbāna* is not the primary goal but a distant goal in his proposed education theory. In order to achieve this final goal, one must acquire many other virtues which cannot be achieved ignoring one’s duties and responsibilities in everyday life. In his words, “no living being can concentrate exclusively on the effort to attain the eternal bliss of *nibbāna* forgetting one’s active day to day life” (Ratanasara, 1995). He sets a few goals to be obtained in his proposed theory of education such as: “self-awareness” which can be achieved by practicing “*kayagatasati*”; knowledge of norms, customs and culture of a society in which a person lives and grows up; knowledge of social, national and international relations. He also emphasizes studying secular subjects like geography, history, economics, political science, general science, educational science, international language etc. but he alerts that these subjects must be studied with an open mind (Ratanasara, 1995). Such knowledge not only helps enrich intellect but also generates a clear perspective to view society and the world. Apart from the moral and intellectual accomplishment, he also emphasizes that people must achieve economic stability; but it must be achieved following Buddhist principles of right livelihood (Ratanasara, 1995). Ratanasara recommends the development of an individual with all the necessary skills and knowledge required for a happy and virtuous life. He further puts emphasis on the importance of spiritual practice that leads one to develop as a noble individual. Such an individual can play a role in the development of society. Moreover, by living a happy and virtuous life one can acquire virtues for *nibbāna*, the ultimate goal of Buddhism.

Wisadavet (2013), in his proposed philosophy of education, states that the purpose of Buddhist education is to produce “self-

respecting people” who are the ideal person of the society. The ideal person to be produced through this education is a good “worldly being” who is not necessarily an *arahant*. The philosophy of education proposed by him must meet three essential goals, such as (a) social needs, (b) individual development, and (c) the ultimate truth. The purpose of the first objective is to produce good citizens who are well-informed about the norms and customs of society and the state. Such knowledge teaches them to perform their duties and responsibilities properly and play their respective role in society. The purpose of the second objective is to train people to be independent both financially and intellectually. They can enjoy material happiness in a moderate degree and possess necessary wealth earned through proper utilization of their abilities and following honest means. Furthermore, they have a clear view of their lives and the goals they want to achieve. They are able to act independently to obtain their goals without being tempted or influenced by the external forces. The ultimate truth addressed in the third objective does not mean *nibbāna*, although it is not against the principles of Buddhism. *Nibbāna* is not the primary aim and *arahant* is not the ideal person in his concept of education. Because he believes these goals are too high. He leaves the choice to the ideal person, who, if tired of the worldly happiness, can pursue the inner happiness that will gradually culminate in the transcendence. He attributes several other characteristics the self-respecting people such as fairness, self-awareness, self-confidence, modesty etc. Self-respecting people, who possess the traits mentioned above, are called “good worldlings” (Wisadavet, 2013). Like Ratanasara Piayarathana, Wisadavet also emphasizes that education should aim at individual and social development. The “self-respecting people” produced through his proposed education system should possess all the practical skills and knowledge so that they can live a materially satisfied life. Being satisfied with material happiness, if they wish, they can work for spiritual happiness.

Based on the above discussion, the Buddhist concept of the educated person can be deduced. But, before that one aspect of the philosophy of education proposed in the above views needs to be clarified. While the primary goal of Buddhist philosophy is the liberation from suffering and attainment of *nibbāna*, the goal

of the philosophy of education discussed above is not so; rather it aims at producing educated people who are able to live a happy and virtuous life in the experiential world. However, these two goals are not mutually contradictory but a process of development from the former to the latter. As discussed earlier, one who lives a righteous life performs all the duties and responsibilities to the society, also cultivates virtues for one's journey to the attainment of the highest goal. All human beings innately possess this potentiality to reach the highest goal. Keeping this point in mind and based on the above discussion, we can establish the concept of the educated person in the following way:

- i. The educated person possesses the virtues of morality and spirituality. As evident in all the above views, the Buddhist perspective of education emphasizes the cultivation of morality and spirituality along with other practical and social skills required for maintaining everyday life. It has been emphasized in the above views that knowledge and skills without morality are harmful to society. And, spirituality purifies one's mind from the mental defilements. These virtues are important to live a happy and righteous life which is the primary goal of education.
- ii. The educated person has a wide range of knowledge about various subjects, about the norms and customs of society in which she lives and the way the society and the world function. Besides, she also possesses practical knowledge and skills on various crafts required for physical subsistence. Therefore, Buddhist scholars propose an education system that imparts not only knowledge of practical skills but also for psychological development.
- iii. The educated person is autonomous in thought and action. The knowledge he acquires about various subjects, about society and the world, helps her to form a clear view about life and the world. Hence, she develops an ability to think critically and act independently without being influenced by external forces or ideas. Therefore, contrary to the current education system that suppresses

people’s natural instinct to learn, Buddhism proposes an education system that teaches not only knowledge on different subjects but also critical thinking ability which is important to keep oneself uninfluenced by the consumerist and capitalist ideas. Besides, it also teaches to be self-aware and self-critical, the qualities essential for one’s self-development. The next section “Buddhist Perspective on Inquiry-Based Learning (IBL) contains a more elaborate discussion on this point.

- iv. The educated person is dutiful and responsible toward herself, family, society and the country. As mentioned earlier, the educated person is well-informed about the norms and customs of society. Thus, being aware of her duties and responsibilities, she plays her respective role and actively participates in the development of society and the country. Such an attribute helps her to become a good member of society and a good citizen of the country.
- v. The educated person is kind and compassionate. Loving-kindness (*metta*) and compassion (*karuna*) are two of the four sublime virtues (*Brahma-viharas*) in Buddhism. One who possesses these virtues is able to free oneself from the mental negativities toward own-self and others. As Thera (1999) states, “they are the right or ideal way of conduct towards living beings (*sattesu samma patipatti*)”. They help to remove personal and social conflict and establish peace and harmony in society. Thera (1999) further says, “A mind that has attained to that boundlessness of the *Brahma-viharas* will not harbor any national, racial, religious or class hatred”.
- vi. The educated person believes in moderate material happiness. Buddhism concedes with the necessity of material happiness in life and considers it as a precondition for spiritual practice. It is stated that “a hungry man is an angry man. A man poisoned by discontent is hardly in a fit frame of mind to develop his moral and spiritual life” (R. Bogoda, 2009). But, Buddhism does not advocate

indulgence in extreme material happiness. Hence, the educated person does not engage in extreme sensual pleasures and extreme austerity knowing that both of these practices are impediments to be a good human being. Besides, Buddhism advises that wealth or property required for a happy life must be earned by honest means properly utilizing one's skills and abilities. The educated person earns her wealth following the right livelihood (*samma ajiva*) and the right effort (*samma vayama*).

- vii. Finally, although wisdom, as it is understood in the Buddhist context, is not the immediate purpose of the educated person, it is the ultimate goal. Since Buddhist philosophy of education is firmly based on Buddhist philosophical doctrines which aim at the liberation from suffering by obtaining wisdom; the ultimate purpose of education is the attainment of this final goal. As stated above, all human beings have this intrinsic potentiality to attain the ultimate wisdom. Therefore, this primary goal of education is not in contrast to the ultimate goal; rather it is a way of gradual development from the former to the latter. The educated person, who possesses the aforementioned qualities that equip her to satisfy the physical and psychological needs, also accumulates virtues in the process and creates the way to the attainment of wisdom. But, this journey toward the highest goal is not, as Wisadavet (2013) opines, resulted from tiredness deriving from the satisfaction of worldly happiness; rather a natural upward development from the fulfillment of the primary needs to the higher needs as evident in Maslow's Hierarchy Needs Pyramid (Maslow, 1954).

Now, based on these features, the educated person can be defined in the following way: the educated person embodies the virtues of morality and spirituality, kindness and compassion. She is knowledgeable about a wide range of subjects and crafts and knows how to apply her knowledge creatively. She is well-informed about the norms and customs of society in which she lives and performs

her duties and responsibilities for the betterment of the society. She has a critical and independent outlook toward life and the world. She believes in moderate material happiness and earns her living by the right livelihood and the right effort. Most importantly, she is self-aware and self-critical and constantly strives for self-development. She gains the ability to expand her boundaries to the maximum level, physically, mentally and spiritually. Such ability gradually leads her to the attainment of “self-actualization” (if we borrow the term used as the final psychological development in Maslow’s Hierarchy Needs Pyramid) or the ultimate wisdom (*pañña* in Buddhist terminology). Therefore, the education system proposed by Buddhism emphasizes not only on material development but also spiritual and psychological development of learners leading them to elevate themselves to the educated person defined above.

4. BUDDHIST PERSPECTIVE ON INQUIRY-BASED LEARNING (IBL)

This section will focus on the Buddhist perspective on inquiry-based learning (IBL) and show that it is an effective method to produce the educated person as defined in the preceding section. Before that, it provides a short definition of the term as it is understood in pedagogy.

5. DEFINITION OF INQUIRY-BASED LEARNING (IBL)

Inquiry as an intellectual means of acquiring knowledge has a very long tradition beginning from “Socrates’ questioning method in Ancient Greece and from work on inquiry by the educational thinker John Dewey in the early part of the 20th-century” (Friesen, 2013). Parson and Beauchamp’s research (2012) (as cited in Lister’s, 2015) shows that the 20th century education system that derives from the industrial revolution emphasizes more on accumulating information instead of true learning. Such an outmoded model is unable to meet the needs of all learners and the society of the 21st century. Hence, they propose an alternative student-centered paradigm that “creates more meaningful and authentic learning opportunities”. IBL is a modernized teaching-method that puts students at the center and encourages curiosity toward learning by being actively engaged in the process. It is a “student-centered way of learning and teaching where students develop a sense of curiosity

about the world around them and are introduced to mathematical and scientific ways of thinking” (Lister, 2015). Although this approach is widely used in science, mathematics, social science, art etc., it can also be applied in other subjects and fields of study (Lister, 2015). This article will concentrate on the general application of the term i.e. a method of learning and teaching that trains students to be inquisitive and ask reflective questions in order to acquire deeper knowledge about the true nature of life and the world. Ergul et al. (2011) as cited by Lister (2015) claim “curiosity is an “innate trait in children and leads them to develop questioning skills and inquiry from an early age”. IBL can enhance this ability of children. While discussing the Deweyan concept of inquiry, Johnston (2009) says that it is “a focused, deliberate framework and a program that is in keeping with the point and purposes of inquiry can augment a child’s successful understanding of the world”.

It needs to be clarified, here, that the Buddhist perspective of IBL is not subject-specific, rather a general approach aimed at showing how it could be beneficial in helping learners to acquire a deeper understanding of the true nature of life and the world.

6. INQUIRY-BASED LEARNING (IBL) IN BUDDHISM

Buddhist scholars have extracted several pedagogical methods based on Buddhist principles such as: “learning by practice” (Anon., n.d.); autonomy-facilitating education (Morgan, 2013); community-based education (Gates, 2005) etc. These methods have their own merits in the teaching-learning process. This section will focus on the Buddhist perspective on IBL and show that it is an effective method to produce the educated person defined in the earlier section.

Buddhism at its core is a philosophy that is chiefly centered on deliverance from suffering (*dukkha*). The key impediment to obtaining this goal is ignorance (*avijja*) which can be eradicated by obtaining wisdom (*pañña*). However, Buddhism also emphasizes acquiring knowledge about the nature of the experiential world and says that such knowledge is useful for someone who wishes to pursue higher wisdom. The role of inquiry in Buddhism is to help discover the true knowledge about the experiential world. Let us see how inquiry is understood in Buddhism.

The following passage from the Kālāma Sutta is often cited while talking about Buddhist viewpoint on inquiry,

“Come, Kalamas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence [of a speaker], or because you think: ‘The ascetic is our guru. But when, Kalamas, you know for yourselves: ‘These things are unwholesome; these things are blameworthy; these things are censured by the wise; these things, if accepted and undertaken, lead to harm and suffering/ then you should abandon them” (Bodhi, 2012).

This passage from the Kālāma sutta is frequently quoted to justify that Buddhism encourages free inquiry (Thera, 2008; Bodhi, 1988) before accepting something as true. But, Bodhi (1988) questions this approach to the passage on the ground that it must be understood in the context in which the Buddha preached it to the Kalamas. He argues that the Kalamas were not yet the Buddha’s followers at the start of the sutta when they approached the Buddha seeking his advice to dispel their doubts regarding the issue of rebirth and *kammic* effect. They considered the Buddha as a counselor who might help them remove their confusion. Therefore, the advice for a free inquiry was given to the Kalamas who did not take refuge in the Buddha and his teachings yet. Hence, the Buddha did not teach them any of his fundamental doctrines which are taught to those who have established faith in Him as a teacher. However, after advising them in the above way for free-inquiry in the situations they encountered, the Buddha offers his teachings of “moral discipline and mental purification” which are confirmable in the present life regardless of the belief in the existence of the afterlife. These teachings bring their inherent results for those who do not wish to look beyond the present life, but, they have more profound implications for those who intend to comprehend life from a wider and deeper perspective. Because, the three fundamental roots of evil- greed, hate, and delusion are not only causes of “wrong conduct or moral stains upon the mind”, but also are the causes of “bondage and suffering” eradication of which will lead to — “dispassion, kindness, and wisdom”. These teachings

are verifiable through their results here and now, i.e., defilements cause harm and suffering while their removal brings peace and happiness. The immediate result of the teachings helps one to gain firm faith in the Buddha and his teachings “that are relevant to the quest for awakening, even when they lie beyond one’s own capacity for verification” (Bodhi, 1988). In the essay, Bodhi (1988) shows a distinction of the two aspects of the Buddha’s teachings: those that are verifiable within the ordinary experience and those that are beyond ordinary experience and hence beyond the scope of confirmation. The latter type of teachings is grounded on deep faith. The Buddha gives Kalamas only those teachings that are confirmable through personal experience and excludes the teachings that require profound belief. Of these two types of teachings, the former helps gain deeper faith in the latter that leads to the acquisition of wisdom. Therefore, the role of free-inquiry, according to Buddhism, is in helping people discover and understand the truth about life in and about the phenomenal world. If one wishes to pursue one must establish faith in the Buddha and His teachings.

As evident in the above interpretation of the sutta by Bodhi, inquiry, and faith play different roles in Buddhism. Inquiry is the initial step that creates a way to gain faith in the doctrine of Buddhism. A similar approach of him is noticeable in the essay titled “Two faces of the dhamma” (Bodhi, 1998b), in which he discusses empiricist and religious aspects of Buddhism and says, “the empiricist face turned to the world, telling us to investigate and verify things for ourselves, and the religious face turned to the Beyond, advising us to dispel our doubts and place trust in the Teacher and his Teaching” (Bodhi, 1998b). According to him, “investigation and critical inquiry” are the first steps to attain wisdom “enabling us to resolve our doubts and gain a conceptual grasp of the truths upon which our deliverance depends” (Bodhi, 1998b). What is evident in both these essays is that inquiry results from doubt and it is an intellectual means to drive out the doubts and thus unfold the truth about the existence in the world and about the world itself in its entirety. Once the truth is discovered, the role of inquiry ends and faith is established in the dhamma. Bodhi (1998b) further says, “doubt and questioning cannot continue indefinitely. Once we have decided that the Dhamma is to be our vehicle to spiritual freedom,

we have to step on board: we must leave our hesitancy behind and enter the course of training which will lead us from faith to liberating vision”. Such a view indicates that after one acquires knowledge about life and the world, one places complete faith in the dhamma leaving all the doubts behind and starts practicing the principles instructed in Buddhism. Therefore, inquiry is a means to acquire true knowledge about life and the phenomenal world. Knowledge thus acquired creates the foundation to begin the journey toward wisdom guided by the Buddhist principles. This view is important to understand the Buddhist perspective of IBL.

One criticism against the current education system is, as mentioned earlier, it teaches only to gather information and suppresses the appetite of learning. Contrary to it, the Buddhist philosophy of education emphasizes not only on accumulating objective information but also generating an inquisitive mind toward acquiring profound knowledge about the world. Since one of the primary goals of the educated person is the acquisition of true knowledge about the experiential world; IBL is a useful method in this regard, to train students to develop an inquisitive attitude that will help them unfold the true nature the world.

Apart from understanding the external world, the educated person is also aware of her inner self. As noted earlier, mere knowledge without morality and spirituality is harmful, and as Bodhi (2005) says, “acquisition of objective information about the constitution and operation of the physical world” is insufficient. It is also important to have a clear understanding of “one’s personal existence”. A person possessing an inquisitive mind not only explores the external world but also the internal self. Besides, self-awareness and self-examination are the important traits of the educated person. One who is inquisitive about the self and the world constantly develops herself through self-examination. Self-inquiry is a useful tool in this regard.

Inquiry, as interpreted by Bodhi, is an intellectual tool to gain knowledge about life and the phenomenal world before establishing faith in the dhamma. Such ability helps one to form an independent outlook toward life and the world. The confidence to depend on one’s ability of critical thinking leads one to be an autonomous

person who can think and act independently. Morgan (2013) claims, such a trait is supported in Buddhism as a means of attaining conventional truth, but it is impertinent in the ultimate level where the existence of self is denied. Agreeing with this view of Morgan, it can be said that autonomy (as defined by Morgan) is a method of acquiring true knowledge because “the autonomous person reflects and criticizes the principles that his parents, teachers and other authorities have transmitted to him, and therefore may sometimes reject them” (Morgan, 2013). This view shares conformity with the Kālāma sutta as interpreted by Bodhi. But, this approach of Morgan may seem radical. Bodhi (1998) also expresses concern about the danger of “free-inquiry” if given to those whose morality is not well-developed, and assumes that the Buddha must have considered Kalamas as morally developed. Conforming to this idea, it can be said that autonomy can be practiced by those who have gained “reasoning power” (if we use Rousseau’s term) and morality. Such a person not only examines the external world and but also the inner self. In other words, free-inquiry must be based on reason and morality. This ability of free-inquiry is applied to understand not only the external world but also one’s internal self. As Morgan (2013) puts it, “as an autonomous person one engages in an ongoing process of self-examination; not constantly, but from time to time she pauses to reflect on the standards by which she lives and then possibly revises these standards so that her life is her own. This is implicit in the very notion of ‘self-rule.’ The importance of critical thinking and questioning in Buddhism in discovering the truth is also addressed by Gamage (2016). Referring to De Silva (2014), he notes that the purpose of education is “not information gathering or seeking quick answers”; rather the purpose is “getting immersed in the question.” The key point here is pondering on the question in order to unfold the truth. Therefore, we can say that the Buddhist approach to IBL recommends teaching students to explore not only the external world but also the inner self. It is an effective method that trains students to develop an inquisitive and critical attitude to both the external and internal world.

7. CONCLUSION

This essay has contemplated on two important points: first, the

concept of the educated person in Buddhist philosophy of education and second, the Buddhist perspective on IBL as an effective method of teaching. It has also provided a concise discussion on the concept of the educated person as it is defined by different educators in different periods and cultures. Based on the discussion, it can be said that the Buddhist approach of the concept of the educated person is noticeably different from the other views. The key reason behind this difference is the difference of time and socio-cultural background of each of the philosophies. Besides, the goals of them are also significantly different from each other. These differences of objectives constitute the features of the educated person.

The educated person in the Buddhist philosophy of education embodies several significant characteristics. First of all, she is a moral and spiritual person. Buddhism emphasizes these virtues more than others and believes that intelligence and skills without morality. The origin of Buddhism can be understood as an active response to contemporary religious thoughts. The philosophical outlooks of Buddhist teachings have promoted Buddhism to the level of highest social recognition. Brahmajāla Sutta in Dāgha Nikāya illustrates how far contemporary society in six century B.C in India at the time of Buddha was twisted by sixty-two dogmatic views. In this regard, the dawn of Buddhism can be known as a means to discharge people from the darkness of ignorance (Avijjā) and leading them to the light of wisdom (Paṃṃā). This philosophical outlook has provided a new path to be known in Buddhism as a favorable doctrine of education. are harmful to society. Second, she possesses the knowledge required for understanding the true nature of life and the world. Such knowledge helps her to build a critical and autonomous outlook about life and the world. Third, she has a sense of duty and responsibility toward society. She is kind and compassionate to the other fellow beings. She believes in moderate happiness and uses her skills and knowledge to earn her livelihood via honest means. Most importantly, she is self-aware and self-critical and constantly strives for self-development. In brief, she possesses a combination of practical abilities, moral and spiritual values, and intellectual potentialities. As a result, she lives a happy and righteous life in the present and at the same time, accumulates

virtues that lead her to the acquisition of the highest wisdom.

The Buddhist perspective of education recommends IBL is an effective method to train students to be the educated person defined above. It generates an inquisitive attitude that helps learners to inquire about the true nature about life and the world and leads them to discover the truth. The Buddhist viewpoint of inquiry not only concentrates on the external world but also the internal self. Hence, it helps to realize one's inner self. Such an understanding is important for one's development as the educated person. Moreover, in Buddhism inquiry is a first step toward the journey to the ultimate wisdom. Therefore, we can say that IBL is an effective method of education in producing the expected educated person who aims at acquiring true knowledge about life and the world and hence, creates the way to the ultimate wisdom.

References

- Anderson, J., 2012. *Defining the Educated Person*, s.l.: Harvard Graduate School of Education.
- Anon., n.d. *Dictionary, Online Etymology*. [Online] Available at: https://www.etymonline.com/word/educate?ref=etymonline_crossreference [Accessed 20 January 2019].
- Atkins, C. J. V. a. D., n.d. *Community Education*. [Online] Available at: <https://pdfs.semanticscholar.org/91f6/2cc9486a100daf708ef8897fbd585b5e7fd4.pdf> [Accessed 20 January 2019].
- Hurst, Beth., Wallace, R. and Nixon, Sarah B. 2013. The Impact of Social Interaction on Student Learning. *Reading Horizons*, 52(4), pp. 375-398.
- Bodhi, B., 1988. A Look into the Kalama Sutta. *Buddhist Publication Society Newsletter*, Spring, Issue 9.
- Bodhi, B., 1998a. *The Aims of Buddhist Education*. [Online] Available at: https://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_35.html [Accessed 20 January 2019].
- Bodhi, B., 1998b. *Two Faces of the Dhamma*. [Online] Available at: https://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_09.html [Accessed 20 January 2019].
- Bodhi, B., 2005. *Two Paths to Knowledge*. [Online] Available at: https://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_42.html [Accessed 20 January 2019].
- Bodhi, B., 2012. *The Numerical Discourses of the Buddha*. Boston: Wisdom Publication.
- Boyer, E. L., 1995. *Educated Person*. [Online] Available at: <http://www.ibmidatlantic.org/Educated-Person.pdf> [Accessed 20 January 2019].

- Burdick, E., 2014. *An Educated Person*. [Online] Available at: <https://sudburyschool.com/content/educated-person> [Accessed 20 January 2019].
- Collins, P. M., 1976. Rousseau's Philosophy (or Philosophies?) of Education. *The Irish Journal of Education*, X(2), pp. 51-80.
- Friesen, S., 2013. *Inquiry-Based Learning: A Review of the Research Literature*. Alberta: University of Calgary.
- Gamage, S., 2016. A Buddhist Approach to Knowledge Construction and Education in Srilanka (Ceylon) in the Context of Colonization and Southern Theory. *Postcolonial Directions in Education*, 5(1), pp. 83-109.
- Gates, G. S., 2005. Awakening to School Community: Buddhist Philosophy for Educational Reform. *The Journal of Educational Thought (JET)*, 39(2), pp. 149-173.
- Johnston, J. S., 2009. *Deweyan Inquiry: From Education Theory to Practice*. New York: University of New York Press.
- Kung, Chin. *Buddhism as an Education*. [Online] Available at: www.buddhanet.net [Accessed 20 January 2019].
- Lister, C. A. P., 2015. *A Framework for Implementing Inquiry-Based Learning in the Elementary Classroom*. British Columbia: University of Victoria.
- Maharjan, D., 2014. *Buddhist Education: University Level Curriculum*. Vietnam, ICUNDV.
- Maslow, A., 1954. *Motivation and Personality*. New York: Harper & Row.
- Moore, T. W., 2010. *Philosophy of Education: An Introduction*. London: Taylor & Francis.
- Morgan, J., 2013. Buddhism and Autonomy Facilitating Education. *Journal of Philosophy of Education*, 47(4).
- Nettleship, R. L., 1906. *The Theory of Education in the Republic of Plato*. Chicago: University of Chicago Press.
- Payne, W. H., 1918. *Rousseau's Emile or Treatise on Education*. New

- York: D Appleton & company.
- Piyarathana, M., 2017. Share the Vision on Buddhist Philosophy of Education. *Asia Pacific Journal of Contemporary Education and Communication Technology*, 3(2).
- Bogoda, R. Jootla, Susan Elbaum. and Walshe, M. O’C. 2009. *The Buddhist Layman: Four Essays*. BPS Online Edition ed. Kandy: Buddhist Publication Society.
- Ratanasara, H., 1995. *Buddhist Philosophy of EDucation*. Maharagama: Author-Publisher.
- Shen, C.Y. and Midgley, G., 2007. *Toward a Buddhist Systems methodology I: Comparisons between Buddhism and Systems Theory, Systemic Practice and Action Research*, 20(3), 167-194. [Online] Available at: https://www.researchgate.net/publication/225705762_Toward_a_Buddhist_Systems_Methodology_1_Comparisons_between_Buddhism_and_Systems_Theory [Accessed 20 January 2019].
- Thera, N., 1999. *The Four Sublime States The Four Sublime States*. Penang: Inward Path.
- Thera, S., 2008. *Kālāma Sutta The Buddha’s Charter of Free Inquiry*. BPS Online Edition ed. Kandy: Buddhist Publication Society.
- Turan, S., 2011. Plato’s Concept of Education in Republic and Aristotle’s Concept of Education in Politics. *Education and Science*, 14(162).
- Owens, Thomas. R. and Wang, Changhua. 1996. Community-Based Learning: A Foundation for Meaningful Education Reform. *School Improvement Research Series*, Issue 8.
- Oldfather P. and West J. *Learning through Children’s Eye’s: Social Constructivism and the Desire to Learn*. Washington DC: American Psychological Association.
- Wisadavet, W., 2013. The Buddhist Philosophy of Education: Approaches and Problems. *The Chulalongkorn Journal Buddhist Studies*, 2(2).
- Woollard, A. P. a. J., 2010. *Psychology for the Classroom: Constructivism and Social Learning*. Lond and New York: Taylor & Francis.

BUDDHIST ETHICAL APPROACH TO SUSTAINABLE SOCIETIES

by Kanchan Saxena*

ABSTRACT

The Buddhist quest for sustainable societies is a 'duty' based phenomenon, in which each and every individual has to share social responsibilities of his/her own in his/her full capacities. Reverence for duty and duty consciousness is a well known ethical concept which play an important role in the betterment of society. Lord Buddha was not interested in metaphysical questions rather he addressed himself to the questions of ethics. The aim of Buddha's 'Dhamma' was to liberate human beings from worldly sufferings and the cycle of birth and death. The ultimate end of life no doubt is liberation which means cessation from sufferings but it never allowed a person to forego his/her social responsibilities and duties.

Buddha's first sermon i.e. "Dharma Chakra Pravartan" laid down the very foundation of Buddhist ethics. No society can be sustained in the absence of moral values and virtues. Buddha's teachings provide us a simple and noble code of conduct irrespective of caste, creed or race, which teaches us how to live in an ideal society, with a follow-up of 'Right Conduct', which is a pre-requisite for a sustainable society. Buddhist ideal of 'Bodhisattava' is an excellent example of social responsibilities and duty-consciousness. It tells us that, to work for one's own liberation is not enough rather one should take care of other members of the society and work for the welfare of whole mankind.

*. Professor, Head, Dept of Philosophy, University of Lucknow, Lucknow-226007, U.P. India.

Buddhist ethical motto is 'Bahujan Hitaya and Bahujan Sukhaya', which is undoubtedly required for the establishment of sustainable societies. The Buddha taught 'Four Sublime Abode" (Chattari Brahmaviharani); universal love (Metta) compassion (Karuna), sympathetic joy (Mudita) and the feeling of equanimity (Upekkha) not only for the establishment of sustainable societies but also for the universal brotherhood.

The present study resulted in some of the most sophisticated ethical teachings of Lord Buddha which are very much required for the realisation of shared responsibilities for sustainable societies, as will be shown.

At present, the world is passing through great crisis because of one side of development of science and technology which is endangering the very existence of man and society. Man is losing his moral and spiritual mournings. There is a cut short throat competition for material possession and enjoyment. There is a scant regard for human values which bind man with himself and with society. Conscientious people are deeply concerned by this fact and constantly warn the world of the unsuitability of materialistic rule over man. At this moment the rise of a new spiritual civilisation is strongly demanded by people and that is humane relationship. An urge of the establishment of sustainable societies which should be based on certain fundamental values and provide a healthy and peaceful environment for human beings are also urgently needed.

Here arises certain questions in our mind such as: -Can Buddhism be a suitable alternative for this? Does Buddhist model of ethical values be a best option for sustainable societies in which each and every individual has to share his /her social responsibilities for the establishment of an ideal and sustainable society. The answer may be both positive or negative, which depends on the personal interpretation of the individuals based on different mind-sets. Present paper aimed at to give a critical analysis of the Buddhist ethical values and teachings, which will definitely be proved as an urgent requirement for the realisation of shared responsibilities of sustainable societies.

Lord Buddha, the blessed one arose thousands of years ago against all the evils of present time and attained Buddha hood to show the human beings oppressed by sufferings, the path of cessation from sufferings and the path of Nirvana. It was really not an early task. The Buddha lived as Bodhisattva all the time for the welfare of the other human beings.

Buddha's first sermon i.e.-'Dharma Chakra Pravartan'¹ laid down the very foundation of Buddhist ethics. As we know, no society can be sustained in the absence of moral values and virtues. If we have a look on the present scenario we find that the fundamental values and cardinal virtues such as love, Benevolence, compassion, happiness, Dana, Shila peace, prajna and Dharma are fast vanishing from this world. High ambitions, money, fame, pomp and show, glamour and corruption are taking place. The modern world is engrossed with all these vicious values. In the ancient times too these vicious values prevailed, though not in such a large proportion.

Buddhist ethical teachings provide us a simple and noble code of conduct, irrespective of cast, creed or race, which teaches us how to live in an ideal society with a follow-up of 'Right conduct' which is a pre-requisite for a sustainable society.

Let us examine major ethical theories of Buddhism i.e. The Eightfold path, four Brahmaviharas, concept of Bodhisattava and the Buddha's Dhamma; among all these, we first take up Buddhist notion of Eight fold path (*Ashtangika Marga*).

The whole of the Buddhist discipline as coming under the path can be divided into three sections, viz, prajna, Shila and Samadhi; physical, mental and intellectual practices. In the ethical quest and philosophic achievement of Buddhism, three concepts have come to occupy a very significantly important role. According to traditional view, the three sections of the way, Sila, Samadhi and Prajna were divided into eight-fold path (*Atthangika Maggo*) by Buddha himself.²

1. Mahavagga Nalanda Edition, P-13 (*Dhamma Chakka Pavation*).

2. Goyal, S.R.; *A History of Indian Buddhism*, p. 143.

The first section of the path is 'Prajna', the intellectual discipline denoted by 'Samma Sankappa' (*Samyaka Sankalpa*) Right Resolve and 'Samma ditthi' (*Right views, Samayaka-Drishti*). The stress on Right views or (*Right vision*) indicates that ethical norms should be based on the realisation of fundamental truths. The urge for developing a virtuous mind in the world governed by the inescapable law of dukha, can be designated as the criterion of morality in Buddhism. It is observed in the 'Dhammapada', "The ignorant is not aware that we must all come to an end here, but those who realise this, their quarrels cease at once by their knowledge".³

"Sammayak Sankalpa" (Right resolve) or right aspirations, is an important step prescribed by the Buddha in ennobling and purifying human intentions. "This concept has important social implications and it is necessary for the growth of the feeling of benevolence and kindness to all beings."⁴

'Shila' is the second section of noble path. The virtue of 'Shila' or physical practice is a comprehensive moral code. According to Buddhism, Samayaka-vaka (*Right Speech*), Samayaka Karmanta (*Right action*), Samayaka-ajiva (*Right livelihood*) and Samayaka Vyayama (*Right efforts*) comes under the virtue of "Shila". Samayavaka-vaka should be cultivated by refraining from the use of harsh and abusive words. Restraints over the use of language helps internal and external peace and is a social virtue that wins esteem and prestige in life. Similarly, 'Samayaka Karmanta' is an important and essential quality for the formation of an ideal character. Samayaka ajiva is not only essential for an ascetic life but is also important for a social being. It fosters moral living and proposes to moralise our economic life, which should eschew vulgar actions, and profit-motivation. It also emphasises the use of right means of livelihood. 'Samayaka Vyayam' is a morally psychological training which is directed to the suppression and eradication of all evil states. It helps to preserve and increase good thoughts and guards the mind against pollution by fresh evil thoughts.

It has been emphasized by the Buddha in the last two verses

3. *Dhammapada*; 1.6.

4. Jatav, D.R.; *Buddism in modern world*, 2007, P-72.

of the ‘Yamakavagga’ in the Dhammapada that ‘in spite of being conversant in the moral precepts (*silas*) as enunciated in the Buddhist scriptures, one who does not put them in practice fails to obtain the fruits of the life of a recluse, “like a cowboy who tends other’s kine; whereas one who has little knowledge of the precepts but puts them into practice obtains his share in the fruits of life of a recluse”⁵

The Third and the last section of path is known as ‘Samadhi’ which includes in itself Samayaka Smriti and Samayaka Samadhi; the last two steps of eight fold path. “Samayaka Smiriti and Samayaka Samadhi i.e. the mental discipline is so vital in Buddhist ethics and philosophy and which is Buddhism does not imply only the concentration of mind”⁶

Samayaka-Smriti (*Right mindfulness*) is a continuous process of mental training which helps to remove all cravings. With a strenuous practice the body and mind is so trained that no desire or dejection can creep into and the aspirant builds up a strong moral character by becoming ardent, vigilant, self-possessed and quiet with Samayaka Samadhi (*Right contemplation*) is attained the culmination of the ethical process and the mind becomes calm and serene.

The other ethical process is known in Buddhism as the ‘Brahma Viharas’ consisting of Four ennobling categories goes in close relationship with the noble eightfold path. The Buddha taught ‘Four sublime Abode’ (*Chattari Brahmaviharani*), Universal love (*Metta*), compassion (*Karuna*), sympathetic joy (*Mudita*) and the feeling of equanimity (*Upekha*) not only for the establishment of sustainable societies but also for the universal brotherhood.

‘Metta’ or ‘Metta-Bhavana’, the first Bhama-Viharas, is one of the most important concept in Buddhist ethics having great social implications. It enjoins as a Buddha-disciple to be always solicitous for the well-being and happiness of all creatures in the universe, known or unknown, born or yet to be born. The word ‘Metta’ is generally translated as friendliness. It is not limited to a single individual or individual country. The Buddha’s metta is a

5. Dhammapada; Yamakavagga, Verses 19-20.

6. Jatav, D.R; *Buddism in modern world*, 2007, p. 72.

great world force which prevails all through the world. The Buddha desired the welfare of all beings.

The destructive view in man is anger which governs us and destroys peace in the society. This can be subdued through the practice of *metta*. “This can be developed by nurturing sincere efforts and wishes for the welfare and happiness of all living beings without exception”.⁷ This discards hateful thoughts towards others, because, “hatred does not cease through hatred, through lone alone it ceases.”⁸ Followers of *metta bhavana* neither harm others nor disparage or condemn others. They do not have any fear nor do they make others fear. *Metta* is above personal affection (*Prema*) which causes both fear and grief. It relieves egoistic feelings and transcends all forms of separatism. Followers of *metta bhavana* do not remain under the influence of caste and creed, racial, religious or any other prejudices. If the *metta bhavana* is practised on a wide scale, it will definitely help in the establishment of sustainable society.

‘*Karuna*’, the second in the scheme of Brahma-Viharas, signifies the cultivation of a feeling of universal compassion for all creatures. Only a passive compassionate feeling is not all that is expected of a Buddha-disciple. He should be actively engaged in translating his feeling into action and cannot rest content till he has succoured the suffering creatures. “Cruelty is a vice or evil which is responsible for many errors and atrocities perpetrated in the world. This can be removed by cultivating *Karuna*. Its chief characteristic is to remove the woes of others.”⁹ It teaches us to serve others for removing their sufferings with altruistic motive without any reservation. Such a condition is congenial for peace in the society. This develops a co-operative attitude and mutual trust. It also provide a ground to resolve all the conflicts.

‘*Mudita*’ the third Brahma-vihar, is an important moral category which consists in the practice to have a feeling of joy at the happiness of others, including enemies. It means a moral action in the interest of mankind. “Jealousy is a social evil, which results

7. Vishudhimaggo, 1-93.

8. Dhammapada- Verse-5.

9. Vishudhimaggo, 1-94.

in reckless competitions and even wicked actions to show down a prosperous society and state. “The practice of *mudita-bhavana* helps in subduing this vice.”¹⁰ It teaches one to feel happy and liberal in other’s prosperity. Thus it embraces all prosperous beings and in the congratulatory attitude of a person. The practice of *metta* and *Karuna* is easier than the practice of *mudita*, which demands great personal effort and strong will-power

By the practice of the fourth *Brahma-Vihara*, ‘*Upekkha*’ the feeling of equanimity is generated and the Buddha-disciple does not get fascinated with the evanescent world. In the Buddhist literature there are hundreds of examples of extravagance of compassion towards the toiling sufferers. By his teaching *Upeksha* is the sublime state where there is no distinction between, rich and poor, low and high. The virtue of equanimity has also enshrines in the teaching of *Bhagvadgita*, which is known as ‘*Samattava-Bhava*’ and is a distinguish and essential quality of the person who is the aspirant of the salvation”.¹¹ Lord Buddha in *Dhammapada* says, “retaliate not, be silent as a cracked gong which you are abused by others. If you do so, I deem that you have already attained *Nibbana*, although you have not be realised *Nibbana*”.¹² Such high attributes have been given to *Upekkha*. It’s followers discard desirable clinging and aversion or possess the same attitude for both good and bad, evil-doers and good-doers, etc. Such condition completely neutralises and resolve all the conflicts.

Having a close observation, we find that the concept of the ‘*Brahma Vihara*’ displays the method of training the emotional aspect. **Karuna** (*Compassion*) is directed towards afflicted beings; it is the opposite of cruelty. **Mudita** (*Sympathetic Joy*) is the joy to be experienced when one sees a person who has some reason to be happy; it is the opposite of envy and Jealousy. **Metta** (*Maitri*) loving kindness is wishing well to all beings; it is the opposite of ill will. **Upekha** (*Equanimity*) is practised towards all beings and all formations; it is the opposite of bias and partiality.¹³ Thus the

10. *Ibid*, 1- 95.

11. *Srimadbhagavadgita*; Chapter II, Verses 32 to 47.

12. *Dhammapada*- Verse-133-134.

13. *Dhamma*, Volume 9, No. 8, 1985, p. 27.

true practice of all these sublime states collectively known as four Brahma-Viharas, makes a good ground for the establishment of sustainable societies.

“The most important Buddhist approach to the sustainable society in the concept of Bodhisattava, which means, suppose, “I am the person who practices Dhamma, I will be the last person who gets ride of this wheel of Birth and Death”¹⁴ This type of social welfare no one can find out in any system of religious thought. This idea itself is connected with universal composition. Buddhist ideal of ‘Bodhisattava’ is an excellent example of social responsibilities and duty consciousness. It tells us that to work for one’s own liberation is not enough rather one should take care of the other members of the society and work for the welfare of whole mankind. “The vow that Mahayanist is expected to take is to achieve the state of enlightenment, Bodhisattva (the wisdom-state of existence) not to live aloof from the world but to work with perfect wisdom and love among the multitudes of suffering beings for removing their misery and achieving their salvation”¹⁵

Buddhist ethical motto is, ‘Bahujan Hitaya and Bahujan Sukhaya’, which is undoubtedly required for the establishment of sustainable societies. Buddhism is dedicated towards peace, peace among all creatures, and ultimately, peace in the world. It stands for ‘Bahujanhitaya-bahujanasukhaya (for the good of many and for the happiness of many”¹⁶ The Buddhist ideal is not to concentrate on the welfare of oneself, rather to serve for the welfare of all. Even after the achievement of the final goal, the Buddha forbade his followers to get satiated and asked them to strive for the well-being of the fellow creatures. In the words of D.T. Swzuki, “one who has attend this ideal of Enlightenment and works for the salvation of other beings is also called a Bodhisattava. Love and wisdom (*Karuna and Prajna*) constitute the essence of his existence”¹⁷ Speaking about such perfect persons Nagarjuna says in the ‘Bodhicitta’ Thus the essential nature of all Bodhisattvas is a great loving heart

14. Jatav, D.R.; *Buddism in modern world*, 2007, p. 58.

15. Chatterjee, S.C and Dutta, D.M; *An introduction to Indian philosophy*, 1960, p. 156-157.

16. C.F. Mahavagga.

17. Swzuki, D.T.; *Outlines of Mahayana Buddhism*, p. 296.

(*mahakaruna citta*) and all sentient beings constitute the object of its love”¹⁸..... Therefore all Bodhisattavas, in order to emancipate sentient beings from misery, are inspired themselves in the filth of birth and death. Though thus they make themselves subject to the laws of birth and death, their hearts are free from sins and attachments. They are like unto those immaculate, undefiled lotus flowers which grow out of mire, yet are not contaminated by it.¹⁹ By an exchange (*Parivarta*) of the fruits of action, a Bodhisattva relieves the miseries due to others with his own good deeds and suffers the consequences of their action himself.

The aim of Buddha’s ‘Dhamma’ was to liberate human beings from worldly sufferings and the cycle of birth and death. The centre of Buddha’s Dhamma is man and the relation of man to man in his life on earth. According to him this was his first postulate and the second was that man are living in sufferings, in misery and poverty. “The world is full of suffering and that how to remove this suffering from the world is the only purpose of Dhamma. Nothing else is Dhamma”.²⁰ In Buddhism there was nothing higher and nobler than man. The Buddhist philosophy was concerned with ‘The liberation of man from *Dukha*, suffering”.²¹ It did not believe in the cast system or in the supremacy of the priestly class. “It treated all man as equals recognising the dignity of man as man, “No caste, no inequality no superiority; all are equal, was the slogan of Buddha’s religion”.²²

Buddhism has always proceeded and continues to proceed from the recognition of the fact that man represents the highest value in the world. Man is the centre of all Buddhist thought and practice. Humane interest is supreme in Buddhism. ‘Dhamma’ connotes a right ordering in human relations and in fact’s. Dhamma; as “Dr. Ambedkar wrote is righteousness which means right relations between man and man in all spheres of life”.²³ Further, “morality is the essence of Dhamma. Morality in Dhamma arises from the direct necessity

18. *Ibid*, p. 292.

19. *Ibid*, p. 293-294.

20. Ambedkar, B.R; *The Buddha and his Dhamma*, PES (Bombay) 1957, p. 121.

21. Damodaran, K; *Man and Society in Indian Philosophy*, PPH (New Delhi), 1970, p. 31.

22. Ambedkar, B.R; *The Buddha and his Dhamma*, PES (Bombay) 1957, P-301.

23. *Ibid*, P-316.

for man to love man. It is for his own good that man has to love man.”²⁴ Dhamma also consists of Prajna and Karuna. Prajna is right understanding and Karuna means love. “The Buddha made prajna one of the two corner-stones of his Dhamma, because he did not wish to leave any room for superstition...Because, without it (Karuna) society can neither live nor grow, that is why the Buddha made it the second corner-stones of His Dhamma...A unique amalgam of prajna and Karuna (Understanding and love) is the Dhamma of the Buddha.”²⁵ The main feature of Buddha’s Dhamma is its ‘all embracing love,’²⁶ the essence of any humanistic theory.

As it is evident that Buddhist quest for sustainable societies is a **duty based phenomenon**, in which each and every individual has to share social responsibilities of his/her own in his/her full capacities. Reverence for duty and duty-consciousness is a well-known ethical concept which play an important role in the betterment of society. Famous German philosopher ‘Immanuel Kant’ has also discussed the concept of Duty, Duty-consciousness and reverence for Duty as the supreme moral principle.²⁷ “The essence of *Srimad Bhagvad Gita* is also lies in the performance of duties according to one’s own varna and Dharma. It also emphasises the performance of duty for the duty sake only not for the consequences of the actions.”²⁸

The Buddhist social ethics for layman prescribes duties which are set out in an orderly way six sets of reciprocal role expectations or duties are enumerated; those between parents and children; between pupils and teachers; husband and wife; friends and companions; master and servants; and finally, householders and members of **The Bhikkhu Sangha**. Their relations and duties are based on the kindly spirit of fellow-felling, the noble spirit of Justice, and the moral spirit of human cooperation. In the ‘*Singalovada-Suttanta*’ it is taught that householder, that is the laymen should avoid the fourteen evil things so as to succeed both in this world and in the

24. *Ibid*, p. 323.

25. *Ibid*, p. 317.

26. Jatav, D.R.; *The Buddha and Karl Marx*, 1968, P-185.

27. Kant, Immanuel; *Ground work of Metaphysics of morals*, Chapter I.

28. *Srimadbhagavadgita*; Chapter II, Verses 32 to 47.

next.²⁹ And it is also taught what and how he should behave towards his seniors, friends and juniors, “the basic idea of duty is ‘should minister to and love’ we may regard that the human relationship in which people mutually do service and love each other”.³⁰

It is evident from the above description that in the process of Eight fold path, the Buddha has stressed upon the formation of a strong but pleasant personality and a formidably noble character. In this respect an objection is raised by several thinkers and critics that the path promulgated by the Buddha is primarily to lead a Buddhist in his supreme quest for the attainment of Nirvana not for the sake of the establishment of sustainable societies. No doubt it is true, but it can be proved easily that the eight concepts forming the path are also of great sociological importance. The ethics or morality preached through this is action oriented and dynamic. The ultimate end of life no doubt is the liberation which means cessation from sufferings but it never allowed a person to forgo his/her social responsibilities and duties.

Significantly, the Buddha was not interested in metaphysics but addressed himself to the questions of ethics. This nature of his analytical frame of reference explicated his direct concern for the material world and the human problems. Buddhism with its close connection with the material world right from its inception accords almost centrality to worldly issues in its precepts its and perceptions. Thus, despite his preoccupation with the quest for emancipation, the Buddha was deeply interested in human welfare and indeed has postulated the doctrines indeed has postulated the doctrines applicable to and profitable for social affairs of mankind. Instead of wasting time and mental capabilities in obtuse and socially irrelevant issues, the Buddha confined himself to the task of the concretisation of perfect social norms and the articulations of humanistic concern.

The ideological formulation of the Buddha obviously did not exclude life from its contextual social and economic moorings. He looked at human life in its totality, a point that emerges with

29. *Singlovada-Suttanata*, Nos. 3-26.

30. Jata, D.R.; *Buddhism in modern world*, 2007, p. 68.

penchant clarity from numerous of his discourses. The aim of 'Buddha's Dhamma' was to liberate the suffering mankind , even then it lays stress on social and worldly life. It never advocates negligence towards social responsibilities and duties. Rather, it always persuades human beings to follow the right path and inculcate human values and virtues in themselves. We have to cultivate Amity, loving friendship, compassion, service to fellowmen and such other qualities and sentiments, which have been so convincingly explained by the Buddha. "Following the 'Right conduct' and 'Prajna', 'Sila' and 'Samadhi', one can easily get not only cessation from sufferings but also the highest end of life. The Buddhist way of life laid the whole emphasis on social morality and spiritual discipline.³¹ The basis of the Buddhist concept of sustainable society is inherent in the nature of Boddha's metaphysical teaching and ethical insight which one may practically find in the life of the Sangha.

31. Kabir, H; *Indian Heritage, Asia* (Bombay) 1962, p. 58.

BUDDHIST APPROACH TO ETHICAL EDUCATION

by Baidyanath Labh*

ABSTRACT

Buddhism may be deemed as an ethical sojourn beginning with an individual (The Buddha) to and ending at the complete cessation of suffering synchronizing with mundane as well as supra mundane bondages, passing through education towards all.

Seeing the miseries of human beings, Siddhārtha Gautama was deeply moved and consequently renounced all worldly pleasure that he was enjoying, sought for spiritual guidance from different scholars and saints of his time, underwent severe penance and finally attained the supreme knowledge (Samyak Sambodhi) at Bodhgaya.

However, his journey did not stop there and his social concern took him to Sarnath to educate and enlighten his erstwhile friends (Pañcavaggiya bhikkhus).

The interesting part of his education was its foundation on ethical values. He himself clarified to his first five disciples that his enlightenment was not theoretical or academic, rather based on spiritual practices (bhāvanā), that he got in twelve ways-identification, resolution and practice (each truth in threefold ways).

His noble eightfold path (summarized as sīla, samādhi and Paññā) are obviously indicative of a moral path. Sīla purifies physically and vocally and prepares a sound and suitable base for mental purification,

*. Prof., Vice-Chancellor, Nava Nalanda Mahavihara, (Deemed University) Ministry of Culture, Government of India, Nalanda – 803111 (Bharat), India.

which is achieved through meditation (Pali jhāna, skt. = dyāna). The practice of meditation leads the practitioner to concentration (samādhi). It stops mental distraction, stabilizes mind and brings mental purification and peace.

Thereafter the practitioner gets enabled for introspection and deeper understanding of himself and external phenomena, which ultimately leads to the right understanding (sammādiṭṭhi) or wisdom (paññā) and through that nibbāna the summum bonum.

Even in day to day life of a recluse as well as a laity, Buddhism impacts education based on ethical values, as knowledge is without morality is bookish or theoretical and morality without proper knowledge is misleading. The author intends to highlight the significance of moral or ethical education as perceived in Buddhism.

Morality and ethics are two terms we come across very frequently in our day to day life. Perhaps, these two define a personality, attitude, outlook and behaviour of an individual. Loosely, both are taken in the similar sense, but if seen minutely the difference comes visible. From a derivative angle, moral or morality has its origin in the Greek word 'Mos' which means custom. On the other hand 'Ethics' is also derived from a Greek word 'Ethikos' which denotes the sense of 'character'. In other words, 'moral' or 'Morality' indicates to the custom established by group of individuals whereas 'ethics' defines the character of an individual.

While comparing the two terms, we observe that morals are the beliefs of an 'individual' or group as to what is right and what is wrong; whereas Ethics indicates the guiding principles which help an individual or group to decide what is good and what is bad. While morals are concerned with principles of right or wrong; ethics is related to right or wrong conduct of an individual in a particular situation. Furthermore, morals are governed by social and cultural norms, whereas ethics is governed by individual or legal and professional norms. Moral principles deal with right and wrong, whereas ethical norms deal with right and wrong conduct. Moral may differ from society to society and culture to culture, whereas in the case of ethics there is uniformity in general rules

and statements, whereas ethical principles are abstract. In nutshell, morality deals with what is right or wrong and ethics deals with what is good or bad.

Before coming to the core issue of Buddhist ethics and ethical teachings, it seems pertinent to understand the concept of 'Ethics'. Ethics as a discipline is indeed a branch of philosophy that deals with the fundamental principles of conduct of an individual or group. They function as guiding principles as to identify and ascertain what is good or bad.

They are the standards which govern and regulate the life of a person. Some ethical principles may be identified as: Truthfulness, honesty, loyalty, respect, fairness, integrity and so on. Every single individual has some principles which help him throughout his life to cope up with any adverse situation. They are known as ethics.

Ethics may be viewed from philosophical and religious perspectives. In the context of Buddhism 'Morality' and 'Ethics' cannot be put into two watertight compartments. Here we find the Buddha establishes morality and ethics as the two sides of same coin. Whether it is case of an individual or group of individuals, the norms are similar in Buddhism.

The Buddha is of the view that whatever one thinks, speaks or acts upon, is rooted in *kusala mūlas* (moral roots) or *akusala mūlas* (immoral roots).¹ A thought or action originated from moral roots is known as moral thought or moral action; whereas the ones originated from immoral roots may be identified as immoral ones.

If the gist of all the Buddhas' message is to be presented, it may be said –

*“Sabbapāpassa akaraṇaṃ kusalassa upasamadā/
Sacittapariyodapanam, etaṃ Buddhānasāsanam//”²*

Not to commit any sinful or immoral act, and act upon meritorious or moral act and thereby purify one's own character is the gist of the Buddhas' teachings.

1. Tīṇi kusalamūlāni alabho adoso amoho ... Tīṇi akusalamūlāni lobho doso moho'ti.

2. *Dhammapada*, verse No. 183 (5/14).

Buddhism in this light may be deemed as an ethical sojourn beginning with individual (Siddhārtha Gautama to the Gautama Buddha or Samyak Sambuddha) who gives up all his ease and comforts of royal life, and resorts to renunciation in search of identifying the nature, cause and lasting redressal of the problem of suffering which inflicts everyone without exception now and then. Siddārtha was enjoying all ease and comforts available at his time which normally everybody aspires for, but the mystery of the problem of suffering could not keep him satisfied and ideal. Why they occurred and how they could be got rid off was a burning question for his mental rest. The four well described scenes assigned to as the potential, possible and immediate reasons for his renunciation were disturbing him and proved as catalytic factors for the same.

When the Buddha attained *Samyak Sambodhi* at Bodhgaya, he was not much enthusiastic about sharing his knowledge with others, not because he had no concern for others, but because he was aware of the subtlety and profundity of the knowledge gained by him. *Sahampati Brahmā* expresses his feeling of remorse before the Buddha that once upon a time people in Magadha were pure hearted and ethical in their behaviour; but lost their purity because of resorting to unethical practices. As a result, *dhamma* disappeared from the region and people got deeply engrossed with immoral and unethical acts. Consequently they lost their capability to grasp the moral and ethical teachings. That indeed developed disinterest in the newly enlightened Buddha. However, he agreed to the request of *Sahampati Brahmā* to preach and share his thoughts with others on the assurance that there were still some people who were less corrupt or comparatively of better understanding, and the Lord should preach them his moral teachings so that they could also get benefitted.³

Taking thread from the first turning of the wheel of Righteousness (*Paṭhamadhammacakkappavattana*) at *Isipatanamigadāya* (modern Sarnath), we can decipher the elements of ethical teachings contained in the Buddha's teachings. Very clearly he says to his disciples that

3. "Desetu, bhante, Bhagavā dhammaṃ, desetu Sugato dhammaṃ. Santi Satta apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro'ti." Ibid. pp.8-9.

whatever he has achieved is not an academic knowledge, but to be acted upon and rest assured, if done so emancipation from all sorts of suffering is guaranteed and that too in this very life.⁴

Needless to repeat, the Buddha's path passes thought self-purification in threefold ways, viz, *Sīla* (morality or ethical values) manifested through physical and vocal moral actives (*kāyika kusalakamma* and *vācasika-kusalakamma*), *Samādhi* (concentration) practiced and actualized through meditational practices, and *paññā* (wisdom) symbolizing and culminating into total purification and clarity about threefold characteristics of phenomena (impermanence, suffering and substancelessness) synchronizing into emancipation or complete freedom from suffering.

The Buddha's path as already mentioned combines within itself morality and ethics both. They are not separate from each other at least in the Buddhist scheme of things. Accordingly purification of the body, speech and mind are important for individuals as well as for mass. Here morality and ethics are identical. Personal ethics set down for individuals are equally useful and applicable to the mass morality. If a person does not set right himself ethically, how could he expect for mass morality?

As clarified earlier, ethics stands for the guiding principles which help an individual or group to decide what is good or bad. In this light Buddhist ethics sets some general principles common to every individual; and if every individual is involved or guided by the same, they become universally applicable to all.

The Buddha lays equal emphasis on theory (*pariyatti*) and practice or application (*paṭipatti*). So ethical teachings have their importance in day to day life with equal weightage. If either of the two gets weakened, the authority or composition of the both too get affected. Attributing such significance, the Buddha says that theory without practice is hoax or meaningless. A person who merely knows doctrines is like an empty vassal or a cowherd who takes the cattle of his master to the grazing ground in the morning

4. "Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ brahmacariyapariyosānaṃ ditṭhevadhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti." *Ibid.*, pp. 12-13.

and takes them back in the evening to the master's cowshed. He himself does not become the master of those cattle –

*“Bahumpi ce saṃhitam bhāsamāno, na takkaro hoti naro pamatto/
Gopo'va gāvo gaṇayam paresam, na bhāgavā sāmāññassa hoti /”*⁵

On the contrary, even if a person knows a little bit of the Holy Scriptures, but acts upon them sincerely with truthfulness, is indeed the shareholder of ethical life and its good fruits.⁶

Ethics is, therefore, necessary for a noble and meaningful life. It teaches the doctrine of positivity and creativity, it brings stability and strength in individual as well as community life. Its necessity and significance can be understood in our day to day to day life as well. Buddhist ethics is based on the principles of sacrifice (*alobho* or *cāgo/Skt. tyāga*), good will, friendliness or loving kindness (*adoso/Skt. adveṣa* or *mettā/Skt. maitrī*) and right understanding (*amoho*) of everything. If a person develops all these qualities, obviously born out of three moral roots (*kusala hetus*), his conduct in all respects becomes refined and balanced; his vision gets matured in all possible manners. He realizes his own merits and demerits and perfects himself in balanced and matured behaviour with others. The Buddha very rightly says that a person who is awakened, mindful, performs right actions wisely, is well restrained in his senses etc. earns name and fame in life –

*“Uṭṭhānavato satimato sucikammassa nisammakārino /
Saññatassa ca dhammajīvino, appamattassa yasobhivaḍḍhati /”*⁷

While leading an ethical life, a person should focus on his own merits and demerits, and have introspection instead of peeping into activities of others. Pointing out at others' demerits may lead to scuffle, criticism, hatred and even enmity, whereas doing the same for one's own self develops the sense of confession, self-realization and purification –

“Na paresam vilomāni, na paresam katākatam,

5. *Dhammapada*, verse No. 19 (19/1).

6. *Ibid*, Verse No. 20 (20/1).

7. *Ibid*, Verse No. 24 (4/2).

*Attano'va avekkheyyaṃ, katāni akatāni ca/ /*⁸

Highlighting the benefits of an ethical way of life, the Buddha says that as a colourful scented flower is liked by everyone; similarly true, sweet and meaningful speech is also liked by everyone.⁹

Further, as a garland is made of various flowers, similarly, a man should perform multiple moral actions –

*“Yathāpi puppharāsimhā kayirā mālāguṇe bahū/
Evaṃ jātena maccena, kattabbaṃ kusalaṃ bahuṃ/ /”*¹⁰

The Buddha cautions against resorting to immoral actions and reveals that the Buddhas' teachings manifest through abstinence from slandering, non-injury or non-violence towards everyone, compliance on the *Pātimokkha* rules set for leading virtuous life, taking food in moderate quantity, sleeping and making sincere efforts for concentration in solitude etc. –

*“Anūpavādo anūpaghāto Pātimokkhe ca saṃvaro/
Mattaññutā ca bhattasmim pantañca sayanāsanam/
Adhicitte ca āyogo etaṃ Buddhānaṃ sāsanaṃ/ /”*¹¹

Thus, in the Buddhist scheme of things what is ethically applicable to an individual is also applicable to the group – whether a family, work place, society, playground, school, college, university, state, nation or even the entire globe. *Alobha*, *adosa* and *amoha* are active everywhere. If thought, speech and physical actions originate and are measured in an individual case, why and how can they, be different in the case of mass?

When we consider the possible necessity and reasons to observe ethics and ethical practices, it becomes clear that everybody wishes to get pleasure and comfort only and not pain, discomfort or adverse condition in life. So, if we do not do good to others how can we expect good in response? The Buddha, therefore, divulges that since everybody is afraid of pain, punishment and death and

8. *Ibid*, Verse No. 50 (7/4).

9. *Ibid*, Verse No. 52 (9/4).

10. *Ibid*, Verse No. 53 (10/4).

11. *Ibid*, Verse No. 185 (7/9)

life is dear to everyone, taking one's own instances, one should not resort to violence to anybody –

*“Sabbe tasanti daṇḍassa sabbesaṃ bhāyanti maccuno/
Attānaṃ upamaṃ katvā na haneyya na ghātaye/
Sabbe tasanti daṇḍassa sabbesaṃ jīvitaṃ piyaṃ/
Attānaṃ upamaṃ katvā na haneyya na ghātaye//”*¹²

The world has been full of such instances in the past as well as in the present, wherein we find several dictators— cruel, and tyrant, inhuman, enjoying power of their authority with the false notion that they will never get defeated or die. The Buddha reminds them and cautions not to do so and mend their ways. He clearly says that such persons cannot get pleasure or bliss after their death. We have seen such dictators in different parts of the world who lived their life of cruelty but met pathetic end—

*“Sukhākāmaṇi bhūtāni yo daṇḍena vihiṃsati/
Attano sukhamesāno pecca so labhate sukhaṃ//”*¹³

Harming or hurting others is not a noble way, rather it is a symbol of unethical and immoral way. The Buddha says that a person who resorts to killing or any sort of violence cannot purify himself. So, a person must adopt the path of good-will, loving kindness and compassion with a self-motivated compassionate outlook. These are the real qualities that make one civilized, cultured, refined and rather noble:

*“Na tena ariyo hoti, yena pāṇāni hiṃsati/
Ahiṃsā sabbapāṇānaṃ ariyo'ti pavuccati//”*¹⁴

Life of an individual cannot go smooth without feeling concern for others, simply because of the fact that he is dependent on others for his material needs. If he has to build his house he purchases land and building materials from others, engages labours and masons, carpenters, plumbers, electricians, applies for water connection and so on so forth. He depends upon others for food, water,

12. *Ibid*, Verse Nos. 129-30 (1-2/10).

13. *Ibid*, Verse No. 131 (3/10)

14. *Ibid*, Verse No. 270 (15/19)

cloth etc. Even the road and railways he uses for commutation are constructed by others; vehicles, trains, planes etc. are all designed, manufactured and operated by others. Thus, he should inculcate a mind of positivity and cooperation, which itself generates and brings into picture ethical or moral values. This way it is amply clear that even if a common man thinks and acts with selfish mind and profit making attitude, he must act ethically. He has to evolve the notion of 'live and let others live'. This is indeed the key word for ethical or moral life.

While pondering and meditating over the problem of suffering, the Buddha found that 'ignorance' (*Pāli avijjā/Skt. Avidyā*) is the root course of all suffering. It is *avijjā* due to which a person creates attachment for various objects of lure and which consequently generates suffering.

We perform innumerable actions of different natures with a selfish desire of reciprocation or return. At the level of day to day life, the element of selfish thinking and expectation of desired result is very much active and visible. However, the Buddha's path is somewhat different. Without having indulgence into worldly desires, the Buddha wishes to take the suffering humanity to the state of eternal bliss. His path is anti-current (*Paṭisotaḡāmī*) and not easily visible by the common people who are deeply engrossed in worldly desires. That is why he gets disinterested initially in sharing his knowledge with commoners.¹⁵

However, once he accepts *Sahampati Brahmā's* appeal to preach; he goes to Sarnath and delivers his first sermon to his five erstwhile companions, who had deserted his company after he had accepted sweet pudding from Sujātā. Number of his disciples goes on increasing strictly and when it reaches sixty (excluding the Buddha himself) and all attain the stage of arahathood; the Buddha finds it appropriate to instruct his learned and emancipated monk disciples to spread out in different directions with the role objective of

15. 'Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ/
Rāgadosaparetehi, nāyaṃ dhammo susambuddho//
Paṭisotaḡāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ/
Rāgarattā na dakkhanti, tamokkhandhena āvuṭṭā'ti.//” *Mahāvaggapāli, op. it., p. 7.*

disseminating his noble message to more and more people without any limitation for their benefit and well-being. If they remain bereft of listening to the Buddha's words of noble *dhamma* (of course full of ethical and moral values) they will be in big loss.¹⁶

It is the prime objective of the Buddha's life that people learn the message of real or proper truth and misunderstanding about life. The Lord enthuses his followers by saying not to expect help from others or emancipation through any other means but to have self-confidence and self-help.

*"Attanā hi attano nātho, ko hi nātho paro siyā/
Attanāva sudantena nātham labhati dullabham//"*¹⁷

And the path is the same noble eightfold middle path meant for the will-being and benefit of one's own as well as of others.

It is a well-known fact that the Noble eightfold Path can be summarized into three steps as *sīla* (virtue, ethics, morality etc.), *Samādhi* (concentration) and *Paññā* (wisdom or right understanding). As indicated earlier, these three steps involve ethical discipline. Out of the Noble eight steps right view (*Sammāditṭhi*) and right resolution (*Sammā Saṅkappo*) come under the purview of wisdom (*paññā*); right speech (*samma vācā*), right action (*sammā kammanto*), and right livelihood (*sammā ājīvo*) are constituents of virtue or ethical discipline (*sīla*); and right endeavour (*sammā vāyāmo*), right mindfulness (*sammā sati*), and right concentration (*Sammā Samādhi*) are covered by concentration (*Samādhi*). Out of these three steps ethics or ethical discipline (*sīla*) takes care of restraining and purifying physical and vocal actions (*kāyika* and *vācasika kamma*), concentration (*Samādhi*) takes care of mental actions (*mānasika kamma*), and wisdom (*Paññā*) further purifies mind, clears delusions, misunderstanding, confusion etc., dispels darkness, generates the light of knowledge, and finally emancipates

16. "Caratha, bhikkhave, cārikaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha. Desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevala pari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. Santi Sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti bhavissanti dhammassa aññātāro." *Ibid.*, p. 25.

17. *Dhammapada*, verse no. 161 (5/12).

the practitioner from all sorts of bondages of the repeated existence. Consequently he realizes that he has already attained the supreme stage (*nibbāna*) after having exhausted the chain of birth and rebirth and also that there won't be rebirth anymore.¹⁸

Ethical discipline, morality or virtue (*sīla*) is just like foundation stone of a building. If foundation is not strong, building will remain weak, this is applicable in case of morality or ethical discipline also, as it provides a sound base or background to mind to practice and develop concentration (*samādhi*). *Nāgasena* says:

*'Ayaṃ patitṭhā dharaṇi'va pāṇinaṃ,
idañca mūlaṃ kusalābhivuddhiyā/
mukhañcidaṃ sabba jinānusāsane,
Yo sīlakkhandho varapātimokkhiyo//'*¹⁹

This is the foundation like the earth to humans. This is the root of increase in goodness, this is the beginning of the all the Buddhist teachings. This is the moral precept as laid down in the Excellent *Pātimokkha*. While elaborating the importance of *sīla*, *Samādhi* and *paññā* in the Buddhist practice, *Buddhaghosa* too introduces *sīla* in the same sense-

*'Sīle patitṭhāya naro sapañño, cittaṃ paññaṃ ca bhāvayaṃ/
Ātāpi nipako bhikkhu, so imaṃ vijaṭaye jaṭaṃ'ti//'*²⁰

It is due to practice of *sīla* that we refrain from committing immoral or unethical deeds and instead perform moral or ethical deeds, Thus *sīla* disciplines us in respect of physical and vocal actions.

Normally we perform even moral actions with expectations of getting return in terms of financial gain, praise, position etc. Buddhist threefold steps of *sīla*, *samādhi*, *paññā* teach us something different and new. In the beginning elements of gain whether financial or otherwise do exist; but gradual practice of *sīla*, *samādhi* and *paññā* help in reduction and ultimate destruction of expectation

18. "khīṇā jāti vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthatāy'ti pajānāti'ti." *Mahāvaggaṇāḍī*, op. cit., 19,40, 255 and at many other places.

19. *Milindapañhapāli*, Igatpuri: Vipassana Research Institute, p.

20. *Visuddhimagga* by *Buddhaghosa*, Swami Dwarikadas Shastri (ed.), Varanasi; Bauddha Bharati, 1977, p. 1.

or greed. Thereafter a stage comes when the practitioner continues to perform meritorious deeds but without any expectations, desire or greed. His actions become desireless or selfless action with no clinging and no bhava. This stage may be identified as the stage of *sa-upādisesa nibbāna*, when only the five aggregates (or in other words mind-and-body) remain to service. Finally, when even the five aggregates or mind-body combo decays and dies the *nibbāna* is called *anupādisesa nibbāna*.

While preaching, the Buddha talks to his disciples to get knowledge about the reality of life and come out of ignorance that has grinded or exceeded them and cause different types of sorrow. The second part of his teachings is to act upon, practice or follow up. Therefore, doctrine/teaching (*pariyatti*) and practice (*paṭipatti*) both are equally important in the eyes of the Buddha. Further physical and vocal actions are visible to others but mental actions are not so. It may be experienced by the doer only. However, the Buddha educates such persons also by means of practicing concentration and developing wisdom, which may be considered as the further steps of ethical or moral education.

If we look at the Buddhist education system that occurred and advanced simultaneously with the formation and development of monastic system we notice that monks and nuns had to lead their daily life according to Vinaya rules. The observances of Uposatha ceremony every fortnight worked as a check on the activities of inmates and provided opportunities to confer one's guilt if at all committed and rectify the same so that spiritual journey and holy life could go hand in hand.

When the Buddhist educational institutions at Nālandā, Odantapurī, Vikramasīlā, Telhara, Valabhī, Jayendra vihāra, Somapura, Jagaddala etc. came into existence, they all functioned and developed on the basis of ethical code of conduct imparting knowledge in various fields like literature (*Sanskrit-Pali*), Philosophy, *Nyāya* (Logic), Astrology, Mathematics, Medicine, Grammar etc.

Concludingly, it may be said that the Buddhist approach to education goes hand in glove with ethics and knowledge. Buddhism upheld the high motto of knowledge with high moral character and an altruistic outlook.

TEACHING METHODS USED BY THE BUDDHA TO GLOBALISE ETHICS FOR CREATING A SUSTAINABLE SOCIETY

by Rev. Mediyawe Piyarathana*

Objective

The objective of this research paper is to discuss the teaching methods which were used by the Buddha to globalise ethics with the purpose of creating a sustainable society. After investigating the teachings of the Buddha, it is intended to find the teaching methods used by the Buddha for introducing ethics for a sustainable society.

Overview

If the global society is based on ethics taught by the Buddha through various methods, there can be a peaceful and harmonious society with shared responsibilities. The purpose of the Buddha's teaching methods has been to create a sustainable society with social relationships and to make attitudinal changes in followers towards one-self and others. The teaching methods like Student-centred Method, Lecture Method, Discussion Method, Step Method, Practical Method, Transfer of Training, Problem Solving Method, and the Remedial Teaching Method used by the Buddha are analysed here to find how they can be used for globalizing ethics to create a new sustainable society.

*. Senior Lecturer in English, Head-Department of Languages, Bhiksu University of Sri Lanka.

Methodology

With the purpose of finding the teaching methods used by the Buddha for globalizing ethics, Buddhist canonical texts were mainly used in this research.

Research Problem

What are the teaching methods used by the Buddha for globalising ethics for creating a sustainable society?

Discussion of Data & Analysis

1. STUDENT-CENTRED TEACHING METHOD

The process connected with learning and teaching is education. Teaching means guiding or directing to make a permanent change in the behaviour of students. Therefore, teaching or education means making a behavioural change by this particular process (*Nordberg, 1962*). This emphasises that the student has to accomplish this. At the same time or in the process, the changes that occur temporally in the behaviour are said not the true learning. Welfare of student is expected by the education. It should be step forward or progressed with the activities of children. Childhood is a very complex period. Therefore, it is the duty of elders to persuade children to get the things through their experiences without putting their thoughts into them by force (*Lindgren, 1962*). This can be presented as the principle of student-centred or oriented method. The student-centred teaching method has been used by the Buddha to globalise ethics for creating a sustainable society.

When the Buddha's teachings are examined, it can be seen that the Buddha has preached the principles of the student-centred method and put them into action. Giving the priority to students can be seen from the term '*ehipassika*' in the verse on the virtues of doctrine (MN, PTS, P265). From this, it is clear that one gets the freedom to come and examine the doctrine before accepting or refusing it. This student-centred concept has been presented as a philosophy in *Kālāma Sutta* (AN-i, PTS, P190). These free attitudes of the Buddha are considered in connection with a small student, though it seemed to be a deep philosophy, this clearly indicates about the freedom that students should possess in the process of

education. It is necessary for all the students whether young and old, or small and large, it does not matter. Without forcing, according to volition, willingness, by improving knowledge and abilities, it is necessary to give an opportunity to develop them alone. From this, it is clear that forcing of teachers and elders to do particular things and putting them to specific path is not suitable. The Buddha used this teaching method to globalize ethics with the prime intention of making the society a sustainable one.

It is possible to present many examples to prove the fact that the Buddha has emphasized student-centred education in his doctrine. “*paccattam veditabbo*” (AN-i, PTS, P148) means that it should be understood by the person himself. Purity and impurity depend on oneself. No one purifies another (D, V165). From these ideas, it can be proven that the main feature of the Buddha’s teaching method is that it is student-centred. Even the modern educationists have presented such ideas. By examining them, is possible to understand easily the speciality of the Buddha’s method for creating a sustainable society.

It is clear from Buddhism that if the student wants to examine about the teacher, there should be the right or freedom to examine, “*Bhikkhus, by a Bhikkhu who could read the thought processes of another, an examination of the Thus Gone One should be done. Is he rightfully enlightened or not or only conscious of it?*” (*Vimamsakasutta*, MN-i, PTS, P317). In this manner, student has been given the full freedom. Since students don’t have the psychic power or the ability to know the thought of the teacher, they are free to examine teacher. It is proven from this that the Buddha has rejected teacher and subject centred methods. From these factors, it is clear that the Buddha accepts the student-centred method with principles of them. Therefore, it is important to examine how he put it into operation for globalising ethics.

When the Buddha guided the Five Ascetics for the realisation of truth, he has followed student-centred method (*Ariyapariyesanasutta*, MN-i, PTS, P172). The main feature of this method is that the teacher attends to student, explores his possibility to comprehend and guide him to improve it. This way of teaching has first been followed by the Buddha. At that time in India, the existed education system was that the student had to bring and

offer thousand pieces of gold to the teacher and learn. This system was changed by the Buddha. Taking two or three ascetics closer to him, having understood their cognitive power or knowledge, the Buddha has preached them suitably to their mental capacity. As a result of it, they understood the doctrine more quickly.

According to the student-centred method, it is necessary to create the environment for the student to study freely. Following this, in present school buildings, the classrooms have been built well. This is a must when the modern education objectives and subjects are examined. But, the Buddha followed a totally different system to this because his target was to give person the necessary ethics for permanent happiness or to give person to the correct path to go beyond this world or for the Liberation (*Nibbāna*). But, the Buddha selected or used open places for his sermons and he also advises students to engage in studies, having been to forest, to the root of a tree or to an empty house and reflects (AN-i, PTS, P147). There is a certain control on environment in this way. Therefore, the mind of the student may not wander here and there. Even the present classroom system limits the environment.

According to the student-centred education system, there is an opportunity to find remedies for the physical and mental weaknesses. A result of this is there isn't categorisation of students into weak or backward. It is possible to get proofs to prove this fact from the teachings of the Buddha. The story of Venerable *Cullapantaka* is an example that can be taken here (DPK, 1940, P120). Venerable *Cullapantaka's* brother, Venerable *Mahāpantaka* having tried to teach him to through subject centred way, he became unsuccessful. Then, he decided to expel *Cullapantaka* from the monastery considering him to be a mentally retarded person. The Buddha approached him; spoke to him kindly rubbing his head smoothly and having showed love to him, the Buddha was able to stop him. Having made use of *Cullapantaka's* potential energy, the Buddha made him aware of the truth by the student-centred teaching method. When reading *Cullapantaka* story, it is clear that he is not a mentally retarded person or a weak person. It was the fault of the teaching method used by the teacher and decided that the student is weak and neglected him.

It is possible to understand from the story of *Aṅgulimāla* (*Aṅgulimālasutta*, MN-ii, PTS, P99) or *Ahiṅsaka* that the teacher centred education method has faults and student-centred method is more specific in this process. Under the teacher-centred method, student is like a slave. Student has to obey the orders of teacher mechanically. The clever student, *Ahiṅsaka* became *Aṅgulimāla*, the killer, due to this method. He persuaded himself to follow the order of the teacher. But, he did not try to think of the benefits or bad effects of cutting fingers and killing people. He did not question or inquire about it before doing the action. The main reason for this was his mental slavery. The Buddha approached to *Aṅgulimāla*, aroused his potential energy and asked him a question that created in him some inquiring nature of himself. When the Buddha goes, stating that he stopped, though *Aṅgulimāla* stopped, he understood the reality or the truth. Apart from this, the stories like of monks and nuns *Khemā* and *Nandā* proves the student-centred method (Dph.K, P58 & P574).

The final aim of Buddhist education and mental development process is to get free all the worldly ties. It is necessary to make that situation depending on the power of each person's mental development and speed. The teacher only guides and encourages in this most difficult activity. But, the teacher also has a great responsibility. By knowing the variations of each student, having formed lessons in a suitable way, the teacher has to present courses. According to those courses, gaining the complete understanding is the responsibility of student (*Keneth*, 1972, P452). From this idea, the student-centred education system operated in Buddha's education philosophy or in Buddhism, can be understood very well. The purpose of using this method is to globalize ethics for creating sustainable society in a successful manner.

2. LECTURE METHOD

The Buddha has made use of the lecture method for globalizing ethics. If a person with a good understanding of a subject describes the proposition or the particular topic to a person or group of persons, it can be introduced as a lecture. Unlike at present, in the past, since there was a lack of necessary books and other materials for learning, lecture method had become the main means

of teaching. The well-learned person was known as *Bahusuta* (the person listened to many things) and it is because he has improved his knowledge by listening to the lectures of the teacher. Western Philosophers like *Socrates* and *Plato* used the lecture method as the main medium to teach their ideas to others. Therefore, it is possible to say that lecture method has been in use in both East and West for a long time. At present, though some (*Hover, 1972*) try to say that the lecture method is a great waste of time of both student and teacher, they have been unable to take it out of the education field. In primary education, the use of lecture method is less; it is very useful in secondary and tertiary level education. It is possible to use this method more effectively with the advancement of modern science and technology.

When the significant features of the Buddha's lecturing method are examined, it is possible to see how cleverly the Buddha has used this lecture method to globalise ethics. In this process, the Commentaries are very helpful. According to one of the descriptions of the Commentary Writers, the Buddha delivered every sermon in one of the following four ways. They are *Attajjhāsa*, *Parajjhāsa*, *Pucchāvasika* and *Attuppatika* (ANA, P12).

1. *Attajjhāsa* Lecture means preaching with one's own intention and without any invitation from outside (*Cetokhilasutta*, MN-I, PTS, P101-104)
2. *Parajjhāsa* Lecture means preaching with an invitation from outside or on others' requests (*Alagaddūpamasutta*, MN-I, PTS, P130-142)
3. *Pucchāvasika* Lecture means preaching as an answer to a question posed by someone (*Mahāmangalasutta*, *Parābhavasutta*, SN, PTS, P46-47, P18-20)
4. *Attuppatika* Lecture means preaching by taking some story or incident originated from among the fourfold members (monks, nuns, laymen, laywomen) or in the society (*Kakacūpamasutta*, MN-I, PTS, P122-129)

When stating a lecture, the Buddha addressed the followers like this. "Bhikkhus, I will tell the arising of intentions, listen carefully with attention." (*Samkhārupattisutta*, MN-iii, P99). There is

something special here. It is that the Buddha is giving the topic first that he is going to talk about. Then, the monks will reply as '*evam bhanteti*' (Yes, Venerable Sir) and listen to the lecture. Starting the lecture like this is a reason to attract the attention of the followers towards him. From such a lecture, there are evidences that there will be changes in the followers with several factors. They are known as *Sandassetvā*, *Samādapetvā* *Samuttejetvā* and *Sampahaṅsetvā* (AN-iv, PTS, P188).

1. *Sandassetvā* presents the concepts that are going to teach students whether abstracted or combined facts
2. *Samādapetva* means letting others understand or giving hints
3. *Samuttejetvā* means persuading students to study further and creating enthusiasm
4. *Sampahaṅsetvā* means finishing the lecture in a way that they are happy with the understanding of the lesson.

Accordingly, it is obvious that a lecture, which is started by the Buddha, ends successfully and also it will be so fruitful for the students. Even at present, if a lecture is done in such an order, it is not possible to reject it saying unsuccessful. The Buddha has mentioned that a lecture to be successful it should be good at three places: beginning, middle and end) (SN-I, PTS, P99). Apart from this, there are another two features of a lecture. They are *Uddesa* and *Vibhaṅga* (*Bhaddekarattasutta*, MN-iii, PTS, 187). Explaining the same thing is known as *Vibhaṅga*. According to this method, it is easy for the student to memorise *Uddesa* as the essence of the lesson.

When a lecture of a Buddha is examined, four analysing methods can be seen. In *Saccavibhaṅga Sutta* (MN-iii, PTS, 246), they are stated and it is possible to get the expected meanings of these terms from Commentaries (ANA, P224, P454).

1. *Cikkhanā* - expressing, presenting in nutshell or short, saying by terms or name that should be lectured
2. *Desanā* - planning, giving a clear description, making very clear of the meaning of the text (*Pāli*)

3. *Paññapanā* - letting to identify or organise and understanding in that manner. This means teaching by considering the psychological and intelligent capacity of the student and revealing the meaning.
4. *Pahapanā* - setting into the particular topic, giving the meaning in simply, giving the meaning well and emphasizing the meaning.
5. *Vivaranā* - explaining by giving reasons, opening like a closed thing,
6. *Vibhajanā* - separating into small parts and giving the meaning of them
7. *Uttānikammari-* presenting as an upturned and not deepened, explaining in a way that listener gets the meaning of the lecture.

In this manner, when a lecture with all the components is done the listeners can get five kinds benefits. It has been mentioned in a discourse of the Buddha as follows. “Hears what has not been heard, the heard is refreshed, doubts are dispelled, the view is rectified and the mind becomes pleased (AN-iii, PTS, 248).” Because of these five results of listening to a lecture, the lecture will become a fruitful one to the student. It can be seen from the expression of thank and praising at the end of a lecture even requesting to consider as a disciple from that day until the life lasts (*Culahattipadopamasutta*, MN-i, PTS, P284).

This proves that the Buddha’s lecture method became very successful as a teaching method. If even the modern educationists follow this way, it won’t be necessary to propose to give up or put aside the lecture method in the field of education to globalise ethics.

At any time, the purpose of conducting a lecture is to create concepts among the followers. It is necessary to examine the facts about proving those concepts. There are two kinds of concepts. They are concrete and abstract concept. The thing that is visible to the (sense) organs in the material form is known as concrete concept. House, chair, crow and man etc. are examples for this. The thing, that is in the form of mental objects and not in the form of

material, is known as abstract concept. Kindness, good, merits and democracy are examples for this.

When a lecture is continuing, for the understanding of disciples, the Buddha has used various similes, metaphors and stories etc. The usefulness of similes to understand a particular topic has been mentioned in the *Pāli* texts in the following manner. “O! Monks! This is a comparison or simile to explain the meaning (MN-i, PTS, P155).” “O! Monks! So, I make a comparison. Some people in the world can know the meaning even from a simile (MN-i, PTS, P148).” From these, it is clear that the main activity or use of simile is to explain meaning. As a teaching method, it can be seen that the Buddha’s use of simile depends on three factors. They are,

1. Giving the meaning of the topic
2. Composing them according to the mind of the listener
3. Using them in suitable occasions

In a way, these objectives are fulfilled; the similes used by the Buddha can be categorized into several kinds. They are the similes on daily life, the similes on biology, the similes on personal experience, and the similes on the incidents of daily life and so on. From all these kinds of similes, the expectation was to create concrete or abstract concepts in person or to teach or give the understanding of a particular ethic. In Buddhism, the ultimate end is introduced as the Deliverance. It is the doctrine that should be understood. It is difficult to describe by words. But, even that most difficult concept has been described by a simile. In *Aggivacchagotta Sutta* (MN-i, 483-489), the fire has been used to describe the nature of the person who attained the deliverance. The Arahant, who has attained Arahantship and living in this world, has been compared to a flower, which grew in the pond mud itself, which lifted up from the water and remain untouched with the water (Su.N, PTS, P36) To change situation of a person who is with many lustful emotions or passion, dispassionate ideas must be created in him. For this purpose, the Buddha has used compared passion with fruitless or infertile objects or things as shown in *Alagaddupama Sutta* (MN-i, PTS, P130). In the several incidents mentioned here above, the Buddha has used similes. But, there is some specialty here. It is that

the Buddha has used their long time life experiences as similes. Having made lecture method as the main means of teaching, the Buddha has used similes appropriately to the expected concepts among the students and it is clear through the above examples.

While doing a lecture, the Buddha added a small story in it. By doing so, the Buddha tried to create the expected concept. So, adding a small story to a lecture was one of the ways used by the Buddha. He has narrated those stories in a suitable manner to the intelligent levels of various students. By observing the texts, *Jātaka Pāli*, its Commentary, *Dhammapada* and its Commentary, one can see how cleverly he has used this method. More than to elders, it is possible to teach facts or incidents to small children through stories. By this method, it is possible to teach ethics to children or put into the mind of children the virtues like kindness, loving-kindness, non-violence, helping others and keeping company with others etc. By the lecture method, the Buddha has used similes, storytelling etc. successfully with the purpose of socialising ethics to create a sustainable society.

3. DISCUSSION METHOD

When the discourses are examined, it can be seen that they have become more fruitful and meaningful due to the discussions in them. Sometimes, a lecture has been started with a discussion (*Ariyapariyesanasutta*, MN-i, P161). It is clear from this that the lecture has been started with a discussion. When a discussion is conducted, there is the exchange of ideas among each other. So, this is a good way for understanding the intelligence level of each other (AN-i,PTS,P187).” There are two ways of discussion.

1. **The discussion that takes place among the same aged persons:** for this, it is possible to include the discussion among students and the discussion among the students of the same subject.
2. **Irregular discussion:** the discussion between teacher and student and the discussions that take place among the students studying various subjects

It is possible to take for both kinds of discussions from the

teachings of the Buddha. Whatever the discussion, there is the priority to questions. There are four ways of answering questions mentioned in Buddhism (AN-ii, PTS, 46).

1. There is a question to be replied directly or one needs a direct reply (*ekasavykaraya*)
2. There is a question to be classified and explained or an explanatory one (*vibhajjavykaraya*)
3. There is a question to be replied with counter questions (*paipucchavykaraya*)
4. There is a question to be put aside (*hapan'ya*)

From these, the third one is relevant here. In the teaching process, each other will have to ask questions from the student and to ask question from the teacher. It is possible to get facts or information for this from the discussion that took place between the Buddha and the followers of *Niganthanātaputta* as presented in *Devadha Sutta* MN-iii, PTS, P241). Mostly, this method is used to emphasise a fact presented or to prove it (*Culasaccakasutta*, MN-I, PTS, P228). This questioning method can be used to know correctly the view a student holds regarding a particular matter. On one occasion, a Brahmin called *Pottāpāda* who arrived near the Buddha and questioned thus (*Pottāpādasutta*, DN-i, PTS, 185) “Is then, Sir, the consciousness identical with a man’s soul, or is consciousness one thing, and the soul another?” Then, the Buddha questioned again. “But, what then, *Pottāpāda*? Do you really fall back on the soul?” He answered thus, “I take for granted, Sir, a material soul, having form, built up of the four elements, nourished by solid food.” This example shows that it is now possible to continue a discussion without questioning. When teaching, when a student posed a question, if it is not clear, the teacher must ask back the student what it means by that question. From this, another important idea arises that it is necessary to be careful when words with different meaning in the language are used. It is because when the words are misused there can be problems or issues.

The features of the persons whom must be taken into discussions and their code of ethics have been explained in *Tika Nipata* in *Anguttara Nikaya* (AN-i, PTS, P197) There, those

persons have been introduced by the terms ‘*Kaccha*’ and ‘*Akaccha*’. From the term, ‘*Kaccha*’, the meanings like ‘suitable for speech and discussion’ and ‘*Akaccha*’ with the meaning ‘not suitable for speech and discussion’ are taken. These two persons can be identified according to the responses that are given in a discussion. It is clear from the expression in the discourse (ANA-P455).

When a discussion is going on, when a *ekasavykaraya* question is posed, this person asked a question that needs a direct answer. If he fails to give the direct answer, asked a question that needs an explanatory answer. If he fails to give the explanatory answer, asked a question that needs a counter question. If he fails to counter question and if asked a question which should be put aside, he fails to put it aside if this person being asked a question does not adhere to possibilities and impossibilities, does not adhere to assumptions, does not allow other views and has no method, if he evades the question and leads the conversation aside, or shows ill temper, malice and mistrust, if he swears, belittles, mocks and disturbs it. It should be known this person is incapable of conversation (ANA, PTS, P455-457). This emphasises that the participants of a discussion or conversation should try to engage in a discussion without the above mentioned non-academic features. Not only that, in the Buddha’s teachings, it is possible to see that there is a great discussion method. When a discussion is done without those bad qualities, it will become an important study even for a student.

It can be seen that the Buddha has given the time or occasion for students’ discussions in two ways. They are,

1. Having started a discussion, the Buddha has asked a senior student to continue the rest.
2. Having done a sermon in brief, the Buddha has given way to ask a senior student the things in detail.

As an example for the first type, *Sacchavibhaṅga Sutta* of *Majjhima Nikāya* can be presented. There, the Buddha having started the lecture asked Venerable Sāriputta to continue (MN-iii, PTS, P248). For the second type, *Madupīṇḍika Sutta* is an example (MN-i, PTS, 108). Most of the times, in the discussions like these; the senior Bhikkus like Venerable Sāriputta, *Mahākassapa* and

Ananda have taken leadership for discussing. The Buddha preached that discussing Dhamma on due time will become the reasons for development according to the expression of *Mahā Maṅgala Sutta* “Regular listening to the *Dhamma* -These rank among the highest success-generators (SN, PTS, 47).” This expression is a persuasion for student monks. And also, another reason is that the Buddha has praised and been thankful for the discussions of student monks.

In the same manner, the Bhikkhunis are delighted hearing *Nandaka’s* preaching, and their aims are fulfilled. The least of those five hundred Bhikkhunis is a stream entrant, not falling from that, is aiming extinction MN, iii, PTS, 277).

This reveals that the discussion of Venerable Nandaka was successful and as a result all the Bhikkhunis (nuns) became stream-winners. From this, it is very clear that the Buddha followed this discussion method in a more successful teaching method. From these examples, it is clear that it is possible to get the expected results from the discussion method operated by the Buddha and socialise the ethics successfully for a sustainable society.

4. STEP METHOD

To fulfil a certain objective, it is necessary for a student who is engaged in education process to make the way for it step by step. This process is known as the Step Method. This method is famous as a method that made a change in the Western Education field and it is modern and Prof. B. F. Skinner is considered as the Founder of this step method.

Though the step method is introduced by Western Educationists as a method which did a great change in the education field in the twenty first century, it seems that it is not a new invention or finding when it is compared with the main methods of teachings of the Buddha. Before twenty five centuries, this step method was a way that the Buddha advised to follow well. It is possible to prove this idea from the teachings of the Buddha.

In *Pahārāda Sutta*, the Buddha has mentioned that it has to be done step by step when understanding the truth which is the purpose of the doctrine. “Pahārāda, just as the great ocean has a

gradual incline, a gradual leading, a gradual slope, and does not fall abruptly. This dispensation of the Teaching is of gradual instructions, gradual performance and a gradual means of attaining the goal (AN, PTS, P200-201).” From this, it is crystal clear that realizing the Deliverance taught by the Buddha as the final goal of person has to be understood step by step.

Another example is found in a verse that ‘wise person should remove his own impurities little by little and from time to time (D, V239)’. This is the fundamental about step method. From the very beginning, fourteen steps that have to be fulfilled by a student are mentioned in *Kīṭāgiri Sutta* (MN-I, P480) and their unprecedented nature is very clear.

In the Buddha’s teaching method, there is a step method known as Gradual Instruction Method (*ānupubbīkatā*). Under this method, ‘progressive sermon’, though teaching is done for one student or a group of students, it is presented in a way that each student can understand it to their intelligence capacity (AN-iv, PTS, P186).”

In this step method, two parts can be seen. First,, one is starting with the talking on giving gifts and ending with the defiling nature of folly and vanity. Then the student’s mind will be formed into a suitable position. The second step is doing the most difficult or very deep sermons, which are based on Four Noble Truth. For a person whose mind is not trained for the understanding of the Four Noble Truth, it is possible to make the life successful by doing the meritorious deeds like giving gifts etc. The Buddha followed all those step methods with the purpose of giving the liberation to man from this world.

When the *Sīṅgalovāda Sutta* (DN-iii, PTS, P180-143) and its structure are examined, it is possible to get a clear understanding of the step method. The purpose of the Buddha here was to guide *Sīṅgalovāda* how to lead a successful lay life and showing him the path for the deliverance, and it has been successful.

According to it, it is necessary for one first to eradicate the four vices in conduct, then, commits no evil action in four ways and he must pursue not the six channels for dissipating wealth. After that he has to protect the six directions. He must do the necessary

duties for six groups of very close people which were known six directions in the discourse. All these teachings have been presented for understanding, operating or acting and they are in step method.

It is possible to get some ideas about reaching the expected objective step by step in *Ganakamoggallāna Sutta* MN-iii, (PTS, P1-7). The Brahmin *Ganakamoggallāna* having attended to meet the Buddha asked the Buddha whether it is possible to present a gradual training, work and method to put his doctrine into practice. Answering that question, the Buddha preached the gradual way of leading the followers for the realization of the truth step by step.

Step 1 - Virtuous - (Silavā hoti)

Step 2 - Guard the doors of sense faculties - (indriyesu guttadvāro hoti)

Step 3 - Moderate in eating - (bhojane mattaññū hoti)

Step 4 - Devoted to wakefulness - (jāgariyaṃ anuyutto viharāhi)

Step 5 - Posses mindfulness and full awareness - (sati sampajaññena samannāgato hoti)

Step 6 - Resort to a secluded resting place - (vivittaṃ senāsanaṃ bhaja)

Step 7 - Sit down, folding legs crosswise, setting the body erect and establishing mindfulness - (ujuṃ kāyaṃ pañidhāya parimukhaṃ satiṃ upaṭṭhapetvā)

The Buddha says that at the end of these seven steps the person will attain the Deliverance. By examining each step, it is possible to see the connection of each step and the significance or the value of this will be clearer. *Ganakamoggallāna* having heard the above mentioned gradual way of the Buddha asked whether there are persons who don't understand the reality though the path revealed so clearly. The answer of the Buddha for that question was that those who don't follow the path shown by him don't understand the reality or the truth. The Buddha clearly preaches that this step method has to be fulfilled by student. 'What he does is that he

only shows the path or the way for liberation.' It is clear from the expression in the discourse.

In *Catukka Nipata* of *Anguttara Nikāya*, there is also an important idea regarding the step method. Accordingly, without completing even one part or step of the Noble Path, it is not possible to pass the steps that come after. According to this discourse, it is clear that it is a gradual path (AN-iii, PTS, P200)".

Kisāgotami Story of the text *DammaṃpadaṭṬhā Khatā* shows a certain step method shown by the Buddha with the purpose of giving her the chance to understand the facts. When her small child is dead, *Kisāgotami*, since she hadn't heard before that small children die, took the child to doctors thinking that it is an illness. But the doctors said that the child is dead. But, she didn't accept it. Finally, she approached the Buddha. Then, the Buddha advised her to bring a fistful of mustard seed. Though she thought it is an easy task, she came to know that someone has died in each house. Among them, there were the deaths of small children. So, she was unable to find a fistful of mustard seed till evening from a house in which no one has died (DA, P341). Here, she came to the understanding that the death is an inheritance of all since she heard or received the same reply when she went from house to house step by step. So, it is clear that this is a very successful step used by the Buddha in a suitable way to the occasion to give the understanding of reality. Having put it into action in a more practical way, *Kisāgotami* was able to get results in a more successful manner. Here, the intention of the Buddha also fulfilled.

The Step Method, presented by the founders of the modern step method *Skinner* and *Cravdar* etc. has been used by the Buddha theoretically, practically and in a more successful way in the above manner to globalise the ethics for creating a sustainable society.

5. PRACTICAL METHOD

Whatever the principle or method is, it is necessary to put into action to see its success. Therefore, among the teaching methods, the most practical method gets the priority. This practical method is introduced in the terms of "Understanding through Action", "Active Education" and "Exercise Method". In the modern era, among those

who emphasized this method, there are chief or main persons like *J.J. Rousseau*, *Div. Mariya Montessori*, and *Mahatma Gandhi*. They all appreciated the activeness of students. Their educational objectives can be considered as they are connected to the physical section or world. They intended to give a complete understanding to the person about the physical world and then to teach person how to live with it by making use of the physical resources on his behalf arranging them according to the necessities of person.

It is clear that the Buddha, a spiritual teacher, has emphasized the mental factor more than the physical side. There, before the mentioned educationalists, the Buddha has shown the practical nature of them. Through it, it is possible to see the concept like 'Understanding through Action'. It is important here to examine how they are matching to the modern ideas theoretically and practically.

The objective of the education of the Buddha was to create the virtues of person and through them to create mental purity. It is necessary to examine whether practicality and activity are emphasized in Buddhism to fulfil those objectives. According to the expression "Striving should be done by yourselves; the *Tathāgatas* are only teachers (D, V276)." we have to do the activities. The Buddha or Enlightened ones only show the correct path. Another advice is that we must do the activity today itself as shown in *Bhaddekarata Sutta*, "Today, the effort must be made (MN-i, PTS, P187)". It should be understood by intelligent ones (MN-i, PTS, P265). From these preaching of the Buddha, the practicality of Buddhism is clear. The expression, "If this single thing is recollected and made much, it invariably leads to weariness, cessation, appeasement, realization and extinction (AN-i, PTS, P30)" reveals that it is necessary to train more and more the required behavioural patterns for attaining the deliverance. From these several examples of the Buddha, it can be understood that the entire doctrine should be put into action and experienced and also comprehend completely. From these, it is clear that the concept presented by modern educationist about understanding through action or activities can be seen in Buddhism deeply.

In present education, for giving the understanding through activities, various equipment or tools are used for teaching student about physical materials or elements. It is known as 'visual and

auditory aids'. Though this is said about eye and ear, having presented the things subjected to the five sense faculties or organs, it is intended to knowledge through it. Whatever the system is, it should be used in a suitable way to the mind of the student. The Buddha has used such method on the most suitable occasion and in the most suitable manner. For example, for the woman called *Rūpanandā* (DA, P392) who was very proud of her figure or body beauty. But, the Buddha created a young girl and let her see the figure decay gradually into age (*Jarā*) illness (*Vyādi*), and finally death (*Marana*). While looking her at the figure, the Buddha preached the doctrine suitable to each occasion. He followed the same method even regarding *Khema* (DA. P393).

Since they were given the chance to visualize the physical objects while listening, they could understand the infertile nature of figure or body and at the same time, they could make it a meaningful experience. For *Venerable Nanda* (DA, P57) who was with interest of mind or attracted to *Janapada Kalyāni* and was reluctant to engage in work in dispensation, the Buddha was able to let him understand the infertility of it by comparing a burnt she-monkey in Chena and a sylph. The teaching taught by having presented a corpse or dead body to *Sirimā* courtesan (or prostitute), and let it be sold in auction, remembers a teacher who goes out of classroom and explains a lesson with visual aids (DA, P387). So, the Buddha preached doctrine comparing the previous nature of *Sirimā* with the present position. This story reveals an important fact. It is the use of aids not only for the eye and ear, but also the aids have been used in a manner to be known even for the third organ, nose. The corpse was taken to the auction, seven days after the death and with the bad or foul smell. Therefore, the corpse became an important aid to teach the infertile nature of body for the monk who was in love with or interested in *Sirimā* and others. As a thorn is removed from a thorn, it is important to get the help of body to remove the lust and desire about the body in the minds of person. Therefore, according to the topic, it has been possible to create the expected concept in the minds of students group.

Though the Buddha didn't use many instruments as at present, from the example presented earlier, it is very clear that the Buddha

has used auditory and visual aids necessary for the fulfilment of his objectives and at the same time, capable of making an attitudinal change in student. Though there is a difference in instruments according to the time, as a method, the method of the Buddha and the modern seems to be similar. On one hand, since the Buddha used auditory and visual aids or instruments in the practical method to give a vast knowledge not only about physical objects but also a deep knowledge about human mind, it is noble or the best method, praiseworthy and significant more than the present method or way.

6. TRANSFER OF TRAINING

The ‘Transfer of Training’ operated in education field is not a new concept. This has been a great influence about teaching for a long time. First, it is important to examine what is intended by ‘Transfer of Training’. The meaning of ‘Transfer of Training’ is that the training that we gain on some occasion about a certain subject, section, knowledge and ability, will affect at a later occasion for the training of another subject, activity or field (*Mohottage, 1972, P145*). From this, it is clear that ‘the learning on one occasion will become helpful for leaning another subject in another occasion’ has become the main concept of this. It is possible to divide the Transfer of Training into three kinds.

1. Positive Transfer of Training which makes subject learning easy.
2. Negative Transfer of Training which makes subject learning difficult.
3. Without a connection and without Transfer of Training.

The aged old concept of ‘Transfer of Training’ can be found even from the teaching methods of the Buddha. On some occasions, the Buddha has made use of this method. Theoretically, when the gradual method is put into action, Transfer of Training is helpful. Three kinds of meritorious deeds (known as Offering (*dāna*), Morality (*sīla*) and Meditation (*Bhāvanā*) are interconnected doctrines. From this, when offering is going to be performed, the three *Karmically* wholesome roots (*mūla*), Greedlessness (*alobha*) Hatelessness (*adosa*) and Non-delusion (*amoha*)) are originated in

the mind of person. It is a kind of training for morality (*sīla*) which is the mental and physical discipline. The disciplined gained from this is helpful for the practice of insight meditation (*vipassana*). Since the training gained from one thing directly affects another, it can be seen that a positive Transfer of Training takes place here.

By analysing the Eightfold Path, this Transfer of Training can be further seen. The first path or Right View says the ability or power of person to see with wisdom. In the mind of person with this power, right thoughts will origin. It is the Right Thought of the person with thoughts, speech is good. It is the third path, Right Speech of the person with right view, thought and speech. Actions of the body will be good. It is the Right Bodily Action. The life of the person with these four doctrines is good. It is Right Livelihood. Since his conduct or livelihood is good, it is possible to act for the development of talents or abilities further. It is Right Effort. Right Mindfulness presents the ability of him to control mind since he engages in right effort. For the person with all these doctrinal matters, it is possible to concentrate his mind, which is the Right Concentration. With the power of concentration, it is possible for him to see the world and being with great insight or wisdom. He will gain the insight to see at things in their real nature or realistically (*yathābhūta –ānadassana*) Therefore, it is clear that the training gained from one thing directly affects for the other and finally directs the person for the objective.

A good example for an occasion where the Buddha used the concept 'Transfer of Training' is the story of wealthy man *Sīngala* (DN-iii, PTS, P181). According to *Sīngalovāda Sutta* he, following an advice given by his father at the time of his death, early in the morning, having bathed in the river, worships the six directions. The Buddha reached him, having known the information by asking questions, he paid his attention towards different directions with the direction of *Sīngala* according to his doctrine. Here, the Buddha, centering person, presented six kinds of persons in the society and showed very clearly that it is possible to live happily and peacefully by fulfilling duties towards them. In this discourse, instead of the gods that were thought to be the guardians of those six directions, the Buddha introduced six social groups close to person. Here, the

Buddha has made an attitudinal change from, the training that had been taken, to a similar another section. The similarity that can be found here is that instead of six directions, six social groups have been presented in the similar manner and also fulfilling duties have been pointed out instead of worshipping.

When the Buddha uses the technique of ‘Transfer of Training’, he has considered creating a conceptual and attitudinal change in the student mind. He has used such an activity regarding the monk, Venerable *Goddhabadipubba* (MN-i, PTS, 130). Since he used to catch snakes or serpents in his lay life, he was named as *Gaddhabadipubba*. After the ordination, he made use of his lay life experiences to misinterpret or misunderstand the doctrines that were taught dangerous by the Buddha. He considered that those dangerous things are not dangerous with his past experience. It means when the snakes are caught if it is not caught properly, there will be dangers from the snake to the catcher. At the same time, if it is caught properly, there won’t be any danger. By relating this to the Venerable in the discussions with him, then, the Buddha pointed out that if his doctrine too misunderstood or taken wrongly will create danger and also if it is understood well, it creates good. After explaining like this, the Venerable understood the facts. Main effect here was that the experience, that he had, changed conceptually. Venerable *Sonadanda* understood the reality by acting according to the advice given with a violin. From these examples, the Buddha’s positive use of Transfer of Training concept can be proven.

There are occasions or places where the Negative Transfer of Training concept has been used by the Buddha. When the first learning is unbeneficial for the second learning, it is necessary to give it up and teach. It can be thought that the Five Ascetics, who were the first group of students of the Buddha, could not attain *Arahantship* because of their prior concept based on discipline based on egoism. Therefore, having preached *Anantalakkhana Sutta*, the Buddha made them aware about the meaninglessness of the concept of egoism (VP-i, PTS, P14). He has applied a method like this when subjugating *Jatilas* (VP-i, PTS, P33).

The Buddha does not speak about the thirdly mentioned Transfer of Training concept, question or topic. It means that the Buddha

does not speak about the matters or facts that are not useful to person's worldly development or the super mundane life. This fact can be seen when the Buddha does not speak about ten unsolvable questions (*avyākatapan/thapanīya pa--ha*) (MN-ii, PTS, P426). They are the questions undeclared by the Buddha. It can be further proven from an incident found in *Abhayaraja Kumara Sutta* (MN-ii, PTS, P393-394). As mentioned there, the Buddha does not speak meaningless or fruitless words even though others like to listen to them. According to that policy, the Buddha might not preach the facts related to third factor of 'Transfer of Training' concept.

From the facts presented above, it can be clearly seen that the Buddha has use the 'Transfer of Training' concept as a method of teaching according to his objectives and for the purpose of globalising ethics to create a sustainable society.

7. PROBLEM SOLVING METHOD

Problem solving method can be introduced as a way of going forward by solving a problem organized in the classroom. It is necessary to organize the problem in a way that is a challenge or an encouragement for student. Problem can be considered as something that cannot be solved or answered quickly and at the same time it is a difficult one to solve. In day today life, we have to face various problems that are difficult to solve and it is a challenge to solve them and at the same time it is an encouragement. On those occasions, there is no purpose or use of the books which are composed or written with the intention of finding solutions to them. On those occasions, we must have the enthusiasm to find the necessary facts to solve them, collect data, examine and to analyse them critically. Then, it is possible to solve the problem successfully (Harry, 1943).

Man who faces various kinds of problems considers solving them as a routine event. This situation and for making activeness in students, this method has been formed by making use of remaining social ability or situation. Having presented a lesson as a problem and in the way it is solved, the lesson is developed. At the end, with the presentation of solving a problem in a lesson, due to the active participation of student about it, educational objectives will be

fulfilled (*Cūlamalunkyasutta*, MN-ii, PTS, 426).

When the teachings or the discourses of the Buddha are examined, it can be seen that before the modern educationists, the Buddha has put this method into practice more successfully. The noble truth understood by *Siddhartha Gautama* is Four Noble Truth. It was presented to the world and also it has been formed or built up under problem solving method. Firstly, the problem is presented to the followers. “What is suffering?” is the first problem. This is not a problem for one person but it is a problem that the entire beings of the world have happened to face. Secondly, the reasons mainly affecting for arising this problem are put forward or presented. Thirdly, the situation after ending those reasons or the solving of the problem is presented. Fourthly, how to solve the problem is pointed out (VP-i, PTS, P10). When these four factors are completed, educational objectives of the Buddha will be fulfilled.

Since the objective of Buddha’s education was to relieve beings from *Samsaric* suffering and to give the Liberation, he presented suffering as the first problem. But, not only suffering but any problem can be made the topic here. When the Four Noble Truth is looked at as a method of teaching, it is possible to say there are only two factors.

1. A problem and the reason for its origin
2. Solving of the problem and the way to solve

Persuading to a lesson, explaining facts and giving knowledge are the facts that a teacher can make use of problem solving method. In *Kasībhāradvāja Sutta* (SN, P13), the Buddha has given the knowledge of doctrine to the Brahmin by using the problem solving method. When *Kasībhāradvāja* was working in the paddy field, the Buddha arrived there for alms food. The Brahmin sneered the Buddha, asked to him to engage in paddy cultivation and find his food like himself. The Buddha also explained that he also does the cultivations. There, the Brahmin faces a problem that what kind of cultivation this ascetic does. The Buddha himself gave the answer for it. At the end, the Brahmin understands the doctrine and expresses his willingness to ordain. To make that mental change,

the Buddha made use of problem solving method.

When problems are examined, there are two types of problems in Buddhism. There are problems of students and Problems created by teachers. There will be problems about various facts and incidents for the student engaging in studies. It is necessary to solve them with the teacher. The examples for such incidents are possible to find in the teachings of the Buddha. In *Mahāpunnama Sutta* (MN-iii, PTS, P15), there is one occasion that one monk questions about a problem arisen to him. The problem arisen to that monk was about five clinging (*Pañca upadānakkhandā*). He asked there several questions and the Buddha solves them. It is possible to see a good problem solving way here. When problems are solved, it will be necessary to question oneself or to the student from the teacher. Problems mentioned here are the origins when the student was thinking. *Mahā Dukkhandha Sutta* (MN-i, PTS, P84) presents a different problem to this. The Buddha solves the problem explaining the difference. At the end, it became a meaningful teaching. The discourses like *Mahā Maṅgala*, *Parabhava Sutta*, etc. found in *Sutta Nipāta* are such teachings. So, it can be stated that the whole teachings of the Buddha have been preached in the manner of solving problem to globalise the ethics to create a sustainable society through doctrine.

8. REMEDIAL TEACHING METHOD

Remedial teaching method means teaching those who are weak or feeble of organs of the body and mentally, with particular way as remedy to them. At present, this method has been developed greatly. The Buddha too is a teacher who used the remedial teaching method for globalising ethics to create a sustainable society. Most of the time, he taught to those who are mentally weak.

In the Buddha's way of teaching, there are evidences where the both physically and mentally deformed persons have found treatments for their deformedness and got education. Mainly, having treated for the mental weakness or deformedness of person, it has been tried to make them happy with the treatment. For the Venerable *Pūtigattatissa* (DA, P159) who was greatly suffering from a disease of rash, the Buddha preached the doctrine to him

for the realization of the truth after having treated him properly by washing his wounds and when he got the relief from his pain. Even from the story that for the poor farmer who lived in *Alav* city and who was with hunger, first ordered to give food and then preached the doctrine, it is clear that having found solutions to the physical weakness or disabilities, later, the doctrine, which are for the super-mundane life has been preached for the realization of the deliverance or for the benefit of super-mundane life. The Buddha has seen and mentioned there that since hunger is a serious or unbearable illness, it is not possible to understand anything for the person who is suffering in hunger (DA, P463).

Apart from these, on some occasions, the Buddha, having arrived to the monasteries and before giving doctrinal advices, has questioned the monks whether they receive the alms food very easily and well (MN-i, PTS, 206). The occasions or the incidents like these can be presented as examples for a certain section of Remedial Teaching Method.

The Buddha treated or gave remedies to those who are mentally sick and gave their lives the fruitfulness. According to Buddhist point of view, every person with defilements is certain kind of mentally sick person. Having become serious with that illness and confused in mind due to various reasons, some came to the Buddha for consolation. The Buddha treated them in suitable ways to their conditions. *Lady Patācāra's* life (DA, P463) had become an unfortunate and miserable one due to several factors. At the outset, her life was fallen in an unhappy state owing to being addicted to lust, and then she became bad with the deaths of two children, husband, parents and brother. The Buddha addressed her kindly, gave the real consciousness to her, preached doctrine and paved the way for realization of truth. From the story of *Patācāra*, it is clear that the Buddha gave her the chance to say about her mental pain and then explained facts to her later. It is a good psychological way of remedy. It is a good way for globalising ethics.

When the demon, *lavaka* was subjugated, a different remedy to this has been used (*lavakasutta*, SN, PTS, P31). *Lavaka* had an intention or idea that he was a powerful person and a leader therefore everyone should obey him. As obeying his intention, in

the first three occasions, the Buddha became obedient to him. Form it, he became very strong in his mind. Having known it, the Buddha showed some strong nature in the fourth occasion. Having taken his mind to another direction, the Buddha showed him the correct path by answering the questions posed by him. Psychologically, this seems to be a great remedy or treatment.

From *Brahmayu* (MN-ii, PTS, P133-146) and *Sela* (MN-ii, PTS, P146) *Suttas*, it can be seen that the Buddha has remedied each person's mental conditions and taught them the doctrine. To both the young man, *Uttara* and *Brahmin Sela* had a suspicion whether the Buddha is with '32 Sings of Great Man'. Having known it, the Buddha performed a great miracle and subjugated their suspicion. It is clear from this that the Buddha taught to the students even eradicating their personal suspicions. There are many such examples in Buddhism in *Ti-pitaka*. From all these examples, it can be seen that the Buddha's remedial teaching method has been put into action in a psychologically great manner. In this process, the Buddha has acted as a great psychologist to globalise ethics to create a sustainable society.

Conclusion

The Buddha, who was known as *Tiloguru*, the teacher for Three World (heaven, human world, and *Brahma* world), became the teacher of the three world due to his efforts to teach or give others the knowledge of Four Noble Truths. The entire doctrine that was preached by the Buddha for forty five years is under Four Noble Truths. When the Buddha preaches the doctrine, he expected intelligent followers. He has used various teaching methods when guiding for the understanding of knowledge and globalising ethics to create a sustainable society. He preached the doctrine centring person, creating potential energy and considering the mental capacity or power of student.

The methods used at present like Student-centred Method, Lecture Method, Discussion Method, Step Method, Practical Method, Transfer of Training, Problem Solving Method, and the Remedial Teaching Method have been successfully used by the Buddha to globalise ethics to create a sustainable society. There

were similarities and differences in them. The reason for it was the difference in the educational objectives between Buddhism and modern subjects. It has been endeavoured here to prove that the method like Lecture Method was used by the Buddha more successfully. When the method like Remedial Method used at present is taken into consideration, it seems that the Buddha did not pay his attention to it. The reason has been shown here as the difference in the objective.

It was attempted here that many teaching methods used at present were put into action successfully and shown the results by the Buddha about twenty five century years ago. It was shown here that modernity of the present teaching methods is not with principles but with the instruments or tools used in the process. Accordingly, as a whole, the Buddha can be considered as the greatest teacher, educationist and psychologists ever born in the world who tried to create a sustainable society by globalising ethics through various teaching methods.

Abbreviations

AN	- Aṅguttara Nikāya
ANA	- Aṅguttara Nikāya AĒĒhakathŒ
D	- Dhammapada
DA	- Dhammapada AĒĒhakathŒ
DN	- Dīgha Nikāya
MN	- Majjhima Nikāya
SN	- Saṃyutta Nikāya
Su.N	- Sutta Nipata
VP	- Vinaya Pitaka

References

- Andersen Oines, (ed.) (1997) *Sutta Nipāta*. London: Pāli Text Society.
- Buddhagosha, (1940) Sri Siddhartha (ed.) *Dhammapadatthakathā*. Kandy: Buddhist Publication Society.
- Feer Leon, M. (ed.) (1989) *Saṃyutta Nikāya* i-iii. London: Pāli Text Society.
- Guruge Ananda, W.P. (1982) *The Miracle of Instruction: Further Facets of Buddhism*, Colombo: Lake House Investment LTD.
- Harry, N.R. (1943) *Encyclopaedia of Modern Education*. New York: Philosophical Library.
- Hewage, L.G. (1969), *Buddhist Education*. Rajagiriya: Semage Industries Press.
- Hoover Keneth, H. (1972) *Learning and Teaching in the Secondary School*, 3rd Ed. US: Boston, Allyn and Becan INC.
- Lindgren, Henry, C. (1962) *Educational Psychology in the Classroom*. New York: Johnwileys and Sons.
- Mohottage, U.S. (1972) *Abridged Psychology*. Kelaniya: Deepa Printers.
- Narada, Rev., (2000), *Dhammapada*. Dehiwala: Buddhist Cultural Centre.
- Nordberg Orville, H. (1962) *Secondary School Teaching*. New York: Macmillan.
- Oldernbery Hermann, (ed.) (2001) *Vinaya Pitakaya* i. London: Pāli Text Society.
- Peters, R.S. (1966) *Ethics and Education*. London: Taylor & Francis Ltd.
- Ranawaka, D.A. D. & Abepala, R. (1980) *Teaching Training*. Colombo: Samyawardana.
- Rhys Davids, T.W. (ed.) (1991) *Majjhima Nikāya* i-ii. London: Pāli Text Society.

Rhys Davids, T.W. (ed.) (1995) *Aṅguttara Nikāya* i-iv. London: Pāli Text Society.

Rhys Davids, T.W. (ed.) (1995) *Dīgha Nikāya* i-iii. London: Pāli Text Society.

Rhys Davids, T.W. (ed.) (1995) *Itivuttaka*. London: Pāli Text Society.

Stede Williams, and Davids (1959) *Pāli English Dictionary*. London: Pāli Text Society.

METHODS TO OVERCOME IMPEDIMENTS OF MEMORIZING IN THE BUDDHIST PHILOSOPHY OF EDUCATION

by Sanjeewa Vijitha Kumara*

ABSTRACT

Memory was known to be the most effective method of storing knowledge among the students and teachers in the ancient Indic education system. Practically, it is indeed, more worthwhile to the current sustainable society than how it was used anciently. In an ethical aspect, expanding self-memory boosts a new age of the sustainable society since it leads not to use papers or technologies. Thusly, expansion of memory of an individual effect to sustainable environment as not wasting papers so on. And, the issue that being slaves to the technology by the young generation is also directing to increase the inhumanity and damage to the peace in the society. Hence, it can be affirmed doubtlessly that the memory expansion in the current education system needs to be popularized in order to build up a sustainable society. However, the early discourses attest that there are five impediments in relation to developing the memory of a student. Answering to the questions raised by Brahmin Saṅgārava, the Buddha pointed out that the five hindrances are becoming the gravest impediments for the students who are practicing to memorize. Referring to the sutta mentioned above and its commentary, I expect to disclose in this paper how these five hindrances are negatively affecting the memorizing process and in which forms they appear among the present students. Also, the research will propose a

*. Dr., University of Colombo, Sri Lanka.

reliable, but practical solution in terms of overcoming varied facets of current impediments for building a sustainable society. In particular, Pali canonical texts and their commentaries will be used as the primary sources and modern theories of memorizing will be compared with the traditional interpretations and provide most practical recommendations in this regard.

1. INTRODUCTION

Buddhist primary texts are considered to be a treasure that leads to develop multi-disciplines like psychology, aesthetic, management, polity and economic as in addition to their doctrinal importance. Education philosophy among such disciplines further needs systematic developments up to satisfactory level. To my observations, the Buddhist education philosophy should merely not be narrowed down to the religious practice only as it obviously connects to a few disciplines like psychology, philosophy, humanity, leadership, critical thinking and the modern education system too. In particular, it widely addresses to the concept of memory introduced with the full of unique techniques that are useful even for modern educators. Especially, the primary Buddhist sources are dealing with how the memory could be expanded and what utility is of the memory. This paper examines the given methods in the Buddhist tradition to overcome the impediments of memorizing.

2. BUDDHIST EDUCATION

The sacred languages in which the words of the Buddha have been recorded use the term *adhyāpana* (skt.) and *ajjhāpana* (pali) for the education. The Sanskrit term *adhyāpana* is meant as a process that makes a person attain higher level. In other words, what uplift the higher level of psychology and physical development is education. *Ajjhāpana* in Pali has to be understood in multifacets. The Aggañña sutta speaks about 'Jhāyaka-s' who are meditating in order to overcome the defilements. In this respect, *jhāpana* is meant meditating and in consequence *ajjhāpana* means not meditating or the discipline without spiritual achievement but within defilements. However, certain theories of the Buddhist education runs parallel to the Western theories and some of them are unique to Buddhism. There is not a contrary to the view of Rousseau "Education of

man commences at his birth before he can speak, before he can understand, he is already instructed, experience is fore runner of precept, It is the development within.”¹ This agrees to the Buddhist teachings of the process of embryology, birth and life of a human.² Besides, 3H³ theory that J. Pestalozzi⁴ believed is also similar to the Buddhist principles of education as Buddhism directs to develop wisdom, compassion and path. However, certain disagreements are also found between the Buddhist and Western educational theories. As Herbet Spencer says the education is a lifelong process. He thinks that it is preparing the life. Nonetheless, the Buddhist education aims beyond the life and pursue the Samsaric journey. For that reason, the range of the process of learning in Buddhism is different. In any case, it is difficult to understand that the Buddhist teaching admires an educational system that is directing to the spiritual achievements only because it gives the light towards a secular education system too.

3. LEARNING METHODS IN BUDDHISM

Since a writing system was not existing in early Indic society⁵, the key method that the learners used in the Buddha’s time was listening to (*śruti*). In consequence, listeners had to use the memory to record what they heard and learned. In fact, this was not a method practiced by the Buddhists only, but, the Jains and Vedic practitioners were also familiar to memorizing. All these affirm that the key method of recording knowledge was memorizing. That being so, the Brahmana-s dedicated their childhood to practice memorizing the hymns. In consequence one who successfully

1. Ravi S. Samuel, *A Comprehensive Study of Education*, PHI Learning, New Delhi, 2011, 11.

2. In particular, Buddhism accepts that the consciousness connects to the embryo even in the early days. Hence, it should be understood that the learning commences since then.

3. How I understand Head is hard skills, Heart is soft skills and Hand is the practice

4. <http://www.jhpestalozzi.org/>

5. There are considerable facts which are directing to presume that even the time of the Buddha, writing system was existing. Especially, the Udāna pali reveals that there was a craft of writing (*lekhā sippam*). Also, the Mahāvagga pali of the Vinaya pitaka records about written (marked) person at the court. Moreover, in a family, parents compared the jobs to be selected for their son Upāli. Finally they decided that writing would be harmful for the fingers and it should not be trained by their son. Thus, there are a few references to prove that there was a writing system even in time of the Buddha.

memorized the sacred teachings of the Veda was known to be *Vedagū*⁶ (who has gone to the shore of the sea of Veda).

Similarly, the Buddhist monks were also learning and memorizing what the Buddha taught. This was not practiced by the monks only, but the lay devotees were also memorizing the teachings of the Buddha, especially, prevalent portions of the Dhamma. For instance, as the *Aṅguttara-nikāya* has recorded, *Veḷukaṇṭhakī Nandamātā* could memorized entire *Pārāyana vagga* of the *Sutta-nipāta*.⁷ Moreover, the *Udāna pali* too evident that *Soṇa* recited the *Aṭṭhaka-vagga* of the *Sutta-nipāta* by heart.⁸

Inquiring further into the *Ālavaka sutta* it is possible to infer that the *Yakkhas* also memorized certain sacred teaching from the ancestors.⁹ In this regard, *Cattamāṇavaka gāthā* can also be taken to be an example of memorizing verses.¹⁰ In addition, the story of female wanderer *Kuṇḍala Kesi* also evinces that she learnt one thousand arguments and memorized them by heart.¹¹ Besides, the verse like *Sahassamapi ce vācā*, are affirming that there was a tradition to memorize and recite.¹²

The teachings of the Buddha are a way of practice. Nonetheless, before one commences his practice, he must memorize the teaching

6. *Vedagūti vedānaṃ pāraṃ gatātipi vedagū, vedehi pāraṃ gatātipi vedagū* Fausbøll, V. *Jātaka-Aṭṭhakathā*, ed. (London: Pali Text Society, 1877-1896), 34 / *Pāragūti iminā vedehi gatattā vedagūti*, I. B. Horner, *Majjhimanikāya Aṭṭhakathā (Papañcasūdāni)*. eds. vols. III. (London: Pali Text Society, 1976), 397.

7. *Tena kho pana samayena veḷukaṇṭakī nandamātā upāsikā rattiyaṃ paccūsasamayam pac-cuṭṭhāya pārāyanaṃ sarena bhāsati*. E. Hardy, *Aṅguttaranikāya*. eds. vols. I-V., (London: Pali Text Society, 1885-1900.), 63.

8. “*Evaṃ, bhante*”ti kho āyasmā soṇo bhagavato paṭissutvā soḷasa aṭṭhakavaggikāni sabbāneva sarena abhaṇi., P. Steinthal, *Udāna*, ed. (London: Pali Text Society, 1982), 59.

9. *Atha kho ālavako yakkho bhagavantaṃ gāthāya ajjhabhāsi – “Kiṃ sūdhā vittaṃ purisassa seṭṭhaṃ, kiṃ su suciṇṇaṃ sukhamāvahāti; Kiṃ su have sādutaraṃ rasānaṃ, kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ”*. D. Andersen, & H. Smith, *Suttanipāta*. ed. (London: Pali Text Society, 1913), 31.

10. “*uggaṇhāhitāva, māṇavaka, saraṇagamanavidhi*”ntivatvā “*sādhuggaṇhissāmi, kathetha bhante bhagavā*”ti Jackson, P. & Ousaka, Y. *Vimānavatthu Aṭṭhakathā (Paramatthadīpanī III)*, ed., (London: Pali Text Society, 2016), 230.

11. H. Smith, *Dhammapada aṭṭhakathā*, ed., (London : PTS, 1933), 217.

12. *Sahassamapi ce vācā, anattapadasaṃhitā;*

Ekam atthapadaṃ seyyo, yaṃ sutvā upasammati., O. von Hinüber, & K.R. Norman, *Dhammapada*, ed. (London : PTS, 1994), 100 verse.

accurately. Therefore, it is clear that hearing and memorizing are two steps of the same process of practicing the Dhamma.¹³ Therein, the term *dhātā* means bearing or psychological storing.¹⁴ Giving an extensive meaning the commentaries exegete on *dhātā* as ‘grasping by verbal practice’¹⁵ or ‘well-grasped.’¹⁶ Examining the facts come across in the Suttanta further, it can be presumed that there were monks who categorically focused memorizing the Dhamma in the time of the Buddha. These monks stored not only what they directly heard, but, the deliveries heard as indirect sources.¹⁷ In this circumstance, we are with strong enough facts to confirm that the Buddhist teachings were predominately based on memorization in the early stage.

4. THE IMPEDIMENTS OF MEMORIZING

As we discussed above, the most authentic way of recording the teachings of the Buddha was memorizing. So the eminent practitioners who practiced and this were elder Ānanda and Upāli. As the *Āṅguttara-nikāya* has recorded they both took the responsibility in preserving the word of the Buddha for future. Nevertheless, it doesn’t say that the other monks did not memorize the Dhamma. Especially, ‘*sutadhara*’ and ‘*sutasannicaya*’ are demonstrating that this was a common practice among the Buddhist monks. Elder Ānanda and Upāli were atypical characters among them only. An

13. *Sutā dhātā vacasā* V.Trenckner; *Majjhima-nikāya*, ed. Vol. I, (London: Pali Text Society 1993), 356.

14. *Dhātāti t̥hitā paguṇā*. Ekaccassa hi uggahitaṃ buddhavacanaṃ dhātaṃ paguṇaṃ niccalitaṃ na hoti, asukasuttaṃ vā jātakam vā kathehīti vutte sajjhāyivā saṃsanditvā samanuggāhitvā jānissāmīti vadati. Ekaccassa dhātaṃ paguṇaṃ bhavaṅgasotasadisam hoti, asukasuttaṃ vā jātakam vā kathehīti vutte uddharitvā tameva katheti. Taṃ sandhāya vuttaṃ ‘dhātāti’. V.Trenckner; *Majjhima-nikāya* II, 252.

15. *Dhātāti paguṇā vācuggatā*. Ekassa hi uggahitabuddhavacanaṃ niccakālikam na hoti, “asukasuttaṃ vā jātakam vā kathehī”ti vutte “sajjhāyivā aññehi saṃsanditvā paripucchāvāsena atthaṃ ogāhitvā jānissāmī”ti vadati. Ekassa paguṇaṃ pabandhavicchedābhāvato gaṅgāsotasadisam bhavaṅgasotasadisāṅca akittimaṃ sukhappavatti hoti, “asukasuttaṃ vā jātakam vā kathehī”ti vutte uddharitvā tameva katheti. Taṃ sandhāya vuttaṃ “dhātā”ti <http://www.softerviews.org/cst4.html>, Vin-ṭ (My) III 39.

16. *vācuggataṃ, vacasā sugghatanti vuttaṃ hoti*. <http://www.softerviews.org/cst4.html>, Vin-lan- ṭ, (My) 191.

17. “*Idhāvuso sārīputta, bhikkhu bahussuto hoti sutadharo sutasannicayo*. V.Trenckner; *Majjhima-nikāya*, I, 212.

interesting fact is that there are two primary sources namely the ‘*Sajjhāya sutta*’ and the ‘*Saṅgārava sutta*’ which are giving the piece of information not only regarding the methods and impediments of memorizing, but, in considering that this practice was generalized among the Buddhist monks.

The Saṅgārava sutta of the *Āṅguttara-nikāya*¹⁸ includes a conversation that took place between the Buddha and Brahmin Saṅgārava. Therein, the Buddha was questioned by Brahmin Saṅgārava about the causes of failing in memorizing by Brahmins who are working hard to memorize. Therein he reveals conditions in four formats. One of groups of Brahmins who did not work hard to memorize was unable to memorize Veda-s. Yet, the third group could memorize swiftly without even working hard. The final group (fourth) also could memorize, but, after working hard only.¹⁹ The question aims why these differences among the practitioners and what causes are leading to arise such differences.

Answering to the raised point, the Buddha clearly explained that the five hindrances are the impediments of memorizing process of the sacred words. The sutta says that sensual pleasure (*kāmacchanda*) leads to the desires and the desired mind does not assist in memorizing the Dhamma. This can further be affirmed with the facts given in the *Vatthūpama sutta* of the *Majjhima-nikāya* too. It illustrates that the purity of the mind is referring to the stainless cloth and the mind with full of stain is equal to a cloth that is full with the stain. The notable point is that stain-cloth does not absorb the colour perfectly.²⁰ That condition is equal to the mind effected by the defilements including the sensual pleasure. Hence, it is clear that the first hindrance is becoming an impediment since it works to be stain in the mind and effects negatively in memorizing the teachings. In practical view, the student who is attached in watching Tv or movies is losing his capacity in memorizing the lessons (subject knowledge). This is not defined referring to the eye based

18. R. Morris, *Āṅguttaranikāya*. eds. vols. II., (London: Pali Text Society 1888), 230.

19. *Ibid.*

20. Aparisuddhattā, bhikkhave, vatthassa. Evameva kho, bhikkhave, citte saṃkiliṭṭhe, duggati paṭikaṅkhā. Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ; tamenam rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya V. Trenckner; *Majjhima-nikāya* I, 36.

attachments only. All the five faculties are opened for letting impure the mind through the desires. Once, this attachment is explained with a simile of colored water.²¹ It occurs that it is difficult to see the bottom side of the water when it is coloured. Similarly, the mind attached with the sensual pleasure through the five faculties is also unable to recognize the bottom side of the mind and in consequence, ability in memorizing goes down. Hence, controlling the five physical faculties would be expanding the capacity of memory.

The hatredness that comes as the second hindrance also dims the process of memorizing. One who has an anger mind, he is holding boiling thoughts. His psychological condition is similar to a pot of boiling water²² and such a mind does not get heavily involve in memorizing the subject matters. In fact, anger people are not aware of the environment they are surrounded²³. Their provoked mind discourages the aspirations of memorizing and destroy the academic mental culture too. Hence, it is clear that the hatredness is an evil environment for the practitioners and students. The third hindrance is sloth and torpor.²⁴ It creates a lazy mind. As we have learnt, the laziness is a severe obstacle to be overcome by a student.²⁵ The sloth and torpor leads to effortless mentality. This makes harm not only memorization but also in all the academic activities. The psychological condition of a person who is of laziness is similar to the moss of water.²⁶ Because the moss of the water is impure there cannot be seen the originality of water thusly the laziness becomes an obstacle to the memorizing too. However, it is possible to recognize a few root causes of the laziness too. In particular, if the practitioner is having less light, weaken physical eye and unclear object, definitely laziness is to be come

21. Seyyathāpi, brāhmaṇa, udapatto samsaṭṭho lākhāya vā haliddiyā vā niliyā vā mañjiṭṭhāya vā. Tattha cakkhumā puriso sakaṃ mukhanimittam paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya. Evamevaṃ kho, brāhmaṇa, yasmiṃ samaye kāmarāgapariyuṭṭhitena cetasā viharati R. Morris, *Āṅuttaranikāya*, II, 230.

22. *Ibid.*

23. For example Chattapāṇi and Kalābu Jātaka-s.

24. R. Morris, *Āṅuttaranikāya*, II, 230.

25. *Ibid.*

26. ubhayatthampi tasmīṃ samaye yathābhūtaṃ nappajānāti na passati, digharattaṃ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā. Seyyathāpi, brāhmaṇa, udapatto sevālapanaṅkapariyonaddho. *Ibid.*

up.²⁷ Besides, overfeeding, the coolness will also be leading to the laziness. The fourth one is restless mind.²⁸ If the practitioner or the student is contacting multi-objects, it means that he has lost the concentration. When a person is far from the concentration, he would not be able to memorize successfully. Whose mind is spread out everywhere, it doesn't receive calmness at all. Where no calm there is no memorizing. This restlessness is coming as the result of dryness of the mind. Especially, dried mind is like a land with full of dust. In any case, such a land can be cooled by sprinkling water and in consequence there will not be spreading dust anymore. In the same manner, make cooling the mind concentration can be kept up. Memorization is familiarized to such a mind only. The last hindrance is the doubtful mind.²⁹ One who has no faith on the leader, teacher, institution or the knowledge (*dhamma*), he is also unable to practice memorizing. As the *Majjhima-nikāya* states, the faith on the Dhamma, teaching or knowledge he gained is the first requirement. Also, secondly 'fondness' in the teaching is the base of learning the dhamma.³⁰ Hence, it is clear that the five hindrances as mentioned above are serious impediments to the students who are to memorize the sacred words.

The relevant second source for this proposition is the *Sajjhāya sutta* of the *Samyutta nikāya*.³¹ It discloses a story of a monk who was continuously reciting the Dhamma by heart in his first stage. Nevertheless, later, he stopped this practice after attaining Arahant hood.³² Indirectly, it opens a doubt whether the arahants were not memorizing the Dhamma. It is clear that the memorizing process

27. Ajjhattikañceva, āvuso, cakkhum aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajo samannāhāro hoti, neva tāva tajassa viññānabhāgassa pātubhāvo hoti. V.Trenckner; *Majjhima-nikāya*, I, 190.

28. uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena, uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti, attatthampi tasmaṃ samaye yathābhūtaṃ nappajānāti na passati, R. Morris, *Ānguttaranikāya*, II, 231.

29. vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca ... R. Morris, *Ānguttaranikāya*, *Ibid*.

30. Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti – ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. V. Trenckner; *Majjhima-nikāya* II, 170.

31. L. Feer, *Samyutta-nikāya*, ed. vols. I. (London: Pali Text Society, 1884), 202.

32. F. L. Woodward, *Samyuttanikāya Aṭṭhakathā (Sāratthapakāsinī)*. ed. vols.I. (London: Pali Text Society, 1929), 296.

grounded to the attachment differs from the attachment to the sensual pleasures. Sometimes, since the arahants are removing all the attachments they may not be interested in memorizing. So that, should the permanent spiritual achievement be taken as an impediment of memorizing? The monk comes in the *Sajjhāya sutta* was practicing to memorize regularly attending to his teacher in order to accept advices. This directs us that “No Teacher” could be another impediment.

5. HOW TO OVERCOME IMPEDIMENTS

The above paragraphs clearly dealt with the impediments that the practitioners have to overcome in memorizing the Dhamma. In relation to the five hindrances, each could be addressed by proposing the methods of overcoming the impediments. Thusly, the first hindrance can be overcome or controlled by leaving out of the attachments. Principally, Brahmanas interpreted their early life to be celibacy period since during the childhood they were trained to control their faculties and focus education ironically.³³ This practice can be inferred through ‘without comfort, sleep.’³⁴ Therein ‘leaving from sensual pleasure’ to be understood as psychological leaving. Nevertheless, leaving physically is also heading to the psychological leaving as Buddhism believes. (In meditation practice, the advisor instructs to associate different environments according to the personality differences.³⁵) And, mindfulness would be the other strategy to control the five faculties. There are five key methods explained in the *Vitakkasaṅṭhāna sutta* how to keep up the mindfulness.³⁶

The second hindrance can be controlled through loving kindness.

33. Ś a i ś a v e b h y a s t ā v i d h y ā n ā ṃ - y a u v a n e - v i ś a y a u ś i ṇ ā ṃ vārdhake munivṛttinām - yogenāntye tanutyajām, M.R. Kale, *Raghuvaṃśa* ed. (Bombay, 1922), 1-8.

34. arthāturaṇāṃ na suhṛn na bandhuḥ kāmāturaṇāṃ na bhayaṃ na lajjā /
MSS_2959-2 vidyāturaṇāṃ na sukhaṃ na nidrā kṣudhāturaṇāṃ na vapurna tejaḥ //
https://people.math.osu.edu/rao.3/utf/msubhs_u.htm

35. rāgacaritassa ca māyā, sāṭheyyaṃ, māno, pāpicchatā, mahicchatā...
<http://www.softerviews.org/cst4.html>, (My),103.

36. yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittam manasikaroto V.Trenckner; *Majjhima-nikāya* I, 121.

Notably, while the first hindrance originates from the unwholesome root *lobha*, the second one comes from the unwholesome root *dosa*. The psychological condition of the boiled mind, *dosa*, can be reversed by practicing the opposite object like loving kindness. Further, *Mettānisaṃsa sutta* also confirms that the loving kindness gives base of concentration which is leading to the memorization.³⁷ In other way, loving kindness is representation of softness of the mind. Therefore, it clearly relates to the soft skills. It is feasible to infer that the people who practice soft skills are clever at memorizing too.

Thirdly, the practitioner has to overcome the drowsy mind. It should be noted that sloth and torpor emerge as the secondary forms of ignorance (*moha*). In the seven enlightenment factors energy is placed after *dhammavicaya*.³⁸ The faculty of *virīya*, power of *virīya* or enlightenment factor of *virīya* in whatever way are leading to overcome the laziness. To this point, the teaching of the *Pacalāyana sutta* that is dealing with the psychological as well as physical treatments will also be useful.³⁹ According to the *Mahāhatthipadopama sutta*, sufficient lights, not weaken faculties and clear objects⁴⁰ are requisites of perfect contacting. Where is incomplete all three or one of these, there would be drowsiness.

I believe that there are two strategies regarding the fourth hindrance. One of them is a secular way and the other is a spiritual. Entertaining the classical works of music or singings can be taken to develop the calmness of the mind to certain extents. The spiritual treatment is practicing meditation *Samatha*.⁴¹ At least a student or practitioner can temporarily hold a concentrated mind and he could memorize properly.

The last hindrance to be overcome by trustworthiness. By

37. tuvaṭṭaṃ cittaṃ samādhīyati, E. Hardy, *Aṅguttaranikāya* V, 342.

38. satisambojjhaṅgaṃ bhāveṣṣanti...pe... dhammavicayasambojjhaṅgaṃ bhāveṣṣanti... virīyasambojjhaṅgaṃ bhāveṣṣanti T. W. Rhys Davids, & J. E. Carpenter, *Dīghanikāya*. eds. vols. II. (London: Pali Text Society, 1903)79.

39. E. Hardy, *Aṅguttaranikāya* IV, 85.

40. V. Trenckner; *Majjhima-nikāya* I, 190.

41. Tesāṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisidati ekodi hoti V.Trenckner; *Majjhima-nikāya* III, 89.

developing the faith on the teacher's knowledge and institution, the practitioner or student can increase the neediness of learning as we have already explained.⁴² In addition to the five hindrances, as the Sajjhāya sutta has pointed out, irregularity of memorizing can be overcome by attending to the instructor and having relevant advices. But, this should be practiced regularly and it helps to reduce the errors, discourages, laziness of the practitioner.

6. CONCLUSION

Taking into consideration the discussion above, it can be made a conclusion that the students in the West or East can practice memorizing if they avoid the impediments of memorization. The Buddhist approach would be more practical when it is prescribed having removed its religious tag. (without religious technical terms). Therefore, I urge to propose that familiarizing the less greediness, no addictions (addressing to the first hindrance), loving kindness (addressing to the second), arranging more active environment especially green places (addressing to the third), mindful meditation (addressing to fourth) and being an open and excellent teacher as well as institution (addressing to the fifth) the students can be highly motivated into practice the memorization. Notable fact that I have to put forward here is that developing soft skills among the students leads to high productivity of memorizing.

42. See the footnote 29.

References

- Andersen, D. & Smith, H., *Suttanipāta*. eds. London: Pali Text Society, 1913.
- Feer, L., *Samyutta-nikāya*, ed. vols. I-VI. London: Pali Text Society, 1884-1904.
- Hinüber von, O. & Norman, K.R. *Dhammapada*, ed. London : PTS, 1994.
- Horner, I. B., *Majjhimanikāya Aṭṭhakathā (Papañcasūdanī)*. eds. vols. III. London: Pali Text Society, 1976.
- Jackson, P. & Ousaka, Y. *Vimānavatthu Commentary (Paramatthadīpanī III)*, ed., London: Pali Text Society, 2016.
- Kale, M.R., *Raghuvaṃśa* ed. Bombay, 1922.
- Kopp, H., *Āṅguttaranikāya aṭṭhakathā (Manorathapūraṇī)*. ed. vols. III. London: Pali Text Society, 1966.
- Morris, R. & Hardy, E., *Āṅguttaranikāya*. eds. vols. I-V., London: Pali Text Society, 1885-1900.
- Rhys Davids, T. W., Carpenter, J. E. & Stede, W., *Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsini)*. eds. vols. I-III. London: Pali Text Society, 1968-1971.
- Rhys Davids, T. W. & Carpenter, J. E., *Dīghanikāya*. eds. vols. II. London: Pali Text Society, 1903.
- Samuel, S. R., *A Comprehensive Study of Education*, PHI Learning, New Delhi, 2011.
- Smith, H., *Dhammapada aṭṭhakathā*, ed., London : PTS, 1933.
- Steinthal, P. *Udāna*, ed. London: Pali Text Society, 1982.
- Trenckner; V. *Majjhima-nikāya*, ed. Vol. I, London: Pali Text Society, 1993.
- Woodward, F. L., *Samyuttanikāya Aṭṭhakathā (Sāratthapakāsini)*. ed. vols.

London: Pali Text Society, 1929.

Woodward, F. L, *Samyuttanikāya Aṭṭhakathā (Sāratthapakāsini)*.
ed. vols.

I-III. London: Pali Text Society, 1977.

Web-source

<http://www.jhpestalozzi.org/>

https://people.math.osu.edu/rao.3/utf/msubhs_u.htm

<http://www.softerviews.org/cst4.html>

UNIVERSAL ASSUMPTION FOR GOOD AND BAD: BUDDHIST PERSPECTIVE

by Wimal Hewamanage*

ABSTRACT

History of religion and philosophy is full of attempts to answer the questions of what is good and what is bad and it continuously runs until today. This research paper, consolidate on early Buddhist discourses, will strive to identify common characteristics on the matter of good and bad. Since this investigation is most prominent in ethics, attention should be also paid to the Buddhist viewpoint and its universal applicability. There are four prominent attempts in the field of ethics that can be observed to answer this question. They are: 1) There is no morally right or wrong viewpoint and it can be identified as nihilism, skepticism or subjectivism; 2) There is no universal moral truth and it is known as ethical relativism; 3) Since people are biologically same there are biologically same ethics and it is named soft universalism; and, 4) There is one universal moral code and it is being called hard universalism or absolutism. Focalization on early Buddhism there are basically three ways: result evaluation; psychological investigation; and, law in the society to make a decision whether it is good or bad. While the East Asians utilize chopsticks for food South Asians, particularly Sri Lankans, utilize their hands. There are no arguments regarding those because of minor matter that are not harmful to the society because they depend on environment and culture but major ethics are beyond those. However killing living beings is major ethics which cannot be understood as cultural diversities because it is harmful to doers, others and both. Psychologically, action rooted with

*. Ph.D. (Wuhan), M.Phil., M.A., B.A. (Kelaniya), Senior Lecturer in Pali & Buddhist Studies, Department of Buddhist Studies, University of Colombo, Sri Lanka.

wholesome thoughts is good and action rooted in unwholesome thoughts is bad. Buddhism refuses ten ways of mere acceptance which come by reports, legends, traditions, scripture, logical conjecture, inference, analogies etc. The action is unskillful, blameworthy, criticized by the wise and leads to harm and to suffering person should abandon them. Since ethical values of our deeds associate on the Buddhist concept on merit and demerit, wholesome and unwholesome research will pay attention to those concepts as well.

INTRODUCTION

History of religion and philosophy is full of attempts to respond to the questions of what is good and what is bad and it continuously runs until today. This research paper, consolidate on early Buddhist discourses, will strive to identify common characteristics on deciding the matter of good and bad. Descriptive ethics, meta-ethics, normative (prescriptive) ethics and applied ethics are four pillars of western ethics. Consideration of what is goodness is the central subject of meta-ethics. While the East Asians utilize chopsticks for food South Asians, particularly Sri Lankans, utilize their fingers. There are no arguments regarding those because of minor matter and nor harmful to society. Above customs be determined by on environment and culture but major ethics are beyond them. However, killing living beings is major ethics which cannot be understood as cultural diversities because it is harmful to doers, others and both. Psychologically, action rooted with wholesome thoughts is good and action rooted in unwholesome thoughts is bad. Buddhism refuses mere acceptance which comes by reports, legends, traditions, scripture, logical conjecture, inference, analogies etc. The action is unskillful, blameworthy, criticized by the wise and leads to harm and to suffering person should abandon them. There are four prominent efforts in the field of ethics are emerged to answer these questions. They are: i) There is no morally right or wrong viewpoint and it can be identified as nihilism, skepticism or subjectivism; ii) There is no universal moral truth and it is known as ethical relativism; iii) Since people are biologically same there are biologically same ethics and it is named soft universalism; and, iv) There is one universal moral code and it is called hard universalism or absolutism. Focalization on early Buddhism there are ba-

sically three ways: psychological investigation; result evaluation; and, fact and value component wish to discuss in this paper. Very first, understanding religious notion on good and bad is useful for our discussion.

THE RELIGIOUS NOTION ON GOOD AND BAD

What is good and what is bad were a prominent dialogue through the history of religions and philosophy like what is right and what is false. In the theology, divine command theory and natural law theory are two major streams responding on the subject. The first, divine command theory expresses morality is what the god-like or approve and immorality is what the god dislike or disapprove. This moral truth based on scripture, faith, religious authority, and religious tradition. The second, natural law theory expresses that moral truths are the part of the natural order and are accessible by humans through the successful use of reason with the belief of the God created the world. Buddhism, as an atheistic religion, states good and bad do not depend on god's like or dislike and mere natural order of the world. Among five major world religions; Buddhism, Jainism, Christianity, Islam, and Hinduism first two represent atheism and remaining three are theism. The notion of good and bad depicted in Buddhist discourses is apparently different from theistic religions and also it occasionally differs from Jainism too.

BUDDHIST STANDPOINT

Buddhism as a religion and a philosophy provides a remarkable contribution to understanding what is good and what is bad. Ethical behaviors are foremost factors of the path of purification in Buddhism. Merit (*puñña*), demerit (*pāpa*) and wholesome (*kusala*), unwholesome (*akusala*), moral (*sīla*) and non-moral (*dussīla*) etc. are similar terms, in general, for good and bad respectively. Commonly, at least while *puñña* and *pāpa* seem to have represented the samsaric dimension *kusala* and *akusala* may have represented the nirvanic dimension. In brief, the Buddha's principle guidance is not to do any unwholesome actions, to cultivate wholesome, to purify own mind (Narada 1993, 165). Though there is sufficient relationship of good and bad with truth and fault Buddhist attention is focused to reveal what is good and bad rather than truth and fault.

Prince Siddhattha renounced and spent six years practicing self-mortification, one popular stream for liberation, for searching what is beneficial (*kiṃ kusala-gavesi*. Trenckner 1979, 161). Regarding *puñña* and *pāpa* arahants are completely have transcended both merit and demerit (Narada 1993, 40) but they consist of ten wholesome qualities. Though merit is admirable it always associates with defilements. To be aware of the Buddhist notion on good and bad the paper flows three subthemes; the psychological investigation, result evaluation, and fact and value component to examine the possibility, its universal assumption with paying surface attention to theological and modern philosophical standpoints.

PSYCHOLOGICAL INVESTIGATION

Buddhist reading on the psychological nature of beings is desire life (*jīvitukāmā*), dislike death (*amaritukāmā*), desire comforts (*sukhakāmā*) and hate sufferings (*dukkhapaṭikkulā*). Refraining from bad and observing good is the part of the noble eightfold path, depicted as the way of practicing Buddhism. Volitional acts made by body, speech, or mind are called kamma. If there is no volition there will be mere actions (Hardy 1994, 415).

Kalamas, lived in Kesaputta, listened to many monks and brahmins who expounded and explained only their own doctrines and despised, reviled, and pulled to pieces the doctrines of others. There were doubt and uncertainty on their explanations whether truth or fault and then, Kalamas visited the Buddha for clarifying. First, the Buddha expressed what they do not accept while highlighting eleven points; do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias toward a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'the monk is our teacher.' Afterward, the Buddha conveyed the responsibility to decide what is good and bad by them. Abandon from them while considering 'these things are bad (*akusalam*), blamable (*sāvajjam*), censured by the wise (*viññūgarahitā*), undertaking and observing these things lead to harm and ill (*ahitāya dukkhāya*) and enter on and abide in them while taking into account 'these things are good (*kusalam*), not blamable

(*anavajjam*), are praised by the wise (*viññūpasatthā*), undertaking and observing these things lead to benefit and happiness (*hitāya sukhāya*).

The interesting point here in this sutta is that it expresses the psychological base to make a decision whether something is good or bad. The action based on unwholesome roots; greed, hatred, and delusion is bad and creates troubles. The absence of them is good and creates benefits.

What do you think, Kalamas? When greed arises in a person, is it for his welfare or for his harm? For his harm Bhante. Kalamas, a greed person, overcome by greed, with mind obsessed by it, destroys life, takes what is not given, transgresses with another's wife, and speaks falsehood; and encourages others to do likewise. Will that lead to his harm and suffering for a long time. Yes, Bhante.

What do you think, Kalamas? When hatred arises in a person, is it for his welfare or for his harm? For his harm Bhante. Kalamas, a person who is full of hate, overcome by hatred, with mind obsessed by it, destroys life, takes what is not given, transgresses with another's wife, and speaks falsehood; and encourages others to do likewise. Will that lead to his harm and suffering for a long time. Yes, Bhante (Bodhi 2012, 280).

In the same manner, the discussion goes asking about the delusion. The discussion confirms their bad, blamable, censured nature and lead to harm and ill who undertaken and observed greed, hate, and delusion. Same time, the Buddha expresses the benefit and happiness which occur with the absence of greed, hate, and delusion.

These six roots are facilitated for arising good and bad actions physically, verbally and mentally. Buddhism emphasizes tenfold unwholesome actions; killing, stealing and sexual misconduct as physical; lying, gossip, harmful words, and slander as verbal; and covetousness, ill-will and wrong view as mental. Having refrained from them cultivate non-violence, taking what is given, telling truth etc. are highly admired as good. All good and bad dealings are based on the mind and also covetousness, ill-will and wrong view are clearly identified as mental actions. The very first two verses in the

Dhammapada states;

Mind is the forerunner of (all evil) states. Mind is chief, mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox.

Mind is the forerunner of (all good) states. Mind is chief, mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves. (Narada 1993, 1, 5)

One who thinks to go to a temple and worship the Buddha fills his or her mind with wholesome thoughts of loving kindness. When he talks about it mind fills with loving kindness words and when he does it mindfully with loving kindness bodily actions. Hence, Buddhism always promotes wholesome and demotes unwholesome actions via the noble eightfold path. The fourfold right effort (*sammā vāyāma*), the fifth pillar proves the above fact. The desire for the non-arising of unrisen evil unwholesome states, desire for the abandoning of arisen evil unwholesome states, desire for the arising of unrisen wholesome states, and desire for the continuance of arisen wholesome states, for which he makes efforts, arouses energy, exerts his mind, and endeavors are right effort. (Nanamoli and Bodhi 2009, 1100; Chalmers 1977, 251).

Commentarial discussion on two kinds of misconducts; acts criticized by people in general (*loka-vajja*) and acts criticized by the training rules (*paññatti-vajja*) is also paid sufficient attention to volitional acts. The Buddha's disciples bound to both, Buddhist disciplinary codes which comes under Vinaya pitaka and the *Pātimokkha* and acts criticized by people in general. As a member of the Bhikkhu or Bhikkhuni Order, they should follow all disciplinary codes and at the same time since he or she is a member of the common society refrain from accepted rules is also essential. *Paññatti-vajja* is most probably subjective. For determining penalties five factors; the *effort*, the *perception*, the *intention* motivating it, the *object*, and the *result* should be completed. If there are no five factors sometimes it cannot be a full offence. All five factors have to be present for a full offense under the *pārājikā* rule, killing human beings. Otherwise, it

can be another offence but not *pārājikā*.

As a knife can be used for cutting vegetables and also for murder the intention of the action is very significant to decide right and wrong. In early Buddhism, loving kindness admired as a matter of fact for long-term welfare and happiness. But later Buddhist literature sometimes attempts to justify killing for the benefit of the majority. Firstly, the early Buddhist notion should be understood.

Bhikkhus, even if bandits were to sever you savagely, limb by limb with a two-handled saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching. Herein, Bhikkhus, you should train thus. 'Our minds will remain unaffected, and we shall utter no evil words; we shall abide compassionate for their welfare, with a mind of loving-kindness, without inner hate. We shall abide pervading them with a mind imbued with loving-kindness; and starting with them, we shall abide pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, and immeasurable, without hostility and without ill will. That is how you should train Bhikkhus.

Theravada Abhidhamma states 14 unwholesome thoughts namely delusion (*moha*), shamelessness (*ahirika*), fearlessness (*anottappa*), unrest (*uddhacca*), attachment (*lobha*), wrong view (*ditṭhi*), conceit (*māna*), hatred (*dosa*), jealousy (*issā*), avarice (*macchariya*), worry (*kukkucca*), sloth (*thīna*), torpor (*middha*), doubt (*vicikicchā*) and 19 beautiful thoughts namely confidence (*saddhā*), mindfulness (*sati*), shame (*hiri*), fear (*ottappa*), non-attachment (*alobha*), goodwill (*adosa*), equanimity (*tatramajjhataṭā*), tranquility of mental states (*kāyapassaddhi*), tranquility of mind (*cittapassaddhi*) etc. (Narada, 1989, 76-78). Hence, summarily Buddhism understands the psychological nature of mind intrinsically associated with good and bad thoughts but it promotes only wholesome not unwholesome thoughts.

On the contrary to the above standpoint, Baka-jātaka, Sigāla-jātaka, Vaḍḍhakīsūkara-jātaka in the Jātaka stories, the king Duṭṭhagāmini's incident depicted in the Mahāvamsa etc. are examples for later Buddhist notion. A crane ate all fish in a pond by misleading with the promise to bring them to a distance pond where

water was plentiful and the last subsistence in this trap was a crab. The wily crab cuts off the crane's head while the crane was trying to eat the crab. Having seen this, the Bodhisattva, lived in a tree nearby as a 'tree fairy' and happily appreciated while saying *sādhu* means well (Fausboll 2000, 221- 223) while. *Vaḍḍhakīsūkara-jātaka* states that the Bodhistava was a boar and it grew up as a carpenter's house and was named 'carpenter's boar' (*Vaḍḍhakīsūkara*). Time being, it went back to the forest and associated with a gang of a boar who had trouble from a tiger that was directed by a false ascetic. Finally, the Bodhisattva young boar provided the leadership to kill both the tiger and the ascetic (Fausboll 2003, 403 - 409). Considering the above discussion, it is to be summarized, early Buddhist standpoint to decide good and bad based on wholesome and unwholesome roots of thoughts. Though the early discourses do not facilitate for violence research will be useful on later standpoint and its relevance to holy war that expressed in some other religions including Hinduism. Consequently, it seems, the notion in early Buddhism on loving kindness represents hard universalism while later Buddhist standpoint connects with subjectivism.

CONSEQUENCES OF ACTIONS EVALUATION

Consequences of actions evaluation are the second point. Reflecting on (*paccavekkhitvā*) the result of the actions made by bodily, verbally and mentally is also recommended way to decide what is good or bad. The *Ambalaṭṭhikā-rāhulovāda sutta* express the Buddha's preaching to Rahula Thera the way of reflection on own actions based on holy life. Nevertheless, this discussion can be commonly used to decide good and bad with the reflection on the consequences. In this point, the consequences of one's action are reflected by the side of self, others and both. One's bodily action is leading to self-affliction, to the affliction of others, or to both it would be an unskilled bodily action, with painful consequences, painful results. Hence, that bodily action should be given up. If that action is not leading to self-affliction, to the affliction of others, or to both it would be a skillful bodily action with pleasant consequences, pleasant results. Hence, that bodily action is fit for you to do. Verbal and mental actions are also the same manner. This reflecting method should be followed with the actions that are willing to do, doing

and done; in other words, reflection is essential on behalf of future, present, and past actions. Reflection on past action that led to self-affliction, to the affliction of others, or to both an unskillful should be revealed to the Buddha or to a knowledgeable companion in the holy life. Having revealed it, one should be exercised restraint (*āyatisaṃvara*) in the future (Nanamoli and Bodhi 2009, 523-526; Chalmers 1977, 414-420).

Two verses of the Dhammapada state the summary of good and bad action based on the result.

That deed is not well done when, after having done it, one repents, and when, weeping with tearful face, one reaps the fruit thereof.

That deed is well done when after having done it, one repents not, and when, with joy and pleasure, one reaps the fruit thereof. (Narada 1993, 66, 67)

According to the Buddhist discourses including the Kalama sutta, to refute or accept the viewpoint of wise is also considered. Not do the slightest thing that the wise would later reprove is a quality of one who is skilled in goodness. Buddhist notion on wise is based on the concept of *paññā* and *duppaññā*. One who uses his knowledge for unwholesome actions is unwise and uses for wholesome is wise in the ethical sense. Social influence for choosing good and bad that occurred in a proper channel is admired but there is no room for wise who misused their knowledge.

Since sensual pleasures provide a little gratification it can mislead consumers as happiness but really they are much suffering, despair, and danger. Hence, consumers should understand three facts; gratification (*assāda*), danger (*ādīnava*) and escape (*nissaraṇa*). The simile of the skeleton, piece of meat, grass torch, pit of coals, dream, borrowed goods, fruits of a tree, butcher's knife and block, sword stake, snake's head are provided early discourses to understand the danger of sensual pleasures (Nānamoli & Bodhi 2009: p. 226). Since danger (*ādīnava*) is the consequences of actions it facilitates to decide what is good and bad. As a young woman or a young man who attempts to remove a speck of dirt in own face looking at in a mirror or in a basin of clear water and be happy, a Bhikkhu should

review his own mind and trains wholesome states. (Ñānamoli and Bodhi 2009: 193).

FACT AND VALUE COMPONENT

Fact and Value component is the third point needed to be discussed here. The concept flourished in the 1920s and 1930s in Europe through logical positivism. First, sayings cannot be proved whether it is true or fault was rejected by logical positivists. But later on, though it cannot be directly proved as true or fault neo-logical positivism sought many values in ethical, religious, and aesthetic sayings. The concept of comparing others with oneself (*attūpanāyika-damma-pariyāya*) is also a path to understanding good and bad. In ethics, it considers as 'Golden Rule' and it is a maxim in many religions and cultures. In this case, the self is the fact and ethical behaviors which occur with comparing others with one are values.

The explanation given to Nālaka about the *moneyya* practice in the Nālaka-sutta of the Suttanipāta is a summary of the fact and value component.

'Comparing one's own self "As I am so are they, as they are so am I" he shall not kill nor cause to kill. *Yathā ahaṃ tathā ete, yathā ete tathā ahaṃ; katvā, na haneyya na ghātaye* (Jayawikrama 2001, 274).

The Veḷudvāreyya-sutta in the Saṃyuttanikāya clearly expresses this dhamma theory to brahmin Veludvāra. His question was about the way for a good destination and a heavenly world after death. The Buddha preached the dhamma to him not to be in the fourfold bad destination; hell, animal realm, the domain of ghosts, and the plane of misery and to enter stream-enterer, no longer bound to the nether world fixed in destiny with the enlightenment as destination.

Here a noble disciple reflects thus: 'I am one who wishes to live, who does not wish to die; I desire happiness and am averse to suffering. Since I am one who wishes to live... and am averse to suffering, if someone were to take my life, that would not be pleasing and agreeable to me. Now, if I were to take the life of another - of one who wishes to live, who does not wish to die, who desire happiness and is averse to suffering - that would not be pleasing and

agreeable to the other either. What is displeasing and disagreeable to me is displeasing and disagreeable to the other two. How can I inflict upon another what is displeasing and disagreeable to me? Having reflected thus he himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life. Thus this bodily conduct of his is purified in three respects (Bodhi 2000, 1797; Feer 1976, 353).

Three points are highlighted in this teaching. The first is the intrinsic nature of beings like wishes to live, does not wish to die, desire happiness and averse to suffering. The second is how to reflect positive and negative manner based on own like and dislike. This is considered as the 'Golden Rule' according to the modern interpretation. The third fact emphasizes the social engagement because it does not a mere discussion on abstaining from the self-destruction of life. The attempt is meant to convey for others to abstain from the destruction of taking life and speaks in praise of abstinence from the destruction of life while one who has self-control. Hence, Buddhist standpoint on the theory of fact and value does not believe that self-control is enough to complete this teaching. Exhorting others and praising on this ethics support for the improvement of own practice but it gains calm and peaceful society.

Following two verses depicted in the Dhammapada like a summary of this teaching.

All tremble at the rod. All fear death. Comparing others with oneself, one should neither strike nor cause to strike.

All tremble at the rod. Life is dear to all. Comparing others with oneself, one should neither strike nor cause to strike. (Narada 1993, 123, 124)

Fundamentally, nihilism which teaches the viewpoint that no morally right or wrong is completely refuted in Buddhist teachings. Since the other three; ethical relativism, soft universalism, and hard universalism basically accepts moral behaviours there is no complete rejection in Buddhism. Buddhist notion of utilizing language, some sekhiyā Vinaya rules represents ethical relativism because those depend on the culture, environment etc. To introduce

a bowl there were several terms in Indian dialects namely; *pāti*, *patta*, *vittha*, *sarāva*, *dhāropa*, *pona*, *pisila*. Language is considered as the commonality of the world, etymology of the world, usage of the world. Finally, it is the convention or agreement (*sammuti*). The Buddha advised to his disciples not grasp on to the way of the etymology of the country and not overstretch commonality while preaching the Discourse on the Analysis of Non-conflict, Araṇavibhaṅga (Kalupahana 1999 48-50; Charlmers 1977, 234). In this respect, the Buddhist standpoint is merged with ethical relativism.

Fact and value component states seven ethical behaviors; three in bodily namely killing, stealing, sexual misconduct, and four in verbally namely false speech, divisive speech, harsh speech and frivolous speech to practice comparing others with oneself. No one likes to die, no one likes to take from him what he has not given, no one likes someone were to commit adultery with his wife, no one likes someone were to damage his or her welfare with false speech etc. Based on the above facts, taking oneself as an example one should refrain from them. That is the value component. Hence, this theory seems associated with hard universalism but the sexual misconduct is questionable because very rarely there are some people likes someone is to commit adultery with his wife.

CONCLUSION

Religion and philosophy have given an appreciable involvement to convey what is good and what bad all over the history. Buddhism plays both roles through psychological investigation, result evaluation, and fact and value component. The concept of merit (*puñña*) and demerit (*pāpa*) are linked with religious sense while wholesome/skillful (*kusala*) and unwholesome/unskillful (*akusala*) are merged abundantly with philosophy. In other words, the first pair associates with the *samsāra* and the second is with *nibbāna*. Taking into account the psychological nature of mind based on its root causes greed, hatred and delusion and non-greed, non-hatred and non-delusion are a commonly accepted method. But delusion is rather disputable because it seems dependence on own beliefs. Belief on god is truth for the believer but it will be a delusion for the non-theistic follower. The consequence of actions

evaluation based on self, others and both are also meaningful because it considers individuality and society. In this respect, if something is good for self it does not mean bad. If something is good for self but harm for others is bad. The same manner, if something is good for others but harm for self is bad. The best practice is what is good for both self and others. Fact and value component is also useful for self-judgment to decide what is good and bad. In brief, Buddhism rejects nihilism directly but there are rooms for cultural relativism, soft universalism, and hard universalism. Buddhist standpoint on good and bad considering the psychological base, the result of actions and fact and value component are provided remarkable and universal light to the subject but that is not the ultimate path.

References

- Bodhi, Bhikkhu (2000) *The Connected Discourses of the Buddha A New Translation of Saṃyuttanikāya*, Boston: Wisdom Publication.
- Bodhi, Bhikkhu (2012) *The Numerical Discourses of the Buddha a new Translation of the Aṅguttaranikāya*, Boston: Wisdom Publications.
- Chalmers, R Ed. (1977) *The Majjhimanikāya III*, London: The Pali Text Society.
- Dharmasiri, Gunapala (1986) *Fundamentals of Buddhist Ethics*, Singapore: Buddhist Research Society.
- Fausboll, V (2000) *The Jataka together with its Commentary I*, Oxford: Pāli Text Society.
- Fausboll, V (2003) *The Jataka together with its Commentary II*, Oxford: Pāli Text Society.
- Feer, Leon M. Ed. (1975) *Saṃyuttanikāya Vol. III.*, London: Pāli Text Society.
- (1979) *Saṃyuttanikāya Vol. V.*, Oxford: Pāli Text Society.
- (1991) *Saṃyuttanikāya Vol. I.*, Oxford: Pāli Text Society.
- Hardy, E. (1976) *Aṅguttaranikāya Part IV & V*, London: Pāli Text Society.
- (1994) *Aṅguttaranikāya Part III.* Oxford, Pāli Text Society.
- Jayawickrama, N. A. (2001) *Suttanipāta*, Sri Lanka: Post-graduate Institute of Pali & Buddhist Studies, University of Kelaniya.
- Kalupahana, D. J. (1999) *The Buddha's Philosophy of Language*, Sri Lanka: Sarvodaya Vishwa Lekha.
- Karunadasa, Y. (2015) *Early Buddhist Teachings the Middle Position in Theory and Practice* Kandy: Buddhist Publication Society.
- Ñānamoli, Bhikkhu & Bodhi, Bhikkhu Tr. (2009) *The Middle Length Discourses of the Buddha A new Translation of the Majjhimanikāya*, Sri Lanka, Kandy: Buddhist Publication Society.

- Narada (1993) *The Dhammapada Pali Text and Translation with Stories in Brief and notes* Taiwan: The Corporate Body of the Buddha Educational Foundation.
- Narada, Mahatheara (1979) *A Manual of Abhidhamma Being Abhidhammatthasaṅgaha*, Kuala Lumpur, Malaysia: The Buddhist Missionary Society.
- Nyanatiloka, Ven. (1988) *Buddhist Dictionary Manual of Buddhist Terms and Doctrines*, Kandy: Buddhist Publication Society.
- Smith. H and Hunt, M. (1978) *Khuddakapāṭa together with Commentary Paramatthajotika*, London: Pali Text Society
- Trenckner, V. Ed. (1979) *Majjhimanikāya Vol. I*, Oxford: The Pali text society
- Wader, A. K. (1961) *Āṅguttaranikāya Part I*, Second edition by London: The Pali Text Society.
- Walshe Maurice, Tr. (1995) *The Long Discourses of the Buddha, A translation of the Dīghanikāya*, Boston: wisdom publications.

BUDDHIST APPROACH TO THE STUDENT CENTERED EDUCATION

by Kudakathnoruwe Vineetha Thero*

1. INTRODUCTION

Education is the prime difference between animals and humans. According to oriental Indian way of thinking hunger, sleep, fear and sexual needs are common to every living being. *Āhāra nidrā bhaya maithunanca sāmānyamethath paśubhir narānam* (Hithopadeśa, 25, 1988). Activities of humans and other animals who inherited these qualities and urges since their birth are based on these needs. Every living being possess the ability to find easy ways and implementing them when trying to fulfill these needs. The difference in skills among different creatures is their born qualities. Buddhism shows that humans differ from other living beings because their ability of thinking and act according to their conscience. *manassa ussannattā manussā*. Mana means mind and ussannatta means the lofty heights it has reached. Let us examine this a little further. Man, unlike the animal, does not move on in life through built in responses. (Sumangala vilasini, 1932). Hence, education is the foundation of human development. Since all the subjects, philosophies or religions aim at acquiring knowledge, preserving or partaking knowledge, everything based on some form of an educational system. However, when developing education as a form of philosophy or a subjected educationists continuously engage in finding the best practices and the most successful education method. We can see different methods and theories identified in this process. Buddhism

*. Senior Lecturer, Department of Pali Buddhist Studies, University of Sri Jayewardenepura, Sri Lanka.

in a higher level compared to the contemporary Indian religious traditions. Hence, methods used in religious communication also has educational components. It will be possible to find a direction when studying modern educational theories.

2. OBJECTIVE OF THE STUDY

Education is the most powerful weapon that humans possess and educationists have paid their attention to identify various studies and their limitations. Through this, modern thinking about education and Buddhist attitudes can be identified. Studies will be carried out to discover famous theories and methods. It is expected to identify through studies on the student centered educational system which is popular in modern days. Accordingly, in Buddhism studies have been carried out to study aspects related to student centered educational system. The main objective of this study is to find the utility according to the Buddhism and the importance of student centered education system as a method of teaching and learning.

3. METHODOLOGY OF THE RESEARCH

For this research literature source research methodology has been adopted. Data has been gathered from English and Sinhala mediums, eastern and western literature sources on education and from Buddhist Sutras. Sutra literature in Pali language which belongs to the modern literature and Theravada Buddhist tradition has been used to collect primary data. For secondary data collection books, magazines, newspapers and internet have been referred. Conclusions were arrived based on analyzing data related to the research problem.

4. DISCUSSION

4.1. Education

Etymologically the word Education has been derived from Latin words *Educare*, *Educo* and *Educatum*. The word education is derived from the Latin words 'educo' where 'e' means 'out of' *duco* means 'I lead'. According to this view, education means 'I lead out darkness into brightness.' In education (*Adyāpana*) in the Sanskrit usage which is the root of the oriental languages. The meaning of this

is Instructions, lecturing or studying' (Williams, Monier, 2003). When analyzing *Adhi+ Āp= Adyāpana* is the meaning of raising someone above the rest. That means following the path under the instructions of a teacher or a master. In the further analysis *Adhi+ Ayana= Adhyayana*, it means going forward by oneself. It has been used as a similar word in Pali language. Accordingly, *Ajjhāpana* means teachings of the sacred writ. (Davids, T.W.Rhys, 2011). The meaning of education is to teaching process that would carry forward a person from where he is to a better place or transforming him to a better individual.

According to the Oxford dictionary, education means 'The process of receiving or giving systematic instruction, especially at a school or university. (Oxford Advance learner's Dictionary, 2005). Hence, education means the process of communicating new knowledge by a person or a group of persons through a formal system. However, this has been occurred in the human history long before the discovery of the formal education with literacy. 'The act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life.' (www.dictionary.com). According to that thinking, education is not limited to the formal methodology of teaching. It is the partaking or receiving the knowledge for the betterment of the human.

All in all the purpose of education is to guide an individual to the subject-related life and the surviving. Occasionally, some intellectuals may present their views according to their subject stream but in the general approach it is the partaking of knowledge for the benefit of the people as a large group. 'The wealth of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an understanding of something. Education requires instruction of some sort from an individual or composed literature. The most common forms of education result from years of schooling that incorporates studies of a variety of subjects.' (Collin, P. H., 1996) Furthermore, Duhaime's Law Dictionary, presenting a broader view and says "Education (is)... imparting or acquisition of knowledge; mental or moral training; cultivation of the mind, feelings and

manners. And “Education ... connotes all those processes cultivated by a given society as means for the realization in the individuals of the ideals of the community as a whole.” This means the process of encouraging an individual to attitudinal and behavioral survival is the education.

According to the review of educationists, education is very vital in upbringing a child. “Correct education disposes the child to take the path that will lead him to truth when he has reached the age to understand it, and to goodness when he has acquired the faculty of recognizing and loving it.” (Rousseau, Jean Jacques, 1939) Further, education is useful in the forward march in quality development using personal and social experiences. Education is the process of remaking experience, giving it a more socialized value through increased individual experience, by giving the individual better control over his own powers (The Philosophy of John Dewey, 1989). Education is imparting the knowledge, skills and habits from one group of people to an individual or another group of people. It is further clear in the statement which says Education in its general sense is a form of learning in which the knowledge, skills and habits of a group of people are transferred from one to the next through teaching, learning, training and research.

4.2. Types of education

There are three types of human education; formal, informal education, and non-formal education. (Melvin, A. Gordon, 1946). These three types have been in use in current time as well as in the olden days. However, we can see a difference in the methods applied according to the changes in the period. It has been observed while analyzing the nature and the process that all these three types have been instrumental when nurturing the human life with education.

Formal education

Formal education is the education imparting at schools, Pirivena, universities or other institutions, taught according to a syllabus during a specific time frame. At the completion of a certain level competency will be evaluated through an examination and certificates will be issues according to the grades acquired by students. It is with a specific frame with a fixed age group and

the students will be categorized according to their age. There are teachers for each subject who are well –qualified and experienced to guide students to meet to achieve results. Further, formal education is structured hierarchically. It is planned and deliberate. Scheduled fees are paid regularly. It has a chronological grading system. It has a syllabus and subject oriented. The syllabus has to be covered within a specific time period. The child is taught by the teachers. These three types can be seen at different levels at primary, secondary and tertiary education institutes.

Informal education

This particular type is the oldest form of education and has been in practice since ancient times. In the absence of literacy during primary period of history, humans transported their knowledge through informal ways. Skills which are useful in day to day life such as hunting, identification of food, prevention of accidents and hazards, using herbal medicines for illness, preparation of a place of living were learnt by the human through informal methods of education. In the current society too, in any society certain ways of living are been learnt from parents and through traditions. This type does not have a specific place, time table or a syllabus.

Non-formal education

Non-formal education is the type of education that is in practice focused on elders and certain child education. In language, religion and spiritual aspects for elders who lack the required level of literacy can be categorized as non-formal education. There might be a syllabus to follow. However, it has been in practice to impart knowledge on a selected subject. There might be a syllabus to follow and a specific place for this type of education but these are not essential. Learning takes place during leisure time in a flexible manner. Conducting examinations or awarding certificates is not an essential part in this type. Sometimes, physical activities such as swimming, fitness are included in this category. In general, this type is different to informal education where you learn from the environment and experiences of different people. Informal education is also not a complex method like formal education which is specific or exam oriented. Social welfare programmes such as

meditation programmes, dhamma sermons or sports programmes are some of the examples for this type.

In any type of education there are two impotent groups involved. They are teachers and students. There are various discussions among academics to identify each group's role. Issues such as is the knowledge only a legacy of teachers? Does that should be the education that a student inherit? Is it acceptable to search knowledge with self- decisions without considering the limits set by the teacher? Should a student search for new knowledge under the guidance of the teacher? Have been discussed since old days. However, the accepted method for receiving a formal education is to learn under the guidance of a teacher. There are different views and thoughts about the role of a teacher in eastern and western methods of education. Considering the process as a whole, a number of main learning strategies can be identified.

4.3. Learning Strategies

There are many learning strategies that a man acquired during the traditional process of education. These can be considered as developments that took place as a result of educational experience of the human kind. Since all these strategies have been contributed to the development of education, the most suitable method has been identified based on a broader spectrum.

Teacher-Centered Approach to Learning, Student-Centered Approach to learning and High Tech Approach to Learning are the main among them. These learning approached demonstrate their identity through the usage of different theories and practices.

Learning strategies have been evolved during the journey of the man kind and modern practices. It is common in both learning approaches and methods. Under the informal education some encouragements have been provided for the maintenance of traditional knowledge and taking forward the new knowledge. Informal knowledge has become useful when fulfilling basic requirements and working towards new needs. It becomes visible when studying the journey of the mankind. It is not justifiable to include these into the strategies in formal education.

It has become clear through the statement of American educators have used the terms “teacher-centered” and “student-centered” to describe two distinct approaches to instruction.’ (www.edglossary.org/student-centered-learning) teaching processes that are currently under discussion were a subject of concern among America educationists during early 20th century. However, academics continue to discuss various teaching approaches and their aspects.

Teacher-Centered Learning

Various strategies have been followed in the formal education system. Teacher-Centered Approach to Learning is the oldest form among them. It is the method to preserve the traditional knowledge of the teacher. Students also focused on their teacher. In this method teacher is expressing his ideas and thoughts during a specific time period, students listen only to the teacher and no connection among students during activities are some of the compulsory features of teacher-centered learning. Control over students, all the activities and attitudes are centered around the teacher and no space for the independent thinking of students are common. This practice was very popular among Hindu traditionalists. Brahmin tradition is the main method Knowledge is the only truth according to Veda script and during *Veda* and *Brahmin* era no opportunity was given to surpass the teacher. However, during *Aranyakya* and *Upanishad* eras this system has become more flexible. Student has to cultivate and practice certain values and moral activities under the guidance of the teacher. Teacher-centered learning approach was very much in place though.

Student-Centered learning

Student-centered method is the most successful and productive method in today’s accepted ways of learning and teaching. The salient feature of this method is the active participation of the student during the learning process. The main responsibility of the teacher is to share his knowledge according to the needs of the student. Both the teacher and the student equally participate in the process of knowledge seeking. However, in the student - centered method the teacher should possess a broader knowledge and experience to address immediate issues that arise during the process.

In the student-centered learning, student will have the opportunity to perform in a team. That will increase the interaction and communication among them. It will also increase the team spirit. Student will have an understanding on how to perform. A pleasant environment will be created for the student to engage in his studies. Primarily, student should be given the understanding on the relevant subject or the lesson. On another way, teacher acts as a facilitator. Teaching and evaluation process will be active. As there will be an opportunity to recognize the skills of the student it will encourage them to perform better. Finland is considered as the best country in imparting education in the modern world. Intellectuals say the success behind the Finnish's achievement is the student-centered learning approach. (Lankadeepa, nimthera, 2volume, 20. 05.2018).

It is necessary that the teachers who will be connected to the process to be willing to prepare for a student-centered learning process. The Buddha did not preach that everything a teacher say has to be accepted as gospel truth. He preached his fellow monks to disseminate the teaching in a proper manner. Veteran monks were humble enough to direct disciples to address more complex details about Dhamma. The educational background of Buddhism is clear and open when compared to other religions in India. It is not a formal education taught in a classroom. However, features of the above student-centered learning method are visible in Buddhism.

High Tech Approach to Learning is a method came into being with the advance in technology. This method is not limited to the traditional teaching and open to a broader spectrum of knowledge. It uses both classroom learning and outdoor activities. Also, distance learning method is in place as a system of higher education. This will pose a challenge to primary thinking prevail in the society. It is not a challenge to religions that possess thinking powered by religious and philosophical thoughts.

5. INDIAN RELIGIOUS EDUCATION IN BUDDHA'S ERA

The primary teaching method at present is the student-centered learning process. It has been appreciated by educationists as the most successful system. This teaching method can be understood

more clearly when comparing to the teacher-centered approach. The traditional teaching method in India in the past was a teacher-centered one. Veda literature which comprised *Āmnāya* "Brahma" God's speech should be accepted as the only source of knowledge. The sole aim of the education was to understand the God's speech. During the Upanishad era, philosophical thinking started to emerge. According to '*Upanisad Ithi Rahasyam*' definition learning should be done in secret and should be limited only to a small group of people. Thinking was limited to faith.

He who has highest *Bhakti* (faith) of *Deva* (God),
just like his *Deva*, so for his *Guru* (teacher),
To him who is high-minded,
these teachings will be illuminating. (*Shvetāshvatara Upanishad* 6.23)

Hence, learning or *Adyayana* was considered as a part of religious faith not as a part of life. 'One who knows Brahman, reaches the highest. *Sathya* (reality, truth) is Brahman, *Jñana* (knowledge) is Brahman, *Ananta* (infinite) is Brahman.' (*Taittiriya Upanishad*, 2.1.1) The entire knowledge was limited to Veda and Upanishad scripts. It explains the teacher-centered learning approach in ancient Vedic religious thinking. There are number of religions which directed the Indian thinking towards a new path. Among them are Jainism, Skepticism (*śansayavada*) and materialism (*Ucchédavada*). Teacher centered learning method was amended to create space for free thinking. One of the main defects of the system is the non-consideration of quality and quantitative development. It is clear that Skepticism played a major role in creating a free environment to surpass the traditional thinking. However, in Upanishad and Brahmin tradition where there was a systematic education the teacher-centered Learning approach was in practice. Ascetics belong to non-formal education type. Main reason for this is that ascetics (*shramana*) did not have traditional opinions for existing.

6. STUDENT CENTERED INFLUENCE IN BUDDHIST EDUCATION

Cultural sense in Buddhism is connected to the religious environment in India. However, Buddhism is different to Brahmanism and ascetic's practices. It has own identity with different interpretations. Buddhism does not value the blind faith of human.

But there was freedom for freethinking in a religious-philosophical background. It is the base for entire teaching and enlightenment. Buddhism recognizes the knowledge gain through understanding (*Ākarawathi Sadhdhā*). (Anguttaraa Nikaya, Saddhasutta, 1964). For the cultivation of faith Buddhist recognizes the significance of learning. *Sadhdhā* concept is very helpful to create an independent and free spiritual environment which is of core importance to the student-centered learning approach.

The *Kaālāma Sutta*, which sets forth the principles that should be followed by a seeker of truth, and which contains a standard things are judged by, belongs to a framework of the Dhamma; the four solaces taught in the sutta point out the extent to which the Buddha permits suspense of judgment in matters beyond normal cognition. The solaces show that the reason for a virtuous life does not necessarily depend on belief in rebirth or retribution, but on mental well-being acquired through the overcoming of greed, hate, and delusion (Anguttara Nikaya 1, Kālāma Sutta, 1964). It does not completely reject traditional belief. It emphasizes the fact that one should not solely depend on the knowledge gain from teachers, parents or from books etc. That knowledge should not be accepted as the only knowledge of tradition. In this manner teacher-centered learning approach does not have a place.

When the Buddha explains the six kinds of nature of Dhamma, he clearly says within what boundaries it should be accepted. The last three states that the student to inquire and analyze before gaining knowledge. These are; *Ehi,passikó* - come and see (inviting scrutiny), *Opanayikó* - leading inward (to peace of mind) *Paccattam veditabbó viññūhi* - to be experienced by the wise for themselves. (M 1:37, 265; A 3:285). This teaching only can be found in Buddhism. It does not exist in a teacher-centered learning approach. Accordingly, the nature of Buddhism is a student-centered learning approach and not a teacher-centered learning one.

Though the final destination in Buddhism is the eternal bliss or the Nirvana, there two ways according to the Buddhism that a man can act. 'Gaining profit' is one path and the Nirvana is the other. *Aññāhilabupanisa Añña nibbanagamini*. (Dhammapada 5.16). That should be understood. The Buddha preached that only the

spiritual development is not sufficient. There should be a physical development too. According to the verse '*Andham ca Eka Chakkun ca Araka parivajjaye... ..*' The Buddha says it is a weakness to focus on one direction. Thus the Buddhism cannot be limited as a religion which seeks only the finality.

6.1. The student and the teacher and student-centered learning approach in Buddhism

The teacher plays the main role in education. It is due to the fact teacher of responsible for setting limits and guide. Living creatures and trees are naturally contributed to the existence of them. Since the human is more organized than rest of the living beings and expect future survival teacher has a massive responsibility on his shoulder. In the teacher-centered education teacher (*Guru*) is the person who continue traditional knowledge. However, in a student-centered learning approach, teacher does not have a significant role to play. According to Buddhism, the nature a teacher recognized will depict the nature of the Buddhist education.

The Buddha is been called *Saththā*, *Akkhāthāra*, *Āchariya* and *thilokanatha* (Khemananda Thero, Hagoda, 1969). The meaning of this is the person who guides a person or group. Further, the discourses also describe the qualities of a teacher. The Buddha describing himself said that he is the one who shows the right path. I shall teach you the Dharma, good in the beginning, good in the middle, good in the ending. Declare the Holy Life, altogether complete, altogether pure.....' (Majjhima Nikaya, 3:280, 1964). A teacher should have the confidence and the self-respect with knowledge as a professional teacher.

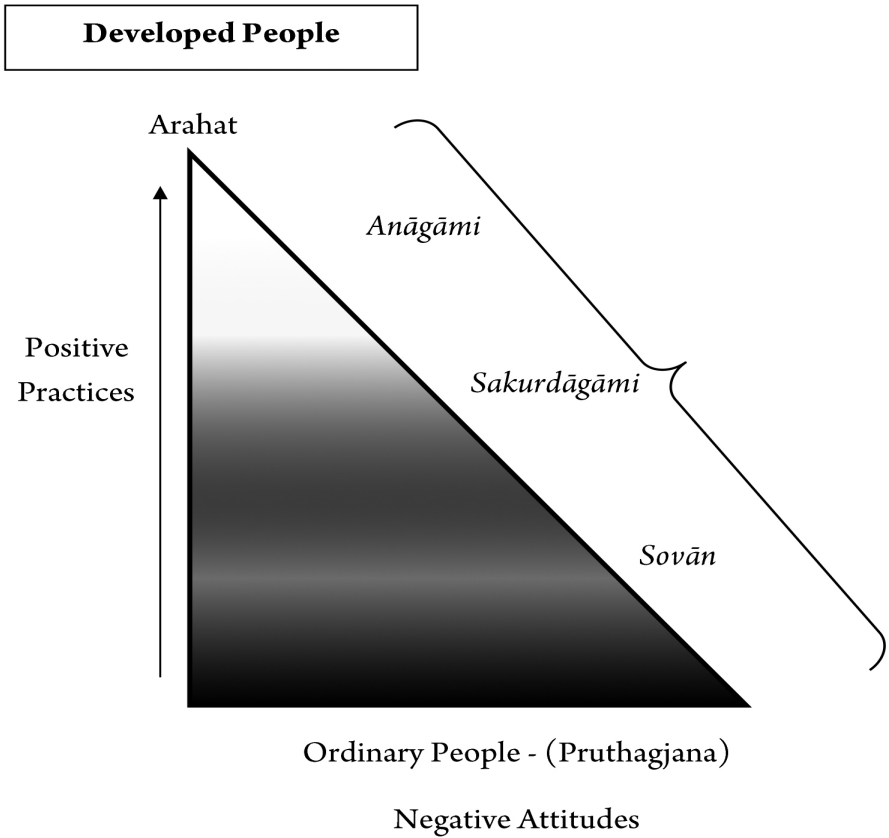
Teacher is a person who show the path or a guide. It is been describes as '*Maggaññu*' (a person who knows the path), '*Maggakovidu* (person who knows where to go), *Maggadesi* (the one who shows the way) (Suththanipath 1977). Teacher should set an ideal for students. That is the Buddha's preaching. According to Dhammapada 'One should work according to his teaching. Then start teaching other' *Attanamewa patamam patirupe nivesaye athaññamanusaseyya na kilisseyya panditho*. (Dhammapada 12.2). As the saying goes, one should set an example before preaching.

In student-centered learning approach, the main requirement is that teacher should be well-educated in his selected field. In Dhammapada, it says that a person with a false knowledge does not serve anyone. *Yawadewa anaththaya ñththam balassa jayathi...* (Dhammapada 5.13).

In *Singālowāda Sutta*, the role of a teacher has been describes as “..... training in self-discipline, ensuring the teachings are well-grasped, instructing in every branch of knowledge, introducing their friends and colleagues, and providing safeguards in every direction”. In a nutshell teacher is someone who show the way to seek new knowledge and not a one who impart traditional knowledge. Teacher is the one who is responsible to create a conducive environment for the student to study well. He is also responsible to cultivate values, attitudes, virtues in addition to subject knowledge.

In formal education students are grouped in classes according to their age. However, in Buddhism, there is an opportunity for everyone to learn. When studying a certain subject, one has to learn from the beginning. For an example, a person who enters ascetic (*pabbajja*) life has to learn Vinaya and sutra irrespective of their age. “... *Thumhehi kitccam āthappan akkhatharo thathagathā...* (Dhammapada 20, 4.) Teachers are the ones who show the path. One has to gain knowledge by one self. Thus, the student should go after seeking knowledge. The teacher will show the way. That describes the student-centered learning approach in a nutshell. If a teacher bears such a responsibility it is a blessing.

Śrawaka is the person who listens. Indian Vedaic education system primary based on listening. Thus, a person who comes to learn via listening is the student. In *Mahanama Sutta, Anguttara Nikaya*, a person who learn with trust is the listener. Student should possess the quality of understanding what the teacher says without accepting everything he says as it is. There are two groups called *Sekha* and *Asekha*. Seka is the person who works for the education or understanding. He belongs to the student category. Aseka is the person who understood Dhamma. A person who does not work towards it is a normal person. It is clear from graph 1.

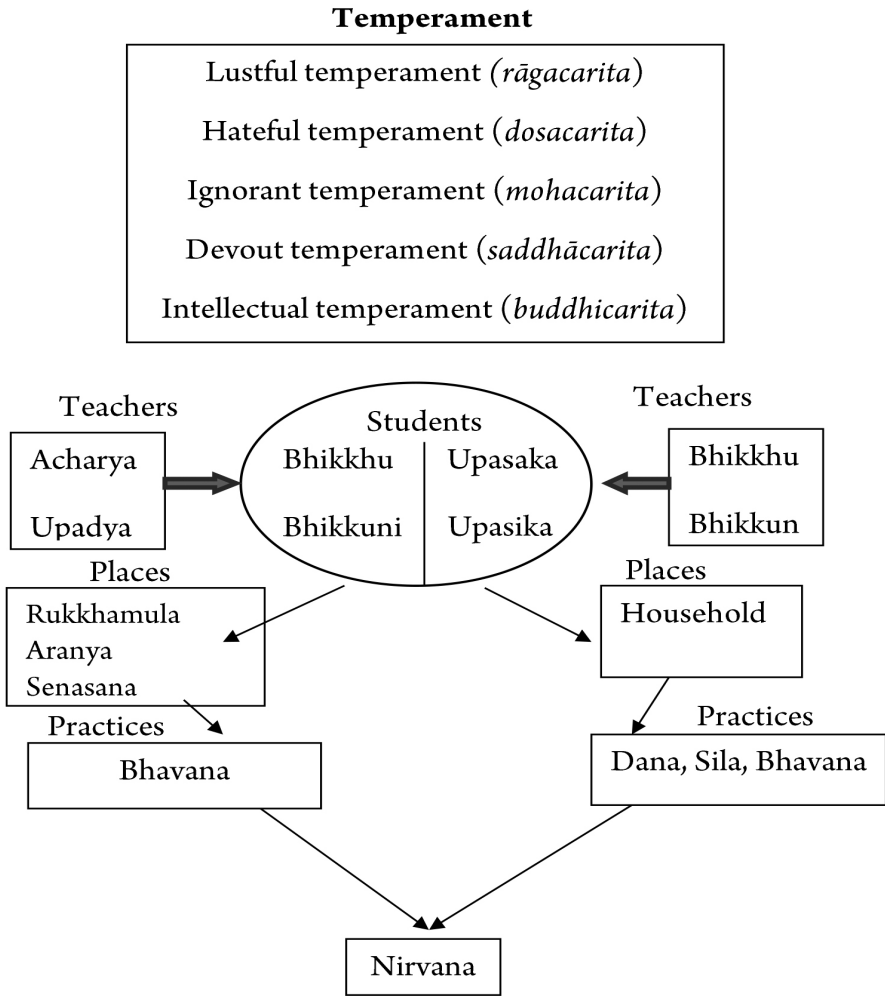


Normal person is with someone with negative attitudes. That could be the human nature. A person is someone who works with an understanding to gain knowledge. He is known as a developing personality. One can reach the top through quality education and practically using it. That stage is known as *Aseka*. Here both the teacher and the student work towards an objective. In this method Teacher – student relationship is clear.

6.2. Student-centered learning process in Buddhist teaching

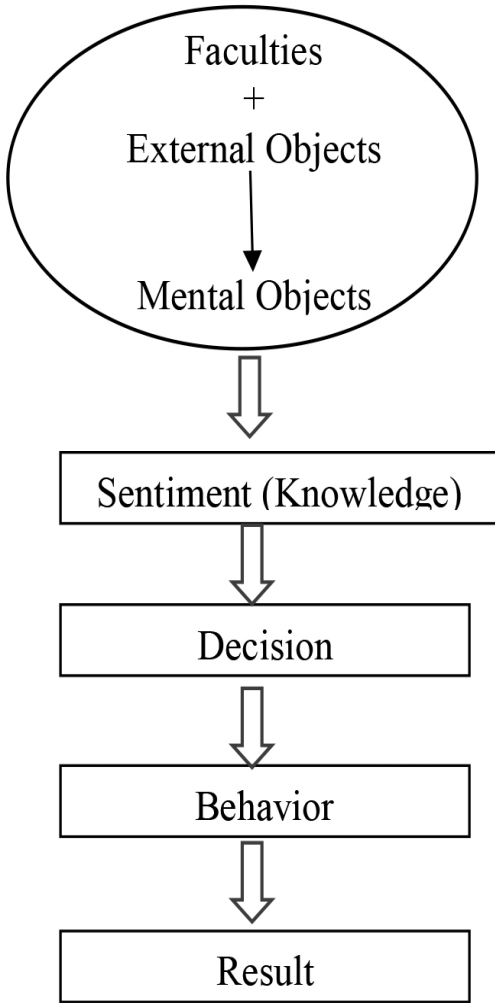
According to Buddhism both the teacher and students possess different attitudes. *Nanatta kāyā nannta saññā...* Hence guidance from someone who has a clear understanding about the nature of the student is required. In meditation who is conducting the practice is the teacher. Meditation objectives according to each personality will be issued. According to Buddhism students who come to learn are from different backgrounds. Clergy and laity is the example. The

teacher should be able to explain matters accordingly. Differences in personality and different objectives are clear from the below chart.



Since there is no formal education process there was no exact place. However, for a practice such as meditation, a dedicated place will be required. For example, forest (*Āranya*), under a tree (*Rukkhamula*) or empty places (*Śunyagara*) are the places that have been described for meditation.

In teaching in Buddhist focus has been given to individual senses and the knowledge process. Manupindika Sutta describes the process of external factors and senses. A summary of that process is shown below.



Results derived from the combination of senses and external factors, creation of moods, decision making, organizing and behaviors. Through the above process, gained knowledge, attitudes and behaviors affect the individual and the society as well. According to the above table, decision making is related to attitudes. It does not decide on the method or medium. However, it is more productive to use the suitable process. Hence, learning and learning process is a very sensitive issue. The Buddha used various methods and procedures. Buddhism is presented in various forms due to this factor.

The method used by the Buddha to describe Dhamma is a combination of personal behavior, opportunity and objective. There are several teaching methods used for personal and psychological development.

1. Oral education

As there was no developed literature or process all the religions used oral method. There are four ways of answering in Buddhism. Immediate direct answer, answer while analyzing, counter-questioning and no answer (put some questions off to the side) are those four methods. These methods related to the oral education.

2. Discussion method

The Buddha used this method in *Anantha Lakhana Sutta* etc. There are discussions with King Kosala in *Sanyuththa Nikaya*. This method also used in Vinaya and Sutta by the Buddha himself.

3. Logical explanation

When explaining dhamma and related primary teachings, Buddha used logical expiation. As a example, Rejection of creativity in *Aasslayana, Ambattha suttas* show this method.

4. Seminar Method

The Buddha also conducted seminars with his disciples. In *Bhaddāli Sutta* when enacted disciplines Buddha held a seminar with monks. He held discussions with other monks at special occasions. Conducting *Vinaya Karma* on *poya* days is an example.

Travelling

Buddha advised fellow monks to visit people with special needs and preach. Buddha himself visited people such as Mattakundali, Angulimala to deliver sermons.

Like this teachers were committed impair education. They also guided followers to adopt them. In all these instances they were advised to perform with student-centered learning attitude. It has also clearly state that guidelines and attitudes a teacher should possess.

Further, it is necessary to explain ways to understand things

in an easy manner. Among them are the discourse (*desanā*), argumentative theories (*pañhapanā*), revision (*patthapanā*), analysis or reaction (*vibhajanā*), interpretation (*vivaranā*), explain (*uttanikamma*) and discussion (*sācakchā*) solving questing (*pañhavisajjana*), ect' Students should hearing & reading (*sutā*), cognizance (*dhatā*), practice (*vacasāparicita*), reflection (*manasānupekkhita*) and understanding (*ditthiyasuppatividdha*) ect. Above inputs are essential to complete the education.

One criticism against student-centered learning approach is that the freedom students get to behave at their will. Buddhism recognizes the need to put certain restrictions and the guidance provided by teachers when impairing education. *Sile patitthaya naro sapanno cittam pannan ca bhavayam* (samyutta nikaya, Jata Sutta). "When a wise man, established well in Virtue, develops consciousness and understanding', is a testimony to this statement. This shows Buddhism not only appreciate the knowledge in student-centered education but also the importance of certain limits and discipline.

The Buddha is the only religious leader who gave the opportunity not only to analyse his teaching but he himself. "Bhikkhus, a Bhikkhu who is an inquirer, not knowing how to gauge another's mind, should make an investigation of the *Thathāgatha* in order to find out whether or not he is fully enlightened." (D. N. *Veemansaka Sutta*). Buddha advised to review and question him if there is any suspicion that he delivers the expected results as a teacher. Through this, he assured the right of the student to clear their doubts. This is a corner stone of the student-center teaching approach.

Finally, when Buddha addressed Ananda Thero during his last hours he said "the Doctrine and the Discipline, Ānanda, which I have taught and explained to you are to be your teacher. (*Mahāparinibbāna Sutta, D 1:154*) Accordingly, it is clear that Buddha only expected the right knowledge not the personality to prevail. According to three types of wisdom; wisdom arising from "listening" (*sutamayapaññā*), wisdom arising from reflection (*cintamaya paññā*), and wisdom arising from mental cultivation (*bhāvanāmaya paññā*) (*Sangeethi Sutta 3:219*;) skillful consideration or analytical reflection (*Yoniso manasikāra*) should be followed to understand the matters. Like this Buddhism only

follows communicating the realism for the benefit of the human being. There are number of education principles that it consists.

7. CONCLUSION

The reason for the human kind to be differentiated from rest of the living creatures is the ability to receive education. Humans who sought knowledge new knowledge based on the past generation have achieved various forms of development. During the primary age he has knowledge through informal education. With literacy he was able to receive not only the education but also to expand his level of knowledge on complex subjects. Mankind who expected a more production education system has been experimenting various education methods to broaden his knowledge. Due to the limitations in teacher-centered education it has been accepted that the student-centered learning as the most productive one.

Every religion follows various methods in communicating the their knowledge. Buddhism is not a subject about education. But in Buddhism there were criticism against teacher-centered teaching approach which was the center of the Vedic religious background. Certain features in student centered-education have been appreciated in the Buddhism. Through teacher-student role, teaching and learning methods and objectives Buddhism shows the way for freewill or free thinking. It shows the way to develop attitudes and skills development. A criticism laid against Buddhist that the search of limitless knowledge does not accept in Buddhism. It shows that Buddhism is broader thinking that leads the way for modern student-centered teaching approach.

References

- AnguttaraNikāya, I, II, III, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.
- Collin, P. H., (1996), *Business Dictionary*, Universal Publishers, New Delhi, India.
- DīghaNikāya, I, II, III, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.
- Dhammapada, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.
- Duhaime, Lloyd. (2005), *Duhaime's law dictionary*, Duhaime & Company. UK.
- Esha, Kena, Katha, Prasna, munda ; manduka upanishads, With the commentary of Sankaraxharya and the gloss of Ananda Gori, (1873), ed. Gib Nanda, Sucharu, Culcutta.
- Hithopadeśa, (1988), ed. Alagiyawanna, *Godage Brothers*, Colombo.
- Majjhima Nikaya, I, II, III, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.
- Suttanipāta, (1964), *Buddha Jayanthi Tripitaka Series*, Government of Ceylon.
- Sumangala Vilāsini*, (1932), Hewavitharana Edition, Anula Press, Colombo.
- The Philosophy of John Dewey*. (1989), Edited by John J. McDermott. University of Chicago Press, Chicago.
- The Pāli English Dictionary*, Davids, T. W. Rhys, (2011), Asian Education Services, New Delhi.
- Melvin, A. Gordon, (1946), *Education a history*, Jhon Day, New York.
- Rousseau, Jean Jacques, (1939), *Education*; nouvelle edition, Librairie Garnier Freres,
- Lankādeepa, Nimtera, Volume, 2volume, 20. 05. 2018.

Oxford Advance Lerner's Dictionary, Oxford University Press, Seventh Edition, 2005.

Williams, Monier, *Sanskrit English Dictionary*, Asian Education Services, New Delhi, 2003.

www.dictionary.com/browse/education (accessed 2018. 02.01)

www.edglossary.org/student-centered-learning (accessed 2018. 02. 10)

EDUCATION AS HEART-MIND
 TRANSFORMATION CAN WE WORK
 TOWARDS A GLOBAL ETHIC OF EDUCATION?
 ARISTOTELIAN AND BUDDHIST
 PERSPECTIVES COMPARED

by Heinz-Dieter Meyer*

ABSTRACT

In this paper I draw on Aristotelian and Buddhist scholarship and wisdom to consider education as a process of intellectual and moral formation, a process of “sentimental education” or transformation (“ex-ducere”), by which the student is guided out of intellectual and moral ignorance and towards intellectual and moral skill. Whereas much modern educational practice rests on the assumption that education is mostly about developing the rational mind, both Aristotelian and Buddhist conceptions of education emphasize the need to shape and transform the student’s sensibilities so that morally appropriate (virtuous) behavior becomes second nature rather than merely a matter of rational cognition. Yet, while both traditions share key assumptions and formative strategies (which set them apart from the dominant Western model), they also differ in interesting and illuminating ways.

*. Prof. Dr., Heinz-Dieter Meyer was educated in Germany and the United States. He teaches and writes about governance and ethics of education at the State University of New York. He is a former Harman Fellow at Harvard University, a visiting professor at East-West Institute (Hawaii) and recipient of awards from Fulbright, National Endowment of Humanities, and GAAC (German-American Academic Council). He is a long-term practitioner of vipassina meditation.

Both traditions assume, for example, that moral development and growth require the student's transformational change from a state of incontinence (Aristotle) or defilement (the Buddha) to a state of temperance and wisdom. In a state of incontinence / defilement, a person is a slave to their craving (Buddha) or appetites (Aristotle) framed as aversion, greed, delusion in Buddhism and as the vices of gluttony, lust, anger, greed, pride etc in Aristotle. In this state, reason is often used merely to rationalize what the cravings and appetites dictate.

To get out from under the enslavement of the appetites, Aristotle's Nichomachean Ethic prescribes a path of developing habits of moderation, and developing and strengthening settled dispositions of virtue ('character') through repeatedly engaging in virtuous acts. On that basis, the young person is thought to acquire intellectual knowledge, learns to resist acting on his or her incontinent urges, and acquire a degree of practical wisdom (phronesis). Finally, by learning to live convivially with virtuous friends, a person becomes ready and capable for the highest life, the life of theoria or contemplation (often mistranslated as 'life of study').

Buddhism, too, recognizes the importance of contemplation as end and means towards the development of virtuous dispositions. In fact, there are similarities between the path prescribed by Aristotle and the noble eight-fold path. Both include training in virtue (correct action, speech, and livelihood), training in contemplation (correct effort, mindfulness, and concentration) and training in wisdom (correct view and intention). But there are also crucial differences in that the ultimate end of the Aristotelian path is "the good life," while the ultimate end of the eight-fold-path is complete release from suffering.

Still, in an increasingly globalizing world, it seems important that we become aware of the shared goals in Western and Eastern educational traditions that emphasize the development of virtue, ethics, and inner peace.

"Suppose, monks that the rice seedlings have ripened and the watchman is negligent. If a bull fond of rice enters the paddy field, he might indulge himself as much as he likes. So too, the uninstructed worldling who does not exercise restraint over the six bases for contact indulges himself as much as he likes in the five cords of

sensual pleasure.” (Samyutta Nikaya iv 195)¹

“One may be puzzled how a man with a correct view of a situation can be weak of will. For some deny that this is possible if he really knows what is the right thing to do. [Such a person is] like a city that votes for all the right decrees and has excellent laws, but does not apply them.” Aristotle, 1152a20.

1. OVERVIEW

In the above quotes, Aristotle and the Buddha talk about a person without proper self-restraint. Often this is a person who knows right, but does wrong—a self-indulgent or “incontinent” person whose deliberating or “rational” faculty is overwhelmed by their greed for sense pleasure or their aversive sense of hatred or resentment. To educators, this type of “uninstructed worldling” or “akratic” person represents a formidable problem as we cannot be satisfied to raise people who may have high levels of knowledge, intelligence, or technical “competence” but who lack the self-regulation and moral compass to apply these competencies to good and wholesome ends. In fact, the recognition is growing worldwide that our education systems too often err on the side of education for competence and neglect the side of moral development, character, and wisdom, producing what some have called “smart fools” (Sternberg 1990, 2007; Steel 2014; Seligman 2009; Lewis 2007; Zajonc 2006; Meyer 2016; Meyer 2018). At a time of rapid globalization which exposes people to great varieties of different and seemingly incompatible moral codes, this need to integrate rational-cognitive and moral development and to help young people grow past the point of *akrasia* and self-indulgence is of ever greater importance. If globalization is not to issue in lasting moral confusion and hostility, the community of educators needs to evolve standards of moral development that can be shared by educators worldwide. I propose here that moving towards

1. Vīna Sutta: The Lute. Cf. Thanissaro Bhikkhu’s alternative rendering: “Suppose that corn had ripened and the watchman was heedless. A corn-eating ox, invading the corn to eat it, would intoxicate itself as much as it liked. In the same way, an uninstructed run-of-the-mill person, not exercising restraint with regard to the six media of sensual contact, intoxicates himself with the five strings of sensuality as much as he likes.” Samyutta Nikaya, iv 195.

virtue, wisdom, and contemplation can provide such a standard. In fact, two major global ethical traditions, the Aristotelian and the Buddhist, coincide on this point. They share a conception of education as “heart-mind transformation” in opposition to what is often called a “banking model” of education (Freire) preoccupied with forming the cognitive mind only (and often in ways that do not facilitate independence of judgment). Exploring the similarities and differences of these two influential perspectives provides us with a useful point of departure for a constructive dialogue about the possibility of a global ethic of education.

2. INTRODUCTION

On the United Nations celebration of Vesak in 2000, the Ven. Bhikkhu Bodhi said in his speech at the United Nations Assembly in New York City:

“Buddhism can provide helpful insights and practices across a wide spectrum of disciplines—from philosophy and psychology to medical care and ecology—without requiring those who use its resources to adopt Buddhism as a full-fledged religion.”

He went on to say that Buddhism proposes “a practical path of moral and mental training ... for tackling the problems of the world in the one place where they are directly accessible to us: in our own minds.”²

In this paper I want to consider the contribution Buddhism can make towards evolving a global ethic of education for peace, morality, and insight. Specifically, I will suggest

a) that such an ethic requires that we approach the educational task as one of *heart-mind transformation* rather than merely cognitive training—a process that conceives of education as changing not only our knowledge and cognitive faculties, but also our moral sensibilities, skills and discernment;

b) that Buddhism shares this concern with other moral traditions, including those of Western provenience, and that understanding

2. Bhikkhu Bodhi, *The Buddha and his Message. Past, Present, and Future*. Lecture on Vesak Day. United Nations, 15 May 2000.

these shared concerns through developing a shared conversation is helpful, even vital in building education into a global arena of cooperation and community;

c) that Buddhism as a highly developed path of moral and mental training can contribute significantly to such a conversation.

Concretely, I will compare the Aristotelian tradition of virtue education and its emphasis on effecting the student's moral transformation with the Buddhist tradition of mental and moral training—two traditions that, although they have lastingly shaped educational practice in the world's two hemispheres, have, to date, rarely communicated or explored their common concerns.

The Need for a Global Ethic of Education

It hardly needs emphasizing today that we are living through a time of rapid, even dramatic globalization bringing in its tow formidable challenges to steer a path between its opportunities and perils. Judging from the changes of just the past few decades, the forces that drive this global trend seem nowhere near exhausted. Over the next several decades we will likely witness further acceleration of the trends that raze traditional boundaries of community, prompt yet unforeseen further technological revolutions, continue social changes including mass migration, and further reshape the way we communicate and interact with each other. Recent experience shows that these trends can forge new ties and new bonds, but they can also exacerbate ancient differences and adversities.

These trends pose a profound challenge to educators the world over: how to educate our young so that they are able to live convivially and peacefully with themselves and with others in a sustainable and balanced fashion, without exploiting our limited planetary resources, without exploiting or excluding those others of different view or tradition, and without exploiting themselves in a quest for ever more economic growth or material acquisition. While a balanced growth of our economic resources is important, it must not come at the price of sorting the world into winners and losers, causing cultures or civilizations to clash, or facilitating short-term gains that are unsustainable and even ruinous in the long run.

There is reason to be concerned that, to date, we—as global-minded educators—are not meeting this challenge. Often our education practice and policy seems more committed to competitiveness than conviviality, more to standardization and uniformity than to respectfulness of diversity, and more to “winning” in a game of ranking than to expanding our moral commons and cultivating tolerance (Meyer and Benavot 2014). The ethic that often seems to dominate educational practice is an ethic of education for economic success rather than moral development, an ethic of outranking rather than of solidarity and compassion.

Yet, what is the basis for an ethical shift that emphasizes our common concern for peace, solidarity and sustainability, when education is traditionally shaped by diverse moral and religious traditions with their seemingly irreconcilable differences? And how can such an ethic become more than window dressing that adorns our speeches or textbooks? How can the moral transformation towards virtue and insight become second nature?

In what follows I discuss the contribution Buddhism can make towards a global conversation for an ethic of education for peace, morality, and insight. I propose that such an ethic benefits from approaching the educational task as one of *heart-mind transformation* rather than mere formation of the cognitive faculties. It will benefit if we can demonstrate that there is substantial common ground in this regard with other traditions of education and moral development, my test case here being Aristotle’s virtue ethic.

The paper is organized in three main parts. I will begin with a discussion of key points of the Aristotelian virtue ethics, followed by an exposition of related aspects of mental and moral training in Buddhist teaching, and end with a discussion of common concerns of the two traditions and how they can become building blocks towards a global ethic of education.

3. ARISTOTLE’S CONCEPTION OF MORAL DEVELOPMENT: VIRTUE, WISDOM, CONTEMPLATION AND THE OVERCOMING OF AKRASIA

It is hard to overstate Aristotle’s influence over Western thought.

At the time of the founding of the University of Paris, Aristotle was often referred to simply as “*the philosopher*.” The work of leading philosophers like Augustine, Boethius, and especially Thomas Aquinas, had kept Aristotle alive for generations of students who were steeped in a curriculum that was often a long echo of his towering reign. Even modern founders of education like Humboldt (Meyer 2017) and Newman were indebted to Aristotle. And while his virtue ethics suffered a temporary eclipse as utilitarianism rose to prominence, the decades since the 1980s have brought about a strong resurgence in interest, due, not least, to the work of Hans-Georg Gadamer, Alasdair MacIntyre, and contemporary writers like Wiggins, Davidson, Burnyeat, Kosman, Rorty. Lately, this turn has also found its way into education through the work of philosophers like Joseph Dunne (1997) and Sean Steel (2014) and psychologists interested in character ethics and the proper shaping of school culture (e.g. Seligman et al 2009; Galla and Duckworth 2015).

Action over Cognition

Aristotle’s Ethic has often been summarized as revolving around the idea of virtue conceived as “the habit of moderation according to right reason.” That can be seen as both the property of an action as well as a person. When seen as property of an action it consists “in the reasonable moderation of the affection from which the action proceeds.” Seen as property of a person “it consists in the habit of this reasonable moderation, in its having become the customary and usual disposition of the mind.”

I take the above quotes from Adam Smith’s summary of Aristotelian virtue because it is both representative of the consensus in a vast secondary literature on Aristotle, as well as to remind us that, as Amartya Sen has pointed out, that Smith was a moral philosopher who sought the cultivation of the “moral sentiments” to be the human task par excellence—one to which the development of markets and economic wealth was subordinate (Sen, in Smith 2009, p. xiii).

Smith is also perceptive of the difference that distinguishes Aristotle’s account of virtue from that held by (Plato’s) Socrates: “Virtue, according to Plato, might be considered as a species of science, and no man, [Plato] thought, could see clearly and

demonstratively what was right and what was wrong, and not act accordingly.” By contrast, Smith summarizes Aristotle as holding the view that “no conviction of the understanding was capable of getting the better of inveterate habits, and that good morals arose not from knowledge but from action.” (323)

Smith is very perceptive in emphasizing that for Aristotle a person becomes virtuous not by an act of the intellect, but by a gradual reshaping of his or her sensibilities or affections in the process of building a habit of virtuous actions. We not so much think but *act* our way into becoming virtuous. In fact, in his ethic Aristotle—quite like the Buddha (who sidesteps all questions that do not contribute to the end of suffering)—shares a singular concern with *practice*. In the Nichomachean ethic, he frequently states his goal not to present a theoretical understanding of virtue, but rather to demonstrate how people *become virtuous*:

“A state [of character] arises from [the repetition of] similar activities. Hence we must display the right activities, since differences in these imply corresponding differences in the states. It is not unimportant, then, to acquire one sort of habit or another, right from our youth; rather, it is very important, indeed all-important” (pg. 35)

“We must examine the right way to act, since, as we have said, the actions also control the character of the states we acquire” (pg. 35)

Aristotle makes it abundantly clear that he wants his *Ethic* to be read as a treatise on the practical steps, the path, if you will, that one needs to pursue to become virtuous. Unlike Plato, whose chief practical concern was the education of an elite of guardians headed by a philosopher king, Aristotle wanted to lay out a path towards moral excellence and happiness that was—in principle—accessible to everybody.³

By emphasizing the role of acting rather than thinking or cogitation our way into virtue Aristotle has bequeathed us with a challenge: how is this action to be structured in practice? Where do we start and where can we expect to end? The *Ethic*, to be

3. The fact that Aristotle excluded slaves and women from eligibility has been frequently remarked upon as a reflection of the limitations of Aristotle the historical individual, but not a limitation of the validity and viability of his principles. It is noteworthy, however, that the Buddha explicitly rejected any conventional limitations of the Dhamma to certain classes of people.

sure, encompasses an enormous range of moral development: beginning with baby steps of an initially rather formulaic aiming for the mean between moral extremes (e.g. courage as the mean between cowardice and recklessness, or generosity as the mean between stinginess and spendthrift) and ending with developing in the practitioner a taste for *theoria*, the contemplative life as the highest life. Along the way we are to advance through consolidating habits of moderation, developing intellectual virtues like open-mindedness, reflective deliberation, and practical wisdom, and the skill of sociability with similarly high-minded friends. As we do so, we become increasingly able to appreciate man's highest life and highest potential in contemplating "what is noble and divine and noble and divine in us." But to arrive at that end our sensibilities need to undergo major transformations, especially with regard to how we perceive pleasure. We must grow, as it were, from the taste for pleasure at the level of sense pleasures to an appreciation to an appreciation of the higher pleasures of well-spiritedness, wisdom, and contemplation. This requires a reordering of our tastes and loves as we realize that cultivating the lower pleasures blocks the path to the higher pleasures.

Virtue as a Transformation of Heart and Mind—The Kosman-Burnyeat-Rorty Thesis

A frequent reading of Aristotle emphasizes a point made early in *Nicomachean Ethics* (NE): that happiness/eudaimonia is "an activity of the soul in conformity with excellence or virtue;" that virtue is a state, condition, or disposition [a *hexis*] that reliably aims at the mean between excess and deficiency; and that habits of moderation are crucial in becoming virtuous. This account leaves out much of what concerns Aristotle in the latter half of the NE, in particular the parts that have to do with moving a person beyond the point of mere continence. To move beyond continence—a state of mere outward pacification and moderation—and towards temperance—a state of inner peace and equanimity—the person must evolve from somebody who acts virtuously as a matter of habit to someone who acts virtuously as a matter of wisdom. Burnyeat (1980), Kosman (1980), and Rorty (1980) importantly influenced a re-reading of Aristotle on this point. Though their contributions

were distinct, they are meaningfully complimentary. Hence, to simplify matters, I treat them as a single theorist.

Virtue requires a change of heart: “becoming properly affected”

Kosman is one of the writers most explicitly interested in the *affective* dimension of the changes required for a person to become established in virtue as a robust disposition to choose well (a *hexis prohairetike*). He offers a reading of Aristotle whereby the question of ethics is not simply how to live well, but “how to become the kind of person readily disposed so to conduct myself.” 103. This involves learning not only “how to act well but also how to feel well” (105) or, in keeping with his title how to “*become properly affected*.” Moral philosophy and in particular Aristotle is thus about a person’s “sentimental education,” the “cultivation of feelings” or what the early Adam Smith called the “moral sentiments.” (106)

Kosman thus challenges the long-standing assumption that feelings are ‘primordial’ and preclude choice. If this were so, we could not cultivate feelings and cultivate them towards a particular end where we are, say, frightened, shamed, or inspired by the right things in the right way.⁴ Kosman’s Aristotle holds that “becoming properly affected” is within the compass of human volition. We can, albeit gradually, cultivate a disposition to affectively respond to the world in the right way. But the acquisition is not the result of a simple act of willful calculation or deliberate choice. The affections must be cultivated, grown, developed (111).⁵ For this, we need to imagine the process of affective cultivation as a path with a temporal dimension, a path that extends in time as a person directs their moral self-development.

Virtue as a Developmental Path

Burnyeat’s reading of Aristotle’s *Ethic* develops the temporal dimension of building moral sentiment, reading the *Ethic* as

4. [this is different from the social psychology of the Western enlightenment which takes the passions as primordial and beyond our power to shape, transform, or cultivate. The best we can do is to rationally devise institutional regimes that limit the passions’ negative and facilitate their positive consequences by, for example, breaking absolute power into several separate branches and setting them up so that they check and balance each other.]

5. onathan Jacobs has extended this argument into an argument about “choosing character.”

laying out a “temporal” path across a person’s formative years (presumably from their early years to adulthood). Importantly, he also emphasizes Aristotle’s repeated point that moral change is not synonymous with intellectual learning (Aristotle: “if arguments were in themselves enough to make men good, they would justly ... have won very great rewards”).

This moves his interpretation of Aristotle away from the standard reading that the *Ethic* is about leading a person to happiness and the good life by their acquisition of virtue by becoming habituated to a path of moderation. But if the Aristotle wants us to morally grow over years (perhaps a lifetime) and if that growth is not chiefly effected by deliberate choice nor by the formation or schooling of the intellect, then how and to what end does this growth occur?

Here Burnyeat suggests an interesting trajectory that has several stages:

--first, there needs to be a starting point in that the young person needs to hear about what Aristotle calls the object of moral development, “the that.” Without knowing the object of moral formation the whole process is blind and aimless. That object must be “the noble and just.” The young person must know that there are high aims to strive for and he/she must gradually want to strive for them on their own volition and for their own sake.

--becoming self-driven and self-direct towards the good for its own sake can, however, not be the uninitiated person’s state. At first, their “knowledge” will only be at the intellectual level. The young person thus has to accept it on trust from their parents or trusted teacher. But hearing it, it will not immediately “sink in” and become second nature to him.

--for this to happen, the young person needs to gradually build ‘doing the right thing’ into the firm and reliable pattern of his daily living. For this, they ideally need the guidance of trusted teachers. Aristotle is quite clear that there is an element of paternalism here. The young person’s knowledge of the noble and just can grow deeper only as they reliably and consistently perform noble and just acts. Aristotle seems to assume that a person who sees themselves acting unselfishly or courageously gradually develops a settled preference,

a taste for acting unselfishly and courageously. But importantly and characteristically for Aristotle: the active deed precedes the insight. We start by imitating trusted teachers and grow inner conviction in the process of doing so.

--the reward from acting virtuously is twofold: a) it teaches the young person that they have the capacity to act virtuously; b) it delivers a reward to delight in, e.g., seeing that by foregoing a short-term pleasure one secures deeper, more lasting ones; or seeing that by acting unselfishly one adds to the well-being of another person. “... *practice has cognitive powers, in that it is the way we learn what is noble or just*” (73).

--it is through repeatedly acting virtuously that a person becomes virtuous, or better perhaps: enters the path of virtue. He thus learns about “the because” of virtue, the deeper reasons and rewards of the virtuous life that allows him to desire “the noble and just” on his own and for its own sake. As that happens, virtue becomes more than skin-deep, it becomes second nature. As a result the maturing person develops an “ethos”—the character of a virtuous person.

Thus Burnyeat underscores that, for Aristotle, moral development involves a reordering of what one loves. As sentient beings, all humans start out disposed to seeking pleasure and avoiding pain. As we morally develop we must learn that not all pleasures are choice-worthy. Cultivating the disposition of seeking sense pleasures and avoiding pain can lead to a self-indulgent, immoderate life or a moral development arrested at the akratic stage. There are pains (e.g. associated with strengthening one’s health) that are worth to tolerate. And there are pleasures that when indulged or indulged in excess weaken our ability to choose well. Hence, our initial affective ordering needs to be transformed. We need to become “a lover of what is noble” and learn to “*find pleasant what is by nature pleasant.*” 76

Akrasia as Failure of Character: Akrates, Enkrates, and Phronimos

Kosman and Burnyeat demonstrate Aristotle’s point that to learn to choose right requires that we know not only know the good with our head, but also our heart. But this does not mean that the

development of the head, the intellectual virtues is unimportant. Open-mindedness, deliberation, and good judgment are needed to arrive at the right choice, the right course of action. While the young initiate has to rely on the initially somewhat formulaic “aim for the mean between extremes” method of choosing, the morally maturing person confronts challenging and novel situations where conflicting demands and values must be weighed and integrated into the right choice. The person must move past the akratic and enkratic stage and develop “practical wisdom” (phronesis) and become a “phronimos.”

Technically, the *akratic* person can be the ‘victim’ of two different kinds of failures, an intellectual and an appetitive one. At the intellectual level he may falsely discern the stakes. For example, although he knows that a rich desert after a full meal depletes the person of energy, he may falsely conjecture that cheesecake is not a rich desert. At the appetitive level, the person’s appetitive urges may be so strong as to temporarily deceive him against what he knows to be the case (as when anger or lust blind us to seeing clearly) or they may simply override the intellectual knowledge. “[D]ragged around by pathos” he is not yet “properly affected.”

The enkratic person, by contrast, does not give in to the urge of sense pleasure. “He is tempted by pleasure: he can be affected by it as much as the akrates. The difference is that he does not act from his reactions: he holds out against them and continues to act in accordance with his ends (1150a9-32).” Rorty, 274.

Finally, the phronimos: “... the phronimos does not have to use knowledge to resist the lures of pleasures (1145b13-14). Because he does not perceive what fails to accord with his ends as pleasurable, he is in the fortunate position, as the enkrates is not, of being unconflicted.” 274. The phronimos / temperate person is *properly affected*. For him, heart and mind feel and perceive in unison. He can trust his sensibilities and motive energies and does not need to suspect or suppress them. His inclinations have been transformed.

Aristotle’s solution is thus, according to Rorty’s reconstruction, that *the akrates is deficient not in knowledge but in a proper reordering of his sentiments or character*. “But the akrates’ failures of knowledge

are not merely failures of knowledge...” they are “a failure of character.” More specifically: “[h]e has habits that give his *pathe* undue dominance in the determination of his actions.” 279. Thus, Rorty’s answer seems to be that the akrates has failed to (or not yet progressed to) acquire the right character. He or she suffers from immature heart-mind transformation.

Virtue as a Package Deal: The Role of Wisdom and Contemplation

The Burnyeat-Kosman-Rorty thesis takes us a long way past the notion that Aristotelian virtue simply consists in a settled disposition to choose right. It properly emphasizes the need to morally grow towards acquiring reordered affective sensibilities that lead us to temperance, where we overcome being internally conflicted. But one may wonder whether even that notion goes far enough, as it makes little use of the final stages of NE, in which Aristotle extols the life of wisdom and contemplation as the highest life.

In the latter part of the NE (books VI through X) Aristotle develops a program to deal with the problem. In these sections, the role of habits of moderation recedes into the background in favor of the person’s learning to weigh moral goods (deliberation), judge and act wisely (*phronesis*), develop deep friendships with morally superior people, and, finally, enter into the delights of wisdom (*sophia*) and contemplation (*theoria*). Without wisdom and contemplation, the moral agent is still affected by the impatient urges of sense pleasure. He still does not delight in the goods that are “by nature good.”

Hence, for Aristotle virtue was not the final or highest stage in a person’s moral development. Rather it was both part of and a prerequisite for clearing the path towards a person’s ability to delight in the highest goods of wisdom (*sophia*) and contemplation (*theoria*). In some sense, virtue could only be perfected in a life that would open us up to these delights, for only the person dwelling in wisdom and contemplation would do the right thing not from habit but for its own sake.

An important contribution to this discussion is Thomas Smith’s (2001) “Revaluing Ethics,” especially the concluding chapter which offers, to my mind, the most sensible explanation of what Aristotle

meant when he pointed to the life of “*theoria*” as the highest life. In line with philosophers like Pierre Hadot and Josef Pieper, Smith interprets Aristotle’s “*theoria*” as mindful *contemplation*, rather than as “life of reason” or “theoretical study” (Irwin), life of “pure thought” (Charlesworth), “review or survey of existing knowledge” (Barnes), or similar renderings that bring ‘*theoria*’ close to the kind of purely cognitive, discursive thinking that professional philosophers presumably engage in. By contrast, Thomas Smith (like others in the practical philosophy tradition) renders *theoria* as a life of “detachment from external goods” that fosters “peace and balance” resulting from “doing ‘nothing’ and clear[ing] one’s mind from fretting about the concerns that constitute the bulk of the so-called practical life.” Such a life demands “a mindfulness and attentiveness to realities that most of us are only dimly aware of” (p. 250).

Clearly, for Aristotle the pursuit of virtue is not completed when a person has established habits of moderation. Rather this is a fairly early stage in moral development which prevents us from acquiring unwholesome tastes. At some point, we need to outgrow these habits of moderation like training wheels, thus clearing the way to become established in tasting and practicing the “that”: the noble and just.

4. THE BUDDHA’S STRATEGY OF MORAL DEVELOPMENT: AKRASIA AS LACK OF SKILL

Above we saw that Aristotle thought that *akrasia* could be overcome as a person grows along the path of acquiring the skills of virtue, wise deliberation, wise judgment and action, noble friendship, and, ultimately, developing a taste or love for wisdom and contemplation as the highest manifestation of the human search for happiness. The Buddha’s suggestions on this score parallel Aristotle, but also go further. The student who wants to train in self-restraint and morality is encouraged to cultivate heart-mind transformation and moral skill building cultivating the factors of the noble eight-fold path. These teachings can take the practitioner all the way to liberation or arahantship. But the Buddha’s teaching is “graduated.” He tempers his teaching to suit the needs of his audience’s level of development, whether they are ordinary persons (“uninstructed wordlings”) (1), people “with little dust in their eyes” (2), or “disciples” that have chosen the path of higher training.

In the morality cluster of the eight-fold path the training aims at virtue (sila / morality) by way of cultivating right speech, right action (moral restraint via keeping the precepts), and right livelihood are key for lay and monastic followers alike. In the wisdom cluster, the training aims at development of discernment/wisdom by way of right view (understanding existence in terms of the four noble truths and the three characteristics) and right intention (of non-ill will and harmlessness). Thirdly, in the concentration cluster, the training aims at right effort, right concentration, and right mindfulness on which I will focus here. While there are interesting points of family resemblance with Aristotle's developmental path, together they exhibit a different and, in many ways, more refined and practical way of tackling the person's mirrored in sense pleasures.—Given space constraints, I will limit myself in what follows to some examples from the three factors of the concentration group.

Right Effort

Right or correct effort is effort that is comprehensive, capable not only to stave off wrong action and encourage the occasional virtuous action, but effort that eventually establishes the practitioner firmly in wholesome states of joy and tranquility. An approach to merely avoid negative states would leave a lot of doors open for our interior experience to be shaped by the defilements of greed, anger, and delusion. To ward that off we need a four-pronged right effort that aims at a) preventing unarisen unwholesome states from arising; b) uprooting arisen unwholesome states; c) causing wholesome states to arise; and d) expanding, stabilizing, and cultivating arisen wholesome states.

This corresponds to a typology of defilements at three levels: at the coarsest level, the defilements drive us to act and transgress against others and ourselves (corresponding to Aristotle's stage of "incontinence"). At the next level the person is sufficiently self-controlled not to transgress in their outward behavior, but their inner life is still in the grip of these defilements in the form of inner dissatisfaction and frustration (the manifest stage). Finally, even when greed, anger, and delusion no longer manifest in one's

inner life, they may continue to be operating at the subtlest level of “underlying tendency” (Bodhi 2006).⁶

For example, when sense desire has not yet arisen, the disciple is oriented to invest in the continuous non-arising by generating wholesome states through virtuous action and by cultivating dwelling in the “divine abodes” of good will, compassion, sympathetic joy and equanimity.

When sense desire has arisen the disciple is directed to bring to mind an awareness of negative consequences of unwholesome action by reflection and foresight to forestall or shorten unwholesome behavior. When thoughts of sensual desire arise the disciple reflects that “this leads to affliction and away from Nibbana. When I considered ‘this leads to my own and others affliction, it subsided in me.” (quoted in Goldstein, p. 17).

Further, wholesome states are generated and consolidated when the practitioner “rouses his will, stirs up energy, exerts his mind and strives” (AN 4:13) and develops the seven factors of enlightenment: mindfulness, investigation, energy, rapture, tranquility, concentration, equanimity. The practitioner will seek seclusion to help keep in mind a favorable object that has arisen (through meditation and contemplation).

Right Concentration

Through right concentration the practitioner overcomes the mind’s lust for endless and often aimless proliferation and pondering. An untrained mind becomes easy prey for unwholesome akratic desires. In the grip of ignorance and delusion it sees the alluring surface of sense pleasure, but ignores or does not fully know the hook in the bait. There is an important difference here to the Aristotelian scheme in that Buddhism views not only the “appetites” but also the mind as a sense organ with an inclination towards greed and self-indulgence.

6. Tillemans (2008) offers a stimulating account of akrasia in Buddhist, in particular Santideva’s thinking revolving around the idea that akrasia reflects “a defiled intelligence reifying persons” (159), i.e. a mind that has not fully uprooted the self-view. This would be an example for the person who has moved past the “manifest” stage but not yet uprooted the “underlying tendency” to, in this case, self-view.

Overcoming akrasia is hence a matter of checking the “monkey mind” tendency to seek ever further pleasures on the next tree, and the tree after that. “Quivering, wavering, hard to guard, to hold in check... Like a fish pulled from its home in the water and thrown on land: this mind flips and flaps about, to escape Mara’s sway.” This mind is tossed around by circumstance like a leaf in the wind.⁷ The Buddha’s view of the untrained mind differs somewhat from that of Aristotle: the untrained mind not only is lacking knowledge or reason. Greedy for experience, a magnet for delusory experience and distraction, it lacks concentration and stability. To undo and overcome this tendency, it does not suffice to fill the mind with epistemic knowledge. It becomes necessary to train the mind in wise attention and inattention; mobilizing countervailing states; and skilled investigation.

Guarding the Sense Doors

Training to “when seeing, just see” the practitioner does not overlay the eye-consciousness with mind-consciousness. When a particular object (like a bowl of ice cream) comes to view, the eye-consciousness in and of itself does *not* lead to an urging of the appetites to indulge it. For that to happen requires that eye-consciousness combines with mind-consciousness—e.g. the thought that the taste buds will rejoice when we eat the ice cream.

“And how does [a practitioner] guard the doors of their senses? On seeing a form with the eye, they do not grasp at any theme or details by which—if they were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail them. [... same for hearing, smelling, tasting, touching] Endowed with this noble restraint over the sense faculties, they are inwardly sensitive to the pleasure of being blameless. This is how [a practitioner] guards the doors of their senses.” (Long Discourses, 2.64).

7. In the modern West, we are often prone to see a volatile mind as a reflection of desirable qualities like “curiosity” or “imagination.” But even the Aristotelian and post-Aristotelian tradition did not see an ever meandering mind as a positive thing: curiositas is seen as greed for news (which survives in the German term “Neugier”, literally ‘news-greed’), not too different from gluttony which is greed for food-related sense pleasure.

Avoid Mental Proliferation

“Dependent on the eye and forms, eye-consciousness arises. The meeting of the three is sense-contact. With sense-contact as condition, there is feeling. What one feels, that one perceives. What one perceives, that one thinks about. What one thinks about, that one mentally proliferates.”

But we are not helpless victims of this kind of proliferation. We can train the mind to arrest proliferation by practicing “when seeing just see (don’t proliferate); when feeling, just feel (don’t proliferate), etc...”

Generating Counter-Balancing States

When the pull of sensual desire is very strong, the Buddha recommends that we generate counter-balancing states. A well-known example is to counterbalance the allures of the senses by heightening awareness of the transient nature of these allures. This can be done by meditations on the body in various forms of aging or on the dead corps in various forms of decay. When plagued by persistently unwholesome urges we can mobilize disgust and think, for example, of the ultimate end of gluttonous indulgence. The Buddha advises his son Rahul, “Make disgust strong in you.” P. 30.

Together, these trainings aim at a skillful use of our attentive powers. Without such training, the mind’s default state is being scattered and fragmented—a state in which a person is the easy prey to akratic temptations. In contrast to Aristotle, the Buddha offers teachings that are more encompassing (the untrained monkey mind is as much a source of attachment to sense pleasure as the “appetites”), more detailed and more practical.

Mindfulness: Continuous and Comprehensive

The Buddha’s highlighting mindfulness as a key factor of moral development is the clearest difference to Aristotle. In mindfulness the moral agent is encouraged to train in keeping continuous and comprehensive watch over the four main aspects of our mind world or the “four frames of reference”: body, feelings, mind states, and mental qualities (Analayo 2003; Goldstein 2013; Thanissaro

1996). If we want to train our minds to see things as they are, we cannot selectively train in some areas—say our feelings—and neglect others, e.g., the way we construe or frame phenomena. To know and experience them correctly requires that we penetrate all of them “with [right] view.” This means, that we train ourselves to see any object or event in terms of the three characteristics, as void of self, unsatisfactory, and impermanent. To the extent that the disciple becomes skilled on this path, she can no longer be tempted by coarse states like greed or aversion. Beyond the reach of greed and aversion and with delusion dispelled, she “knows” objects of sense pleasure to be “empty.” They thus lose the urgent pull that rice paddies have for the indulgent bull, and a mindful person experiences no desire for them.⁸ Heart and mind are now “one.” The dualism of head and heart, of cognitive and emotional experiencing is overcome. The disciple sees with a faculty that fluidly and appropriately *discerns*: an act that integrates and unifies rational and emotional aspects of perception into one act of “direct knowing.” Direct knowing dispels misperception and readily discerns wholesome and unwholesome.

Wisdom or direct knowing and insight dispels illusion of selfhood and investigates phenomena in terms of the five hindrances, the five aggregates, the three characteristics, and the four noble truths. This training will eventually uproot the underlying tendency for craving and attachment. Insight is a form of discernment into the conditioned nature of sense objects gained through sustained contemplation of experience in terms of the three characteristics (impermanence, unsatisfactoriness, no self).

The goal of mindfulness training is to make mindfulness continuous and comprehensive rather than selective and episodic. In the West we often find conceptions of the educated person that delight in shunning coarser forms of greed, but indulge greed that attaches to refined objects of aesthetic experience especially when they are also useful as a status marker and a strategy of social distinction (e.g. Bourdieu’s “Distinction”). Likewise, one finds

8. Socrates famously attributes wrong action to not knowing in Protagoras ([2], 357d) and in Gorgias: “As for me, if I act wrongly at all in the conduct of my life, you may be assured that my error is not voluntary but due to my ignorance” ([4], 488a).

that aversion and resentment are often condoned if they attach to approved or “correct” targets.

Although the Buddha and Aristotle’s concerns bear a family resemblance, they are not identical. Most importantly, the Buddha does not share Aristotle’s essentialism.⁹ Objects are void of an essential nature. They are not intrinsically pleasant or unpleasant. They are what they are; the mind construes them into being pleasant or unpleasant. We can train our minds to know the feeling tone to which objects give rise as pleasant, unpleasant, or neutral and to see their inherent lack of permanent essence. Knowing that a certain object gives rise to a “pleasant feeling” we can dwell in this awareness without greedily seeking to indulge it. This is the path to dispassion and freedom from the fetters.

A Graduated Path

Like many other aspects of the Buddha’s teaching, mindfulness, too, offers fruit for practitioners at a range of skill levels, from elementary to mature. The beginning practitioner can practice on achieving mindful awareness of her bodily formations and feelings. (This is practiced today in a growing number of schools and colleges.) As mindfulness of body and feelings matures, mindful watch of thought states and finally, of mental qualities and phenomena, comes within reach.

Renunciation: From Lower to Higher Pleasures—The Gathering of Momentum

The practitioner develops a preference for the higher delights and avoids the lower pleasures because they block access to the higher ones. But advancing on the path generates its own joys:

*“If, by forsaking a limited ease
He would see an abundance of ease,
The enlightened person
Would forsake the limited ease*

9. William James: “There is no property ABSOLUTELY essential to any one thing. The same property which figures as the essence of a thing on one occasion becomes a very inessential feature on the other” (PP 959).

For the sake of the abundant.” (Dhammapada, 290).

As one engages in these practices, there is a progression here from relying on the will / right effort (“fabrication”) to a generation of momentum that is nourished by a realizing a “delight apart from sensual pleasures ... which surpasses even divine bliss. Since I take delight in that, I do not envy what is inferior...” p. 127. One realizes “pleasure that has nothing to do with sensuality” and “pursue[s] pleasure within.” “I am no longer afraid of that pleasure that has nothing to do with sensuality.” (Middle Length Discourses, MLD 36.31) MLD: 139.9: “One should know how to define pleasure, and knowing that, one should pursue pleasure within oneself.” “[A] heedful person, absorbed in jhana, attains an abundance of ease.”⁸ Finally: the blamelessness that is the result of the virtuous life gives rise to a state of joy.

5. DISCUSSION

In this section I will discuss important commonalities and differences between the two traditions.

Transformative Conceptions of Moral Development: Educating the Heart-Mind

Buddhism and Aristotelianism share a conception of education and moral development as a transformative process by which a person not only develops their cognitive faculties, but rather develops both heart and mind, and, importantly, develops them *together*.¹⁰ In other words, the process is neither one of mind over heart, nor of heart over mind. While the modern educational practice (as for example in Bloom’s famous ‘taxonomy’) construes education largely as a process of cognitive formation, Aristotle and the Buddha teach that neither part can be trained well in isolation. Their separability is an illusion.

Both traditions stand in opposition to the modern view that an effective transformation of the heart is beyond an external agent’s deliberate effort. The best we can do is to establish the rational mind (the intellect) in reason and rationality and then let reason

10. For a recent Buddhist articulation of this notion see Thanissaro Bhikkhu, “Head and Heart Together. Essays on the Buddhist Path.” 2010.

take control over the heart. This is largely the view that informs dominant education practice and public policy.

The separation of heart and mind in moral development has, of course, frequently met with suspicion and there are two often found alternatives to the modern view which, yet, differ from the one held by Aristotelians and Buddhists:

Equal and separate

One alternative view is the idea that heart and mind are equal but master over separate spheres, each in their separate sphere and dominion. This view is expressed famously in LaRochefoucauld's aphorism: "the heart has reasons that reason does not know." The implication here is that reason ought to understand and respect the heart's different logos and share its dominion over our actions with the heart (thus articulated in Thomas Jefferson's "Dialogue between the Head and the Heart") but each operate in their separate spheres. In some kind of co-determination, in matters of personal interaction and family the heart should rule; in matters of politics and society the head.

Heart First. Another alternative view is the romantic reversal of the modern "mind over heart". This is the view that a well-tuned heart should direct reason as the best path towards happiness and flourishing. The mind (understood as intellect) should largely take its cues from the heart. Most fully articulated by Schiller's *Aesthetic Letters*, education should focus on developing and maturing the heart. In practice this stipulates a focus on aesthetic education through the arts and free play.

In Buddhist thought, language fortunately and advantageously mitigates against the artificial separation of heart and mind that has taken root in Western thought. The mind ("*citta*") combines the faculties of head and heart, intellect and affect, and translators use both terms, "heart" and "mind," to translate the Pali word "*citta*." In recent Western research there is an attempt to open to this more realistic and comprehensive view of the mind through work on "*embodied cognition*."

Renunciation as the Heart of the Transformation: A Reordering of High and Low

The process of becoming virtuous must involve a reordering of what one loves... from loving sense pleasure to noble delights of

virtue and wisdom and acting in accord with them. This is where the transformative part is most clearly visible. The carnal pleasures become less, and the delights of noble pursuits more attractive and compelling. In Greek thought this is, of course, the case as people move from loving lower goods like sense pleasures, power, or fame to develop *philo-sophia*, a love for the path of wisdom, which for Aristotle at least includes a love for what is “noble and divine and noble and divine in us.” We see this in the important shift in Aristotle’s treatment of pleasure in book VI and X. Aristotle believes that the good life cannot do without pleasure, but the key is the changing appreciation of what constitutes pleasure. The Buddha likewise and perhaps more trenchantly points out that advancing along the path opens rather than closes the mind for those things that are truly and lastingly pleasant (see above quote from the Dhammapada).

Becoming virtuous is thus a sustained transformative process that, once it is in motion, is increasingly agent-initiated and agent-driven. The student’s desire to become virtuous is kindled and maintained by “small wins” as a result repeated experience of choice à fruit à insight à desire to continue. This increasingly self-authored process confirms the notion that virtue cannot (and need not) be “taught” (in the sense in which certain kinds of epistemic knowledge can be taught), but rather must be aroused and awoken (“recollected”) by removal of the defilements.

Rejection of mere Intelligence / Cleverness; The Deinos; Studying Like a Snake

Another important point of convergence between the two traditions is their rejection of the merely clever person, the “smart fool” (Sternberg) whose head is highly developed at the expense of the heart. Aristotle emphasizes that the person who merely develops their intellect cannot deliberate properly because they know nothing of ultimate ends. Such a person is a “deinos”—someone “capable of anything.” Literature and art (and history) supply plenty of examples of such a type (one thinks of Shakespeare’s Iago or Dostoyevski’s Raskolnikov). In German the smart fool is called by the harsher name of “Fachidiot” (“expert idiot”). In the Buddhist tradition there is the injunction against studying for personal gain only, which is called “studying like a snake.” And the Visuddhimagga holds that “virtue without learning” is less harmful than “learning without virtue.”

A Point of Difference: Habit, Will, and Skill

Both traditions agree that for people to become virtuous the untamed longings must be transformed, the locus of control must move from external (fear of sanctions) to internal (failing to meet one's own self-defined standards). Although there is a need for the exertion of energy and will, a transformation that would consist merely in willful self-discipline is unsustainable and would not yield the desired fruit. Rather, in time, this transformation must be buoyed by growing insight, discernment, and renunciation, as a result of a sustained process of cultivation where one develops a taste for the higher goods.

But while there is agreement on the role of willful resolve, there is a different emphasis on the factors of habit versus skill. In the traditional reading of the NE, habits play an all-important role. Aristotle says that one becomes virtuous by making virtue a habit (by repeatedly engaging in virtuous acts). I suggested above that in the latter parts of the NE habits seem to take a backseat behind the intellectual virtues and the growing taste for wisdom (*sophia*) and contemplation (*theoria*), which would suggest that for Aristotle habits play the role of training wheels or crutches to be eventually discarded. Yet, in much of the secondary literature, they remain all-important as they do in William James' influential treatment.

By contrast, the moral and mental training taught by the Buddha foregrounds *skills* rather than habits. Choosing wisely requires the skill of discernment; the skill of wise attention and inattention; skillful effort, concentration, mindfulness. The idea here is that advancing on the path laid out here is like moving from being able to strum a few chords on the guitar to virtuoso skill levels.

There are good reasons that construing moral maturity as skill-building is better than habit formation:

- habits don't require choice; they are a "dumb" way of doing the right thing;

- habits don't allow for deliberation. It's hard to imagine someone making a tough decision as a matter of habit.

Even someone well-established in virtue will need vigilance

and discernment as they respond to a given situation (e.g. a friend who is not speaking the truth). Secondly, virtue requires correct perception of a situation and settled habits at the level of perceptions would make us see only what we are used to see. As Lichtenberg (quoted by Nyanaponika) says: “I wish I could disaccustom myself from everything, so that I might see anew, hear anew, feel anew. Habit spoils our philosophy.” 105. Likewise, Rousseau points out: “...habit kills imagination. Only new objects reawaken it.” Virtue, it would seem, does not thrive under the rule of fixed mental habits. It requires open-mindedness and discernment, or what Zen Buddhists have called “beginner’s mind.”

To the extent that good habits are useful in the early stages of the transformation, their use resembles that of training wheels—to be discarded or transcended by the more mature practitioner. During these early phases their use would seem mostly negative as good habits help to ward off the possibility of acquiring bad habits, i.e. Tocqueville’s “depraved taste for the cause of one’s affliction” that are hard to shake later.

Easing the weight otherwise borne by habits would also address the problem of virtue as a result of “moral luck.” When habits are all important then for a person to be “capable of rational choice ... depends on whether he developed the appropriate sorts of habits at a time before he could have determined those habits himself.” 280 this creates the problem of “moral luck:” that only by having the kind of upbringing that sets a person early on the proper path of character development can one become virtuous.

6. CONCLUSION

In this paper I aim to show a) that a ‘global ethic of education’ is not a pipe dream; that we have common ground to stand on in the concern to realize a pragmatic degree of shared concern while honoring our diverse moral traditions; b) that Buddhism is uniquely positioned to act as a catalyst and contributor to the development of such a global ethic.

While I could only explore the similarity between Buddhist and Aristotelian concerns for virtue / *silā*, the approach could readily be extended to include Christian (e.g., Weil 1952), Confucian

(e.g. Li 2012), Daoist (Slingerland 2014), Hebrew (Blau 2000) or Muslim (Bucar 2019) traditions. Other prominent educational philosophies like the German tradition of *Bildung* (Söckness 2010) or Dewey's philosophy (1932) have strong virtue foci as well. The point is that upon inspection there may well be a robust fund of shared concerns with education as moral formation towards virtue and self-regulation that a global ethic of education can draw on. Not cultivating that unifying common ground at a time when differences of culture and civilization threaten so forcefully to pull us apart would seem both derelict and foolish.

Patience and toleration, generosity and good will, compassion and empathetic joy, equanimity and wisdom are moral skills without which young people (and adults) are unlikely to be able to

- share wealth justly;
- understand and deal with strangers empathically;
- use the world's limited resources sustainably;
- find the inner peace and equanimity to judge and act reasonably.

These skills would seem every bit as important as the engineer's skills to build cars and bridges, the researcher's skills to contain epidemics, or the administrator's skills to govern fairly and efficiently. It would stand to reason that our common weal and wealth today is endangered less by whether the global economy grows by a percentage point faster or slower or whether this or that school system rises faster in certain rankings than by our ability or inability to act wisely and indwell peacefully.

While educators across the globe have recently been exhorted to push their students into competitions to learn faster and achieve more, we have spent less energy on cultivating a dialogue over the values we share and the virtues we need to do our part to extend peace and well-being in the world.

References

- Analayo, Bhikkhu. Satipatthana. *The Direct Path to Realization*. Cambridge: Windhorse, 2003.
- Aristotle, *Nicomachean Ethics*. (translation Terence Irwin). Indianapolis: Hackett, 1999.
- Blau, Yitzchak. *The Implications of a Jewish Virtue Ethic*. The Torah U-Madda Journal, Vol. 9 (2000), pp. 19-41.
- Bodhi, Bhikkhu. *The Buddha and his Message. Past, Present, and Future*. Lecture on Vesak Day. United Nations, 15 May 2000. <http://www.buddhanet.net/budmsg.htm>
- Bodhi, Bhikkhu (ed), *In the Buddha's Words. An Anthology of Discourses from the Pali Canon*. Foreword by the Dalai Lama. Boston: Wisdom, 2005.
- Bodhi, Bhikkhu. *The Noble Eightfold Path: Way to the End of Suffering*. Onalaska: Pariyatta, 2006.
- Bucar, Elizabeth M. *Islamic Virtue Ethics*. The Oxford Handbook of Virtue. Oxford: Oxford UP, 2017.
- Burnyeat, M.F. (1980). *Aristotle on Learning to Be Good*. in: Essays on Aristotle's Ethics. Amelie Oksenberg Rorty (editor). Berkeley, CA: University of California Press, pp. 69-92.
- Dewey, John. Ethics. In: *The Later Works of John Dewey*. Carbondale: Southern Illinois UP, 1932/1989.
- Dunne, Joseph. *Back to the Rough Ground*. Practical Judgment and the Lure of Technique. Notre Dame U Press. 1997.
- Galla, Brian and Angela Duckworth. More than Resisting Temptation. Beneficial Habits Mediate the Relationship between Self-Control and Positive Life Outcomes. *Journal of Personality and Social Psychology*, 2015.
- Goldstein, Joseph. *Mindfulness*. A Practical Guide to Awakenin. Boulder, CO: Sounds True, 2013.
- Kosman, L.A. (1980). Being Properly Affected: Virtues and Feelings in Aristotle's Ethics. in: *Essays on Aristotle's Ethics*.

- Amelie Oksenberg Rorty (editor). Berkeley, CA: University of California Press, pp. 103-116.
- Jacobs, Jonathan (2001). *Choosing Character*. Responsibility for Virtue and Vice. Ithaca, NY: Cornell University Press.
- Kap Hyun Park: Kant über das Erhabene: Rekonstruktion und Weiterführung der kritischen Theorie des Erhabenen Kants. Wuerzburg: Koenigshausen und Neumann, 2009.
- Lewis, Harry R. *Excellence without a Soul*. New York: Perseus, 2007.
- Li, Jin. *Cultural Foundations of Learning. East and West*. Cambridge, UK: Cambridge U Press, 2012.
- Macyintyre, Alasdair (1984). *After Virtue*. Notre Dame, IN: Notre Dame University Press.
- Meyer, Heinz-Dieter and Aaron Benavot, eds. 2013. *PISA, Power, Policy. The Emergence of Global Educational Governance*. Oxford, UK: Symposium, Oxford Studies in Comparative Education.
- Meyer, Heinz-Dieter, 2017. *The Design of the University: German, American, and 'World Class'*. New York and London: Routledge.
- Meyer, Heinz-Dieter. 2017. PISA and the End(s) of Education: Education as *Techne* and as *Praxis*. Keynote at Institute for Global Concern Sophia University, Tokyo, Japan. December 16, 2017.
- Meyer, Heinz-Dieter. 2017. "The Limits of Measurement. Misplaced Precision, Phronesis, and Other Aristotelian Cautions for the Makers of PISA, APPR, etc." *Comparative Education*.
- Meyer, Heinz-Dieter. Universitaerer Bildungsauftrag zwischen Fachkunst und Lebenskunst. Keynote at University of Cologne, Germany, November 30, 2018.
- Oksenberg Rorty, Amelie (1980). Akrasia and Pleasure: Nicomachean Ethics Book 7. in: *Essays on Aristotle's Ethics*. Amelie Oksenberg Rorty (editor). Berkeley, CA: University of California Press, pp. 267-84.
- Pieper, Josef. *Happiness and Contemplation*. St. Augustine Press.
- Rousseau, Jean Jacques. *Emile or On Education*. Chicago U Press, 1992.

- Schiller, Friedrich. *On the Aesthetic Education of Man*. Penguin Classics.
- Seligman, Martin E. P. et al, Positive education: positive psychology and classroom interventions. *Oxford Review of Education*. Vol. 35, No. 3, June 2009, pp. 293–311.
- Slingerland, Edward. *Trying not to Try*. The Art and Science of Spontaneity. New York: Crown, 2014.
- Sockness, Brent. Was Schleiermacher a Virtue Ethicist? Tugend and Bildung in the Early Ethical Writings. *Journal for the History of Modern Theology / Zeitschrift für Neuere Theologiegeschichte*. Vol. 8, #1.
- Smith, Adam, *The Theory of Moral Sentiment* [1759] New York: Penguin, 2009.
- Smith, Thomas. *Revaluating Ethics: Aristotle's Dialectical Pedagogy*. Albany: SUNY Press, 2001.
- Steel, Sean. *The Pursuit of Wisdom and Happiness in Education*. Historical Sources and Contemplative Practices. Albany, NY: SUNY Press, 2014.
- Sternberg, Robert. Teaching for Wisdom: What Matters is not Just What Students Know, but how they use it. *London Review of Education* 5, no 2 (July 2007): 143-58.
- Sternberg, Robert (ed), *Wisdom: Its Nature, Origin, and Development*. Cambridge: Cambridge University Press, 1990: 142-59.
- Thanissaro Bhikkhu, "Head and Heart Together. Essays on the Buddhist Path." 2010.
- Thanissaro Bhikkhu, "Noble Strategy. Essays on the Buddhist Path." 1999.
- Tillemans, Tom J.F., Reason, Irrationality and Akrasia (Weakness of the Will) in Buddhism: Reflections Upon Santideva's Arguments with Himself. *Argumentation* (2008) 22: 149-163.
- Weil, Simone. *Gravity and Grace*. Routledge Classics. 1952.
- Zajonc, Arthur. *Love and Knowledge: Recovering the Heart of Learning*. Teachers College Record. Volume 108, Number 9, 2006.

THE BUDDHIST ANALYSIS OF THE SIGNIFICANCE OF MEDITATION (*BHĀVANĀ*) IN PROMOTING ETHICAL EDUCATION IN THE MODERN SOCIETY

by Rev. Tao Thanh Thanh Thuy*

1. INTRODUCTION

Moral virtue (*sīla*) and meditation (*bhāvanā*) are essential components of the Buddhist way of life. For example, their importance is highlighted clearly in the Dhammapada (110) by saying that a day of a person who follows moral precepts and meditates is better than a hundred years of person who has immoral behaviour and does not meditate. In the very basic teachings of the Noble Eightfold Path also they are presented together as a path which leads to attainment of Nibbāna. In the Four Noble Truths, this path which consists of virtue and meditation is the fourth Noble Truth. Among these two components, virtue is generally shown as the foundation of meditation. For instance, in the Jaṭā Sutta (Saṃyutta i, p.13), it is clearly pointed out that the practice meditation should have the foundation of moral precepts. However, if the Pāli texts are examined carefully, it can be observed that they exist depending upon one another reciprocally. The practice of one is not complete without the other. The most noteworthy one is their comparison to washing one hand with the other (Dīgha i, p.117). There are several other texts from which their close relationship can be understood.

*. Dr., (Supetteyyā-Dieu Hieu), Vietnam Buddhist University, Ho Chi Minh City, Vietnam.

For instance, in the nine precepts, the cultivation of loving-kindness (*mettā*) is included. Here, the meditation forms a part of ethical practice. In Buddhist meditation, the practice of loving-kindness is a tranquility meditation (*samatha bhāvanā*). Furthermore, reflection of one's virtue (*silānussati*) is itself a form of contemplation through which one can develop concentration (*Visuddhimagga* i, p.215). It means that virtue and meditation cannot exist in a mutually exclusive way. They exist in co-dependence upon one another. In this paper I present the argument that meditation should become an important component of ethical education. The foundation of ethics is made stable only through the cultivation of mind which is done through meditation.

2. ETHICAL AND UNETHICAL ACTIONS

In Pāli, wholesome actions are sometimes referred to by the terms '*kalyāṇa*' (good) and '*puñña*' (merit) (*Āṅguttara* iv, p.88). Their opposites are '*pāpa*' and '*apuñña*'. The word '*pāpa*' (evil or harmful) also signifies '*apuñña*' (*Suttanipāta*, p.636), and is usually presented as opposite of '*kalyāṇa*' (*Vinaya* iii, 72). There are many criteria which makes a certain action unwholesome or unethical. Based upon the points mentioned in the *Bāhitika Sutta* (*Majjhimanikāya* ii, p.114), *Ambalaṭṭhikarāhulovāda Sutta* (*Majjhima* i, pp.415ff), *Kālāma Sutta*, and *Veludvāreyya Sutta* (*Samyutta*, v, p.353 ff), the following five criteria probably summarizes them all:

1. Unwholesome
2. Blameworthy because of association with defilements
3. Brings injury or harm to oneself and others
4. Brings painful results and consequences
5. Unwholesome states increase and wholesome states decrease

For instance, if an action increases unwholesome states, brings painful result, and is blameworthy, then it is unwholesome. In the *Dvedhāvitakka Sutta* (*Majjhima* i, p.115), two more criteria can be found: makes the wisdom to cease (*paññānirodhiko*) and does not take towards Nibbāna (*anibbānasamvattaniko*). It means that unwholesome actions weaken or annihilate wisdom and keeps a

person away from Nibbāna. The actions that are opposite of these can be considered as ethical actions.

Regarding this, Venerable Buddhaghosa explained ‘wholesome state’ as ‘freedom from sickness’ (Aṭṭhasālīnī, p.80) and also as ‘freedom from distress or anguish’ (*niddara*) (Dīghanikāya Aṭṭhakathā iii, p.883). The first refers to the healthy state of mind and the second refers to peace of mind. Their opposites are the characteristics of unwholesome state. Thus, wholesome actions lead to peace and freedom from distress and anguish.

Here, it should be mentioned that there are several terms in Pāli that indicate ethical and unethical actions. For instance, ‘*kusala*’ (wholesome) and ‘*akusala*’ (unwholesome), ‘*succarita*’ (good conduct) and ‘*ducarita*’ (bad conduct), ‘*puñña*’ (merit) and ‘*apuñña*’ (demerit), ‘*sukaṭa*’ (well-done) and ‘*dukaṭa*’ (ill-done). It is noteworthy that they are used not only for the verbal and bodily actions but also for actions of mind. Usually, the mental action does not come within the scope of virtue. For example, the term ‘misconduct’ usually means the unwholesome verbal and bodily actions. But in the Pāli text, this term applies also to actions of mind. It means that in the broader sense of ethics in Buddhism, virtue consists of bodily, verbal, and mental actions. Similarly, ‘good conduct’ also applies to all the three doors of action (Majjhima ii, p.64). This shows that the action of mind should be considered as equally important in the ethical consideration as the bodily and verbal actions.

3. MEDITATION AND VIRTUE IN THE NOBLE EIGHTFOLD PATH (AṬṬHAṄGIKA-MAGGA)

The eight factors of Noble Eightfold Path can be grouped into three Noble Trainings: ‘training of wisdom’ (*paññā sikkhā*), ‘training of virtue’ (*sīla sikkhā*), and ‘training of concentration’ (*samādhi sikkhā*). In the usual classification of Noble Eightfold Path, right view (*sammā ditṭhi*) and right thought (*sammā saṅkappa*) are classified as ‘wisdom’ (*paññā*); right effort (*sammā vāyāma*), right mindfulness (*sammā sati*), and right concentration (*sammā samādhi*) as ‘concentration’ (*samādhi*); and right action (*sammā kammanta*), right speech (*sammā vācā*), and right livelihood (*sammā*

ājīva) as ‘virtue’ (*sīla*). With relation to the theme of this paper, they can also be classified into meditation and virtue, namely the first five belong to meditation and the remaining three belong to virtue. Similar way of classification can also be found in the Suttanta texts. For example, in the *Samathavipassanā Sutta* (Saṃyutta ii, 535), the Buddha pointed out that ‘*samatha*’ and ‘*vipassanā*’ comprise the way leading to the attainment of Nibbāna. Here, these two factors obviously represent the two trainings, which I have classified into one category as meditation. Thus, when it is said that one practices meditation, it refers to cultivating these five factors. Similarly, when it is said that one lives an ethical life, it refers to following the three factors related to virtue. In Pāli, the three trainings of the Noble Eightfold Path are presented as a way leading cessation of suffering, suggesting that they should be cultivated together (Majjhima iii, p. 346). This also shows that virtue and meditation are interdependent.

As mentioned above, in the context of Noble Eightfold Path, virtue refers to abstinence from bodily misdeeds, verbal misdeeds, and wrong livelihood. These three are called ‘aggregate of virtue’ (*sīlakkhandha*). There are three bodily misdeeds, namely killing living beings, stealing, and sensual misconduct; and four verbal misdeeds, namely lying, malicious speech, harsh speech, and vain talk. Although several kinds of wrong livelihood are clearly mentioned in the discourses, in simple terms, wrong livelihood means making a living which involves bodily and verbal misdeeds. The inclusion of the precept related to livelihood in the Noble Eightfold Path shows that abstaining from wrong livelihood is a very important ethical practice in Buddhism. Therefore, in the ethical education, livelihood should become an important subject matter. In the modern society, lack of proper ethics in earning livelihood is a grave problem. This problem can be addressed by incorporating the teachings of right livelihood in the ethical education.

The scope of ethical behavior is very broad. There are some kinds of ethical behavior which has to be done and there are unethical behaviors which has to be abstained from (Bodhi, 1994, p.23). In Pāli, they are called *cāritta sīla* and *vāritta sīla* respectively (Visuddhimagga i, p.11). In a general sense, they can be understood

as doing wholesome actions and abstaining from unwholesome actions. In Buddhism, ethical behavior refers to these both. In this paper, I limit myself to the meaning of virtue as 'abstaining from unethical behavior' as mentioned in the Noble Eightfold Path. In some contexts, such kinds of virtue are also called 'abstinences' (*virati*) (Narada, 1987, p.78). In this context, virtue basically refers to keeping precepts which comes within the scope of the three factors of moral training (*sīla sikkhā*). The five precepts are also included in them, except the abstaining from alcohol and other intoxicating things. But it is understood in the factor of wrong action. The *cāritta sīla* consists mainly of duties that should be fulfilled with relation to different kinds of social relationship. In the ethical education, both of these should be given equal importance.

In a broad sense, the Pāli term '*bhāvanā*', which is the Pāli term for meditation, refers to cultivation of any wholesome state. In the context of meditation, it mainly refers to cultivation of concentration and wisdom. In this paper, I limit the interpretation of the term 'meditation' as the activity of cultivating the five factors of the Noble Eightfold Path which I have referred to as 'meditation.'

In the Noble Eightfold Path, the word 'meditation' represents the three factors of the 'aggregate of concentration' (*sīlakkkhandha*) and two factors of the 'aggregate of wisdom' (*paññākkhandha*). There are four types of right efforts: effort to prevent the unwholesome states from arising, effort to abandon unwholesome states that have arisen, effort to develop wholesome states that have not arisen yet, and effort to maintain and cultivate wholesome qualities that has already arisen. In brief, right effort basically involves dispelling the unwholesome states and cultivating wholesome states. Here, the unwholesome states refer to defilements, and the thoughts, emotions, and intentions derived from them, which may appear in the bodily and verbal actions or just remained confined in the mind (Bodhi, 1994, p.32). If they get expressed through bodily or verbal actions, then a person's ethical precepts are broken. The aim of meditation is to dispel these unwholesome states, thereby preventing them from breaking forth into verbal and bodily action. Thus, it is obvious that meditation should become a part of ethical education.

4. THREE LEVELS OF ACTION (*KAMMA*)

In order to understand the relationship between meditation and virtue, it is essential to examine the three levels of action taught in Buddhism. They are: actions of body (*kāyakamma*), actions of speech (*vacī kamma*), and actions of mind (*manokamma*). In a general consideration, only the actions of body and speech come within the scope of ethics. This is because the primary task of virtue is to restrain overt unwholesome actions committed by body and speech. For instance, the three factors of morality in the Noble Eightfold Path mentioned above are related only to actions of body and actions of speech. But in Buddhism mental actions are always important in any consideration of ethics. To clarify this, the Buddha himself said that “volition is action” (*cetanāhaṃ bhikkhave kammaṃ vadāmi*) (Aṅguttara iii, p.415). “Volition comes into being through any of three channels – body, speech, and mind – called the three doors of action (*kammadvāra*)” (Bodhi, 1994, p.11). It means that it is the volition of mind that instigates actions of body and speech (Majjhima Aṭṭhakathā, p.37). Therefore, actions of mind are very crucial.

Furthermore, the Buddha declared that among the unwholesome actions done by three doors, the action of mind is the most faulty and blameworthy compared with the action of body and the action of the speech (Majjhima ii, p.34). This is because the verbal and bodily actions have their origin in mind (Dhammapada, 1-2). Although the scope of ethics is mainly within body and speech, it is noteworthy that in the Pāli texts all the three are considered as ‘good conduct’ (*sucarita*) and ‘misconduct’ (*duccarita*) depending upon their ethical quality. For example, there are ten types of unwholesome action: three bodily misconduct, four verbal misconduct, and three mental misconduct. Here, the actions of mind have been called ‘misconduct’.

Actions of mind play important role in the practice of ethics, both in restraining the unwholesome actions of the body and speech and also in doing wholesome actions. How mind plays important role in the committing of unwholesome action can be observed in the Paṭhamasañcetanika Sutta (Aṅguttara iii, p.497):

“There is a threefold corruption and failure of bodily kamma, arisen from unwholesome volition, having a painful outcome and result; a fourfold corruption and failure of verbal kamma, arisen from unwholesome volition, having a painful outcome and result; and a threefold corruption and failure of mental kamma, arisen from unwholesome volition, having a painful outcome and result.”

Here it has been clearly pointed out that unwholesome volition is the root cause of unwholesome actions. “Thought is the forerunner of action, directing body and speech, stirring them into activity, using them as its instruments” (Bodhi, 1994, p.16). In order to live an ethical life, one needs to have virtuous verbal and bodily conducts. However, as actions spring from mind, the most crucial point here is cultivation of wholesome states of mind.

5. ROOTS OF UNETHICAL ACTIONS

As it has been pointed out above, the root causes of bodily and verbal actions exist in the mind. Just as unwholesome states of mind generate unwholesome actions, wholesome states of mind generate wholesome action. In the context of the Buddhist ethics of abstaining from unwholesome actions, in order to prevent unethical actions, it is very important to weaken and remove the unwholesome states of mind. With relation to Noble Eightfold Path, the three kinds of wrong thoughts are causes of unwholesome actions (Saṃyutta iii, p.1). They are: thoughts of sensual desire (*kāma vitakka*), thoughts of ill-will (*byāpāda vitakka*), and thoughts of inflicting harm (*vihiṃsā vitakka*). Therefore, in order to prevent unwholesome bodily and verbal action, it is important to know how to remove unwholesome thoughts.

In several discourses, it has been shown clearly that the mental states such as three unwholesome roots, namely, greed (*lobha*), hatred (*dosa*), and delusion (*moha*), are primary causes of unwholesome actions including the inability to keep the basic five precepts of ethical life (Aṅguttara i, pp.189, 201ff). These three unwholesome roots can be understood as the primary unwholesome states from which other unwholesome emotions, thoughts, and mental states arise. Showing their connection to the basic precepts, in the Kesamutti Sutta, these roots are pointed out

as primary causes due to which a person fails to undertake the five basic codes of ethical life (Aṅguttara i, p189). Furthermore, among various causes that can make a person to engage in certain verbal or mental misconducts, the roots are pointed out as greed, hatred, and delusion (Aṅguttara i, p.201ff).

According to Abhidhamma, in the three kinds of wrong thought also, the basic factors are greed, hatred, and delusion. The unwholesome bodily and verbal actions are expressions of unwholesome mental states, and their primary causes are the three unwholesome roots. Thus, it is essential to learn ways to remove the three unwholesome roots. There are numerous discourses that show the ways to remove them. For instance, in the Aññatitthiya Sutta (Aṅguttara i, 201), three causes are mentioned for the removal of the three roots. ‘Sign of foulness’ (*asubhanimitta*) is for greed, ‘liberation of mind by loving-kindness’ (*mettā cetovimutti*) is for ‘hatred’, ‘wise attention’ (*yonisomanasikāra*) is for ignorance. Peter Harvey noted that ‘wise attention’ refers to wise, systematic, appropriate, focusing on the fundamental nature of the object’ (Harvey, p.181).

In the Taṇhā Sutta (Aṅguttara v, p.116), unwise attention (*ayonisomanasikāra*) is shown as the cause of lacking in mindfulness (*sati*) and clear-comprehension (*sampajañña*). The lack of these two becomes the cause of lack of sense restraint (*indriya-asaṃvara*). It in return becomes the cause of three types of bad conducts (*duccarita*). Thus, unwise attention as well as lack of sense restraint are also primary causes of unethical behavior.

In the Micchatta Sutta (Aṅguttara v, p.211), wrong view (*micchā diṭṭhi*) is shown as the cause of wrong thought (*micchā saṅkappa*), which then causes wrong actions of speech and body to arise. Here, among many meanings of ‘wrong view’, the one that causes wrong action is mainly the views such as there are no good or bad actions and they do not produce any result (Dīgha i, p.55). On the other hand, abstinence from unethical conduct is based upon the knowledge as to what action is wholesome and what is unwholesome, what action is reprehensible and what is not, what action leads to welfare and what to harm (Dīgha iii, 157). The knowledge of this distinction as well as what causes them is pointed as right view (Majjhima i, 46)

(Bodhi, 1994, p.11). Besides, wisdom uproots the deep roots of greed and hatred and of delusion (Harvey, 2000, p.200). Thus, right view and right thought are essential components which support ethical conduct.

6. HOW MEDITATION CAUSES ETHICAL CONDUCT?

In the Buddhist training, virtue is considered as the beginning step and the foundation. “It (virtue) is the foundation for the entire path, essential for the success of the other trainings.” (Bodhi, 1994, p.22). The importance of virtue in the entire Buddhist training can be observed in the following passage from *Dīghanikāya* (ii, 68):

“This is virtue; this is concentration; this is wisdom. Concentration which is cultivated on the foundation of virtue is of great result and great advantage. Wisdom which is cultivated on the foundation of concentration is of great result and great advantage. When the wisdom is cultivated well, the mind becomes free from cankers, that is from the canker of sensual desire, from the canker of becoming, and from the canker of ignorance.”

In this passage, virtue is shown as the foundation upon which concentration and wisdom are developed. The point as to how virtue helps in training of the mind and in turn affects one’s bodily and verbal actions have been expressed by Harvey thus: “One who keeps them (moral precepts) increasingly comes to express positive virtues as the roots of unwholesome action are weakened” (Harvey, 2000, pp.67–68). He mentioned correctly that by keeping the moral precepts, one weakens the unwholesome roots. For instance, with regard to speech, right speech decreases unwholesome mental states and increases wholesome ones (Harvey, 2004, p.276). As a result, one’s verbal and bodily actions become increasingly positive. “Through abstinence from unwholesome actions, the defilements which lead to them are restrained, and their opposites are strengthened.” Bhikkhu Bodhi has also made a similar observation: Virtue helps to obtain preliminary purification of mind (Bodhi, 1994, p.23)

Similarly, there are numerous discourses showing the necessity of cultivating mind in observing the moral precepts related to verbal and bodily actions. It is very apparent that in order to observe the

moral precepts, the three factors of concentration group are very essential. For instance, mindfulness is needed for the practice of virtue related to sense restraint (*indriyasaṃvara*) (Visuddhimagga i, p. 21). As making exertion to dispel unwholesome states is one of the aspects of right effort, it obviously plays important role. In the same way, one of the objectives of concentration is to dispel hindrances and other unwholesome mental states. This prevents the expression of mental unwholesome states through speech and body.

However, if the Pāli texts are scrutinized carefully, it can be observed that virtue and wisdom actually do not exist in a mutually exclusive way. They are interdependent. Highlighting the way in which virtue and wisdom help one another the Buddha said in the Sonadaṇḍa Sutta (Dīgha I, p.117):

“Just as one may wash one hand with the other, or one foot with the other, so wisdom is cleaned by virtue and virtue is cleaned by wisdom. Where there is virtue, there is wisdom; where there is wisdom, there is virtue. One who is virtuous has wisdom; one who has wisdom has virtue.”

Here, ‘wisdom’ refers to the insight that arises through meditation. The term cleaned (*paridhota*) means ‘washed thoroughly’ or ‘purified’. Although in the highest sense, the way in which wisdom helps to purify virtue refers to the attainment of supramundane states (Dīgha i, p.117) (Dīgha Aṭṭhakathā i, p.260), its meaning can be extended to the knowledge which leads to that attainment. Thus, the preliminary insight knowledge is also included here (Dīgha Aṭṭhakathā ii, p.127).

How meditation helps in keeping precepts can be observed in the following passage from Ambalaṭṭhikarāhulovāda Sutta (Majjhima i, p.415):

“Rāhula, bodily action should be done after repeated reflection; verbal action should be done after repeated reflection; mental action should be done after repeated reflection.”

In this Sutta, the Buddha said that one should reflect before doing any action, while doing any action, and after doing any action. It is very obvious that the training in meditation is essential to engage in these three kinds of reflection. A person who has not trained in meditation will find it almost impossible to have these reflections.

Mindfulness and clear-comprehension, the lack of which leads to unethical actions, are key factors in meditation. The importance of mindfulness and clear-comprehension in the practice of moral virtue is highlighted by including them with the training of virtue in the discourses such as *Sāmaññapphala Sutta* (*Dīgha I*, p.66). In the context of Noble Eightfold Path, in order to be able to restrain from unethical actions, one has to see the intention as well as the three types of wrong thoughts which, if not observed mindfully, manifest in speech and action. Mindfulness makes one aware of one's actions and motives (Harvey, 2004, p.270). This makes a person to choose the right course of action. Furthermore, virtue also helps in cultivating mindfulness. For instance, keeping the fifth precept aids right mindfulness (Harvey, 2004, p.277). The mindfulness and clear-comprehension which are developed through meditation play very crucial role in observing moral precepts.

The antidotes of the three roots of unethical behaviors are non-greed (*alobha*), non-hatred (*adosa*), and non-delusion (*amoha*). In the Noble Eightfold Path, they come within the scope of right view and right thought. Just as the roots of unethical actions are in the mind, the antidotes of unethical actions are also mainly in the mind. For example, each of the five unethical actions, which refers to breaking the five basic precepts, have their counter-actions and they are primarily mental states: kindness, generosity, contentment and fewness of wishes, honesty, and mindfulness (Harvey, 2000, p.68). Here, it is noteworthy that the three kinds of positive thoughts which are opposite of negative thoughts are renunciation, loving-kindness, and compassion (Bodhi, 1994, pp.17–21). They are also primarily mental states. With relation to the latter two thoughts, it is impossible for anger to linger in the mind when one cultivates the four divine abodes (*brahmavihāra*) (*Dīgha iii*, p. 280). Here, the meditation practices which concern the four divine abodes such as loving-kindness are shown as ways to remove the root of ill-will or anger. Furthermore, right view not only dispels ignorance, but also causes three right thoughts to arise.

One of the important training necessary to live an ethical life is restraint of faculties (*indriya saṃvara*). In this connection, what is noteworthy is that mindfulness and clear comprehension have to

be applied to restrain the senses. When they are absent, the latent defilements of craving and ill-will emerge (Bodhi, 1994, p.34). Thus, it is important to cultivate mindfulness and clear comprehension through the practice of meditation.

7. CONCLUSION

This paper has shown that the three unwholesome roots are causes of unethical actions and their removal is essential in living an ethical life. As these roots can be primarily removed from the mind with the help of meditation practice, it can be said that meditation plays the most significant role in the observance of ethical guidelines. Moral virtue mainly concerns verbal and bodily actions, and their source is in the mind.

In the Buddhist way of life, ethical conduct is the foundation on which the whole spiritual practice rests upon. Ethical conduct concerns mainly the verbal and bodily actions. But as it has been pointed out that virtuous behaviors require mindfulness and clear comprehension, there is undoubtedly important role played by the mental action in keeping precepts. As the wholesome states, which are antidotes of unwholesome roots, are developed through meditation, it would not be wrong to say that meditation influences virtue more than virtue does to meditation.

Finally, as ethics involves various cognitive aspects such as motivation, emotions, thoughts, and views, meditation cannot be excluded from its discussion. For one of the goals of meditation is to remove unwholesome thoughts and emotions. Removing unwholesome mental states through meditation is essential in order to commit oneself to wholesome ethics. From the perspective of Noble Eightfold Path, in order to live an ethical life, it is essential to cultivate right effort, right concentration, right mindfulness, right thought, and right view. Thus, in order to promote ethics in modern society, it is very important to include meditation in the ethical education and training.

References

- Bodhi, B. (1994) *The Noble Eightfold Path: The Way to the End of Suffering*. Revised. Kandy: Buddhist Publication Society.
- Bodhi, B. (ed.) (2016) *A Comprehensive Manual of Abhidhamma*. Fourth. Kandy: Buddhist Publication Society.
- Dhammapiya, Sayadaw. *Buddhist Ethics in Daily Life*. Malaysia: SBVMS, 1999.
- Harvey, P. (2004) *An Introduction to Buddhism*. United Kingdom: Cambridge University Press.
- Harvey, P. (2000) *An Introduction to Buddhist Ethics*. United Kingdom: Cambridge University Press.
- Mahāthera, Paravahera Vajirañāṇa. *Buddhist Meditation: In Theory and Practice*. Second. Malaysia: Buddhist Missionary Society, 1975.
- Narada, T. (1987) *Manual of Abhidhamma*. Malaysia: Buddhist Missionary Society.
- (The references from the Pāli literature are from the Sixth Buddhist Council Edition)

ETHICS AND THE JĀTAKAS: CAN NARRATIVE SUPPORT A SECULAR ETHICAL CODE?

by Sarah Shaw*

ABSTRACT

In many Southern Buddhist regions, the Jātakas offered ethical codes, an informal rule of law, and, indeed, in some areas such as Myanmar/Burma, a narrative means of communicating a code that could establish precedent in courts of law (Shaw 2006). Can they contribute now to the growing international discussion on secular ethics? Describing the Bodhisatta exercise of both sīla and the deep resourcefulness in Jātakas, that results in great adeptness at skill in means in variously described situations, Charles Hallisey coins the term ‘moral creativity’ with regard to these tales (Hallisey 2010). It covers, as he notes, not just the ability the Bodhisatta demonstrates in the five precepts, but also, through enactment in narrative, a means of demonstrating great resourcefulness in ensuring benefit – not only for himself but others too. Such moral creativity, he suggests, is crucial to a more nuanced understanding of Buddhist ethics as they are enacted in Jātakas. Citing commentarial stories from the Mahosadha/Ummagga Jātaka (J 546), Hallisey demonstrates that the Bodhisatta is often not just satisfied with doing ‘the right thing’, but prefers to do the positively helpful thing: the action or course of actions that ensure all parties are aided.

In this paper, I argue that ‘moral creativity’ is also a very helpful

*. Dr., University of Oxford and University of South Wales, UK.

concept in attempting to teach Buddhist ethics to those who have not grown up within the tradition and absorbed Buddhist stories and tenets in their childhood. As some Buddhist understandings have filtered through to the international discussion about secular health and wellbeing, in the field of mindfulness teaching in particular the ethical has been underplayed and even ignored, though that balance is starting to be redressed (Williams and Kabat-Zinn 2011; Baer 2015; Brown 2016; Samuel 2016;). I conclude by suggesting narrative and the notion of 'moral creativity' that the Jātaka collection embodies, can help to communicate the principles of an ethical code, and a daily habit of mindfulness, that is applicable in secular contexts too.

1. TEACHING BUDDHISM TO WESTERNERS

Before moving on to the stories, I would like to describe some of the difficulties one can find in introducing the topic of ethics in the West. For the last thirty years I have been teaching Buddhist theory and practice in the UK, at university and college level. These are both university classes and classes for adults who have an interest in finding out about Buddhist theory. When I first started teaching Buddhism, I noticed that the factors of the eightfold path involving speech, action and livelihood, did not arouse much interest. Material relating to non-self and dependent arising aroused considerable attention and discussion; information about different types of meditation and mindfulness techniques, so popular in the West, also prompted questions and debate. Monastic *Vinaya* was considered intriguing, as many had seen Buddhist monks and been impressed by their presence and wakefulness. Lay codes of practice and how to behave in the world, however, appeared less attractive and mildly boring, to all age groups. In discussion of *sīla*, it was clear that people were politely waiting to get 'to the more interesting stuff'. Much mid twentieth-century scholarship in the West, unfortunately, supported this stance. The notion that there were two types of Buddhism, a salvific kind that was aimed at monastics, and a lay version, simply directed at the possibility of a higher rebirth, fostered a kind of split in Western understanding, so that lay activities were seen as 'just' *sīla* based, and not of any great significance in attaining a soteriological goal. The notion embedded in *Jātakas*, often dismissed as being simple folk stories, that any

rebirth could further one's development of the ten perfections, and that the Bodhisatta himself needed many lives as a layman, as well as an animal, in order to perfect these qualities and to find the resources needed to teach as a Buddha, was until recently rarely discussed. Buddhism was, and still is sometimes, discussed purely for its 'theories' and no sense of context within a narrative or balanced discourse was allowed to intrude.

But any reading of the Bodhisatta vow suggests that the lay life itself, with *sīla* and generosity, can and is a crucial and key part of a full Bodhisatta path, or, if that is not the aim, a way in itself of enacting Buddhist principle. The *jātakas* are one of the nine limbs (*aṅga*) of the teaching (Shaw 2006). They demonstrate, as *Suttas*, Abhidhamma and Vinaya cannot, because the Buddha is in a teaching, monastic role, how the Bodhisatta, and others in the 'real' situations of the stories, deal with all sorts of new and unfamiliar problems in a 'lay' manner (Shaw 2010). So there is a natural predisposition to secular teaching in *jātakas*: they often take place when there is no Buddha, so no Buddhism, and the ideals and standards promoted are often applicable in a general sense too. The highest expression of this is seen, of course, in the pan-Indic ideal of the universal monarch, where a regal rebirth is seen as a possibility to develop the ten principles of kingship (*rājadharmas*), to rule by dharma not force, and to practise and encourage both *sīla* and the positives of a lay life – generosity, well performed skills in one's career, and the promotion of a just society (Shaw 2017). Meditation is also practised in such lives, as one of the rare *jātaka*-like *suttas*, the *Mahāsudassana Sutta* (D II 169–199), attests.

So, prompted by the advice of other teachers of Buddhism, I started to talk about the five precepts in connection with mindfulness of daily life, and more in terms of 'ethics' and 'mindful awareness of others' rather than morality. Indeed it struck me that ethical considerations and deliberations do form a great part of people's daytime thought and action, but that most of the time we did not really realise this. So, after teaching the five precepts, and the guidelines contained in the *Śīgalovāda Sutta* (D III 180–193) or the *Maṅgala Sutta* (Sn 258–269), I started to set the class a quiz to illustrate this point.

The quiz involves a series of about ten questions. I ask people to make answers that fulfil the five precepts. What is the right thing to do in a particular situation? Here are some sample questions, that illustrate some important issues raised by ethics in daily life:

i. Is it in accordance with the five precepts to pick up toiletries left for you in a hotel and take them all home with you?

ii. Is it right to take home a book someone else has left on a train when they leave?

iii. Do you kill a wasp buzzing around in your car on the motorway?

iv. A friend of yours has just got the sack from work and wants you to get drunk with them; what do you do?

v. Your friend is wearing a dress that does not suit her. Do you say so?

vi. If you see some vegetables and fruit left in a box at the side of the road, is it right to take them?

The answers to these questions vary considerably, but students all engage in thinking about the five precepts seriously. Some regard taking toiletries from a hotel just to take home is ‘taking what is not given’; others think it is not (1). The book taking arouses an interesting level of discussion. Some books feel throwaway, and so people feel no compunction on taking them home. Some, however, seem expensive and hard to find: the person who left it may ring the train company and may ask for it back (2). The questions always make people think about ethics in a new way, applicable to new situations, and recognise that this exercise of itself it requires creativity and adaptation. People debate the rights and wrongs of each one, and often have to come up with resourceful solutions. In the wasp situation, you don’t need to act hastily and kill the wasp; just stay calm, open the window, and it will eventually fly out. There is no need to break the first precept (3). In the situation of a friend losing a job, you don’t get drunk with your friend – you just need to think about the problem creatively, and with compassion. Why not suggest a meal out to chat instead? In that way you do not upset the friend, show empathy for their predicament, and also protect

them from their own self-destructive behaviours, which could have involved you both breaking the fifth precept (4). The question about telling the truth makes people laugh as of course it is necessary to be very creative to think of an answer that is truthful but will not upset their girlfriends or wives (5)! The one about the vegetables is a kind of trick question: in the UK, it would not be theft to take them if you lived in the country; there is an unwritten custom that if you have too many fruit and vegetables you leave them on the roadside for anyone to take. In cities, however, no one has heard of this custom, and you just would not take them at all (6). So, it is necessary then to consider local practices and customs, the people with whom you are dealing, and sometimes, to behave with tact and alertness. Is it rude and unkind to behave in this setting, in this way? Or is it appropriate and in accordance with the unspoken rules of a particular culture and setting?

The quiz shows many things: it shows that a moral code is not an abstract ideal, devoid of humane feeling and awareness of others. Good ethics and *sīla* often need resourcefulness, a willingness to adapt – and sometimes, some adjustment to where you are and the people you are living amongst. This exercise prove very helpful in understanding, in a lighthearted way, exactly what ethics means in practice, and how large a part it plays in our daily lives. It also demonstrates to students that such ethical considerations do indeed form a large part of our thought, and are often the cause of many of our problems, when they lead to worry or guilt. But perhaps most of all it shows how ethical thinking can be, and often is, creative too. The skilful mind (*citta*) in Abhidhamma describes factors such as the six pairs, spontaneity, if it is the first skilful *citta*, ethical path factors and mindfulness. And mindfulness is *always* in Abhidhamma accompanied by one of the divine abidings (DhS 9; Shaw 2019: 71–89). So, inbuilt into the notion of the healthy mind is the understanding that the mindful consciousness, well established, has a number of supporting features that *always* accompany it: self-respect (*hiri*) and fear of consequences (*ottappa*) for instance, that guard the mind, some friendliness towards the object, and, of course crucially, an inherent, even intuitive, ethical discernment. Each situation is different, and just as the skilful consciousness of the Abhidhamma suggests that the six pairs are present in

right speech, action and livelihood, so in new circumstances and confronted with new problems, we find that the five precepts, alongside their important concomitants, generosity and the divine abidings (*brahmavihāras*), require us to look creatively at each new circumstance as it arises. The quiz helps people to see this. Buddhism's ethical code is embedded in flexible adjustment to new conditions, and a sense of our interconnectedness with other beings: this is a potentially secular code, and one that it seems many can see applicable in their lives too.

So what has this to do with *Jātakas*? The precepts set the guidelines; but it is in the narrative traditions where resourceful adjustment to the surprising, the unfamiliar and the difficult, essential elements of a potentially secular ethical code, are most clearly seen, in ways that the other Buddhist genres, simply because of their different parameters and constraints, cannot. So, this is where it is helpful to look at these stories, which I often read with students in class. They sometimes present such situations in thought-provoking and also sometimes funny ways, and allow readers to view ethics, and the role it takes in their lives in a fresh and helpful way.

2. JĀTAKAS, EMBODIED ETHICS AND MORAL CREATIVITY

In *Jātakas* the Bodhisatta, usually as an animal layman, or god, and sometimes as a human ascetic, employs great quickness of wit, moral courage, and, usually, a sense of empathetic connectedness with other beings participating in the action, even when they are hostile. So let us explore Hallisey's notion of a 'creative morality', mentioned at the outset of this article and apply it to the 'ordinary' person, and a story where the Bodhisatta, while a human being deals with testing and difficult situations.

We find this very evident in some of the famous situations of the *Mahosadha-jātaka*. For it is here, it seems to me, that a kind of blueprint of good behaviour and skill in means is established by the Bodhisatta, as he demonstrates what it is to have skilful citta not as a Buddha, but as an 'ordinary' layperson in the world, interacting with others and getting into difficult situations just as we do.

In the riddles posed to the Bodhisatta he is in the position of the detective in a modern thriller story. He is still a child, of course, but

sorts out the mysteries that are presented them, and successfully fields the ‘trick’ riddles of the king, designed to wrong-foot him. Not yet accepted within the king’s court, he has to prove his credentials, which he does through what are in effect a series of legal test cases (*aṭṭā*). In these he finds solutions that help everyone: they detect wrongdoers and bring about the resolution of conflict and difficulty.

Let us take one simple example, that demonstrates a pattern we find in many of the detective puzzles. This is the third, ‘The Question of the Threaded Necklace’ (Ja VI 336). A certain very poor woman weaves together some threads of different colours and makes them into a pretty necklace for herself. She then decides to bathe in the water nearby. Another young woman, watching her, comes over to admire the woven thread necklace, and asks her how much it had cost her to make it, and what its measurements are, as, she says, she would like to make it herself. The friendly woman who made it, still bathing in the pool, urges her just to try it on for herself to see. But the admiring woman runs off with the necklace. When the first woman has got out of the pool, and accosts her, she claims she has made it for herself, and that she has stolen nothing. What to do? The Bodhisatta is approached. As in all these problems, the Bodhisatta spots the dishonest party immediately. But, exhibiting the ‘moral creativity’ which is the real hallmark of his wisdom, based in skilfulness, he devises a test that will demonstrate to everyone else too the real owner of the necklace. He asks each woman what perfume they usually wear. The thief says ‘All-flower bouquet’, clearly an expensive commercial amalgam of a number of flower essences. The poor woman says she cannot afford that kind of scent: the necklace was scented simply with panic grass, available to everyone. Here good *sīla* is clearly not enough: a sense of resourcefulness and the skill in means are what the Bodhisatta, in this situation, needs. We should also note that the impoverished lady is considered equal to the rich one in her need for justice, a demonstration of an egalitarianism in early Buddhist narrative that is often overlooked.

In other situations in this story the Bodhisatta likewise uses alertness and an attentiveness to others to settle a simple dispute that cannot be resolved otherwise (Appleton & Shaw I 196–202).

Other characters also demonstrate this. The Bodhisatta's wife, Amarā, for instance, is highly resourceful in spotting the malign motives behind the 'gifts' that arrive at her house, which will be seen as stolen property from the palace, and resourcefully marks a date and time that each one arrives, so that she can protect her husband from blame when he is subsequently accused of theft (Ja VI 364–370; Appleton & Shaw I 198–99, 242–249).

3. THE COLLECTIVE, YET SECULAR ETHICS OF THE PEOPLE

But there are other stories where the Bodhisatta, and the other characters, do not have self-confidence, and where all are troubled by the kinds of deliberations and doubts with which most of us in the modern world are all too familiar. In the *Kurudhamma Jātaka* (J 276; Ja II 365–381), the Bodhisatta is a king, of a great and noble people, but is tormented by self-doubt of an unhelpful kind. His kingdom is that of the Kuru, who are frequently praised in commentarial literature as being of exemplary behaviour and virtue. They are described as the audience of the *Mahāsatipaṭṭhāna-sutta* (M I 55–63), for instance (Ma I 227; Soma 1981: 17–18). According to the commentary, the Kuru laymen and laywomen dress in white and hear the teaching on *uposatha* days, thus rendering them also worthy of the address *bhikkhave* within the Buddha's discourse. In the *Kurudhamma-jātaka* (J 276), the good fortune arising from such exemplary *sīla* and generosity is explored.

In the 'present' story of this *jātaka* tale, which prompts the Buddha to tell the tale, the Buddha reproaches a young monk for killing a goose in play, saying that in times past even laity were more careful and alert to others in their dealings. He then tells the following story: The people of Kuru, who all kept the five precepts, were once ruled by the Bodhisatta. At that time the people of Kāliṅga suffered terribly from drought. The king sends brahmin emissaries to the state of the Kurus, where rain is plentiful, to plead for their rain-bringing elephant. This lucky symbol is a famously important feature of the *Vessantara-jātaka* too, as it is the gift of this elephant, also to Kāliṅga brahmins, that so enrages the less worthy populace and the king so Vessantara is exiled; the story's resolution sees it subsequently returned (Ja VI 488–494). The gift does not, however, bring the much-needed rain. So the king of the Kāliṅga

sends the emissaries back, asking them to find out the secret of the Kurus' good fortune. They take golden plates, on which to inscribe the findings of their research, and interview eleven key people in the city to find out what secrets they have to which they attribute their good luck. Starting with the king, the Bodhisatta, they ask each interviewee to give guidance and rules to take back with them. But each interviewee suffers from doubt, and poses obstructions to their engraving right at the outset. For each one feels he or she has a guilty secret and at first demurs.

Here we find out what the people of this exemplary state really think of themselves. The Bodhisatta-king feels his good code of action is compromised, and, because of doubt, finds his *sīla* does not gladden his mind (*cittaṃ āradheti*). In an arrow-shooting festival, he does not see one arrow land and thinks he must have inadvertently killed a fish. Worry (*kukucca*) over this still troubles him. The emissaries remind him:

“But, great king, the volition (cetanā) ‘I will take life’ never arose for you. Without that consciousness (citta), there is no taking of life” (Ja II 372).

Reassuring him with what is essentially an Abhidhamma understanding of the relationship between volition or intention, one of the seven universals of consciousness, and action (DhS 9), the emissaries record his account of the five precepts, but, on his advice, ask someone he considers better qualified than himself to speak of them. This is his mother. Yet she too suffers from comparable unhappiness: she feels remorse, for she feels she has given a nicer present to one daughter-in-law than the other. Again the emissaries reassure, saying a gift should be given as one wishes, but again are sent on, this time to her daughter-in-law. But she in turn feels that she has breached *sīla*, for she has looked on her brother-in-law with desire. Once more the messengers congratulate, saying that as no action has been committed on the basis of that moment, there is no breach of *sīla* in the world of action. And so it goes on, with each interviewee regretting some action or thought that they feel compromises their happiness. A driver feels he over-tired some Sindh horses when it rained, and they became exhausted. But, as the emissaries discover, the consciousness (*citta*) did not arise in the driver that wished the horses tired, and without that volition in the

moment, there was no correspondingly bad *kamma* (*acetanakaṃ kammaṃ nāma na hoti*). A business man thinks he has mis-measured some rice, making unfair allocations, but needs reassuring that ‘no consciousness arose in you relating to theft’ (*tumhākaṃ theyyacittaṃ n’atthi*). Finally, they are sent to the courtesan. She had been given a large sum of money by King Sakka to be his mistress. When her funds were running low, however, she had been on the point of accepting another client, and held out her hand – but had pulled it back immediately. The messengers reassure her; her *sīla* too is of the highest purity. Delighted with what they find in all the participants, they record the ethical code of each before returning home. Their city is thereupon immediately blessed with abundant rain; and the people of Kuru have been reassured in their doubts.

All Buddhists know the five precepts, the undertakings not to kill, steal, practise wrong or excessive sensory pleasures, lie, or become intoxicated. Here, however, the *jātaka* has explained the precepts in an embodied manner, by exploring their application in daily life, but also taking care that they do not become absurdly rigid and lacking in humanity. Doubting how one has behaved, and berating oneself for omissions, is not the same as *sīla*. The inhabitants are relieved to find that their doubts are dismissed. This is done so by using a simple mode of questioning about the state of mind present as the so-called culpable action is actually undertaken. What was the state of mind present at that time? Was it skilful (*kusala*), or was it unskilful? How does the volition of the moment relate to action? Can culpability on those terms be assigned to a time when the mental state was skilful? The whole story, and its funny explication of some of the pitfalls open to those earnestly trying to enact Buddhist principle, depends upon the notion of a healthy mind and skilful *citta*, and the understanding that excessive doubts and ruminations on the basis of past actions are not skilful, and indeed very unhelpful, causing the depression that each character feels. ‘Creative morality’, in the way the story ensures the messengers make the characters see their own doubts as unhealthy, is enacted, and by all participants in the narrative.

So, the story represents a collective goodness that is possible in the lay life – and, by having the Bodhisatta as a king, it demonstrates, as

many other *jātakas* do too, that the lay life is not just a compromised 'holy life'. It offers an arena where there are great possibilities to accrue the ten perfections in an existence that too may constitute an important lifetime in the achieving of one's soteriological aim, whether as a Bodhisatta, *arahat*, or *paccekabuddha*.

When people confront most Buddhist texts, the Buddha is the teacher. But he cannot enact ethics as a lay person would, creatively, in the world (see Shaw 2010). In these stories, he does, and the principles of such ethics are recognizable to anyone, anywhere. They also, importantly, do not need the Buddhist background story. Ethical principle is rendered humane and grounded, in the situations of 'real' people as they conduct their lives. The 'teachers' who explain the inhabitants' *sīla* within the story are brahmins from a less worthy state, themselves flawed, who are anxious for advice. This is a world without a Buddha, and even the Bodhisatta himself is not even in a teaching role. He too is a layman, subject to the hindrance of worry (*kukucca*), an unskilful *cetasika* in the Abhidhamma system. Yes, there are five ethical precepts, but they depend on the presence of an element ever crucial in Buddhist texts, volition or intention (*cetanā*). In modern psychological terms, 'rumination', the kind of thinking about the past that is depressive and self-destructive, is carefully warned against when considering the aspect of *sīla*. So the story goes to the heart of many of the problems associated with modern living, where such destructive self-doubt is so endemic. As has been noted:

Targeting rumination was considered particularly important because a tendency to rumination in nondepressed populations has been found to be predictive of subsequent onset of depression (Deyo et al. 2009: 265–271.)

This very human and nuanced understanding of ethics, and the five precepts, prevents an understanding of Buddhist principle that is abstract or formulaic: each situation is different, and it is volition as well as skill which is crucial.

One does not have to be a Buddhist to appreciate the psychological precision, compassion, and dramatic tension here: these really are secular stories, or more properly perhaps 'universal'

fables anyone can appreciate (Skilling 2019).¹ In the *Kurudhamma-jātaka* we see not only moral creativity, in a story that highlights and combats such potentially destructive ruminations, but also a compassionate and mindful discrimination in the midst of changing events. For mindfulness of the present moment, such ruminations are unnecessary and even harmful.

Such an embodied understanding is perhaps really only possible through a literary form. Repetition of the kind found in this story is key in oral literature and through employing it with comic rhythm, the story offers its explanatory commentary in what is a fabular *jātaka* world. It is a fictional device, that enacts the doctrine in an embodied way. As such, the *jātaka* fulfils an essential role in the transmission of this ethical doctrine. The *suttanta* explanations of the five precepts do not explore such scenarios at all, and simply deliver the content of the precepts in a general way as part of the teaching (A IV 245; A V 263). *Suttanta* methodology on this subject does not apply the precepts in a number of different ‘ordinary’ situations. There is no close examination of the feelings of those acting and behaving in the texts where ethics are described. In addition, in *suttas* the Buddha is always there as teacher, or implied as the validator of other teachers. The *Abhidhamma* only delineates the factors present on *whatever* occasion any consciousness arises; it is not applied to actual situations. So this story represents a kind of text that is essential in the Buddhist textual corpus to demonstrate how such things work in action. It has its own literary style and way of expression and applies the notion of intention (*cetanā*) to actual people, in their momentary experience, in *atīte*, once-upon-a-time land, where there are usually no Buddhas, and where all other *jātaka* stories occur. It makes sure that people really understand how the five precepts need to be taken in spirit, not as causes for self-reproach. Only in such a literary scenario could skilfulness be demonstrated not just in the participants but in the compassion with which the story asks each interviewee – and perhaps the listener too – to examine their own simple volition at the time of any given action. It is this, as the story attests, that lies at the heart of *sīla*.

1. I have just read this article as I submit it, and prefer now the word ‘universality’ to ‘secularity’.

4. SECULARISM AND JĀTAKAS

So how could such narratives be of use? It seems to me that the introduction of Buddhist stories could greatly help group and class discussion in the field of ethics, and bring it to greater prominence in psychological contexts too. I have found students greatly enjoy them, and find them helpful means of looking at their own attitudes to mental states and ethics too. As was mentioned at the outset, ethics can seem a bit boring to some students: linked to consideration of their own actions and mental states, and supported by narratives that humanise the precepts in an understandable and useful way, the whole field starts to become interesting, and particularly useful in association with practices and trainings concerned with developing mindfulness in daily life. It is the kind of small ethical dramas that are enacted in *jātakas* that cause us so much concern and worry, as much as the sometimes bigger ones.

Such an element does seem to be needed in some of the modern discourse about wellbeing and the movement towards a greater concern for psychological health. In modern Western psychology, the influence of Buddhist understandings of mindfulness have, of course, been significant (Williams & Kabat-Zinn 2011; Bodhi 2011, 2016; Baer 2015; Bishop et al. 2004; Harvey 2015). The area where no such development is particularly obvious, however, is that of ethics. In cultures working with an often misunderstood Christianity as their basis, words associated with any kind of morality can be unpalatable, and inappropriate for secular usage. In a western context, any discussion of ‘goodness’, or ‘skilfulness’ has to be qualified (Keown 2001: 119-120). The recent impact of the mindfulness movement has had a great effect, on the mental health and wellbeing of countless people. But is any consideration of ethics involved? if you look at otherwise very good online sites, where the application of mindfulness is taught in a secular context, it is noticeable that the field of morality is rarely mentioned (see, for example, ‘Mindfulness NHS’ 2017). Perhaps necessarily, no mention is made, as it so often is in Buddhist texts, of the relationship between *sīla*, or good ethical behaviour, and happiness (Virtbauer and Shaw 2018; M I 76; M III 170–178). This does not of course mean that ethics are not present, in clinical practice, participants

at either side of the therapist/client relationship, or in the teaching and practice of mindfulness. They are just not introduced as an obvious attraction, as possible benefit, byproduct, or indeed as a particular factor that might influence or shape, for ill or for good, the arising of mindfulness in any given practitioner. Those most experienced in administering and teaching mindfulness techniques are aware of attendant problems: as was noted recently by two of the most distinguished figures in the field, 'the rush to define mindfulness within Western psychology may wind up denaturing it in fundamental ways,' and as such there is 'the potential for something priceless to be lost' (Williams & Kabat-Zinn 2011: 4).

The reason for what is in some regards a sensible decision to downplay ethics in mindfulness training is fairly clear to those who come from traditional Western backgrounds, and of course explains why so many students in the UK find the whole field of ethics a little off-putting. In reaction to a rather punitive sense of what morality and goodness involve, based on our misunderstanding of Christian teachings on these matters, educated late twentieth-century westerners reacted violently against the perceived negative and destructive effects of guilt, worry, anxiety and tension that we felt our often flawed educational system had instilled. It should be stressed that Christian teachings, particularly those from the early days of the tradition, did not encourage excessive 'scruples'. The notion of a 'change of heart' (*metanoia*), key to early Christian doctrines in particular, and became a kind of self-mortificatory 'repentance' that was felt to be enjoined by the church. Hebraic associations of guilt were also felt, again not accurately, to be encouraged within other faiths, such as Judaism.

So, many secular and modern Buddhist articulations of the *teachings* of mindfulness involve terms which are, quite deliberately, removed from any association any states of mind which could prompt unhealthy ruminations, and exacerbate mental trouble and a lack of health. In part to avoid such unhelpful personal interventions and perplexity, carefully termed guidance that encourages 'bare attention' and 'non-judgmental awareness' are frequently employed, cited and applied in mindfulness teachings (Bishop et al. 2004: 232; Nyanaponika 1962; Shaw 2019 153–8).

In this such instructions are highly effective, and in many cases essential ‘skills in means’ that successfully encourage practitioners to avoid the negative mental states of guilt, worry, and self-judgement. The terms, of course, derive from the *vipassanā* discourses of the twentieth-century Buddhism, where, again, they are regarded as importantly helpful terms to apply when training a particular kind of minimal, non-interventionist alertness in the practitioner for the development of insight (eg Nyanaponika 1962; see also, for comment, Bodhi 2011; Gethin 2011; Harvey 2015). Mindfulness teachers in the West understandably want to draw patients away from potentially unhealthy ruminations, and so do not really stress ethics.

But there is a risk that, to use the popular expression, the baby is thrown out with the bathwater. By excluding ethical considerations and the notion of volition from mindfulness programmes, many of our daily preoccupations and our sometimes unhelpful ‘ruminations’ are not fully addressed. As those involved in Buddhist practice and theory know, right mindfulness is considered just one aspect of an eightfold path, in which it features as an interdependent element in several domains, and where the practice of the three factors of right speech, right livelihood and right action are inseparable. In the *Abhidhamma*, mindfulness is a determinant of skilful consciousness; skilful consciousness cannot arise, in any situation, or any state of mind, without mindfulness, and, in the skilful *citta* involving action in the world, ethical considerations too. In the *Abhidharmakośa* a more universal application of mindfulness is suggested, where it features as a factor in all consciousness, as a universal (Pruden 1988–1990). This mindfulness however, needs purifying if it is to be regarded as a concomitant of a healthy, rather than an unhealthy state of mind (Cox 1992; Gethin 2011; Harvey 2015; Shaw 90–106). So mindfulness is associated with ‘goodness’ or ‘skilfulness’ in quite a fundamental way within Buddhist training, and indeed is felt to promote a kind of ethical instinct by its very existence. The *Questions of King Milinda* support this, where mindfulness is said to be like the ‘treasurer’ and ‘advisor’ to a universal monarch, able to discern what is good and make sure that what is not helpful to the mind or to others does not intrude (Miln 34–39). The traditional image of the gatekeeper for mindfulness, who rejects what is not

suitable, reinforces this (A IV 107). The story traditions allow such mindfulness to be demonstrated, rather than defined. They give a sense of a living tradition of skilfulness, of which mindfulness is just one, if essential component.

Can we include this ethical sense in our secular understandings of the wellbeing involved in a 'mindful' mind? Is it realistic to speak of ethical instincts in a secular context, and can we see the path factors of right speech, livelihood and action as realistic concomitants of an international and secular understanding of the healthy mind? In Buddhist texts, a stated link is made between mindfulness, ethical practice and happiness (Virtbauer and Shaw 2018). Can this be a link applicable in secular contexts too?

As I hope to have suggested in this brief paper, we can introduce ethics into the discourse about secularity, in particular where it relates to mindfulness and education in behaviours, and can do so in a number of ways. By citing the examples based on my own teaching experience of Buddhism, I have attempted to show how the subject of ethics can engage interest in students, and that it can be a revelation to many that we spend a great deal of time thinking about it and, unfortunately, regretting our omissions and falling victim to depression and guilt. By emphasising volition, a new perspective emerges on mindfulness of our own actions and thoughts, and of our understanding of ethics. It is in this regard that the Buddhist narrative traditions offer surprisingly helpful means of seeing one's own mental states in a mindful, yet ethical way; they do so with frequent humour and compassion too. When we consider secular mindfulness training we need not ignore such issues: indeed, in the fuller development of mindfulness practice, they can become a central feature in arousing a deeper, yet still secular notion of mindful living that permits also the undertaking of other spiritual paths, including Buddhism. Buddhist stories of the *jātaka* type engage interest, empathy and discussion. We can all relate to the situations they describe, and see our own mental patterns reflected in the way people respond to them. As Martha Nussbaum wisely noted a few decades ago: "[1] iterary form is not separable from philosophical content, but is itself, a part of content - an integral part, then, of the search for and the statement of truth" (Nussbaum

1990, 3). Recent commentators on mindfulness note how it could be possible to consider the ethical, and indeed the spiritual, within an understanding of mindfulness training, that does not need to compromise secular principle (Baer 2015; Brown 2016; Harvey 2015; Samuel 2016).

As I hope has been suggested, we can see how *Jātakas*, through their compassion and integrity, embody, as well as describe, an understanding of ethics that could be directly translatable to the international stage. An understanding of this ‘creative morality’, that is not just reactive, passive and observational, but resourceful, generous and considerate of others too, could help the now pressing demands for a secular consensus of what constitutes well-being, the healthy mind, and a workable way for people of different traditions and backgrounds to relate with one another.

ABBREVIATIONS

Pali Text Society editions used of the following:

A	<i>Aṅguttaranikāya</i>
D	<i>Dighanikāya</i>
DhS	<i>Dhammasaṅgani</i>
Ja	<i>Jātakatthavaṇṇanā</i>
M	<i>Majjhimanikāya</i>
MA	<i>Commentary to M</i>
Miln	<i>Milindapañhā</i>
Sn	<i>Suttanipāta</i>

Individual *jātakas* are denoted by J 276 etc.

Bibliography

- Appleton, Naomi and Shaw, Sarah. 2015. *The Ten Great Birth Stories of the Buddha: the Mahānipāta of the Jātakatthavaṇṇanā*: a translation and introduction to last ten *Jātaka* stories and their commentaries, with Dr Naomi Appleton, Edinburgh University (Silkworm Books, Thailand/University of Washington Press, Seattle). With a foreword by Professor Peter Skilling, dedication to Princess Sirindhorn, and 100 photographs of temple art depictions. 2 volumes (cloth-bound and paperback).
- Baer, R. (2015). Ethics, values, virtues, and character strengths in mindfulness-based interventions: A psychological science perspective. *Mindfulness*, 6.4: 956–969.
- Bishop, Scott R., Mark Lau, Shauna Shapiro, Linda Carlson, Nicole D. Anderson, James Carmody, Zindel V. Segal, et al. 2004. 'Mindfulness: A Proposed Operational Definition'. *Clinical Psychology: Science and Practice* 11.3: 230–41.
- Bodhi, Bhikkhu. 2011. 'What Does Mindfulness Really Mean? A Canonical Perspective'. *Contemporary Buddhism* 12.1: 19–39.
- Bodhi, Bhikkhu. 2016. "The Transformations of Mindfulness." In *Handbook of Mindfulness*, edited by Ronald E. Purser, David Forbes, and Adam Burke, Cham: Springer International, 3–14.
- Brown, Candy Gunther. 2016. "Can 'Secular' Mindfulness Be Separated from Religion?" In
- Cox, Collett. 1992. "Mindfulness and Memory: The Scope of *Smṛti* from Early Buddhism to the Sarvāstivādin Abhidharma." In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*, edited by Janet Gyatso. Albany: State University of New York Press, 67–108
- Deyo, Mary, Kimberly A. Watson, Jason Ong & Cheryl Koopman. 2009. 'Mindfulness and Rumination: Does Mindfulness Training lead to Reductions in the Ruminative Thinking Associated with Depression?' *Explore*. Volume 5:5 2009, 265–271.

- Gethin, Rupert. 2011. "On Some Definitions of Mindfulness." *Contemporary Buddhism* 12.1: 263–79.
- Hallisey, Charles. 2010. 'Moral Creativity in Theravāda Buddhist Ethics'. In A. Pandian and D. Ali (eds), *Ethical Life in South Asia*, Bloomington: University of Indiana Press, 141–52.
- Handbook of Mindfulness*, edited by Ronald E. Purser, David Forbes, and Adam Burke, Cham: Springer International, 75–94.
- Harvey, Peter. 2015. 'Mindfulness in Theravāda Samatha and Vipassanā Meditations, and in Secular Mindfulness'. In *Buddhist Foundations of Mindfulness*, edited by E. Shonin, W. Van Gordon and N.N. Singh, New York: Springer International, 115–137.
- Julie Lillebostad Svendsen, Katrine Valvatne Kvernenes, Agnethe Smith Wiker & Ingrid Dundas. 2017. 'Mechanisms of mindfulness: Rumination and self-compassion'. *Nordic Psychology*, 69: 71-82.
- Keown, Damien. 2001. *The Nature of Buddhist Ethics*. London Palgrave Macmillan.
- Meditative Practices'. In *Handbook of Mindfulness*, edited by Ronald E. Purser, David Forbes, and Adam Burke, Cham: Springer International Publishing, 47–62.
- Mindfulness' (unattributed to an author). 2017. Nhs.Uk. December 21, 2017. <https://www.nhs.uk/conditions/stress-anxiety-depression/mindfulness/>.
- Nussbaum, Martha C. *Love's Knowledge: Essays on Philosophy and Literature*. Oxford University Press. 1990.
- Nyanaponika Thera. 1962. *The Heart of Buddhist Meditation: A Handbook of Mental Training Based on the Buddha's Way of Mindfulness*. London: Rider & Co.
- Pruden, Leo. M., trans. 1988–1990. *Abhidharmakośabhāṣyaṃ* by Vasubandhu. Translated by Louis de La Vallée Poussin. English translation by Leo M. Pruden. 4 vols. Berkeley: Asian Humanities Press.
- Samuel, Geoffrey. 2016. 'Mindfulness Within the Full Range of Buddhist and Asian

- Shaw, Sarah. 2006. *Jātaka Stories: Birth Stories of the Bodhisatta* (paperback), New Delhi: Penguin; Penguin Global Classic series, 2007 (Kindle).
- Shaw, Sarah. 2010. 'And that was I – how the Buddha himself creates a path between biography and autobiography', in U. Roesler, L. Covill and S. Shaw (eds) *Lives Lived; Lives Imagined: Biographies of Awakening*, Boston, MA: Wisdom, 15–41.
- Shaw, Sarah. 2017. 'The relevance of the Jātaka "Ten principles of Kingship" in modern discourse', article for conference volume (Mahinda Degalle ed.), to celebrate the launch of Nagananda International University, International UN Vesak celebrations, Sri Lanka.
- Shaw, Sarah. 2019. *Mindfulness: a Brief History of its Buddhist Foundations*. Boulder, Colorado: Shambhala.
- Skilling, Peter. 2018. 'The Buddhist Cosmopolis: Universal Welfare, Universal Outreach, Universal Message'. *Journal of Buddhist Studies*, 15: 55–80.
- Soma, Thera. 1981. *The Way of Mindfulness, being of the Translation of the Satipaṭṭhāna Sutta of the Majjhīma Nikāya: Its Commentary, the Satipaṭṭhāna Vaṇṇanā of the Papañcasūdanī of Buddhaghosa Thera: and Excerpts from the Linatthapakāsanā Tikā, Marginal Notes, of Dhammapāla Tera and Commentary*. 5th edition. Kandy: Buddhist Publication Society.
- Virtbauer, Gerald and Shaw, Sarah. 2018. 'Understanding Mindfulness: Current Epistemological, Methodological, and Ethical Issues: A Buddhist Psychological Commentary on Traditional and Contemporary Mindfulness.' *Research Bulletin of the Sigmund Freud Institute*, 23–49.
- Williams, J. M. G., & Kabat-Zinn, J. 2011. 'Mindfulness: Diverse perspectives on its meaning, origins, and multiple applications at the intersection of science and dharma. *Contemporary Buddhism*, 12.1: 1-18.

PAÑCAŚĪLA: UNIVERSAL ETHICS AND THEIR CONTRIBUTIONS TO THE FOURTH INDUSTRIAL REVOLUTION

by Bhikkhu Nguyen Ngoc Anh*

ABSTRACT

Buddhism is a pragmatic kind of teaching, which includes how we experience the world and also how we act in it. Buddha's teaching is a guide towards attaining enlightenment through three forms: ethics, meditation, and wisdom. To achieve the goal of Buddha's teaching, ethical dimensions or morality elements (cariyā dhammas) are at the top of the art of living for beings and they form the basis of the path leading to Nibbāna (true happiness). Pañcaśīla (five precepts) are the heart of Buddhist ethics, and therefore, provide the solutions to Industrial problems. Practicing pañcaśīla leads to liberation from negative mental attitudes, speech, and actions. Additionally, these ethical virtues allow people to coexist in a community justly, honestly, harmoniously and peacefully by universal ethics. The following writing will illustrate how pañcaśīla can solve these problems.

1. INTRODUCTION

Buddhism is a practical kind of teaching as the Buddha said that 'I turn the wheel of the Dharma by peaceful means' (Bodhi 2017, p. 253-4/ Sn 3.7.5-8). Especially, pañcaśīla is the Buddha's teaching to focus on both personal transformation and social transformation. These precepts are universal ethics and also the characteristic morality of a global citizen. The following will

* Lecture, Quang Nam Buddhist School, Vietnam

examine how pañcaśīla are universal ethics and their value in the Fourth Industrial Revolution.

2. AN UNDERSTANDING THE PAÑCAŚĪLA IN BUDDHIST PHILOSOPHY

In Sanskrit, pañcaśīla (Pali: pañcasīla; Chinese: 五戒) are a combination of pañca (five) and śīla (morality). Pañcaśīla in Buddhist texts are five precepts or moral disciplines which are accepted in traditional Buddhism. They are (i) Abstention from killing living creatures (*pāṇātatiṭṭhā*); (ii) Abstention from taking what is not given (*adinnādānā*); (iii) Abstention from wrong conduct in sexual pleasures (*kāmesu micchācārā*); (iv) Abstention from false speech (*musāvādā*); and (v) Abstention from taking intoxicant drugs (*surāmeraya majjapamādaṭṭhāna*) (Bodhi 2012, p. 790-792/AN 10.178-79 or Guṇabhadra, T.24 No. 1476 p. 001). Pañcaśīla figure in other important moral disciplines, such as upośadhaśīla, śrāmaṇera, śrāmaṇerikā, daśaśīla, bhikṣu, bhikṣuṇī.

Now, let's review the position of pañcaśīla in Buddhist philosophy, three valuable of morality and pañcaśīla, and discuss how pañcaśīla in Buddhist texts highlight the first innovation of Buddhist ethics in the karma theory or show the approach of psycho-ethics.

Pañcaśīla has the vital figure in Buddhist philosophy because the five disciplines are the essence of other moral formulas by giving more details in the Buddhist morality (*prātimokṣa*). In the Theravada tradition, morality constitutes a part of the trīśikṣā (three trainings as well-known 'śīla samātha and prajñā') and taking a relative with right speech (*samyagvāc*), right action (*samyakkarmānta*), right livelihood (*samyagājīva*) in the noble eightfold path (*āryaṣṭāṅgamārga*). In the Mahayana, morality is taken the second part of the pāramitā (six perfections).

Śīla is called morality, which is three kinds of validity. First, it is regarded as the first steps in training to prompt virtuous actions (*kuśalakarman*). Second, it restrains immoral deeds of body and speech. Third, it corrects the intention or volition (*cetanā*) that inspires our actions. As a result, precepts accompany each moment of consciousness that control the intention of the mind toward salutary (*kuśala*) and remove all unsalutary (*Akuśala*). All action

is under the stimulus of volition. When one has an intention of something, they will operate through body and speech as *cetanā* functions in both the incentive and leading force behind actions. Therefore, practitioners who want to cultivate both concentrations (*samātha*) and wisdom (*prajñā*), must complete moral disciplines to correct volition, to prompt virtuous action, to remove unvirtuous deeds. It means that śīla is the foundation to achieve meditation and wisdom, and the first way to help an individual to obtain liberation, by obeying rules of moral disciplines. It also rules out all evil courses of thinking, speech, and action; and the list of prohibitions with detailed avoidance actions which can drive human beings into the lower realms of suffering. For that reason, the essential moral system in Buddhism is pañcaśīla, which is a basic form of Buddhist morality. They are fundamental principles to refrain from killing, stealing, sexual misconduct, lying, and drunkenness. In this sense, pañcaśīla are of extreme importance or necessary in the driving force (*cetanā*) of individual action with the positive or negative deeds itself. The relationship between pañcaśīla and *cetanā* are also the first innovation of Buddhist ethics in the karma theory or showing the method of psycho-ethics as well.

Here I discuss more details of the pañcaśīla as following:

The first moral discipline is abstention from killing living creatures (*pāṇātatiṭṭhā*: *pāṇā* means the living beings that have breath and consciousness; *atiṭṭhā* denotes striking down, to kill or destroy). Taking the life of living creatures is prohibited, as well as injuring, harming, maiming, and torturing. The process of killing beings has three stages: intention (the mental factor or volition responsible for action), commanding to take life by speech (writing, gesture, speaking), and complete bodily deeds to kill. By way of consequences, there prohibit all kinds of taking life such as capital punishment, suicide, abortion and euthanasia (Keown, 1998, p.400). Therefore, this precept protects the life of living beings.

Secondly, the precept includes abstaining from taking what is not given (*adinnādānā*: *adinnā* means what belong to someone or what is not giving signifies over which she exercises ownership legally). This precept prohibits the different acts of theft and fraud, as well as a broader scope of forgery, borrowing without permission, dealing,

gambling, fraud, bribery and cheating (Leaman 2000, p. 139). Various kinds of violations of taking what is not given are divided into stealing, robbery, fraudulence, deceit. The basic purpose of the moral discipline is to save the individual property from illegal confiscation by others. Hence, this precept encourages to live right and to be honest.

The third precept is the abstention from wrong conduct in sexual pleasure (*kāmesu micchācārā*) enjoining which requires abstinence from illicit sexual relations or misconduct in regards to sensual pleasures. Adultery is the intention with sexual volition appearing through the door of the body, causing violation with an illegal partner. The transgression precept is by force of lust motivation that is the underlying root of greed accompanied by delusion. The prohibition of many various kinds in this precept include rape, incest, masturbation, going with the husband or wife of another, and intercourse at an improper time or unsuitable place. Hence, the purpose of the precept is to protect any relative and to reinforce faithfulness with one's partner (Wijayaratna, 1990, p. 166-7).

The fourth moral discipline is the abstention from false speech (*musāvādā*). This precept prohibits all deeds of body and speech with the wrongful volition to deceive or lie. The sinful desire is understand the cause of transgression. There are many different kinds of false speech including: lying, malicious speech, gossip, and harsh speech (Segall, 2003, p. 169). It is also right speech [*samyagvāc*] (Guṇabhadra, p.0203b). The foundation of the precept is to protect honest, truthfulness, loyalty, and gratitude. As a consequence, this moral discipline is to eliminate untruthfulness that causes harm to living beings.

The fifth precept is the abstention from taking intoxicant drugs (*surāmeraya majjapamādaṭṭhāna*). In this case, precepts restrain intoxicants which are fermented and distilled liquors and by extension prohibit other narcotics such as the alcohol, drugs, opiates, hemp, psychedelics, etc. The discipline's purpose is to prevent heedlessness, to produce the virtues of heedfulness, awareness, mindfulness, responsibility, and meditation. Hence, the precept aims to avoid the causes of stupid acts, laxity, idleness, ill health and "madness" in mentality (Benn, 2005, p. 225).

Pañcaśīla create the foundation for the development mentality of individuals and community. All deeds carried out through the three doors of 'body, speech and mind' are prohibited by the moral disciplines – violence, killing, stealing, adultery, lying, etc. - are motivated by defilements or afflictions (*kleśa*: unwholesome mental factors). Hence, we take up the training by observing pañcaśīla to change the mind from unwholesome mental states to wholesome states is called 'a process of factor substitution or self-transformation.' This is a great miracle to develop the individual mind and social mentality. In Buddhist psychological views, pañcaśīla reduce all negative emotions which lead mankind to suffer situations or realms. In Buddhist text, there are six realms which are understood as different psychological processes or ways of understanding the world that have relative emotions of anger, greed, stupidity, desire, competitiveness, and pride (McLeod 2002, p. 146-51). This means that moral disciplines create the best development emotion that leads toward the better realm or a happier world. That is the principle of development through repetition by the process of self-transformation.

Pañcaśīla are psycho-ethics that is the most significant contribution of Buddhist ethics. Interbeing law (*pratītyasamutpāda*) is the basic notion of the conditionality of all existence which creates the bridge between psychology and ethics to explain the theory of action. Additionally, the dependent origination makes a specific rule in a relationship of three trainings, which are: morality (*śīla*), concentration (*samātha*) and wisdom (*prajñā*). Each depends on one another to encompass all forms of restraint on immoral deeds of body, speech, and mind. Because all problems or immoral actions originated from three poisons (*triviṣa*: three unwholesome roots), including greed (*rāga or lobha*), hatred (*dveṣa*), and delusion (*moha*), these mental factors disturb the mind and incite immoral actions of body and speech. Hence, pañcaśīla are moral principles which provide the method to remove negative mind or to conduct in a state of purity of mind. It also truly means full liberation from suffering and negative karma in deeds of body, speech, and spirit.

In short, pañcaśīla are given by monks to create a psychological effect (Harvey, 2000, p. 80), as an ethic of restraint on the three

poisons of the human mind. These moral disciplines make individual liberation (*mokṣa*) without defilements (*kleśa*) as the result of concentration and understanding which come together by the interbeing law (*pratītyasamutpāda*). Hence, pañcaśīla are the defense or support against immoral attack deeds, which are the essential morality of a global citizen.

3. PAÑCAŚĪLA AS UNIVERSAL ETHICS

Here, I would like to discuss pañcaśīla as part of the character of a global citizen, which is as following: universal ethics are necessary to modern time; the relationship of pañcaśīla with teleological virtues, utilitarianism, and Kant's categorical imperative; and the acceptable pañcaśīla as global ethics.

Universal ethics are the ethical principles or moral standards acceptable to a sentient being, which can apply to both religious and secular. It is also called the globalization of ethics that seeks serious ethical standards to resolve disagreements and conflict across national boundaries, religions, cultures, economies, and politics (Kymlicka 2007, p.1). According to Kant, deontological ethics or the principle of universalizability; moral law can apply to all people in all circumstances as the formulation of humanity. The rules of conduct solve the problem of ethical behavior — globalized ethical standards that consider being self-evident and throughout social history. The purpose of the moral system is to benefit society. John Locke (1988, p.271) said “the state of nature has a law of nature to govern it which obliges everyone; and reason, which is that law, teaches all mankind who will but consult it that, being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions ...” It means that the universal ethic is an ethical rule independent with personal or cultural views, applying to all persons or acts, without any contradiction, and grounded in empirical reality.

From the above views, Buddhist ethics can be universal ethics. According to Suwanbubbha (2011, p. 131), Buddhist values can apply to both Buddhist followers and everyone, and can be of benefit to all human beings. There are three reasons why Buddhist ethics go hand in hand with the theory of action (P. kamma/ S.

karma); the identifying ethical values and behavior classified under the 'mantra' or rubric of performance and avoidance; Buddhist ethics is derived from natural law that is neither reward nor punishment (Suwanbubbha, 2011, p. 114-5). Additionally, Nosco said that pañcaśīla are universal ethics because the most basic ethical pronouncements are not killing, stealing, lying, coveting what others have, and monogamous fidelity. Compassion and altruism serve as foundational values in a newly globalization of ethics, using the same rationale of interdependence for all sentient beings and interconnectedness of all phenomena. Hence, Buddhist ethics can be more similar to a globalized system of ethics than any of the Abrahamic traditions and Confucians ethics as well (Nosco 2007, p. 90 & 92).

All action has three features such as the volition repairing or work, the act itself, and the result of the action. Each action is either good or bad. All deeds are directly influenced by pañcaśīla. It means that pañcaśīla can lead three aspects of the act to be morally right. The first aspect is the importance of good will in the ethics of Buddhism. The immense value is the will freely determined by moral law as Kant's ideas (Mittal, 1989, p. 1). Here, the moral code is pañcaśīla as the intention in non-violence, generosity, contentment, honest, mindfulness, etc. Hence, pañcaśīla are vital to the position because they cultivate the volition to be right that lead deeds to cease suffering or escape from the chain of rebirth. Secondly, it is a pure act that is the way to remove pain or aim at world-welfare with the absence of lust, hatred, and delusion. According to Nishijima (1998, p. 183), the Buddhist ethics is an 'ethics of action' ("real action" is completely different from the concept of action which could say "a treasury of the eye of truth or the true dharma eye"), which differ from 'ethics based on the mind' or idealistic ethics and 'ethics based on the senses' or materialistic ethics. It means that "when we act, we penetrate the dharma, becoming completely one with it... because action manifests itself just in oneness – the oneness of body and mind, the oneness of subject and object, and oneness of actor and action (Nishijima 1998, p. 185)." Buddhist action is recognized in the "here and now" as a real fact in the moment of the present. This makes Buddhist ethics different from both idealism and materialism. The pure act or

real act is always guided by pañcaśīla because dharma identifies with universal moral principles. Therefore, Buddhist ethics (pañcaśīla) is the teleological system which provides the framework for personal cultivation and accomplishment this time through a series of lives, structured by a specific conception of human nature and its goals (Keown 1992, p. 203 & 230). Lastly, the result of the act or its effect is an important standard in Buddhist ethics. Pañcaśīla are also acceptable in the situation ethics as utilitarianism because Buddhist virtue requires both overcoming attachment to self and compassionate regard for others (Swearer 1998, p.71). As Abe (1983, p. 60) said “Buddhist ethics is compassionate ethics ... based on the realization of emptiness, and it is absolute-present-oriented.” For example, one lies to help many people and it is called “skillful means” or expedient (*upāya*) that through the extraordinary pedagogical skills of Buddha or to breach the precepts by skillful means results in good karmic consequences (Keown, 1992, p.190). Hence, practitioners can use specific techniques to cease suffering and introduce dharma to living beings. *Upāya* must be along with wisdom (*prajñā*), two essential components of the way of happy living by practicing pañcaśīla.

Consequently, Buddhist ethics have given human beings to have responsibility in moral actions, as Buddha says:

“By oneself indeed evil is done;

By oneself is one defiled.

By oneself is evil avoided;

By oneself is indeed one purified.

Purity and impurity depend on oneself.

No one can purify another.” (Dhp, 165)

Pañcaśīla are the global ethics for the way of a harmonious life or joyful way of life. As per the Buddha’s teaching, an action is immoral because it is prompted by immoral roots such as greed, hatred, and delusion. In another way, an action is virtuous, when it is derived from moral volition, namely liberality, kindness, and wisdom. Given these facts, Buddha provides pañcaśīla that are technically known as the basic foundations of morality and harmony in society.

Because these moral disciplines generate the feeling of universal friendliness, non-covetousness, family-feeling in society, safely truthfulness, and maintaining a balanced state of mind (Shukla, 1989, p. 86). In further views, pañcaśīla are associated with virtues (Gwynne 2017, p. 79-80) and related to human rights (Keown 2012, p.33) as per the diagram below (Wikipedia, 2018):

Precept	Accompanying virtues	Related to human rights
1. Abstention from killing living creatures	Kindness and compassion	Right to life
2. Abstention from taking what is not given	Generosity and renunciation	Right of property
3. Abstention from wrong conduct in sexual pleasures	Contentment and respective faithfulness	Right to fidelity in marriage
4. Abstention from false speech	Being honest and dependable	Right of human dignity
5. Abstention from taking intoxicant drugs	Mindfulness and responsibility	Right of security and safety

In the same vein, pañcaśīla prohibits violence, theft, lust, dishonesty, and intoxication having in their various manifold forms. Similarly, these moral disciplines respect life, property, truthfulness, sexual propriety and sobriety as morally fundamental to humanity. Therefore, pañcaśīla are at the heart of ethical behavior in the modern period because “these five precepts lead with good behavior to bliss, with good behavior to wealth and success, they lead with good behavior to happiness, therefore purify behavior (Terwiel 2012, p.182).” In short, Buddhist morality goes beyond religious characters. Pañcaśīla shows the correct values which are not only practical theory to create individuals that are right but also universal laws.

4. THE SOLUTIONS PROVIDED BY PAÑCAŚĪLA TO THE FOURTH INDUSTRIAL REVOLUTION

The Fourth Industrial Revolution is unlike previous experiences

by humankind. The new technological revolution can be described as “cyber-physical systems” and has changes regarding their size, speed, and scope. There are many diverse and fascinating problems that are global challenges, such as violence, war, crime, inequality, the disintegration of the family, “fake news”, physical and mental illnesses, etc. The fundamental of the Fourth Industrial Revolution can affect and be influenced by all human beings in the world. According to Davis (2016), the Fourth Industrial Revolution has three big concerns: inequality, security, and identity. In the same way, Wells (2017, p. 5&13) asserted that the Industrial Age is conducive to a myriad of countervailing information flows, many of them conspiracy theories, ill-information, malicious at worst, fake news, amplified by the rising of cyber interconnectedness and reach of information sharing tools. Therefore, today’s environment creates conflicting cognitive-emotion, thrives in the interaction environment, dynamic, and the “weaponization of information” as a challenge to the established order or regulatory framework. The following is that Buddhist theory proposes to solve several significant problems in the world today: world peace, disarmament, economic justice, human rights, environmental protection, and universal coexistence (Weiqun, 2006, p.144). The following will discuss pañcaśīla as helpful ideas with a role to play in today’s affairs.

Pañcaśīla are useful in solving human problems, so practicing the five precepts of the Buddha leads to liberation from bad mental attitudes, speech, and actions. There are three criteria which pañcaśīla provide as life’s principle solutions to global challenges. First, the contribution of pañcaśīla is to educate the heart through training the mind, and making a pure mind. It is called ‘the embodiment of the commandments in the heart of the recipient’ (無作戒體/*Avijnapti*). To follow the right method of pañcaśīla is a practice of compassion (*karuṇā*), giving (*dāna*), patience (*kṣānti*), and vigor (*vīrya*) within the application of skillful means (*upāya*), and dependent co-origination (*pratītyasamutpāda*). It means that increase in comprehensions and awareness today’s problems to control all challenges of the new technology revolution. Next, pañcaśīla are a framework for moral deeds in the technological life that outlines the core morality

and highlights the possible responsibility of humankind. The five moral principles form the base of Buddhist ethics that practices are undertaken voluntarily to abstain from: taking life, taking what has not been given, sexual misconduct, telling lies, taking intoxicants. Therefore, pañcaśīla cultivate inner values such as compassion, generosity, contentment, honest, and mindfulness. Lastly, they provide a platform to inspire coexistence, human-centered, and partnership with the purpose of harmony in social models because pañcaśīla can cultivate ethical virtues and bring peace of mind, of speech and of actions to all. These ethical virtues make people able to co-exist in the community justly, honestly, harmoniously and peacefully. Hence, individuals and communities, technology and society can cooperate within pañcaśīla. Coexistence in universal ethics is only one way to redeem humankind.

In another way of analyzing reality, pañcaśīla are a vitally important tool to maintain peace, disarmament, economic justice, human rights, the right information, security, and environmental protection. The core of first vows is non-violence (*ahiṃsā*), so the best way of compassion (*karuṇā*) mind removes all the ideological violence against living beings through the deeds of the body. The ideas that *ahiṃsā* suggests are disarmament, a political way to settle the controversial issues or social conflicts, and the sense of 'generosity' that will benefit the peaceful world. Especially, non-violence applied to protect the environment with the principle of benefit for both non-living and living beings. The aim is to prohibit acts which create coercive harm to others. The second moral discipline asks humans to be generous and honest which are helpful in economic justice. Nowadays, everyone needs to profit from a business or economic exchange among people and nations. However, people should not cheat or infringe on financial transactions. From this viewpoint, the principle of justice in the economy is useful to have profit and create a wealthy society. The third precept stresses on contentment. That is the way to end greed motivation (lust), to promote sustainable human flourishing. Today's global issue is sexual aggression and abortion. There are many sexual aggression outcomes such as rape, attempted rape, stalking, and other forms of sexual harassment that can lead to abortion (46%) if pregnancy is the result of sexual assault

(Lavelanet 2018, p.58). Therefore, this precept is useful to solve both big challenges. In the traditional understanding, it protects the fidelity in marriage, making a happy family, and protecting women's life. The fourth precept prohibits all the ideological violence against living beings through the deeds of speech. It has the most important contribution to solving significant global challenges of fake news and ill-information in reality and on the internet. This rule focuses on personal transformation to follow honestly which means to always tell the truth or give right information. The fifth precept is concerned with healthy food, security, and living mindfully. Its benefit is to stop using and selling various drugs, by neither drug nor crimes. Buddhist ethic is not only avoidance acts of harming others, but also better than promoting the well-being of others. Hence, pañcaśīla are reflective of the vital importance of the Buddhist ethic of compassion. (Lee et al. 2014, p.558)

As it is well known, pañcaśīla are very close to the conception of human rights. These five principles of universal respect include the right to life, the right to property, the right to fidelity in marriage, the right to human dignity, and the right of security.

To summarize, I have provided five criteria for a global citizen responsible for solving all problems of the Industrial Revolution 4.0.

Avoid violence, protect life; live harmoniously and peacefully; promote human interaction and equality.

Practice Right Livelihood, generosity, economic justice.

Reduce greed, promote contentment.

Practice Right Speech, pay attention to listening skill and compassionate speech (*metta-vācī kamma*).

Deep understanding of the cause of well-being of human beings, avoid toxins, preserve physical and mental health.

By highlighting pañcaśīla, I hope to inspire people to realize their true role, potential, and responsibility as ethical agents in solving the fourth industrial revolution's problems. Through moral analysis disciplines that pañcaśīla have important force to change both thoughts and deeds from suffering to happiness that is significant in creating a better world. To show the Buddha's teaching of pañcaśīla

have more value than what we believe they are. The world does not need miracles to fly but requires the magic of non-violence, loving, compassion, giving kindness, generosity, contentment, honest, and mindfulness. These miracles of pañcaśīla can solve our present problems to maintain peace, disarmament, economic justice, human rights, the right information, security, and environmental protection.

In conclusion, pañcaśīla are the teaching of Buddha to transform individual and society. These precepts are universal ethics and the characteristic morality of a global citizen. When pañcaśīla becomes the heart of the community, then all problems of the Fourth Industrial Revolution will be gone by the virtues of compassion, generosity, contentment, honest, and mindfulness. And then, universal ethics can bring happiness to our families, society and the world by realizing the conditions and applying the right techniques.

References

- Abe, M., 1983, 'God, Emptiness and ethics', *Buddhist-Christian Studies*, University of Hawai'i Press, Vol. 3, pp. 53-60.
- Benn, James A. 2005, "Buddhism, Alcohol, and Tea in Medieval China", in *Sterckx, R., Of Tripod and Palate: Food, Politics, and Religion in Traditional China*, Springer Nature, pp. 213–36.
- Bodhi, B. (trans.) 2012, *The Numerical Discourses of the Buddha*, (Anguttara Nikaya/ AN) Wisdom Publications, United States of American.
- Bodhi, B. (trans.) 2017, *An Ancient Collection of the Buddha's Discourses Together with Its Commentaries*, (The Sutta Nipata/ Sn), Wisdom Publications, United States of American.
- Davis, N., 2016, *What is the Fourth Industrial Revolution*. [online]. Available at: <https://www.weforum.org/agenda/2016/01/what-is-the-fourth-industrial-revolution/> [Accessed 19 Jan 2015]
- Dhammananda, K., 1994, *Treasure of the Dhamma*, Trans. of *Dhammapada* (Dhp), Buddhist Missionary Society, Kuala Lumpur.
- Guṇabhadra [求那跋陀罗], '785 of 雜阿含經', in 大正藏, Vol.2, No.0099, book 28, p. 0203b11. [online]. Available at: http://tripitaka.cbeta.org/T02n0099_028 [Accessed 1998]
- Gunavarman [求那跋摩], "佛說優婆塞五戒相經 (Upāsikaśīla Sūtra)", 大正藏, Vol. 24, No. 1476. [online]. Available at: http://tripitaka.cbeta.org/T24n1476_001
- Gwynne, P. 2017, *World Religions in Practice: A Comparative Introduction*, John Wiley & Sons.
- Harvey, P. 2000, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge University Press.
- Keown, D. 1992 [2001], *The Nature of Buddhist Ethics*, London: Palgrave.
- Keown, D. 2012, "Are There Human Rights in Buddhism?", in Husted, W. R., Keown, D., Prebish, C.S. *Buddhism and Human Rights*, pp. 15-42, Routledge.

- Kymlicka, W., 2007, 'Introduction: The Globalization of Ethics' in Sullivan, W.M. & Kymlicka, W. (eds) 2007, *The Globalization of Ethics Religious and Secular Perspectives*, pp. 1-16, Cambridge university press, New York.
- Lavelanet, A.F. Schlitt, S., Johnson, B.R. & Ganatra, B. 2018, "Global Abortion Policies Database: a descriptive analysis of the legal categories of lawful abortion", *BMC international health and human rights*, vol. 18, no. 1, pp. 44-54.
- Leaman, O., 2000, *Eastern Philosophy: Key Readings*, Routledge.
- Lee, W.T, Blumenthal, J.A., Funk II, K.H. 2014, 'A Buddhist Perspective on Industrial Engineering and the Design of Work', in *Science and Engineering Ethics*, Springer, Vol.20, p. 551–569.
- Locke, J. 1988, *Two Treatises of Government*, Cambridge University Press.
- McLeod, Ken, 2002, *Wake Up To Your Life: Discovering the Buddhist Path of Attention*, New York: HarperCollins. (<https://plato.stanford.edu/entries/ethics-indian-buddhism/>)
- Mittal, K.K., 1989, 'Buddhist Ethics-A Brief Appraisal', in Tiwary, M., (ed), *Perspectives on Buddhist Ethics*, pp. 1-7, Department of Buddhist studies, Delhi.
- Nishijima, W.G., 1998, 'The Ethics of Action', *Buddhist-Christian Studies*, University of Hawai'i Press, Vol. 18, pp. 183-185.
- Nosco, P., 2007, 'Introduction: The Globalization of Ethics' in Sullivan, W.M. & Kymlicka, W. (eds) 2007, *The Globalization of Ethics Religious and Secular Perspectives*, pp. 75-92, Cambridge university press, New York.
- Schwab, K. 2016, *The Fourth Industrial Revolution*, World Economic Forum, Switzerland.
- Segall, Robert, S. 2003, *Encountering Buddhism: Western Psychology and Buddhist Teachings*, State University of New York Press.
- Shukla, H.S. 1989, 'Pañca Silā', in Tiwary, M., (ed), *Perspectives on Buddhist Ethics*, pp. 80-93, Department of Buddhist studies, Delhi.

- Suwanbubha P. 2011, 'Aplying Buddhist Values to Interreligious Dialogue on Ethics', Cisneros, A.H., Premawardhana, (eds), S., *Sharing Values A Hermeneutics for Global Ethics*, pp. 113-132, Globethics.net Series No. 4.
- Swearer, D.K. 1998, 'Buddhist Virtue, Voluntary Poverty, and Extensive Benevolence', *The Journal of Religious Ethics*, Vol. 26, No. 1, pp. 71-103.
- Terwiel, B.J. 2012, *Monks and Magic: Revisiting a Classic Study of Religious Ceremonies in Thailand*, Nordic Institute of Asian Studies: NiAS Press. [online]. Available at: <http://www.diva-portal.org/smash/get/diva2:867441/FULLTEXT01.pdf>
- Weiqun, Y. 2006, 'Buddhist Thought and Several Problems in the World Today', *Frontiers of Philosophy in China*, Vol. 1, No. 1, p. 144-47. [online]. Available at: <https://www.jstor.org/stable/30209959> [Accessed 11 Dec 2018]
- Wells, L.II. 2017, 'Cognitive-Emotional Conflict: Adversary Will and Social Resilience', *The Fifth Domain, PRISM*, Vol. 7, No. 2, p. 4-17, Institute for National Strategic Security, National Defense University. [online]. Available at: <https://www.jstor.org/stable/10.2307/26470514>
- Wikipedia, 2018, *Five Precepts* [online]: Available at: https://en.wikipedia.org/wiki/Five_precepts
- Wijayaratna, M. 1990, *Buddhist monastic life: According to the Texts of the Theravāda Tradition*, Cambridge University Press.

-II-
**EDUCATION IN DIFFERENT
NATIONAL CONTEXTS**

BUDDHIST EDUCATION IN SOUTHEAST ASIA: CRISIS AND REMEDIES

by Amarjiva Lochan*

ABSTRACT

In this twenty-first century when humankind is craving for peace and sublime happiness, proper and caring education is the only succor. Buddhism being the greatest interest drawer for people's daily religious behavior, its educational elements are therefore sought for enormously. It is also true that the learning/knowledge related terms (jnāna, śikṣha for example) which are found in abundance in an Asian Buddhist vocabulary, cannot be understood properly by mere one word, 'education'. The subtlety of the Buddhist education is resultantly very important.. The ethics and morality which adorn a beautiful human life are embedded in the tenets of Buddhist education which draw people towards it. However, it has been found in recent decades that the modern meaning of education is quite different and market oriented which was never a characteristics of pure education. The Buddhist education system is no exception and has been badly affected by such forces. The present paper looks at the crisis pervading within Buddhist education in general and its status in Southeast Asia. The remedial issues are also explored and discussed in this paper.

*. Prof., Dy. Dean, International Relations, University of Delhi, Delhi, India. President of South & Southeast Asian Association For the Study of Culture and Religion (SSEASR).

1. INTRODUCTION

The role of education in human growth is universally acknowledged. Since early times of mankind, the tools of education have been not only essential part of expressing ideas, knowledge and wisdom but for dissemination of learning and thus nurturing future generation. The evolution of writing, the concept of teacher, and that of writer/composer in every civilization has subsequently led to the mental development, innovation and invention, and healthier mutual socio-culture behavior. While the word ‘education’ according to Cambridge dictionary, is “the process of teaching or learning in a school, or the knowledge that you get from this”, and also , “the study of methods and theories of teaching”, we have to remember that the very word is not the total reflection or essence of the enforced synonyms of terms such ‘*vidyā*’, and ‘*śikṣā*’ frequently used in Hindu and Buddhist ‘education’. Hence, while taking the word ‘education’ in our English conversation and writing, we must realize its limitation and inability to express all what the related Indic terms stand for.

Today’s world in the name of ‘development’, ‘progress’ and ‘advancement’ has put the system of education in big trouble. The cut-throat ‘competition’ among students, scoring grades and marks becoming the main aim of the education Teachers are also themselves in a soup, as they are required all the time to ‘produce’ results. In the name of education the students are required to undergo standardized instruction intended to make them efficient servants of a demeaning social system. While such education may be necessary to guarantee societal stability, it does little to fulfil the higher end of learning, the illumination of the mind with the light of truth and goodness. A major cause of our educational problems lies in the “commercialization” of education.

The same is the case in the societies of South and Southeast Asia, where the Buddhism oriented agrarian based population is has been made tool of economic spin. Before Vietnam War, Southeast Asian life was dotted by traditional ways of life. While buffalo culture was replaced by mechanized agriculture, the evenings at Buddhist Wat featuring discourse on Vessantara Jataka and inspiring socio-religious *Lakon* (Plays) were replaced by soap opera on television,

the education also became prey to the economics. The concept that an education system is to prepare students to turn into productive citizens governed by the drive to maximize profits created an unnerving situation. Such aim of education was quite inconsistent with Buddhist principles and practices. The Buddhist education too therefore was in peril in these wet cultures of Southeast Asia where the rural life and agriculture covered almost 80 percent of the region. Therefore, the Buddhist monasteries which were the main source of shaping the young minds by providing primary education, began a new journey. True, practical efficiency certainly has its place in Buddhist education propounding a middle path. But for Buddhism the practical side of education must be integrated in the educational policy guided by Buddhist principles. The present paper discusses the status of Buddhist education in Southeast Asia both at the monastic level as well as at the level of the laity.

Going back to the antiquity, the origin of Buddhism itself lies in 'knowing differently', 'exquisitely' and 'impressively'. Naturally enough, the first elements of Buddhist education were the continuation of the exploration of new ways and methods of learning and imparting knowledge. As expressed by Buddha himself, the purpose of learning and education which culminated in sending the exponents of Bhikṣu sikṣaka (preachers) to the people was loaded with the intention for a large scale benefit of human beings, creating better persons in the society, making both people and deva happier, and establishing an ideal example of 'anusaraṇa' (loosely translated to 'follow'):

“Caratha Bhikkhave Cārikam bahujana hitāya bahujana sukhāya, lokānukampāya althāya hitāya sukhāya, devamanussānam, mā ekena dve agamittha desetha bhikkhave dhammam ādikalyānam, majjha kalyānam pariyo- sanakalyānam, sattham, sabyañ-janam...”

(Vinaya-Mahavagga, 1.8.32)

The history of Buddhist education begins with the history of the Buddhist Sangha as the latter was the most natural tool for imparting education, first among the Sangha communities, then Upasaka-Upasika to be followed by the provision of offering education to the masses. The history of the Buddhist system of education is practically that of the Buddhist order or Sangha

Buddhist education and learning centered round monasteries. The Buddhist world did not offer any educational opportunities apart from or independently of its monasteries. All education, religious as well as secular, was in the hands of the monks. They hold the monopoly of imparting education and of the leisure to impart it. They were the only custodians and bearers of the Buddhist culture. With the beginning as resorts during the rainy season, the Buddhist monasteries at the next stage turned into great centers of learning. The account of such a transition from residences to seats of learning is a remarkable one in the history of Buddhism in India. Undoubtedly, such a process of transformation was rather slow, but it was steady. The growth of Viharas as educational institutions may also be noticed in the following passage from the Manorathapurani, the commentary of the Anguttara Nikaya “Even if there be a hundred or a thousand bhikkhus practising Vipassana (meditation), there will be no realization of the Noble Path if there is not learning”.⁽¹⁾ Therefore, the *Sasana* is stabilized when learning endures. The value of learning and proper imparting of education was thus greatly felt. Monasteries used to be the main seats of doctrinally focused education in the Buddhist traditions outside India as well. It is seen even now in major Buddhist countries of Southeast Asia where the Buddhist Monastic complexes offer education in villages and towns.

Learning occupies an important place in the overall doctrinal structure of Buddhism. Canonical textual learning (Pali: *pariyatti*) is understood to be a necessary condition for the maintenance of *sasana* (the Buddhist creed). In the tradition of Indian Buddhism after the reign of Emperor Asoka (r.ca. 269–232 b.c.e.), the monastic complexes, or *viharas*, were the recognized seats of learning. Learning in post-Asokan Buddhism was not necessarily limited to the study of canonical literature.

The Pali expression *grantha-dura* (the vocation of book), which was used in that era, also included the study of grammar, history, logic, and medicine. As an famous Chinese Buddhist pilgrim who visited a number of Indian *viharas* in the late seventh century, Yijing

1. Araddha Vipaakanam bhikkhunam satapi sahassepi sagivijjamine ‘myattiya asati ariyamaggepavedhna hoti.

(635 - 713), could testify, the learning was deemed important as a means of refuting the arguments of the “heretics” (non-Buddhists) and disseminating the Buddhist doctrine among the better educated classes of society.

The method of education in early Buddhism differed with that of then prevalent system in some respects. In Vedic times, we find the Āśrama of Rsi-Guru mostly known as it used to be a particular student specific. Krisna going to Sandipani Āśrama, and Rama-Laksmāna being in the Āśrama of Valmiki are very celebrated case. Though, it does not mean that there were no other students in these Āśramas; still Buddhist monasteries or Vihāra were not known due to its famed pupil(s). They were centres of learning and teaching was imparted to a large number of students. Both religions and secular subjects were taught to the younger as well as the senior monks therein. The learned Bhikṣu-s carried on all the educational activities inside the monastic complex. In fact, they were really the only custodians and torch-bearers of Buddhist learning and culture. Other than the Buddhist monasteries, there was practically no full-fledged educational institution where education was regularly provided. This system of education and learning was monitored and managed by Buddhist Sangha. This process of rendering education was so well designed by Buddha himself and he made provision of a multi-tiered system. He introduced two kinds of instructors known as Acāriya and Upajjhāya. The Acāriya had one intelligent person attached to him who was called Antevāsika. For the Upajjhāya too, a post of Saddhivihārika was provisioned. The Vinaya texts provide us with minutest details about them. The impressive growth of Buddhist education system culminated to the establishment of great Mahavihāra at Nālanda, Vikramsila, Odantpuri and Valabhi as Buddhist Centre of Learning. Literally, the Buddhist education system lasted for almost 1,800 years from its humble beginning as a Sangha with 61 members during Buddha’s time when 54 persons led by Yasa, the Setthi of Varanasi joined it along with Buddha and his five disciples (55+1+5) before it collapsed due to the ransacking of academic institutions like Nālandā, and the Islamic catastrophe which destroyed the religion-culture fabric of the nation.

The exception was that of Tāmraparṇi (modern Sri Lanka) and

Myanmar which could protect Buddhism and Monastic learning when Buddhist activities almost ceased to continue in India. And while India was experiencing a couple of *non-Buddhism* centuries (merely a bit more than one hundred years), the revival of Sangha was witnessed in Sukhothai in Thailand (middle 13th century) with the cooperation of Lanka, soon to be followed by the Buddhist traits from Myanmar.

However, the present scenario of Buddhist education is no more on the lines of the traditions as the Buddhist education for the beginners in primary stage (be it a Bhikṣu or a layperson) as it has to cope up with the modern education system. The attempt to match with it along with the ongoing process/pressure of modernizing Buddhism itself has thrown many challenges before us. With the demand of gender equality, human rights, and the social order and class gap to be bridged by the modern parameters, entire Asian Buddhism is in ‘repair’ mode! In between, the challenge of Christian proselytism is looming so large, the survival of Buddhism is at stake. The present research delineates the issues and problems in the Buddhist education primarily in relation with the Sangha community.

Buddhist education in Asia is an organic part of the project of Buddhist modernization pursued by a number of Buddhist reformers, often as a response to the challenges of imperialism, capitalism, and Christian proselytism. While in some cases (notably in colonial Burma) the resistance to colonialism could translate into the resistance of the monastery schools to the introduction of “modern” subjects, in most cases Buddhist educational systems attempted to reinvent themselves, using modern techniques of teaching and evaluation as well as modern institutional forms for example, that of a sectarian Buddhist university. Such a reinvention brought considerable successes in many places, notably Japan and South Korea, but modernization success is rife with inherent pitfalls. Once integrated into standardized modern educational marketplace, Buddhist educational institutions risk quickly losing their specifically religious character, with religion remaining as simply one compartmentalized and professionalized subject. In the countries where modernization has been state-driven (typically,

People's Republic of China), Buddhist educational modernization often implies close cooperation with and ultimately co-optation by the state institutions.

The fate of Buddhist education in modern times in the region of our study faces an uphill task. The development of modern Buddhist education coincided with the rise of Buddhist modernism, definable as a movement that aimed at adjusting Buddhism to the new circumstances dominated by nation-states and capitalist market economy. Modern Buddhist education was aimed at creating Buddhists who were competent enough to ensure the survival of Buddhism on the global religious market, in competition with formidable rivals (Christianity often being perceived as the main rival).

On the newly formed modern religious market, missionary Christianity was often perceived as a strong and threatening competitor, as it was commonly associated with the dominant (Western) culture of the capitalist world-system. Christian missionaries were seen as outrivaling Buddhists by offering their adepts, among other things, high-quality educational services, which combined religious learning as such with more general curricula emphasizing new, modern subjects. This sort of competition led a number of reformist Buddhists in a variety of Asian societies to critically reflect on their own educational tradition, which largely reserved the in-depth Buddhist training for the monastics and in most cases marginalized the non-doctrinal subjects. Consequently, in most Asian Buddhist traditions, religious modernization was equated with the development of modern Buddhist education—available for laypeople (including women) as well as monastics, and equipping Buddhists for functioning in the modern world.

In Southeast Asian countries such as Thailand or Burma; Buddhism was understood to belong to the core of the ethno-national identity. However, the modernization of Buddhist education was no simple issue there, and the resistance offered by more traditionalist elements inside the Sangha. The Sangha (both in Burma and Thailand) was confident enough of its central position in the society to participate in resisting colonizing powers. In Thailand, the Sangha Act of 1902 centralized the Sangha governance and also instituted a new, coordinated system of exams in Thai and Pali,

with uniform texts being used throughout the country.⁽²⁾ In Burma, a province of British India in 1886, modern, secular education in vernacular and English complimented by the Christian missionary schools—and the Buddhist *kyaungs* (monastery schools) led a sort of separate, parallel existence.⁽³⁾ The tension was so much built up that a compromise between the two divergent educational strategies was made wherein the Buddhist Anglo-vernacular schools were created (1890s). This marked the beginning of a ‘blend’ education system where governmental schools started to include some Buddhist instruction in their curricula, but as one, compartmentalized discipline of “religion” a far cry from the traditional Buddhist education. Nevertheless, Burmese education retained a dual nature, with monastery schools coexisting with the public ones.

Thailand also ended up having a dual secular Westernized and monastic Buddhist education system: a way to circumvent the monastic resistance against the inclusion of “modern” subjects in the curriculum was to establish *rong rien wisaman*, or special schools, in some monasteries, to give the monks the needed general knowledge.⁽⁴⁾

These schools were abolished in little more than two decades; and only in 1970 was the monastic curriculum revised and supplemented with general subjects. While criticized as too Buddhist by the non-Buddhist minorities (Muslim Malays in the south of the country, etc.), the public school system was still clearly distinguishable from the old monastery education tradition. It appears that the exposure to English the language of colonizers and missionaries in the process of learning was still problematic for the Theravada monastic communities in Burma and Thailand.

2. The uniformity of the new educational requirements was to contribute to the creation of a uniform ethno-cultural nationalism that was able to withstand the pressures of the age of high imperialism.

3. Monks were resistant even to the inclusion of modern arithmetic in the curriculum, not to mention English, despite pressure from the colonial government.

4. Dhammasami Khammai. 2007. “Idealism and Pragmatism: A Dilemma in the Current Education System of Burma and Thailand.” In *Buddhism, Power and Political Order*, edited by Ian Harris. London: Routledge.

2. BUDDHIST EDUCATION FOR THE WESTERN MARKET?

Following the lines of creating Buddhism for the Westerners (as witnessed in Korea and Japan in 1970 and 1980s). The renewed interest in Buddhism among North Americans and Western Europeans was majorly due to the Vietnam War which was the first war in a country where the cruelties upon a Buddhist population was thrust upon. Millions watched live through television such massive destruction of a Buddhist civilization. Buddhism, previously a rarefied pursuit of the elite, began to grow into a popular force among the young, college-educated. It has certain drawbacks too as the core of Buddhist education gets deviated when you look towards the efforts to make 'others' Buddhism-friendly. In this aspect, the creation of an English PhD program in Buddhist studies at Mahachulalongkorn University in Bangkok, one of Thailand's two public Buddhist universities, is a recent event without precedent in Thai Buddhist educational history: for the first time, a Buddhist university undertakes to train scholars who would treat Buddhism as an object for study aimed at both the Buddhist and non-Buddhist public, and without any obligation to concurrently subscribe to Buddhist devotion.

The idea of Buddhist education changed significantly in recent years compared to the heydays of Buddhist modernism in the late nineteenth and early twentieth centuries. Then, the emphasis was squarely put on the simultaneous need for both preservation of the traditional, canonical text-based Buddhist learning and exposure to the modern curriculum subjects like English being needed to compete against Christian missionary activity and to bring Buddhism to the world beyond its traditional homeland.

Today, Buddhist textual learning in the language of tradition (Pali, Classical Chinese, etc.) is preserved inside the Buddhist universities in Theravada societies (Sri Lanka, Thailand, Burma, etc.). In these societies, Theravada Buddhism provides the grounds on which modern national identity and nation-state legitimacy are built. Inasmuch as the maintenance of *Sasana* is understood as a primary national task, Buddhist education tends to preserve much more conservative character than, for example, in South Korea or Japan, where Buddhism does not play a decisive role in defining national identity and where Buddhist universities largely joined

the mainstream of the modern educational market. By contrast, in the case of Theravada societies, even a comparative approach toward Buddhism seems almost impossible inside a system of learning that is predicated on Buddhism's status as the core of ethno-national identity.

Parents sent their sons, usually aged between eight and ten, to a monastery to receive education; these boys were known as *kyuang tha*, "students" (though this term applies only to "temple-boys" nowadays). They received instruction in reading and writing in Burmese, and served their masters. Shin Mahāsilavamsa, a poet monk at Ava, recorded this tradition in his famous poem, *Shin Mahāsilavamsa Sounmasar* (The Admonition of Shin Mahāsilavamsa). From this poem we also know that some of the students were residential while others came to classes only during the daytime. After one or two years those in residence were ordained. Many spent a few years in the Order studying, and then left. This temporary ordination became a part of Burmese Buddhist culture. As in all other Theravada countries, a boy was normally initiated as a novice, *sāmanera*, if he received ordination before he was twenty. A young man of twenty and above would be given a full or higher ordination, *upasampadā*.

The Buddhist education in Lao PDR has recently improved and developed both in quality and the quantity. It is assisted by the policy of the Buddhist Fellowship Organization of the Lao PDR, the Ministry of Education and Sports of Laos and the Lao government. In 2018, there are total 54 schools in Laos, dividing to 7 primary schools, 32 lower secondary schools, 12 Upper secondary schools, 2 Buddhist college and 1 school of Pali, there 9,122 students and 902 teachers. At present, most of the Buddhist education in Laos is studying two main subjects a. Buddhist studies and b. science & social sciences. Besides these, we are also teaching and studying how to practice Vipassana meditation for monks, novices and laypeople. In the future, we have the plan of the establishment of two new Buddhist college in Northern Laos (Luang Prabang) and in the middle part of Laos (Savannakhet), and try to improve and develop the Buddhist education to get along together with neighbouring countries in Asia. At the present, there are no women studying in the Buddhist schools in Laos, but women can become

Buddhist nuns staying and studying Buddhist in the monasteries, and lay women also can participate the Vipassana meditation retreats to studying Buddhist teachings and practice meditation. There is further need to empower Lao women by providing appropriate position and status in Lao Buddhist life.

3. BUDDHIST MONASTIC EDUCATION IN MYANMAR IN RECENT TIMES

Buddhist education system in Myanmar is an old educational system with a very long history dated back 11th century King Anawratha period. However, at Amarapura, the new Burmese capital, King Bodawpaya, also known as Badon Min (1782-1819), repeatedly made attempts to impose formal examinations as a tool to bring the *Sangha* under tighter monarchical control. Bodawpaya systematised the existing formal examinations, the *Pathamapyan*, and introduced new ones, the *Vinaya* examinations. Material rewards were given to all candidates: after their success and ordination, which followed success in the examinations, the candidates were appointed to posts in the ecclesiastical hierarchy, itself created and controlled by the king. Parents and close relatives of successful candidates were also rewarded: some were exempt from tax; some were elevated in their social status to become royal; and some were given employment in the royal service. But, despite all this monarchical persuasion and pressure, the education of the *Sangha* until the mid-nineteenth century was still by and large based on informal textual study, the traditional learning method.

After the establishment of the Great Council of Sangha Mahanayaka of Myanmar in 1980, Buddhist monastic educational system in Myanmar went under the guidance of this Great Council, the Educational Working Committee reformed the old education system and laid down a new one with the aims and objectives to its Buddhist community - Bhikkhus and Nuns to meet the demand and to provide lay people with religious education. The examination method was rearranged with its syllabus and curriculums in both basic and high monastic educational institutions. The basic monastic educational schools are also established to provide the basic educational needs of the country especially for children from

needy families and orphans. In these schools, monks and nuns play a pivotal role to provide children with education. In conclusion, monastic education system in Myanmar is based on the traditional approach with some rearrangements and new creations to fulfil the needs of the Bhikkhus and nuns and of the country.

In Thailand, the base of Thai education itself has been this holistic approach based on the three Buddhist principles of learning: *sila sikkha* (moral conduct); *samadhi sikkha* (mind training); and *panna sikkha* (wisdom development). Because the majority of Thai people are Buddhists, such motive helps many dimensions of the life of a Thai at personal, family, school and communal levels. Therefore, the current system of monastic education began to develop towards the end of the nineteenth century and in the early twentieth century during the reign of King Chulalongkorn, or Rama V (1868-1910). That development coincided with the national integration process undertaken by the king, as in Burma, in response to the colonial threat. The main contributor was the king's half-brother, Prince Vajirayan, who became a monk and Pali scholar. Vajirayan was also the one who introduced primary education to the whole country. Having completed the introduction of universal primary education, he shifted his focus to the Pali examinations, called *Parian*. He wanted to modernise the *Parian*, which had been in existence for two centuries.

From the early nineteenth century, however, in the “new Siam”, which had become “a stable and enduring empire at least in the minds of those who lived within its compass”, successive monarchs sought to encourage the *Sangha* through various measures to accept the formal examinations as a means of promoting the study of the words of the Buddha. In this chapter we shall examine how, from the reign of Rama II (1809-1824), the formal examinations were promoted, culminating in the standardisation of monastic education under Rama V, also known as King Chulalongkorn (1868-1910), who united the whole of Siam with his modernisation and national integration programmes.

The problems in monastic education in both Thailand and Burma through the theme of a conflict between idealism and pragmatism. In general, a criticism, focusing on the twentieth century, is made of the *Sangha* as a whole for lack of proactive vision in education. In particular, the discussion emphasises the debate

between conservatives and reformists in the *Sangha* as to how to define the objective of monastic education. When in 1837 Bhikkhu Wachirayan became Abbot of Wat Bovonives, a royal monastery in Bangkok, it saw the growth of Wat Bovonives as a Centre for Buddhist studies in Siam. While trying to learn Latin and English, he came in close contact with European missionaries (esp. British and French), and gave them facilities in his monastery so that they could preach Christianity. Strange enough, very rarely any scholar has talked about its side-effect. Instead, scholars like Reynolds opine that such encounter with these missionaries helped develop his rational approach. The advent of the sect *Dhammayuttika*, “adherers to the Dhamma” needs to be studied more before we talk about the reforms in Buddhist education in late 19th century Siam.⁽⁵⁾ One positive outcome while Bhikkhu Wachirayan was learning Latin was that he sought assistance from the Mon monks of Burma to establish Pali as supreme lingua franca for Buddhist monastic education. No wonder, he emphasised knowledge of the Pali language and study of canonical texts over prevalent *Parian* curriculum and non-canonical literature. That was the reason, the Pali collection of *Anguttara-nikāya* was made to be the subject of the regular sermons at Wat Bovoranives in place of the *Vessantara-jātaka Atthakathā* or the *Phra Malai*.

In 1892, during the regency of 15 years old King Chulalongkorn, the two Colleges were established, one at Wat Mahathat and the other at Wat Bovonives. The objective in establishing these monastic colleges (which later on developed as the two Buddhist Universities) was to promote the study of Buddhist scriptures in Pali but written in Thai script. Training young Buddhist monks was foremost motive which would protect the *Dhamma* well to the Buddhist population “like the Christian missionaries.”⁽⁶⁾

4. THAI BUDDHIST EDUCATION: ISSUES AND SOLUTION

The early twentieth century saw the increase of power of the Supreme Monks Council. This phenomenon was evident both in

5. .Reynolds, pp.84; Bradley, “Prince Mongkut and Caswell” *Journal of the Siam Society*, LIV, 1 (Jan, 1966), p.34.

6. 6Rachanubhab, *Phrarachphongsawadan Krung Ratanakosin Ratchkarn thi ha*, p.51

Burma and then in Thailand. This newly established ecclesiastical hierarchy came along with the non-questionability of any decision of the Council. This *Sangha Mahānayaka* in Burma and the *Mahathera Samakhon* in Thailand, controlled both administrative and educational matters. Members of this highest body who are mostly 80 year old plus hardly questioned the curriculum they had inherited. The *Nak Tham* examinations in Thailand, for instance, have changed little in their curriculum, textbooks or study method since they were introduced by Prince-Patriarch Vajirayan in the 1910s and 1920s. Thus, Buddhist education and reforms became still. This history of the *Sangha's* education has shown that it took an interested government and an individual reform-minded monk or monks to make a significant change.

When on May 7, 1963, the chairman of the *Parian* Examinations Board, Somdetch Buddhaghosacārya set up a committee to reform the curriculum, a new form of curriculum was introduced in 1967 which had the combination of traditional monastic curriculum and the secular subjects. Since its implementation in 1970, it has become popular at the expense of the traditional *Parian Tham* and *Nak Tham* examinations. The main purpose was to make the young monk understand the modern world and subjects as many of Thai Buddhist monks leave their monastic life to join the mainstream of society as layman.⁽⁷⁾ The critics feel that the aim of the introduction of such mixed Buddhist education study was no longer to understand the words of the Buddha and to end suffering alone, but to help develop the nation and society.

Recently Thai Sangha has persuaded the Ministry of Education to mandate the teaching of Buddhism to all students from grade 1 to 12. Mahachulalongkornrajavidyalaya University undertook the task of producing the formal curriculum on Buddhism for all schools. Local school districts, however, were left to formulate their own curriculum. It is also worthy to mention here that now the Ministry of Education approves the project of 'Schools in the Buddhist way' with the purpose to cultivate moral development

7. Payutto, P. A *Prawat karn suksa khong khana song thai* (The History of the Thai Sangha's Education), Mahachulalongkorn University Press, Bangkok, 2532 (1988).....

together with physical, social and intellectual developments in a whole according to the teaching of threefold training vision: through training in morality, school students will be self-disciplined through the observance of the five precepts, through training in concentration, their mind will be calm and inculcated with compassion, friendliness, and love of peace and through training in wisdom, students will develop their understanding and intellect. Monasteries, villages and schools must collaborate in order to bring about integrity and sustainable development of children and society. Now, there are 12,000 'Schools in the Buddhist way' throughout the country. So it is urgent to train monks and lay teachers to be efficient Buddhist teachers for the growing number of such schools. Students in the School in Buddhist way must be trained both morally and academically. Their knowledge from both sides will guide them to live a good and moral life.

5. HOW USEFUL ARE BUDDHIST SUNDAY SCHOOLS?

The Buddhist Sunday School originated in Sri Lanka in B.E.2429 (1886). At the school, monks, novices and some lay people teach various fields of Buddhist knowledge and languages. From B.E.2496-2500 (1953-1957), Phra Bimonladham, the abbot of Wat Mahadhat and the late Second President of the Council of Mahachulalongkornrajavidyalaya University, Bangkok, visited Sri Lanka and witnessed moral and cultural teaching in the Sunday School. He deeply appreciated the success of its work, having returned to Thailand, he decided to establish the first Buddhist Sunday School in Wat Mahadhat. It was said that in those days, Wat Mahadhat was a center of education and discussion about Dhamma. Even to this day, there is a Dhamma discourse on every Buddhist Holy Day and Sunday. While the parents listened to the Dhamma discourse, their children played around the hall, therefore, the concept of Buddhist Sunday School arose, so that the children can benefit from Buddhist teachings and get closer to Buddhism. The Buddhist Sunday School was established for the first time at Wat Mahadhat in B.E.2501 (1958) with the following objectives:

To make young people and children familiar with Buddhism.

To inculcate moral discipline and cultural appreciation in young people and children

To teach young people and children to lead their lives according to Buddhist principles.

To train young people and children to work for public welfare.

The Buddhist Sunday School are still going strong. Now, there are 1,340 branches of the Schools around the country and there are 228,159 students.⁽⁸⁾

6. THE BUDDHIST INSTITUTE SUNDAY SCHOLL IN MALAYSIA

The Buddhist Institute Sunday Dhamma School (BISDS) was first established as a Religious School in 1929 with an enrolment of 12 Sinhala children who studied the Sinhala language and chanting under the tutelage of Ven. M. Dhammadassi Thera, the incumbent bhikkhu of the Brickfields Buddhist Temple.

To complete the entire course, it takes 12 years. Teachers are monks, novices and some lay people. They teach the Buddhist doctrine, Buddha's history, English, French, Thai dancing, and Thai musical instrument and so on and work for the programmes on voluntary basis. Buddhist Sunday Schools are much appreciated by all Buddhists and considerably helps improve public morality.

8. At the Buddhist Sunday School of Mahachulalongkornrajavidyalaya University, class levels are arranged according to student's grades as follows:

- 1) There are 4 elementary classes for primary school pupils of grades 1, 2, 3 and 4.
- 2) There are 3 intermediate classes for secondary school pupils of grades 1, 2 and 3.
- 3) There are 3 advanced classes for high school students of grades 4, 5 and 6.
- 4) There are 2 final classes for the college students.

Bibliography

- Bauman, Zygmunt. 1989. *Modernity and the Holocaust*. Ithaca, NY: Cornell University Press. Callahan, Paul E.
- “T’ai Hsü and the New Buddhist Movement.” *Papers on China* 6: 149–188.
- Ch’en, Kenneth. 1976. “The Role of Buddhist Monasteries in T’ang Society.” *History of Religions* 15 (3): 209–
- Dhammasami Khammai. 2004. *Between Idealism and Pragmatism: A Study of Monastic Education in Burma and Thailand from the Seventeenth Century to the Present*. PhD dissertation, Oxford University. Gombrich, Richard, and Gananath Obeyesekere. 1988. *Buddhism Transformed: Religious Change in Sri Lanka*. Princeton, NJ: Princeton University Press.
- Levering, Miriam. 2000. “A Monk’s Literary Education: Dahui’s Friendship with Juefan Huihong.” *Chung-Hwa Buddhist Journal* 13: 369–384.
- Mookerji, Radha Kumud. 1998. *Ancient Indian Education: Brahmanical and Buddhist*. Delhi: Motilal Banarsidass Publications.
- Morozova, Irina. 2009. *Socialist Revolutions in Asia: The Social History of Mongolia in the 20th Century*. London: Routledge.
- Pak Pori. 2007. “The Buddhist Purification Movement in Post-Colonial South Korea: Restoring Clerical.
- Celibacy and State Intervention. In *Identity Conflict: Can Violence be Regulated*, edited by J. Craig Jenkins and Esther E. Gottlieb. New Brunswick, NJ: Transaction Publishers, 131–145.
- Pauoitavarabhivaesa Aggamahapandīta. 2007. “A Brief History of the Establishment of State Pariyatti Sasana University.” Presented at The International Conference of All Theravada Buddhist Universities held at International Theravada Buddhist Missionary University, Yangon, and Woodlands Hotel, Poppa Mountain Resort, Bagan, Myanmar, March 9–12. <http://atbu.org/node/31>. Accessed March 24, 2018.

- Poon, Shuk-wah. 2011. *Negotiating Religion in Modern China: State and Common People in Guangzhou, 1900–1937*. Hong Kong: Chinese University of Hong Kong.
- Reichelt, Karl Ludvig. 1934. *Truth and Tradition in Chinese Buddhism*. Shanghai: The Commercial Press.
- Rowe, Mark, et al. 2004. “The Current State of Sectarian Universities: Round-table.” *Japanese Journal of Religious Studies* 31(2): 429–464
- Shrimali, Krishna Mohan. 2011. “Knowledge Transmission: Processes, Contents and Apparatus in Early India.” *Social Scientist* 39(5–6): 3–22
- Staggs, Kathleen. 1983. “‘Defend the Nation and Love the Truth.’ Inoue Enryō and the Revival of Meiji Buddhism.” *Monumenta Nipponica* 38(3): 251–281.
- Tikhonov, Vladimir, and Owen Miller. 2008. *Selected Writings of Han Yongun: From Social Darwinism to ‘Socialism with a Buddhist Face.’* Kent, UK: Global Oriental.
- Turner, Alicia. 2014. *Saving Buddhism: The Impermanence of Religion in Colonial Burma*. Honolulu, University of Hawai’i Press
- Victoria, Brian. 1997. “Japanese Corporate Zen.” In *The Other Japan: Conflict, Compromise, and Resistance since 1945*, edited by Joe Moore. New York: East Gate Books, 117–137.
- Victoria, Brian. 2007. “Karma, War and Inequality in Twentieth Century Japan.” *Japan Focus*. <http://www.japanfocus.org/-Brian-Victoria/2421>. Accessed March 24, 2015.
- Wei-huan. 1939. “Buddhism in Modern China.” *T’ien Hsia Monthly* 9(2): 148–149.
- Welch, Holmes. 1972. *Buddhism under Mao*. Cambridge, MA: Harvard University Press. (p. 531)
- Woo, Michelle. 2011. “Former Soka University Professor Loses Appeal in Religious Discrimination Case.” *OC Weekly*, April 18.
- http://blogs.ocweekly.com/navelgazing/2011/04/former_soka_university_profess.php. Accessed March 24, 2015.
- Xue Yu. 2005. *Buddhism, War and Nationalism: Chinese Monks in*

the Struggle against Japanese Aggression, 1931–1945. London: Routledge.

Zhao, Yong, et al. (eds.). 2011. *Handbook of Asian Education: A Cultural Perspective*. London: Routledge. Keay, F.E, (1992) *Ancient Indian Education: An Inquiry into Its Origin, Development, and Ideals*, New Delhi, Cosmo Publications.

Mookerji, Radha Kumud, (1947), *Ancient Indian Education: Brahmanic and Buddhist*, Delhi, Motilal Banarsidass.

Singh, Bhanu Pratap, (1990), *Aims of Education in India: Vedic, Buddhist, Medieval, British and Post-Independence*, Delhi, Ajanta Publications

Harvey, Peter. (1990), *An Introduction to Buddhism: Teachings, History and Practices*. Cambridge: Cambridge University Press.

Altekar A. S.,(1965), *Education in Ancient India.*, Varanasi, Nandkishore & Brothers Dass S.K, Th (1987), *Education systems of the Ancient Hindus*, Delhi.

Anand, W P Gurge, (1971), *The Contribution of Buddhism to Education*. (A paper presented in International Seminar on Buddhism, Delhi.

Chansomsak, Sant and Brenda Vale (2008) *The Buddhist approach to education: an alternative approach for sustainable education*, *Asia Pacific Journal of Education*, 28:1, 35-50.

Maung Than, “Sangha Reforms and Renewal of Sāsana in Myanmar” *Buddhist Trends in Southeast Asia*.

For a brief but comprehensive account of Mongkut’s reforms, see Vella, *Siam Under Rama III*, Chap. IV, pp.38-42.

Vladimir Tikhono, *Contemporary Buddhism and Education*. The Oxford Handbook of Contemporary Buddhism Edited by Michael Jerryson Oxford: 2017 Vella, *Siam Under Rama III*, p.3.

Juliane Schober, *The Theravāda Buddhist Engagement with Modernity in Southeast Asia: Whither the Social Paradigm of the Galactic Polity?* *Journal of Southeast Asian Studies*. Vol. 26, No. 2 (Sep., 1995), pp. 307-325.

SUSTAINABLE SOCIETY AND BUDDHIST ETHICS: ADAPTATIONS OF GLOBAL EDUCATION IN DHAMMA SCHOOLS IN MYANMAR

by HninPwint Han*

ABSTRACT

The future of Myanmar lies in the capability of youth today. In order for Myanmar to build an ethical and wholesome sustainable society, this study explores the Dhamma School Foundation (DSF) in Myanmar, which teaches youths Buddhist education, ethics, layman's code of conduct, as well as cultural and religious customs. The study looks into how DSF works, how its teaching pedagogy is in line with global education, its objectives, its curricula, its learning outcomes and exposure.

In spite of its noble aims for youth, the country is at the moment somewhat infamous for spreading hate words on social media, irresponsible and not following discipline in various areas. This study was conducted by doing an opinion survey among youth from DSF and some university students. Issues that were investigated included how the respondents engage in Buddhist education and ethics, their social and environmental awareness, their habits of using mobile phone games and facebook, their use of Dhamma in daily life, and their opinions on the prospect of learning Dhamma and ethics via mobile application.

*. (MPhil Student, Shan State Buddhist University) Visiting Lecturer, National Management Degree College, Yangon, Myanmar.

This research aims at finding an appropriate strategy for teaching Dhamma and ethics via mobile applications, online media, broadcast media, print media like journal, magazines, children cartoon, creative learning by means of fun games, songs, drama, and other edutainment, educating people in entertaining ways in collaboration with Buddhist education institutions, mobile games developers, phone service providers and TV stations to teach Dhamma. Such learning could include quote of the day, for example, a short phrase excerpt from the Dhamma to notify them as one minute daily lesson, using famous celebrities to reach out to the public every day as mobile Sarsana in digital form.

1. INTRODUCTION

This study looks into Dhamma School Foundation (DSF), established in 2012 in Myanmar as a case study in terms of organization which educates youth about Buddhist teachings and ethics. The study explores how Buddhist education for daily life, which is partly based on the Mingala Sutta (KN.V.P 1979, P. 318-9) and the layman's duties as given in the SingalovadaSutta (DN. III 1979, P 153-5), is taught at DSF, how DSF is organized, and if and how DSF's teaching pedagogy is in line with global education. In addition, the study explores possible ways to create ethical, disciplined, and wholesome learning environments in Myanmar through mobile applications, which could be a modern way of teaching Buddhist education and ethics in daily life. In order to find out how best to create such learning environment through mobile applications, the researcher shall do a survey on the habit of using mobile games, Facebook, and other social media among youth in Myanmar, and youths' perceptions of hate words on social media in Myanmar. Survey questionnaires were sent to 50 Dhamma School students, 20 Pyinnyar Dhanna students, 50 Myanmar International School students and 30 university students from the government National Management Degree College in Yangon. Dhamma School Foundation Chairman Sayardaw and the Secretary No. 2 Sayardaw were interviewed. Twenty-four survey questions were constructed in a survey and data was analyzed via Microsoft excel, statistical formulae and simple percentage to support qualitative research data.

2. BACKGROUND

The meaning of the word “Sustainable Society” is very broad. It can be from various perspectives such as business, environment, conservation, energy, green house effect, information technology and many other numerous sectors. According to the UN Human Development Report 1990, a “sustainable society” is commonly used as economically viable, environmentally sound and socially responsible. Sustainable Society has been an international agenda since then (UN Human Development Report 1990). In practice, it may be very difficult to measure sustainable society of Myanmar.

However, Sustainable Society Index (SSI) was firstly introduced by Netherlands, the Sustainable Society Foundation in 2006. SSI Index from 154 countries represents 90 percent of the world population. According to Netherlands Sustainable Society Foundation, “SSI ranking” measures (1) Human Well-being, (2) Environmental Well-being, and (3) Economic Well-being. (1) Human Well-being is basic needs such as nutrition, shelter, safe water, clean water, personal and social development of gender equality, education, health, sanitation etc. (2) Environmental Well-being is nature and environment such as quality of air, water, green house effect, haze, natural resources, eliminate waste, biodiversity etc. (3) Economic Well-being is employment, efficient farming techniques like organic farming, transparent economic system, ethical and fair production and distribution etcetera.

According to Sustainable Society Index (SSI) of the country ranking among 154 countries, in the year 2014 and 2016, Myanmar’s ranking is (1) Human Wellbeing stood 112 both in 2014 and also 112 in 2016, (2) Environmental ranking was 42 in 2014 and 84 in 2016, (3) Economic Well-being stood 68 in 2014 and 61 in 2016. (Sustainable Society Foundation, Netherlands, 2017).

For Myanmar to increase its SSI numerical ranking depends on how policy makers lay down good policies and how they implement them, as well as their awareness of the fundamental three categories of SSI human well-being, environmental well-being, economic well-beings. To achieve this, the country definitely requires morally strong, well-disciplined citizens who follow

the rules of law strictly. It is important to create environmentally sound and socially responsible Myanmar by laying down solid ethical foundation through Buddhist Education to be in line with the modern age of information technology. The Mingala Sutta and what Myanmar traditional reciprocal duties taught by the Buddha could be the best to apply in daily life to sustain Myanmar to increase SSI ranking in terms of economic well-being, human well-being and environmental well being. In the Singalovada Sutta, Buddha has clearly laid five ways of growth between husband and wife, parents and children, employers and employees, clergy and laity, right relations among friends, relatives and neighbors, and most importantly 10 kingship to govern righteously as reciprocal duties. (DN.III 1979, P 153-5). Buddha approved the duties of children to parents as “Meritorious is obedience to parents, right conduct to parents is obedience. Anguttara Nikaya records that great approval is accorded to families where parents are held in high respect. (Saddhatisa. H 1987, P. 117). Anguttara Nikaya recognizes 5 ways of growth in pupils and teachers as “confidence based on knowledge and personal experiences (*Saddha*), in morality (*Sila*), in learning (*Suta*), in the practice of giving up things or generosity (*Caga*) and in wisdom (*Panna*)” (Saddhatisa. H 1987, P. 127).

Dhammasami elaborates MingalaSutta as self reliance, self-dependence and self-blessing from educational, social, economic, psychological and spiritual dimensions (Dhammasami. K 2012, P. 9). By adopting the teachings in the MingalaSutta in daily life, Myanmar’s economic well-being, human well-being and environmental well-being could be enhanced, and thus her SSI index could be increased. Dhammasami quoted Soni’s interpretation by saying that the “MingalaSutta is a charter in outline of family responsibility, social obligations, moral purification and spiritual cultivation to reach the perfect harmony, love, peace and security” and the discourse teaches appropriate personal discipline, righteous conduct, higher virtues of humility, gratitude and patience. (Dhammasami. K 2012, P. 9-10). Dhammasami summarized 38 blessing of the Mingala Sutta briefly as (1) not to associate with the fool (2) but to associate with the wise, and (3) to honor those who are worthy of honor in Stanza no.1 as the greatest blessing. In Stanza no. 2, (4) to recite in a suitable locality (5) to have done

preparation (meritorious actions) in the past, and (6) to set oneself in the right course as the greatest blessing. In Stanza no. 3. (7) to have general knowledge (8) knowledge of arts, science and vocations (9) discipline and manner and (10) the art of truthful and pleasant speech as the greatest blessing. In Stanza no. 4. (11) to support mother and father (12) to cherish wife and children (13) to be engaged in un-conflicting (peaceful occupation) as the greatest blessing. In Stanza no.5 (14) to be righteous in conduct (15) to help one's relatives (17) to be blameless in action as the greatest blessing. In Stanza no. 6. (18) to loathe evil (19) abstain from it (20) to refrain from intoxicants and (21) to be mindful in the Dhamma as the greatest blessing. In Stanza no.7. (22) respect (23) humility (24) contentment (25) gratitude and (26) to listen to the Dhamma on due occasions as the greatest greeting. In Stanza no.8. (27) to be patient (28) receptive to advice (29) to associate with monks and (30) to have Dhamma discussions on due occasions as the greatest blessing. In Stanza no.9 (31) self-restraint (32) holy practice (33) the seeing of the Noble Truths and (34) the realization of Nibbana as the greatest blessing. In Stanza no.10. (35) the mind undertaken by the whims of fortune (36) carefree (37) stainless and (38) fearless (secure) as the greatest blessing. Stanza no.11 is that of having achieved these 38 blessings as undefeated everywhere in established happiness as the greatest blessings. As Dhammasami put it "Stanza no. 3 deals with education", this study looks into Dhamma School Foundation (DSF) in Myanmar how its curricula reflects the discourse in terms of global education perspective. (Dhammasami 2012, P. 14) He explained stanza no.4 and 5 as teaching social obligations and social ethics that the researcher is convinced that sustainable Myanmar society definitely requires solid foundation of this teaching. Dhammasami emphasized stanza no. 6 that "deals with moral ethics and self-control", stanza no.7 and 8 as "psychological development, bearing on one's success or failure in both social and religious life". Since this study looks at ordinary lay people only in Myanmar, stanza 9, 10, 11 may not be relevant at this stage in this research. (Dhammasami, 2012, P. 14). Myanmar society needs social commitment that Dhammasami briefly mentioned as blessing no.11, 12, and 13. (Dhammasami, 2012, P.28). These blessings are looking after parents, caring spouse

and children and having peace without conflict. Dhammasami quoted 20th century Myanmar scholar U Ba Than's interpretation of 38 blessings by saying "blessing no.1-21 belong to moral ethics, nos.22-30 belong to meditation and the last 31-38 to wisdom." (Dhammasami. K 2012, P. 11). The Mingala Suta is being taught in DSF curricula in all grades. From the grade 1 to 8, the Mingala Sutta's numbers 1, 2, 3 are taught as fundamental blessing, and then number 4 to 30 are added in each level. (DEF Central 2018, P, 21-27).

In the history of Myanmar since pre-colonial period, education, particularly religious education plays an important role in shaping moral values (Schober 2011, P60). In Myanmar, monasteries aim to deliver basic education in rural areas. (Schober 2011, P. 12) However, rejection of colonial education such as Science, Math in monastic education led laymen teachers to replace monks as teachers in schools. Then Monastic Education gradually set back, but still monasteries as education centers played influential roles in rural areas.

Young Men's Buddhist Association (YMBA) was developed in Myanmar in the 1910s and was among the unique groups which undertook many initiatives on education to promote modern education system that incorporated in Burmese the fundamentals of Buddhism (Schober 2011, P. 47). Likewise, Dhamma School Foundation also teaches modern way of educating the youth in the Buddhist ethics, and Buddhist education. However, unlike YMBA which also focused on nationalist movements together with modern education, DSF is training the youth to be good citizens through Buddhist education in a modern way of teaching. On the other hand, YMBA leaders are outward looking by sharing educational and cultural experience of studying abroad, the west cultivated modern cultural values, whereas DSF is inward-looking, with all students and teachers required to wear traditional meditation uniform, white top and brown Myanmar longyi, which is called Yawgi dress in Myanmar, and strictly follow the Buddhist text only. (Schober, 2011, p. 42).

3. BUDDHIST EDUCATION AND DHAMMA SCHOOL FOUNDATION IN MYANMAR

Formal educational institutions in Myanmar do not include

religious study in school curricula. However, Dhamma School Foundation in Myanmar teaches as a Sunday School to those students from formal institutions, the Buddhist Education, Buddhist Ethics, how to live in the right way, especially the Mingala Sutta to be applied in daily life in its curricula at every level from Grade 1-8. In the government's grade 1 students are eligible to attend to DSF grade 1 level, likewise, grade 8 to DSF 8 accordingly. School curricula have been developed and incorporated with scholarly high intellects among Sangha and Child-Centered Approach practitioners by using songs, poems, story-telling, case studies from Buddha time to apply critical thinking, analyzing and discussing the contemporary Myanmar life style. Traditionally, Buddhist educators discouraged such practices but instead, they encourage memorizing only, not allowing teachers to be questioned.

Dhamma School Foundation (DSF) was initiated in 2012 and effective in 2013. It started giving training courses to potential teachers who volunteered to teach in Dhamma Schools. The Original idea of the DSF comes from Srilanka Dhamma School, as Sunday School for the children and the youth. Dhamma School Foundation in Myanmar aims at producing good citizens and creating a wholesome Myanmar new generation through Buddhist education including maintenance of peace in the country. The principles of Dhamma School Foundation emphasize (a) Teaching in accordance with Buddha's Dhamma, (b) Conserving Myanmar traditional heritage, (c) Not attacking, not insulting other religious beliefs or people, and (d) Not getting involved in political parties and politics. (DSF Central, 2018, p. 1).

The main objectives of Dhamma School Foundation include (a) New generations of Myanmar to learn Buddhist education from the foundation level to advanced level through modern teaching pedagogy and, more Dhamma Schools to open throughout Myanmar, (b) From traditional Buddhist to become advanced Buddhist to apply Buddhist education to practice in daily life, (c) Teachers and pupils to collaborate harmoniously together in working for Buddha Sarsana. (DSF Central, 2018, p. 1).

The main tasks of the Dhamma School Foundation are (a) Using Child-Centered Approach CCA in developing Buddhist Education

Curricula, (b) Opening Teachers' Training Courses for effective implementing and teaching, (c) Supporting in establishing new Dhamma School throughout the country, (d) Surveying trips and observing and supporting for effectiveness and sustainability of Quality Dhamma School, (e) Collaborating with other institutions to exchange modern teaching technology in accordance with the principles of Dhamma School Foundation. (DSF Central, p. 1-2).

Dhamma School Curricula has been already developed up to grades 1 – 8, and it has yet to upgrade to grade 12 in ongoing process in collaboration with Pariyatti Scholarly experts of high intellect include Sangha and experts from education sector, modern technocrats who specialized in modern education, especially Child-Centered Learning Approach. All grades 1-8 students have to study every Sunday, 2 hours per week, 9 months a year from June to February, with 40 topics at each level, covering the history of Buddha, his teaching of Dhamma, Buddhist Education, Buddhist Ethics, LawkaNiti, environmental awareness, social responsibility, cultural festivals, Buddhist custom events and individual hygiene. Even Abhidhamma level 1, Phatthana, Dhamma Sakkyakya were included in Grades 7, 8 curricula in the textbooks. Students can practice through exercises focused on learning by doing, celebrating culturally significant days purposefully, musical, drawing, puzzles, quiz, discussion, debates, critical thinking, problem solving in line with modern education, especially CCA. The MingalaSutta has been taught in each grade according to their age. (DSF Cenral 2018, p. 21-29).

The researcher went to observe two schools and it was found out that the reciprocal duties, taught by Buddha in the Singalovada Sutta between parents and children, pupils and teachers, clergy and laity, right relations among friends, relatives and neighbors are being taught. They even need to recite these codes of disciplines in rhymes upon arrival at Sunday School or before class endings.

Dhamma School Teachers' Training Courses started in 2013, and in order to run the Dhamma School Foundation smoothly in the long term, Management Training Courses for staff who run the foundation were opened in 2018. Records, as of 2018 December show that there have been 18,000 Dhamma Schools, 75, 180 teachers, 2 million students in Yangon Division, Mandalay, Sagaing,

Irrawaddy, Magwe, Tennesarim, Pegu, Naypyidaw, Kachin, Kayar, Karen, Chin, Mon, Rakhine, Northern Shan Divisions, but data has yet to be updated regarding the numbers throughout the whole of Myanmar. (DSF Central 2018, p. 50-64).

The number of Dhamma School students stand at 4 % of the population in Myanmar. Aside from Dhamma schools, there are Yin-Kyay-Lain Mar weekend schools, PyinNyarDhanna for children and youth, private and volunteer training courses for youth in teaching Buddhist Ethics. DSF seems to be promising a bright future for new generations, with the new blood of Myanmar building a sustainable Myanmar if Dhamma education organizations can move on continuously. DSF Chairman Sayardaw mentioned in our verbal interview, the DSF (Central) is preparing a blueprint for management training to staff who run the DSF on a long term day to day basis.

Although DSF is an independent self-funded institution, school curricula and contents, DSF activities are advised, and given guidelines by the DSF Central which is monitored by supreme council executives, including the Chairman and members of the highest Theravada Supreme Sangha Council, Tipi Sayardaws, Rector Sayardaw of International Theravada Buddhist Missionary University. Operation management is monitored by DSF Central and executive committee members Sayardaws. (DSF Central 2018, p. 9-15).

4. HABITS OF USING MOBILE GAMES, SOCIAL MEDIA IN MYANMAR

In his farewell speech, the former U.S. Ambassador to Myanmar gave his remark that Myanmar is the country of facebook land. (VOA Radio Burmese news, unknown date.) 2017 Statistical data shows that facebook users in Myanmar is 18 million, ranking it six among 10 ASEAN countries, where Indonesia is the largest with 130 million, Philippines 67 millions, Vietnam 55 million, Thailand 51 millions, Malaysia 24 million, Cambodia 7 million, Singapore 4.8 million, Laos 2.4 million, Timor-Leste 0.48 million, Brunei 0.41 million respectively. (Kyaw Phone Kyaw/ Frontier, 2018). While Myanmar has drawn international attention especially in the issue of spreading hate speech on Facebook and social media, Artificial Intelligence (AI) software is being developed by two Myanmar tech

whizzes to monitor and counter the hate speech with a powerful research tool.(Kyaw Phone Kyaw/ Frontier, 2018).

KoYewint Ko, the co-founder and chief technology officer at software company Bindez, and KoThuya Myo Nyunt, its director of engineering, are developing a system that monitors hate speech through Artificial Intelligence (AI). The inspiration for developing the AI system came when the two met members of civil society groups at a Peace-Tech Exchange workshop hosted by the United States Institute of Peace in Yangon in 2014. The two have also been working with the Yangon School of Political Science to help with digital technology for anti-hate-speech project to analyze hate speech that Thuya Myo Nyunt told Frontier (Kyaw Phone Kyaw/ Frontier, 2018). The AI system would enable to counter hate speech to respond much faster to fake news and rumors and it is based on Unicode, one of the Myanmar fonts but if people write hate words in other fonts like Zawgyi font, it will be automatically converted to Unicode before the analyzing process is running. The AI system would recognize individual words for analysis. The system would achieve a key word detection accuracy rate of between 80 percent and 90 percent and sentiment research accuracy of between 70 percent and 80 percent. AI developer ThuyaMyoNyunt said private Facebook accounts would not be monitored to respect users' privacy, but it would only be possible to monitor private accounts if the government made an official request to Facebook. (Kyaw Phone Kyaw, Frontier, 2018).

The development of the system comes as the Ministry of Religious Affairs and Culture, in cooperation with the Ministry of Foreign Affairs, is drafting a law on countering hate speech that is expected to be enacted later in early 2019. According to amendments to the Evidence Act made in 2016, digital records can be used as evidence in courts. AI system co-developer YewintKo said that the AI platform could be used to provide evidence for lawsuits. (Kyaw Phone Kyaw/ Frontier, 2018).

5. DISCUSSIONS ON OPINION SURVEY

Opinion survey questionnaires were sent out to 150 youths, each questionnaire consisting of 24 questions dealing with habits

in using mobile games, using social media, perceptions on hate-words, application of the Mingala Sutta and Buddhist education in daily life, environmental and social awareness, opinion on the possibility of learning Buddhist thought and ethics via mobile phone application. Among 150 youths, due to time constraints, only 102 responses were collected for data analysis. There were male 28.4 % respondents and 28.5%, female, missing gender without mentioning male or female stands 43.1%. Among respondents, those aged under 16 years was 48.4%, those aged between 16-35 years was 50.5%, and those aged above 35 years was 1.1% Among them, 85% of respondents used mobile phones, and 71% always played mobile games. The number of hours spent in playing mobile games varied, with the maximum number of game players spending 35 hours per week, and the minimum time spent was one hour per week. Among facebook users, 61% used facebook, spending a maximum of 84 hours and a minimum of 45 minutes, whereas other social media users amounted to 40% of respondents, using a maximum of 48 hours per week and a minimum of 30 minutes per week. Regarding hate words on FB, 24% of respondents could bear hate words and they could neglect them, whereas 76% could not stand hate words at all. 5% of respondents participated in responding to hate words via comments, whereas 95% did not get involved in hate words. 45% wanted to block hate words, whereas 55% just ignored hate words without blocking them.

Regarding study of Buddhist thinking and ethics in Dhamma schools via the Yin Kyay Lainmar in Myanmar, which means polite and good behavior training, 91% of respondents had a chance to study in DSF and other Buddhist schools, but 9% had no access to study under Buddhist education and ethics. 93% of respondents were fond of learning about Buddhist thought and ethics. Among them 88% replied that they were aware of Buddhist education and applied their learning to their daily life. 62% of respondents said they knew very well about Mingala Sutta, 38 blessings and 21% recited it every day. 42% of respondents said they understood the meaning of the discourse. 51% of respondents applied the essence of the Mingala Sutta almost everyday.

When asking DSF students if they were happy, or whether

they wanted to share their knowledge of Buddhist education and ethics to other friends who could not study in Dhamma schools, 98% stated they were very happy to undertake Buddhist education and all of them wanted to share their knowledge with friends who didn't have any chance to study Buddhist education. Even though Dhamma Schools are free of charge and open to everyone, some parents might not encourage their children to attend Dhamma Schools on Sundays. One parent said he did not want his child to be manipulated by religious extremists elsewhere and he was not confident about sending his son as he had difficulty in selecting a suitable school or teacher although he himself was a devout Buddhist.

When asked if they wanted to see Myanmar with a healthy social environment, 97% of respondents said that they were willing to see a well disciplined and ethical Myanmar society. 90 % of respondents wanted to see the country morally clean with socially responsible citizens. Social awareness and environmental awareness questions were added to objective questions requiring "yes" or "no" answers, in addition to open ended "wh" questions of "why" to seek respondents' opinions. In responding to open ended questions, National Management Degree College students answered as follows. One student said that Myanmar people have a lot of knowledge on Buddhism and ethics, but never applied this in daily life and thus he saw his surrounding as a bad society. Many students said society in general was wretched. One student said Myanmar people could be proud in the future by changing themselves into well-disciplined citizens. Another student said that building Myanmar society through a healthy social environment was essential. One student saw the country as wretched, and he suggested teachers in formal classes should add moral teaching to their lessons "just like You teach us in our class". He meant "You" as this researcher, and jokingly suggested teaching a case study of moral collapse in university class discussions. Another respondent saw that a healthy social environment should be a requirement to maintain peace in Myanmar. Likewise 2 other students also said the same, stating that peace in Myanmar needed a healthy social environment to be built. Other students wanted to see the country's image improved through a better environment. Many students shared the same vision that peace in Myanmar needed a

healthy social environment. One Christian student from Sunday school said that not only bible study, but also Buddhist study and other religious studies were good for the country.

DSF students' responses from Insein, YwamaSayardaw's "Light of Dhamma" Dhamma school, are summarized as follows. Responses include that they are willing to see clean, garbage free environment that can make every one happy, healthy, where learning ethics and disciplines at Dhamma school makes them happy. Some respondents don't like undisciplined, unethical surrounding. One DSF student says she wants image of Myanmar in the world to be a pride for all Myanmar citizens or its good disciplines, good moral virtues and she wants to upgrade all Myanmar to be standardized world-class citizens. Another DSF student thinks clean environment, well-discipline, good ethics are the standard of world class human beings. One student shares his personal thoughts that if every Myanmar follows good disciplines and manage its rich natural resources, Myanmar can develop to keep abreast with those developed countries without having rich natural resources such as Singapore and USA. One student says if every one follows disciplines and ethics, it could be developed country without prison.

When asking opinion about the possibility of implementing Buddhist education and teaching Buddhist ethics through mobile application, 69% responded that it would be worthwhile teaching Buddhist education and ethics through mobile application. 66% were hopeful that the majority of Myanmar people would accept mobile teaching. When sharing thoughts in open ended questions, a student expressed his view that Myanmar society is busy with attending classes at schools, working in offices and had less time for Sarsana, so it would be great to learn Buddhist education on the mobile phone. Among those who agreed that mobile applications be used to learn ethics, many respondents said the method was very important and easy, effective way to teach Buddha Sarsana in a fun way. But two students stated that mobile phone use would not be effective as people are negligent. One student said that people used mobile games, and social media to relax and they wanted to see fun things only, so that Buddhist education online via mobile phone would not work.

Insein, Ywama Sayardaw's "Light of Dhamma" Dhamma school gave varied feedback. Among them was the head teacher of Insein Ywama Dhamma school who pointed out the pros and cons of teaching via mobile phones. Teaching Buddhist education and ethics through mobile phones and social media allow quick access to Dhamma and a rapid way of spreading the teaching. Even though it is very convenient and user friendly, there are pros and cons. In using internet, user costs are pricy, activities online are time consuming due to slow connections in Myanmar, and health-related problems such as eye strain and physical damage from insufficient activity can result. On the other hand, bookstores should be crowded buying ethical, moral teaching books to nourish food for thought. At the same time, survey respondents suggested that National TV and all media should produce ethical teaching programs. They were not against teaching via mobile phones, but they suggested additional alternative methods to be developed as well. One student thought using phones was wasting time and instead, suggested that reading books was more effective.

An appropriate set of policies is likely to halt the spread of hate words through social media. Public education could be one of the best policies. Thus encouraging people to take the vows of Ajivatthamaka Sila could be effective way to halt verbal sins. Ajivatthakamaka Sila is that one is taking vows not to do the following conducts.

i. *Pānatipātā veramani sikkhāpadam samādhīyāmi* (killing of any living creatures)

ii. *Adinnādānā veramani sikkhāpadam samādhīyāmi* (stealing, trickery, robbing)

iii. *Kāmesumicchācārā veramani sikkhāpadam samādhīyāmi* (wrong ways of sexual conducts)

iv. *Musāvādā veramani sikkhāpadam samādhīyāmi* (utterance of false words as well as hiding truth)

v. *Pisunavācā veramani sikkhāpadam samādhīyāmi* (act of backbiting, slander, calumny, malicious gossip)

vi. *Pharusavācā veramani sikkhāpadam samādhīyāmi* (use of language that is rough, abusive, violent, unpleasant)

vii. *Samphappalāpavācā veramani sikkhāpadam samādhīyāmi* (non sensual talks, gossips)

viii. *Micchājīvā veramani sikkhāpadam samādhīyāmi* (making a fraud livelihood through wrong act) “(MN.A. 2, P.280-2) .

6. SUGGESTIONS

The researcher is convinced that the following suggestions should be considered by the policy makers as an appropriate set of policies.

i. Government should support in implementing public education for the people of all age groups through various kinds of media, social media, print media, broadcast media, to be aware of ethics, disciplines, code of conducts for laymen. It should be in creative fun ways via mobile application, games, TV game show, quiz show, contests, movies, drama, songs, social media in edutainment programs. Edutainment is educating people in various entertaining forms. It could motivate people to possess self awareness, self disciplines, and to become responsible citizens.

ii. All stakeholders need to collaborate in implementing Buddhist education for daily life to notify soft reminder to people to follow ethical disciplines, layman's code of conduct especially to take *Ajivatthakama Sila* in avoiding physical and verbal misconducts like using hate words, abusive, untrue false and deceptive language use. Stakeholders mean the government, policy makers, Buddhist educators, institutional networks, mobile games developers, all kinds of media such as print media, broadcast media, TV program producers, movie directors, sponsors, advertising agencies, song writers, artists, FM radio stations etc.

iii. By means of downloading mobile applications, the mobile phones users can begin the day with “Quote of the day” a short phrase excerpt from the Dhamma to notify them as one minute daily lesson, using famous celebrities to reach out to the public every day as mobile Sarsana in digital form. In broadcast form, Taxi drivers can switch on the FM radios in their cars for passengers to notice such one minute Dhamma lesson.

iv. Many youth, even adults are hooked to games and phones.

Buddhist educators should collaborate with Game developers to create Buddhist education, Buddha's history and ethical knowledge as mobile games to enhance the awareness of ethical values in Myanmar.

v. The International Buddhist scholars network needs to build a sustainable society and work together in their capacity to create " Mobile Sarsana Project" in spreading Buddhist ethics worldwide to build sustainable global society at large.

7. CONCLUSION

In order to develop Myanmar as a sustainable society, I would suggest that Myanmar is urgently in need of a morally strong and socially responsible environment with well-disciplined citizens who follow rules of law strictly. This can only be achieved by laying down a solid ethical foundation through Buddhist Education. The results from the survey suggest that teaching Dhamma via mobile phone application could be beneficial, but one constraint is that internet fares and phone use bills are expensive in Myanmar and not affordable to everyone. Consequently, public education via mobile phone alone might not be sufficient enough to reach about fifty millions populations throughout Myanmar. While DSF students with access to Buddhist education represent just 4% of Myanmar population, it is hoped that such access will become available to everyone in the nation by means of strategic implementation as suggested above, via not only via mobile application, but also via FM radio, TV and social media, broadcast media, print media in edutainment forms, that is public education in various entertaining ways. Mobile Sarsana should be developed in this digital age to create a wholesome, sustainable Myanmar society at large.

References

- Dhammasami.K 2012, *Blessing... D.I.Y*, Nang Devi Sarpay, Yangon, Myanmar.
- Dhamma School Foundation Central 2018, *About Dhamma School Foundation (Central)*, Gone Thiri Press, Yangon, Myanmar.
- DN.III 1979, *Singala Sutta, Pāthikavagga pali, Dīgha-nikaya*, Religious Affairs of Myanmar.
- KN.V 1979, *Mingala Sutta, Suttanipāta pāli, Khuddaka-nikaya*, Religious Affair of Myanmar.
- MN.A. 2, 1979, *Majjimapannasa Atthakathā, Majjima-nikāya*, Religious Affair of Myanmar.
- Narada.T 2013, *SigalovadaSutta: The Discourse to Sigala" (DN 31) The Layperson's Code of Discipline*, Access to Insight (BCBS Edition),TipitakaPali Translation. <http://www.accesstoinight.org/tipitaka/dn/dn.31.0.nara.html>
- Saddhatissa.H 1987, *The Path to Nirvana-Wisdom*, Eurasia Press Singapore, 1970 George Allen University of London.[file:///C:/Users/Administrator/Downloads/Hammalawa%20Saddh%C4%81tissa-Buddhist%20ethics_%20The%20Path%20to%20Nirv%C4%81na-Wisdom%20\(1987\).pdf](file:///C:/Users/Administrator/Downloads/Hammalawa%20Saddh%C4%81tissa-Buddhist%20ethics_%20The%20Path%20to%20Nirv%C4%81na-Wisdom%20(1987).pdf)
- Schober, J 2011,*ModernBuddhist Conjunctures in Myanmar*, University of Hawai'I Press, Honolulu.
- <https://frontiermyanmar.net/en/a-cyberspace-solution-for-monitoring-hate-speech>
- <https://www.sustainabilitydegrees.com/what-is-sustainability/sustainable-society/>.

THE BUDDHIST APPROACH TO MODERN EDUCATION IN ETHICS: A CASE STUDY IN INDIA (HISTORICAL PERSPECTIVE)

by Tanushree Pabbi*

INTRODUCTION

Education is of the foundational aspects of a well-functioning society. Buddhism is the pinnacle of the world's philosophy and it stipulates the paramount path towards ultimate happiness, perfection in life with the understanding of the Philosophy. The approach towards education in Buddhism has a holistic approach towards human life that leads to a personality transformation integrating highest form of humanity through ethical, intellectual and spiritual perfection. Buddhism gives the highest regard for wisdom (*paññā*) and purity (**visuddhi**) of the mind from mental defilements, and the worst condemn for ignorance. Wisdom is not something that is accumulated, but it comes from a deep reflection. In Buddhist terms, the knowledge acquired by learning is called 'sutamaya ñāṇa'. The other two are 'cintamaya ñāṇa' - the knowledge acquired by thinking, and 'bhavanāmaya ñāṇa' - the knowledge acquired through practicing meditation. Based on three Buddhist principles of learning and training: **higher virtue** (*adhisīla-sikkhā*), **higher mind** (*adhicitta-sikkhā*) and **higher wisdom** (*adhipaññā-sikkhā*) the various practices of the eightfold path are intertwined. And they are all relevant and important practices on the path of ethics. The other two essential fundamentals **Bodhicitta**

*. Research Scholar, Department of Buddhist studies, Delhi University, India.

and **Shunyata**. Bodhicitta in all of its forms is about allowing compassion for others to lead us all to wisdom, by releasing us from the fetters of self-clinging. Shunyata is a fundamental belief that nothing exists independently. It is akin to the idea of everything being connected.

Taking the writings of a bilingual Buddhist scholar-philosopher on Buddhist concepts, approach and theory as the basis, this paper examines how they can be used for transforming contemporary education characterised by self-assertion and self-actualisation having a rationalist-empirical approach. It aims at reviewing the Buddhist education and intellectual tradition, which is considered as a source of knowledge and wisdom in India that is based on values, ethics and contemplation is capable of addressing issues facing individuals and modern societies. The rapid development of advanced technology has created the challenge of complicated changes in life styles, values, behaviours, and ethics. There are multiple dynamics and structures that define a Society. Of all the systems that predominates in a society at a certain interval, it is the education system that needs reforming and streamlining so as to rebuild it with latest methodology as no arrangement of learning can be supposed to be appropriate to all groups in a society for all times, howsoever, methodical and inclusive it might be. Each system is set within the framework of needs of a given society. As the needs change so should there be a change in the education correspondingly, failing which the system will automatically become anfractuous and redundant. The scheme of development of society is primarily conceived in the educational environs to get it, later on, transferred from educational confines to society at large. It is, therefore, necessary to adapt the educational system to societal requirements. It is this system, which is supposed to prepare the would-be-citizens of the society to take over responsibility from the present generation. An attempt through this paper to represent the Buddhist tradition, which is considered as a source of knowledge and wisdom in India, reveals about Ethics and beliefs of Buddhist philosophy and ideology, mindfulness as a pre-requisite in modern education, society, reality, self, perception and existence as well as their implications on alternative educational practice human suffering and its continuities-discontinuities as well as a methodology

based on Buddhism to develop wisdom that can help in a path to liberation, happiness and fulfillment on a sustainable basis.

MODERN EDUCATION

In the era of the third millennium, remarkable changes are spreading that affect lifestyles at the end of this last century, characterized by the fusion of cultures. Therefore, the problems of a society uncertain of itself, are extending into the educational institution and ascribe to education a decisive role in the development of a culture of high quality dialogue, to promote effective and efficient intercultural dialogue. The design of a new culture is emerging then through education and, as such, the educational reality in the world reveals new needs and new grounds to learn. Education, by its nature, is subsequently placed in front of the challenge to accept diversity and to promote it. In particular, the world of education has, historically, possess the means to solve problems and manage conflicts; from here, to know what kind of relationship is to detect between culture, dialogue and education, without forgetting however, that the real task of education has always been a highly social and cultural task.¹ Programs pertaining to Moral values, ethics and mindfulness in schools arise within and are influenced by broader neoliberal structures and ideologies. Although the aim of public education is not intended to be about profitability, productivity, and consumption as per se, it is nevertheless a contested site that is subject to market forced and demands. Within an undertheorized neoliberal climate, mindfulness programs in schools become a form of governmentality that helps shape individuals to adjust to the needs of a society that must compete in a global economy. Mindfulness practices in many school programs encourage both students and educators to self regulate and become the kind of self-sufficient, emotionally adjusted entities that can function and thrive in a market – based and consumer society.²

1. Cited in *Beliefs and Behaviours in Education and Culture: Cultural Determinants and Education* (coord.: Marius-Mircea Crişan, Roxana-Andreea Toma. – Bucureşti : Pro Universitaria, (2016); quoted by Norma Zakaria, ed; *Essays on Educating for the culture of dialogue, a challenge for the dialogue of cultures*, p.11.

2. Purser, R. E., Forbes, D., & Burke, A. (2016). *Handbook of Mindfulness Culture, Context, and Social Engagement*. Cham, Springer International Publishing. <https://doi.org/10.1007/978-1-4939-9888-8>

Since the 19th century there have been rapid science and technological advancements; recently, globalization is profoundly influencing society, science education and teaching practices. Prior to the nineteenth century, science practices were centered on moral and religious values along with an appreciation of philosophical and metaphysical aspects of science education. At that time, societal activities were both supportive of, as well as supported by science practices. The positive side was that it enabled the science to work such that it influenced individual moral and spiritual evolution, besides fostering morals and higher values. But compared to that system the present system is not very supportive of science practices and is found to be significantly deteriorated. It was argued that the current science practicing ideology is strongly acting against the individual's inner moral and spiritual unfolding and fulfilment (Witz, 1996). Such opposing ideology may restrict an individual from appreciating the goodness and beauty of life and truth. Thus it cannot provide proper orientation and bases for a sound mind in a sound body that upholds morals and values; which in fact, were historically provided by society, religion, traditional cultural values and moralities.³

His Holiness Dalai Lama views on the Modern Education Modern education tends to be oriented towards material goals and the achievement of physical comfort. It encourages people to seek happiness only on a sensory level of consciousness. The mistake is not to pay more attention to our mental consciousness. Entire generations have been brought up with a materialistic outlook, in a materialistic culture and way of life. Although they want to live in peace, they don't know how to tackle their destructive emotions, which are its biggest obstacle. "We need to improve the current education system by introducing instructions on ways to cultivate positive emotions like warm-heartedness. Relying on religious tradition won't appeal to everyone. We need a more universal approach based on common experience, common sense and scientific findings".

org/10.1007/978-3-319-44019-4.

3. Chowdhury, M. (2016). Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching. *Malaysian Online Journal of Educational Sciences*. 4, 1-16.

His Holiness drew attention to ancient Indian traditions that deal with concentration and insight, shamatha and vipashyana, that have accumulated profound understanding of the workings of the mind. This ancient knowledge remains relevant today because it can equip us to deal with our destructive emotions and bring about a transformation of the mind, whether we have any religious belief or not.⁴

In fact, education is a human endeavor aimed to help individuals develop and necessary for the survival of the society. Since today's educational focus is to prepare students for their careers, it aims therefore are directed towards developing social and commercial skills, rather than towards the student's development of character. In ancient India where religion was the focus of all activities, its educational focus was directed towards the students' needs of religious and spiritual development. Mahatma Gandhi, the father of Basic Education, considers education as a means to develop man. He said, "By education I mean an all-round drawing out of the best in child and man-body, mind and spirit."⁵ The terms "moral" and "ethics" denote the idea of custom. Although these terms have different origins, philosophers use these terms interchangeably. Ethics is defined as systematic understanding of moral concepts and justifies the theories and principles of right behaviour that guides individuals and groups on how to behave in the society. According to Peter Singer⁶: "An ethical issue is "relevant if it is one that any thinking person must face." Prof. Kurt Bayertz of Jerusalem, a contemporary bio-ethicist, points out about the characteristics of modern societies in developing applied ethics. He formulates it in the following manner: Modern societies are reflective societies; nearly everything in them can become the object of communications and reflection. In a first approximation, applied ethics can be understood as one part of this communication and reflection process which tries to apply philosophical methods to a growing number of problems. Although ethics has reacted to social

4. <https://www.dalailama.com/news/2017/launch-of-a-secular-ethics-curriculum>

5. Aggarwal, J. C. (1999). *Theory and principles of education: philosophical and sociological bases of education*. New Delhi, India, Vikas Publishing House.

6. Singer, P. (2013). *Ethics*.

problems (as has philosophy in general), this reaction was mostly abstract and indirect. The difference between traditional and applied ethics lies in the latter's direct approach to social problems.⁷

AN OVERVIEW OF BUDDHIST ETHICAL BELIEF IN THE FORMULATION OF EDUCATION IN ANCIENT INDIA

India has a rich practice of knowledge and learning right from the ancient times. These were handed over generations to generations either through oral or written medium. A single feature of ancient Indian is that it has been molded in the course of its history more by religious than by political, or economic influences. The fundamental principles of social, political, and economic life were welded into a comprehensive theory, which is called Religion in Hindu thought. Like the culture and traditions of India, the system of education also has a rich history of its own., the knowledge acquired by people of ancient times was passed on from one generation to another and is reflected even in the teachings of today. Dr. R.K. Mukherjee said, "*Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. It was sought as the means of self-realization, as the means to the highest end of life viz. Mukti or Emancipation*". Ideals and values of the then society. In the history of Indian thought knowledge has occupied an important position since ancient times. This characteristics could easily be recognized in vedic literature. As rituals were everything to the Indians of Brāhmaṇas, so knowledge was everything to the Indians of Upaniṣads. Knowledge was thus of supreme value for the Brāhmaṇa of Upaniṣads, whether in speculation or in practical life. There is no evil deed for 'one who knows thus'. Knowledge will cancel all sins and crimes which he commits. Morality and ethics is thus absolutely void its value before knowledge. Later on, the idea was somewhat modified. Morality and good conduct was declared to be requisite as knowledge. The Buddhist texts also are full of references, which very clearly bear out the fact that Buddhism upholds the path of Knowledge, (*jñānamārga*). The attainment of enlightenment or Nibbāna, liberation from transmigration, the understanding of the Four Noble Truths, the practice of the

7. Chadwick, R., & Schroeder, D. (2002). *Applied ethics*. London, Routledge, p. 37.

Eighfold Noble path and etc. all fundamentally depends on the path of knowledge. These high attainments of Buddhist culture can be accompanied only the exercise of Knowledge. Knowledge is therefore regarded as essential to Buddhist culture, and on the other hand ignorance is looked upon as one of the most detestable evils.⁸ Buddhist knowledge is always controlled by the moral conscience. It is not allowed to soar up as freely as it pleases, as in the Upaniṣads and other Indian philosophical schools which appeared later on, the later form of Buddhism being included. We should not say, however, that in Buddhism knowledge and virtue are identified, that a possessor of knowledge is considered to be virtuous, or a wise man is expected to be good. But we may say that they both stand side by side. "He who possessor virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear".⁹ On the other hand, morality stands at the head of the three trainings and leads the way, which means the morality is the starting point of Buddhist culture. The Buddhist with view to attaining high culture must first of all be a moral man. 'Establishing himself on morality, an intelligent man cultivates concentration of the mind and knowledge; the ardent and prudent monk will extricate that entanglement'.¹⁰ 'Action, knowledge, righteousness, morality, and the noblest life, by these are mortals purified, but not by lineage or wealth'.¹¹ 'One who is always in possession of morality and knowledge, who is well tranquillized, energetic and, cross the flood of transmigration hard to cross'.¹² The buddha esteems knowledge very highly, but he does not place it above morality, as Upaniṣads do; nor does he identify knowledge with morality. They always go together, and the latter leads the way. This is the general Buddhist notion of the relation between knowledge and morality.¹³

8. Upadhyaya, K. N. (2008). *Early Buddhism and the Bhagavadgita*. Delhi, Motilal Banarsidass. P.152.

9. *Dh.*217.

10. S.i.18, 165; V.M.2.

11. M.iii.262; S.i84, 55; V.M.i.8.

12. S.i.58; V.M.i.8.

13. Tachibana, S. (2013). *The ethics of Buddhism*. New Delhi, Cosmo publications.

MEDIEVAL PARADIGM OF BUDDHIST ETHICS IN EDUCATION IN INDIA

This period was known as an age of specialization. The whole span of life of a student was regulated by planning and discipline. “The objective of education continued to be the attainment of knowledge which enables a person to realise the complete identity of self with the supreme absolute. As commented by Mazumdar, “the aim and purpose of education was to expend the life of individual until it should comprehend this existence through participation in all pervading spiritual activity.¹⁴ During the ancient period, Taxila was undoubtedly the most important place of learning in India. Different from earlier Gurukuls, Taxila and Nalanda attracted foreign students. It was the capital of Gandhar and its history goes back into hoary antiquity.. By the 7th century BC, it was a famous seat of learning, “attracting scholars from distant cities like Rajagriha, Banaras and Mithila.¹⁵ Some change in the emphasis of the education was witnessed during this period, which can be seen by the fact that “Whoever learns by heart, writes, observes, asks questions and waits upon the learned, has his intellect developed like a lotus by sun’s rays. Just as well rescued learning brings on enlightenment and helps to the formation of character.” The education was thought to develop man physically, intellectually, morally and spiritually accomplishing on practical lines.¹⁶ Buddhists monistic colleges were neither sectarian in the outlook nor purely theological in their courses. Buddhist philosophy played an important role in their scheme of education but due attention was also given to study of the religion and philosophy of the different sects in Hinduism and Jainism. More than 40 percent of the time of Yuan Chwang was spent in studying Hindu religion and philosophy in Buddhist monasteries in India. That is why, it is said: “The education was not confined only to theology, philosophy and logic but Sanskrit literature, medicine, astronomy-cum-astrology, and works on law, polity and administration were also taught for

14. Mazumdar, B. P. (1960). *Socio-economic history of Northern India (1030-1194 A.D.)*. [Place of publication not identified], [publisher not identified]. p.145.

15. Altekar, A. S. (2009). *Education in ancient India*. Delhi, Isha Books P.197.

16. *Ibid* .

benefit of the lay students. Students were naturally encouraged to commit important texts to memory. This stood them in good stead in debates and controversies. But Buddhist education was far from being mere cramming of texts.¹⁷ The demand of Buddhist society was not only for spiritual and religious education but also for scientific and practical education. Keeping the welfare of society in view, Buddhist monasteries synthesized the technical and religious education. The student had to undergo practical course of the particular subject even after completing his study. In this connection, the example of Jivaka, the surgical expert may be cited. That is why, it is remarked, "It is evident, therefore, that the learning centres breathed national culture and to make society happy, the demand for the knowledge of technical and scientific education along with religious and general education was satisfied. The element both the secular and religious knowledge, of practical and philosophical subjects thus enters the curricula of Buddhist ten students under his charge."¹⁸

The basic principles of Buddhist education are based on the three fold of training cause as mentioned; *sīla*, *samādhi* and *paññā*. Buddhism does propagation of the principles of education as *pariyatti*, *patipatti* and *pativetha* that form basis of the various schools of Buddhist education. *Pariyatti* and *Patipatti* are considered as the foundations of education because they are steps leading to deliverance. *Pariyatti* means the true doctrine of study.¹⁹ In the Buddhism, education begins with the study of Discipline (*vinaya*) and Doctrine (*Dhamma*) for the destruction of sufferings. Buddha ordained Annakondanna at Isipatana and said: 'come then, Brother, well taught is the Dhamma. Live the holy life for the utter destruction of woe.'²⁰ Every disciple who wants to overcome all defilements or to get deliverance has to study the discipline and doctrine that is, a man can follow the path only if he knows the path clearly and he can know the path by study only. With this the formation of

17. Altekar, A. S. (2009). *Education in ancient India*. Delhi, Isha Books P.232-233.

18. *Ibid.*

19. Bhikkhu Payutto (P. A.). (1992). *Dictionary of Buddhism*, Bangkok: Mahāchulālongkornrājavidyālaya, Buddhist University, p. 125.

20. VIN. (*Mahavagga*) p. 15.

Sangha and system of monastic order started. The relationship between the teacher and his pupils within the monastery becomes the educational system because all new comers have to pass first five years under the spiritual preceptor or teacher's care until they are properly trained in the Discipline and the Doctrine. This system is called *Nissaya*. From this historical perspective, we could acquire an educational system, using scientific methods, such as: the *nissaya-method* and *katha-method*. *Nissaya* became vital when Buddhist education was inside the monastery; while *Katha* became essential when the *vihara* developed into the *maha-vihara*. *Nissaya* – are the methods used for beginner levels, adopted in the monastic educational system. This method holds the teacher dominant over the pupil. It is characterized by a transfer of knowledge where the pupil receives *dharma*-authority, in the rule of monks (*vinaya*), moral stories (*jātaka*), or basics of *Buddhadharma*. These are to be memorized through chanting.²¹ This system had been applied by Buddha himself to his immediate Sangha community needing to raise the intellects of newer generations of monks as seen in numerous *dharma* texts, such as: the *Kattha-vatthu* (Fundamentals of *Katha*) scripture composed of debates about the teaching conducted by *sanghayana* (*sanghasamaya*) during the period of King Asoka.²²

In this way, the relations between preceptor and pupil are like that of a father and a son, based on confidence and love. The subject matters of study were the Buddhist legends and moral fables. The curriculum of the monks included what were termed as *Suttanta*, *Dhamma* and *Vinaya*, together with *Suttas* and *Sutta-vibhanga*. In Buddhism, there are two ways to leading to life of a monk: one entails continuous meditation, this is called '*Vipassana Dhura*' and the other is studying and teaching the *Dhamma* that is called '*Gantha Dhura*'. Between these two, it is obligatory on every monk to take up one of these ways in accordance with his temperament, environment and intention. *Vipassana Dhura* is regarded as the intense process of cleansing one's speech, action and thought.

21. Eliade, M. (1987). *The Encyclopedia of Religion*. Volume 2, MacMillan Publishing Company, p. 510.

22. *Ibid.*

Buddha warns against bookish learning of a monk as: *‘Though he recites the sacred texts a lot, but acts not accordingly that heedless man is like a cowherd counting other’s cattle and not obtaining the products of the cow. He shares not the fruits of the tranquil man.’*²³ This clearly indicates that even if a person becomes expert academically after learning by heart much from the texts, but he has yet to practice of what has been heart and learnt by him by means of following the right path. He remains only a learner until he completes the whole process.²⁴

FUNDAMENTAL CONCEPT OF BUDDHIST ETHICS

Buddhist ethics, therefore, has a close connection with a social philosophy as well. This social philosophy is also fully developed. We have in the Buddhist texts an account of the nature and origin of society and the causes of social change. There is also an account of the nature and functions of government, the form of the ideal social order and how it is likely to be brought about. Buddhist ethics are not arbitrary standards invented by man for his own utilitarian purpose. Nor are they arbitrarily imposed from without. Man-made laws and social customs do not form the basis of Buddhist ethics. For example, the styles of dress that are suitable for one climate, period or civilization may be considered indecent in another; but this is entirely a matter of social custom and does not in any way involve ethical considerations. Yet the artificialities of social conventions are continually confused with ethical principles that are valid and unchanging. Buddhist ethics finds its foundation not on the changing social customs but rather on the unchanging laws of nature. Buddhist ethical values are intrinsically a part of nature, and the unchanging law of cause and effect (*kamma*). The simple fact that Buddhist ethics are rooted in natural law makes its principles both useful and acceptable to the modern world. The fact that the Buddhist ethical code was formulated over 2,500 years ago does not detract from its timeless character.²⁵ Buddhism is a *kirivavada* system, a religion promulgating belief in the consequences of action. The doctrine of ethics or *sīla* is its fundamental principle

23. DN. P. p. 19.

24. MN. I, p. 144.

25. Dharmasiri, G. (1998). *Fundamentals of Buddhist ethics*. P. 27.

and Nirvana is its ultimate goal of holy life. The Buddha teaches that all things are causally connected to one another and that they are dependent in origination and hence impermanent, subject to decay and destruction.²⁶ In Buddhism, actions of man are threefold: bodily action (*kayakarma*), vocal action (*vacikarma*) and mental action (*manokarma*).²⁷ It is this threefold action of man that causes him to wander in samsāra; and good actions are those that contribute to make life pleasant and happy here (*ditthadhammasukha*) as well as benefit in the world to come (*samprayahita*) culminating in the realization of the truth or Nibbāna; and all actions that go against these are bad. This implies that a good cause always leads to a good consequence and a bad cause produces a bad result. This principle is always true, regardless of time and space. This indicates those wishing to attain happiness in a future life should prepare for it here and now. He has to avoid unwholesome actions which lead to an unhappy birth and perform only those wholesome actions which produce pleasurable consequences. With regard to the terms used to denote good and bad, the most extensively used terms are *kusala* and *akusala*.²⁸ The word *kusala* is used in the sense of 'skill', 'clever', 'efficient' and 'expert', and *akusala* to mean their opposites.²⁹ Two other terms used to denote good and bad are *puñña* and *papa*.³⁰ These are often translated as merit and sin. The commentator Dhammapala defines *puñña* as 'that which purifies and fills the mind'.³¹ According to the *Pāli-English Dictionary* it is recorded that '*puñña*' is always represented as the foundation and condition of heavenly rebirth and a future blissful state, the enjoyment and duration of which depends on the amount of merit accumulated in a former existence.³² In this sense *papa* could be rendered 'the foundation and condition of suffering in woeful states'. These two terms in their usage in the Pāli canon seem to be concerned mainly with the idea of karma which are known as the psychological force

26. MN. II. p. 32; SN. II. pp. 28, 70.

27. MN. I. p. 373; SN. Vs. 232.

28. DN. II.P.157; MN.I.P.489; SN.V.P.91.

29. PED. P. 51.

30. DN. III. P. 119; SN. I. P. 114, II. P. 82; AN. I.P. 154.

31. VVA. P. 19.

32. PED. P. 86.

that determines the future state of a being, according to the good and bad he does. Thus in the *Mahamangala Sutta* the Buddha says that the fact of having a store of accumulated good *karma* is an auspicious thing for a person.³³

In Buddhism, the very nature of worldly life, including the circumstances in which one lives and the world one confronts, is “suffering”. To transcend these pains in the world and realize an ultimate and complete life - one deals with the ignorance and greed found within ourselves; abstains from evil and cultivates good. Getting rid of existing evil, working not to produce additional evil; to work at nurturing goodness, to destroy any pre-existent evil – when doing this, one achieves liberation and bliss for oneself and others. The good dharma of Buddhism is a dharma of purity with a nature of tranquility benefiting both oneself and others in this present life and future lives. For example, from the *Abhidharmakosa sastra* (Treasury of Metaphysics): “Calm karma is called the good.”³⁴ It is also common understanding that in Buddhist society, monks are considered as spiritual teachers and instructor of the society. The laity when they are in trouble, they also approach to the monks. They seek console and advice thinking that they can help them. So the monks have to deal and cope with problems of the laity. Ajahn Brahm, shares his experience the role of a monk as a counselor, “*Monks and senior monks especially, have to sit in their monastery, listen to people’s problems and accept all their rubbish. Marital problems, difficulties with teenage children, rows with relations, financial problems- we hear the lot*”.³⁵

According to Bodhi (1998), when discussing education based on Buddhist principles (Dhamma), educators have to determine the ideals of education (p. 2). She says that the Buddha held up five qualities of a model student, whether monk or layperson, i.e. faith, virtue, generosity, learning, and wisdom (Bodhi, 1998, p. 2). Bodhi (1998) believes that education should be aimed at the development of positive virtues such as kindness, honesty, purity, truthfulness, and mental sobriety. The task of education is ‘to draw

33. SN. VS. 260.

34. *Abhidharmakosa sastra*, Vol. 5, T29, no. 1558, p. 80, c25-26.

35. Brahm, A., & Greenslade, F. (2010). *Opening the door of your heart*. Australia, Bolinda Publishing Pty Ltd, p. 97.

forth from the mind its innate potential for understanding' (p.1). Education informed by Buddhism 'aims at a parallel transformation of human character and intelligence, holding both in balance and ensuring that both are brought to fulfillment' (Bodhi, 1998, p.1). To this end, 'the practical side of education must be integrated with other requirements designed to bring the potentialities of human nature to maturity in the way envisioned by the Buddha' (Bodhi, 1998, p. 1). Such an education must instill values. However, the commercialisation of education and the economic order designed to drive maximum profits are major problems in achieving such a goal.³⁶

The Mahagosinga Sutta shows a dialogue of Abhidhamma between two monks - one to ask questions, one to answer, and together they conclude Dhammasaṅgāni (composition of Dharma) which classifies as Abhidharma.³⁷ Intellectually, kathas are also used in suttas, and in the commentaries on suttas, called Nidesa (explanation), composed of two books, the Maha (major) and the Culla (minor). We could also find catechisms inside these groups of teaching, called patisambhida-magga (way of analyzing), which comprises character, lexicon, glossary, summary, et cetera.³⁸ The Noble Eightfold Path (*Ariya-aṭṭhaṅgikamagga*), which is one of the particularities of Buddhist education, is considered as the essential of Buddha's teachings. Thus, the Buddha proclaimed the Noble Eightfold Path as the only the path to liberation (*Nibbāna*); it was the criterion by which he judged the teachings of other schools and found them wanting. It is the Holy path consisting of eight branches as: Right View (*Sammā-ditṭhi*), Right Thought (*Sammā-saṅkappa*); Right Speech (*Sammā-vācā*); Right Action (*Sammā-kammanta*); Right Livelihood (*Sammā-ājīva*); Right Effort (*Sammā-vāyāma*); Right Mindfulness (*Sammā-sati*); Right Concentration (*Sammā-samādhi*).³⁹ Having himself first tried

36. Gamage, S. (2016). *A Buddhist approach to Knowledge construction and education in Sri Lanka (Ceylon) in the context of Colonisation and Southern Theory; Postcolonial Directions in Education*, 5(1), 83-109.

37. Mulyadi, W. & Mircea, E. (1987). *The Encyclopedia of Religion*, Volume 2, MacMillan Publishing Company, p. 514.

38. Mulyadi, W. & Mircea, E. (1987). *The Encyclopedia of Religion*, Volume 2, MacMillan Publishing Company, p. 531.

39. S. V. 422; M. I. 48; MLD. I. 134.

these two extremes, and having found them to be useless, the Buddha discovered, through personal experience the Middle Path which gives vision and knowledge, which leads to calm, insight, enlightenment, Nibbāna.⁴⁰

Vietnamese Zen Teacher Thich Nhat Hanh wrote, "Our happiness and the happiness of those around us depend on our degree of Right View. Touching reality deeply -- knowing what is going on inside and outside of ourselves -- is the way to liberate ourselves from the suffering that is caused by wrong perceptions. Right View is not an ideology, a system, or even a path. It is the insight we have into the reality of life, a living insight that fills us with understanding, peace, and love."⁴¹ There are two factors contributing to the arising of Right View: Having a spiritual teacher from whom you can learn (*Paratoghosa*) and having the capacity for and use of systematic, critical reflection (*Yonisomanasikāra*)⁴². And by such action it is to be a cause to the arising of *Sammā-dit̥ṭhi*. According to the Buddhist texts, the Buddha always teaches monks to have and to be a spiritual friend among them as he himself is, too. I perceive, monk, no other single condition, by which the Ariyan Eightfold Path, if not yet arisen, can arise, or by which if arisen, the Ariyan Eightfold Path can reach perfection of culture, save (the condition of) friendship with the spiritual friend.⁴³ In the process of entering the Buddhist educational way, positive guidance is essential. When analyzing the term *Paratoghosa*, i.e., listening to the teaching of others, it is important to note the Pāli word *Kalyāṇmitta*. Venerable Phradhammapīṭaka a scholar of Buddhism says that, "*Kalyāṇamitta* refers to a person who is well prepared with the proper qualities to teach, suggest, point out, encourage, assist, and give guidance for getting started on the path of Buddhist training."⁴⁴ It has been taught in the six directions that friend are

40. Walpola, Sri Rahula. (1974). *What the Buddha Taught*, New York: Grove Press, p. 45.

41. Nhất Hạnh. (2015). *The heart of the Buddha's teaching: transforming suffering into peace, joy, & liberation: the Four Noble Truths, the noble eightfold path, and other basic Buddhist teachings*. P.51 <http://rbdigital.oneclickdigital.com>

42. M. I. p. 353.

43. S. V. 3, p. 31.

44. Phradhammapīṭaka, Buddhadhamma, p. 224; quoted in Phramahā Kaewsufong, (1998) "*A Critical Study of the Ethics of Early Buddhism*", Ph.D. Thesis, Department of

recognized as the north direction, it shows that how to act to friends and friends give good action in return.⁴⁵ For the persons who will act as good spiritual friends, it is imperative to be endowed with the seven following qualities : a. *Piyo* (endearing) b. *Garu* (worthy of respect) c. *Bhāvanīyo* (inspiring) d. *Vattā* (capable of speaking effectively) e. *Vacanakkhammo* (patient with words) f. *Gambirañca katham kattā* (capable of expounding on the profound). G. *No catṭhāne niyojaye* (not leading in wrongful ways).⁴⁶ Therefore, the *Paratoghosa* is an external factor, which leads to the *Sammā-ditṭhi*, have to going hand by hand with an internal factor; systematic thought or reflection (*Yonisomanasikāra*). *Paratoghosa* endows right systematic reflection of real nature by understanding the conditional causes and of common events in accordance with social issues by distinguishing situation particular or social attitude, it has enough ability to search the causes and supporting conditions, finally it realizes the events clearly. As the Buddha declared, “As an internal factor, I see nothing that leads to such great benefit as systematic reflection (*Yonisomanasikāra*).⁴⁷ A crucial problem in process of Indian education administration outcome nowadays is inadequate quality. This problem involves various sources such as family system, education pedagogy, educational environments, qualities of teacher and effective curriculum. If these sources of the problem have been solved, then academic graduates will have been qualified with a significant characteristics of ability to analytical, critical thinking as well as to solve one’s own problems. A path which a learner able to have such a characteristic is that to integrate *yonisomanasikāra* thinking system to Indian education system supported by society and family members through gradual formation until those learners have skills sufficient to enhance their quality of life. Systematic reflection is the ability to think clearly, to look at things with critical eyes, breaking them down in to their constituent factors and analyzing their causal condition.⁴⁸

Philosophy and Religion, Banaras Hindu University, p. 168.

45. D. III. 189-192, pp. 173-184.

46. Dh. verse. 64.

47. A. I. p. 17.

48. Bhikkhu Payutto (P. A.).(1992). *Dictionary of Buddhism*, Bangkok:Mahāchulālongkornrājavidyālaya, Buddhist University, pp. 21-25.

Let us now consider Thich Nhat Hanh's view on systematic reflection: If you are a right viewed Buddhist, when you are concentrating on reading a paper on Dhamma under a big tree, and look at a white cloud floating slowly through the blue sky, you will also see that cloud on your paper. You will think in the dependent way that – without cloud, there would be no rain, without rain, there would be no tree, so we could not make paper. The cloud is essential for the tree, and the tree is essential for paper to exist. If the cloud were not here, the tree and the sheet of paper you read could not be here either. So we can see that the cloud, the tree and the paper are interdependent. If we look into the sheet of paper even more deeply, we can see the sunshine in it. If the sunshine were not here, the forest could not grow, so we know that the sunshine is also part of this sheet of paper. If we continue to look further, we can see the logger, who cut the tree in the forest and brought it in to the mill to be transformed into paper, and we see the rice field nearby. Without rice, as daily food, the logger cannot exist, therefore rice is also a part of the paper. Looking even more deeply, we can see we are in it too, because when we look at the sheet of paper, the sheet is part of our perception. So we can say that everything coexists and everything, even our mental processes, are conditioned and interdependent.⁴⁹ The peaceful mind is the peaceful world, and the unpeaceful mind is the unpeaceful world' as with *Micchā-saṅkappa* (Improper thought), *Sammā-saṅkappa* (Proper thought) also has three types: *Nekkhamma-saṅkappa* or *Nekkhamma-vitakka*: Renouncing thought about sensuality thinking without greed. - *Abyāpāda-saṅkappa* or *Abyāpāda-vitakka*: Not harboring, resentment nor feelings of revenge. *Avihimsā-saṅkappa* or *Avihimsā-vitakka*: Thinking without malice and bad intention; this means especially taking dhammic notions, such as compassion.⁵⁰ Right Speech (*Sammā-vācā*) deals with refraining from falsehood, slandering, harsh words, and frivolous talk. In the vernacular this means not lying, not using speech in ways that create discord among people, not using swear words or a cynical, hostile or raised tone of voice, and

49. Suwat Čhančamnonng. (2004). *The Buddha's Core Teachings*, Bangkok: Tathata Publication, pp. 187-188.

50. D. II. 311-312; M. III. 251.

not engaging in gossip. Re-framed in the positive, these guidelines urge us to say only what is true, to speak in ways that promote harmony among people, to use a tone of voice that is pleasing, kind, and gentle, and to speak mindfully in order that our speech is useful and purposeful. The teaching about Right Speech assumes imperfection. Our “mistakes” are a vital part of our learning. We need to lie, exaggerate, embellish, use harsh and aggressive speech, engage in useless banter, and speak at inappropriate times, in order to experience how using speech in these ways creates tension in the body, agitation in the mind, and remorse in the heart. We also discover how unskillful speech degrades personal relationships and diminishes the possibility of peace in our world. Right Livelihood (*Sammā-ājīva*) is earning one’s living by no wrong means. It refers to avoidance of forms of livelihood and leads one into wrong ways and earning one’s own living by righteous means. As the definition of Right Livelihood is given as follows: “Bhikkhus, what is the Right Livelihood? Right Livelihood is the noble disciples completely stop all improper means of livelihood and sustain themselves according to the way of proper livelihood.”⁵¹ Those wrong livelihoods are conditioned by greed, lust, selfishness and desire for power. To be involved in these wrong ways of life will degrade the quality of our lives day by day and will ultimately drive us away from Nibbāna. Therefore, the Buddha encourages us to earn a living by righteous means. We should live by a profession, which is honorable, blameless and innocent of harms to others.

In Buddhism, the very nature of worldly life, including the circumstances in which one lives and the world one confronts, is “suffering”. To transcend these pains in the world and realize an ultimate and complete life - one deals with the ignorance and greed found within ourselves; abstains from evil and cultivates good. Getting rid of existing evil, working not to produce additional evil; to work at nurturing goodness, to destroy any pre-existent evil – when doing this, one achieves liberation and bliss for oneself and others. The good dharma of Buddhism is a dharma of purity with a nature of tranquility benefiting both oneself and others in this present life and future lives. The *Vijnaptimatratasiddhi-sastra* (Discourse on

51. M. I. 62.

the Theory of Consciousness- only) states: “Dharmas which are beneficial to present life and the other life is called the good.”⁵²

CONCLUSION

The aims of Buddhist education were to make all-round development of man, the formation of his character, inculcation of social responsibility, promotion of social welfare, spread of vigour of national culture and harmonisation of secular and religious elements of institutions. The Buddhist education was centred on the teacher. It is said “He was the guardian of his pupils and was responsible for their health and studies, morals and their spiritual progress”.⁵³ This included his physical, mental, moral and intellectual development. The aim of Buddhist Education is to make a free man, a wise, intelligent, moral, non-violent & secular man. Students became judicious, humanist, logical and free from superstitious. Students became free from greed, lust and ignorance. Buddhist Education was wide open and available to the people of all walks of life. The principal goal of the Buddhist Education is to change an unwise to wise, beast to priest. In Buddhist system, the first aim of education is to help individuals see danger in their small faults, understanding them as they really are, and strives towards the removal of these faults.

The foremost aim of Buddhist practise is to attain freedom from suffering by seeing the world as it is by forsaking the one-sided and misleading protrusion that is created by our thoughts. A very important means to reach the goal is to abstain from caustic and vicious actions as this actions basis damage to others and us as well. Furthermore, rendering to Buddhist teachings, those who grasp the purpose of freedom henceforth act in an affectionate and compassionate manner towards others, helping these others in turn to be more happy and free. Ethical action is thus both an important part of the Buddhist path and an important aspect of the results said to flow from that path.

52. Vijnaptimatratasiddhi-sastra, Vol.5, T31, no. 585, p. 26, b12.

53. Chatterjee, M. (2014). *Education in ancient India: from literary sources of the Gupta age*. New Delhi, D.K, p. 176.

References

- Rahula, W. (1982). *What the Buddha taught /Walpola Sri Rahula*. London.
- Chatterjee, M. (2014). *Education in ancient India: from literary sources of the Gupta age*. New Delhi, D.K
- Suwat Čhančamnong. (2004). *The Buddha's Core Teachings*, Bangkok: Tathata Publication.
- Phradhammapīṭaka, Buddhadhamma, p. 224; quoted in Phramahā Kaewsufong, (1998) "A Critical Study of the Ethics of Early Buddhism", Ph.D. Thesis, Department of Philosophy and Religion, Banaras Hindu University.
- Mulyadi, W. & Mircea, E. (1987). *The Encyclopedia of Religion*, Volume 2, MacMillan Publishing Company.
- Gamage, S.(2016). *A Buddhist approach to Knowledge construction and education in Sri Lanka (Ceylon) in the context of Colonisation and Southern Theory; Postcolonial Directions in Education*, 5(1), 83-109.
- Pali Text Society (London, England), Davids, T. W. R., & Stede, W. (1986). *The Pali Text Society's Pali-English dictionary*. London, Pali Text Society.
- Sarao, K. T. S. (2019). *The Buddhist Perspective on Sustainable Development*.
- Thera, N. (1970). *Anguttara Nikaya: the discourse collection in numerical order : an anthology. Part 1, Part 1*. Kandy, Buddhist Publication Society.
- Marius-Mircea Crișan, Roxana-Andreea Toma;(2016). *Beliefs and Behaviours in Education and Culture: Cultural Determinants and Education*.
- Muller, M. (2016). *Dhammapada*. Watkins Media.
- Davids, T. W. R., & Davids, C. A. F. R. (1947). *The Digha Nikaya*. London.

- Francis, H. T., & Thomas, E. J. (2014). *Jataka tale*.
- Trenckner, V., Chalmers, R., & Davids, T. W. R. (1991). *The Majjhima Nikaya*. Oxford, Pali Text Society.
- Bodhi, & Fischer, Z. N. (2005). *The Connected Discourses of the Buddha: a New Translation of the Samyutta Nikaya*. New York, Wisdom Publications.
- Buddhist Missionary Society. (1996). *Gems of Buddhist wisdom*. Kuala Lumpur, Buddhist Missionary Society.
- Phradhammapīṭaka, Buddhadhamma. (1998).p. 224; quoted in Phramahā Kaewsufong, “A Critical Study of the Ethics of Early Buddhism”, Ph.D. Thesis, Department of Philosophy and Religion, Banaras Hindu University, p. 168.
- Suwat Čančamng. (2004). *The Buddha’s Core Teachings*, Bangkok: Tathata Publication.
- Nieuwenhuys, E. C. (2006). *Neo-liberal globalism and social sustainable globalisation*.

BUDDHISM IN ACTION: CHANGING PARADIGMS IN 21ST CENTURY

by Aditi Kumar*

ABSTRACT

This paper is neither a survey nor a comparison between the traditional monastic practices of Buddhism. Rather, this paper is more of an attempt to understand the growth of one particular school of thought of Buddhism in India- Nichiren Buddhism (practiced under the organisation titled Bharat Soka Gakkai – BSG).¹ While this paper draws on the tenets of ‘Engaged Buddhism’ to locate Nichiren Daishonin’s philosophy within its ambit, it is not a comparative scholarship of various forms of ‘Engaged Buddhism’. In particular, understanding the dynamics of the philosophy’s growth and membership in urban centres (of India) such as Delhi, especially during past two to three decades is the central focus of the paper.

As a young research scholar what caught my attention was this philosophy’s popularity and relatability among educated urban youth, especially women. This paper is also an initial attempt to understand the exponential growth of BSG members from a few hundred in 1980’s to 2,000,000 in 2017. Though the practice can be traced back to 13th century Japan, it is only during post world war-II that it gained popularity among the Japanese people. The eastward transmission to

*. Senior Research Fellow, School of Arts & Aesthetics, JNU, New Delhi, India.

1. Bharat Soka Gakkai (BSG) is the Indian affiliate to the global organization of Soka Gakkai International (SGI) that promotes values of peace, education and respect for all people. It has a network of 12 million people that are spread across 192 countries around the world. The humanistic philosophy of SGI is based on the teachings of 13th century Buddhist monk, Nichiren Daishonin. The other two schools that follow Nichiren’s teachings and came into existence during post world war II in Japan are Rissho Koseikai and Myohoji.

the Indian sub- continent happened during 1980's. Since, the primary mode of propagation is English language, it has gained more popularity in urban cities, catering pre-dominantly to the middle class population of India.

1. ENGAGED BUDDHISM

The dawn of 21th century witnessed the emergence of new forms of Buddhism. This movement gained momentum in both western and eastern parts of the world. The 'socially engaged' Buddhists work towards applying the key concepts of Buddhism such as *Karma* (law of cause & effect), interdependence, four noble truths, compassion, non-violence among others to the world's social, political, economic and environmental problems.

The term Engaged Buddhism is attributed to Vietnamese Buddhist teacher Thich Nhat Hanh (b.1926-). During 1960's for the first time he spoke about socially engaged Buddhism at various international platforms. He was also instrumental in bringing the plight of victims of the Vietnamese war to world's attention. There are various other popular Asian Engaged Buddhists such as Dalai Lama, Bhikkhu Buddhadasa, P. A. Payutto, Sulak Sivaraksa and B.R Ambedkar (founder of Navayana school or Neo-Buddhism in India) to name a few. Engaged Buddhism also gained popularity in the west such as Zen Peacemakers led by Roshi Bernard Glassman, Buddhist Global Relief, Sokai Gakkai International.

Prof. Christopher S. Queen in his work *Engaged Buddhism in the West* argues that Engaged Buddhism is endowed not only with various key concepts and techniques of the traditional Buddhist schools such as compassion, justice, mindfulness, interdependence, chanting, walking meditation but also addresses issues that have not been central to Buddhist analysis in the past such as social injustice, political oppression (resulting to human suffering), institutional evil and collective empathy towards social injustice. Of course there also have been few exceptions in the past such as the Mauryan ruler Asoka, however, the concept of Engaged Buddhism is a new territory to be chartered by conventional Buddhist practices. He says that,

It is a sustained reflection on social action as a form of spirituality expressed in acts of compassion, grassroots empowerment, non-

judgementalism and non-violence. It offers an inspiring example of how one might work for solution to the troubles that threaten the peace and well-being of our planet and its people.²

Through his work Queen also tries to elucidate the inter connectedness between social actions that are driven by spiritual underpinnings and deep philosophical understanding. This trail of thinking resonates with the tenets of Nichiren Buddhism that believes in the interconnectedness of an individual with his/her environment.

2. ENGAGED BUDDHISM THROUGH HUMANISTIC BUDDHISM

While philosophers above have theorized what Engaged Buddhism is, I would like to contend that the concept of Engaged Buddhism finds its true bearing only when Humanistic Buddhism underpins it. While a lot of Buddhist philosophies propound humanistic Buddhism, the Nichiren Buddhism institutionalized through Soka Gakkai International provides an active platform that propels Humanistic Buddhism towards Engaged Buddhism.

The humanistic Buddhism according to Temple Nan Tien means integrating Buddhist practices into everyday life based on the attaining Buddhahood in the human form, just as Shakyamuni Buddha achieved during his lifetime. Humanistic Buddhism is based on six core concepts: humanism, altruism, spiritual practices as part of daily life, joyfulness, timeliness, and the universality of saving all beings. The aim of humanistic Buddhism is to reconnect the Buddhist practices and concepts to the everyday life.³

In a similar parlance, the tenets of Soka Gakkai are built upon a strong foundation of humanistic Buddhism. The philosophy and structure through which Nichiren Daishonin's Buddhism operates, foregrounds the tenets of Humanistic Buddhism. According to the head of Soka Gakkai (new religious movement in Japan), Dr Daisaku Ikeda "the essence of Buddhist humanism lies in the insistence that human beings exercise their spiritual capacities to the limit, or more accurately, without limit, coupled with an unshakable belief in their

2. Christopher B. Queen, "Socially Engaged Buddhism in the West".

3. <http://www.nantien.org.au/>

ability to do this. In this way, faith in humanity is absolutely central to Buddhism.”⁴ Humanistic Buddhism also emphasis on inter faith dialog and study of common tenets of non-violence.

3. FORMATION OF SOKA GAKKAI INTERNATIONAL (SGI) AND ITS THREE PRESIDENTS

Soka Gakkai (Society for creation of Value)⁵ is an organisation that draws inspiration from Nichiren Buddhism. This sect of Buddhism is named after the teachings of a 13th century Japanese Saint Nichiren Daishonin⁶, whose philosophy of social transformation through a single individual found resonance in post – World War II Japan.

In 1930, educator and reformist, Tsunesaburo Makiguchi along with his protégé Josei Toda founded a small group of educators and named it Soka Kyoiku Gakkai (Society for value creating education), that gradually developed into an organisation with diverse range of members. He propagated humanistic and student centred education, while applying the Buddhist concepts to the war affected Japanese society. This movement began with empowering the people of Japan and enabling them to reform the Japanese society. During this time, the Japanese government implemented

4. Daisaku Ikeda, “Towards a World of Dignity for All: The Triumph of the Creative Life, SGI President Ikeda’s 2011 Peace Proposal”.

5. The SGI was registered as a non-governmental organization (NGO) associated with the UN Department of Public Information in 1981 and was granted consultative status with the Economic and Social Council in 1983. It was also listed as an NGO in cooperation with UNHCR in 1997. SGI maintains offices in New York and Geneva. The SGI was an early proponent of the UN Decade of Education for Sustainable Development (2005-14) and played an active role in the UN process for the realization of the World Programme for Human Rights Education that was launched in 2005 as a follow-up to the UN Decade for Human Rights Education (1995-2004). It launched the People’s Decade for Nuclear Abolition initiative in 2007 to rouse public opinion and help create a global grassroots network of people on the issue. The SGI actively participates in networks including the Conference of NGOs in Consultative Relationship with the UN (CoNGO) and NGO committees on specific themes such as peace and disarmament, human rights education and gender equality in New York, Geneva and Vienna. SGI President Daisaku Ikeda has been issuing his peace proposal annually since 1983 to bring the voices and perspectives of civil society into the work of the UN, suggesting broad themes for the SGI’s activities as an NGO.

6. Nichiren Daishonin translated the excerpts from Lotus Sutra (known as the Sadharm Pundrika) into Japanese text.

the religion of State Shinto that emphasised emperor worship.⁷ The government was also intolerant of any form of dissent. Makiguchi and Josei Toda (the 2nd President of SGI) were arrested and imprisoned in 1943 for opposing the state's actions. Refusing to compromise, Makiguchi died in state prison in 1944. During his time in prison Toda grasped the concepts of Nichiren Buddhism and understood that 'Buddhahood is a potential inherent in all life', and deepened his confidence that all people could manifest this enlightened life condition through practicing Nichiren's teachings'.⁸

After Josei Toda got released from prison he actively promoted the human form of Buddhism based on humanistic philosophy as a means of self-empowerment- a way to overcome obstacles in life and activate inner storehouse of hope, confidence, courage and wisdom. He was the 2nd President of SGI. He was able to translate the profound Buddhist concepts into practical everyday guidance's that struck a chord with the people in Japan. He coined the term 'Human Revolution' that became the central idea of Nichiren Buddhism, which emphasises that all people irrespective of caste, creed, gender and deeds are capable of attaining enlightenment in this lifetime. In 1957, he made declaration for the abolition of nuclear weapons. He urged the young members of SGI to work for this initiative, which became one of the core peace initiatives of SGI in the following years. Till the time of his death, in 1958, Toda was successful to spread the practice among one million members and laid the foundation for Nichiren Buddhism to spread in Japan and rest of the world.

After Toda's death, Daisaku Ikeda further propagated the movement of Soka Gakkai as a movement of socially engaged Buddhists. He became the 3rd President of Soka Gakkai in the year of 1960. "Soka Gakkai International (SGI) was founded on January 26, 1975, as a worldwide network of Buddhists dedicated to a common vision of a better world through the empowerment of the individual and the promotion of peace, culture and education."⁹ Under his leadership SGI became one of the largest Buddhist

7. Daisaku Ikeda, "The Human Revolution".

8. SGI, "Josei Toda," <http://www.sgi.org/about-us/gohonzon.html>

9. SGI, "History," <http://www.sgi.org/about-us/founding-presidents/josei-toda.html>

organisations in the world, promoting world peace and dignity of human life through grass root activities of sustainable development, abolition of nuclear weapons, basic human rights and right to education.

One of the key aims of SGI is promotion of “global peace, the ideal of education and culture for global citizenship. It aims at fostering awareness for social and environmental responsibilities. It seeks to advance the search for common values, such as tolerance and existence despite differences and to strengthen our sense of common humanity”¹⁰. Thus, from the very inception of Soka Gakkai, the idea of engaging Buddhist practice with one’s immediate surrounding has been central to the philosophy. The proposition to practice for ‘oneself and others’ plays a potent role in the everyday practice of this philosophy.

In India¹¹ Nichiren Buddhism is not an organised religion. One does not need to convert to practice it; one may be born in a family that practices Hinduism, Sikhism, Christianity or Islam. A person is not asked to leave his/her faith. Thus, in a country where religion finds a dominant presence in the everyday life, Nichiren Buddhism provides a secular and liberal avenue, welcoming people of all faiths to practice it as a ‘life philosophy’ and not as a religion.

10. Daisaku Ikeda, “Soka Education”.

11. According to Nichiren Daishonin by chanting the five Characters – title of the lotus sutra- Nam Myo Ho Renge kyo – a person can attain Buddhahood in his/her current life state. Since, people were used to chant to an external deity, he inscribed the five characters on a scroll – known as the Gohonzon. According to Nichiren it is the physical representation of a scroll containing Chinese and Sanskrit characters that helps the practitioners to bring forth their highest potential – life state of Buddhahood from within their lives. It is a physical representation of the fundamental law that permeates all life. Shakyamuni’s revelation of this law is mentioned in the lotus sutra, the Japanese title of which is MyoHo Renge Kyo.

Nichiren has represented this in its graphic form as the Gohonzon establishing a way for the people to connect. This philosophy believes that while chanting Daimoku (Japanese word for the five characters) in front of the scroll –people come to a realization that they are the manifestation of the universal power– ‘Gohonzon is the blueprint of the limitless blueprint of the limitless potential of our inner lives. It mirrors the qualities of our inherent Buddha nature, such as wisdom, courage, compassion and life force. It is not a representation of something we lack or must acquire from a source outside ourselves.’ Nichiren stressed repeatedly is to believe that we are “perfectly endowed” beings—that we can reveal our Buddha nature in our present form, at any place and at any time. He says, “Never seek this Gohonzon outside yourself.” <http://www.sgi.org/about-us/gohonzon.html>.

4. 21ST CENTURY, ITS CHALLENGES AND ROLE OF BUDDHISM

Since the middle of 19th century several sociologists, philosophers, writers and various thinkers such as Emile Durkheim, Paul Ricouer, Amartya Sen and others have engaged in a moral quest to find meaning in life and society at large. Engaging with the question “how do we live together when there is heightened sense of individuation, specialization and occupational differentiation?” helped Durkheim to give a sociological meaning to religion. “His significance lies in the fact that he puts emphasis on sort of ‘civil religion’, and on the need for reverence and humility without which secular reasoning might lead to narcissism and aggression.”¹² A modern society cannot run on the basis of selfishness or utilitarian notion of ‘self-centred atomized individual’ because that will lead to ‘anomic disorder’.¹³

Taking the idea of justice in society, I would like to bring in the work of another scholar, Amartya Sen. He while explaining the Sanskrit terms *niti* (ethics) and *nyaya* (jurisprudence) says that, *niti* relates to the rules, institutions and organizations, whereas *nyaya* concerns what emerges and how, and “the lives that people are actually able to lead.”¹⁴ He emphasizes that “the roles of institutions, rules and organization, important as they are, have to be assessed in the broader and more inclusive perspective of *nyaya*, which is inescapably linked with the world that actually emerges, not just the institutions or rules we happen to have.”¹⁵ While quoting Mauryan ruler Asoka’s example, he says, his deepening faith in Buddhism made him believe that, “social enrichment could be achieved through the voluntary good behaviour of the citizens themselves, without being compelled through force.”¹⁶

The idea of the Middle Way is foundational to Buddhism. If we think of this in relation to the concept of *nyaya*, it indicates a constant and conscientious attention to the impact of one’s actions on others, with the question of human happiness or

12. Avijit Pathak, “Recalling the Forgotten Education and Moral Quest”, 42.

13. *Ibid.*, 35.

14. Amartya Sen, “The idea of justice”, 25.

15. *Ibid.*, 26.

16. *Ibid.*, 31.

misery serving as the overarching criterion.¹⁷ This trail of thinking resonates with the tenets of Nichiren Buddhism that believes in the interconnectedness of an individual with his/her environment. This practice emphasises on the fact that the prism of religion or ethnicity should not judge individuals instead; one should develop a deep appreciation through individual friendships of each other's unique value, differences of ethnicity or religion.

5. ROLE OF NICHIREN BUDDHISM IN THE AGE OF GLOBAL CHALLENGES

This philosophy believes in the inter connectedness of the individual and the universe. It makes an individual believe in his/her innate potential. It enables an individual to take responsibility for their past and present circumstances. At the same time, sensitizing them to become empathetic to the condition of people around them.

The law is also referred as the law of causality or the law of cause and effect. Causality in Buddhism also refers to things that are not visible such as misery, cruelty, happiness etc. The accumulation of our past and present causes is referred as 'karma' which is also referred to the pattern and behaviour we repeat or react to in situations of our lives. This law or practice believes that individuals are the creators of their own present as well as future. Thus, taking responsibility for the causes that are created that further lead to creation of a better society for us as well as others.¹⁸

The members refer to people as bodhisattvas of the earth. In Mahayana Buddhist tradition, Bodhisattva term is used to describe an individual who is dedicated to the realization of happiness for oneself and others. "As described in the Vimalakirti Sutra:

17. *Ibid.*

18. Within the Mahayana Buddhist tradition, the teaching that deluded impulses, or earthly desires and sufferings, are essential to enlightenment suggests the kind of dynamism that is required here. It calls for reorienting our understanding of the nature of human happiness. Happiness is not the outcome of eliminating or distancing us from the desires and impulses that give rise to suffering. It is instead vital that we grasp the reality that enlightenment—the strength and wisdom to forge a path to a better life—continues to exist within us even in the midst of anguish and pain. The problem is not simply one of suffering but of how we face that suffering and the kinds of action we take in response. Ikeda, "The Global Solidarity of youth: Ushering in a New Era of Hope SGI President Ikeda's 2017 Peace Proposal," 40.

*'During the short aeons of maladies,
 They become the best holy medicine;
 They make beings well and happy,
 And bring about their liberation.
 During the short aeons of famine,
 They become food and drink.
 Having first alleviated thirst and anger,
 They teach the Dharma to living beings.
 During the short aeons of swords,
 They meditate on love,
 Introducing to nonviolence
 Hundreds of millions of living beings'*

This means extending people encouragement and support when they undergo the inevitable four sufferings of life that is birth, ageing, sickness and death. As referred in the Vilamkirti Sutra – because living beings are ill, I also am ill- to be a bodhisattva means to be motivated by the spirit of empathy to respond to grave social crisis wherever you are and whether or not you are directly impacted.¹⁹ The concept of dependent origination and interconnectedness with all life forms, find roots of its conception in the premise of 'Bodhisattva of the Earth'.

This spirit of bodhisattva is foundational to the growth and sustained efforts of SGI. It has led to the spread of this faith-based organisation to 192 countries and territories globally. It is considered to be one of the fastest growing and diverse lay Buddhist movement, having more than 12 million practitioners across the globe.²⁰ For example, in India there are 2,00,000 practicing members in BSG. During the past four decades BSG has spearheaded several peace initiatives such travelling exhibitions on peace & non-violence, educational initiatives for under privileged children, peace symposiums and several humanitarian activities such as rescuing of people during natural disasters and delivery them with basic survival necessities.

19. *Ibid.*,” 18.

20. SGI, “Timeline,” <http://www.sgi.org/about-us/goonzon.html>

Extending beyond the philosophical and theoretical engagements, the SGI unleashes into action by supporting the efforts of UN and over the years has been working on global challenges such as refugee crisis, educational reforms, abolition of nuclear weapons and environmental crisis. The third President of SGI, Daisaku Ikeda has been writing peace proposals to UN since 1983. These proposals explore both, the Buddhist concepts and their social relevance in globally challenging times. For example: 2018 proposal reads “Towards an era of Human Right: Building a People’s Movement”. The adoption of the ‘The Treaty on the Prohibition of Nuclear Weapons’ in 2017 was a breakthrough in the field of nuclear disarmament. Mr Ikeda’s peace proposal “Building Global Solidarity Toward Nuclear Abolition” written in 2009 significantly shaped and augmented the efforts of the UN towards Nuclear abolition. SGI is also the international partner of ICAN (the International Campaign to Abolish Nuclear Weapons)²¹ that won a Nobel Prize in 2017 for its efforts towards a world free from nuclear weapons.

One of the main monthly activities in SGI is its Discussion Meeting. These meetings serve as an active platform that reinstate Humanistic Buddhism among members and pushes them towards

21. Since the launch of ICAN in 2007, the SGI has been proud to work as one of the movement’s international partners toward the realization of a world free from nuclear weapons.

In particular, the SGI has collaborated with ICAN to produce educational materials including “Testimonies of Hiroshima and Nagasaki: women Speak out for Peace”(2009), the awareness-raising exhibition “Everything You Treasure—For a World Free From Nuclear Weapons” (2012), which has been shown in 79 cities in 19 countries around the world, and in September this year, a short anime film highlighting the importance of the Treaty to Prohibit Nuclear Weapons.

The SGI is committed to continuing the long struggle towards abolition of these most inhumane of weapons. Mr. Ikeda continues: “The adoption of the Treaty on the Prohibition of Nuclear Weapons and today’s award mark the opening of a new phase in the effort to abolish nuclear weapons, a rising tide of energy and commitment.”

ICAN Executive Director Beatrice Fihn commented in an interview at the time of the adoption of the treaty: “SGI has been one of our greatest partners in this fight. Faith-based perspectives are extremely important, because there is a moral reason to why we are doing this.”

The SGI has been working toward the abolition of nuclear weapons for 60 years, since the ‘Declaration Calling for the Abolition of Nuclear Weapons’ issued by second Soka Gakkai President Josei Toda on September 8, 1957. World Tribune Voice of Courage and Hope <https://www.worldtribune.org/2017/10/ican-the-sgi/>

Engaged Buddhism. Such as discussing & promoting dialogues on equality, diversity, peace, education and culture. Discussion Meetings serve as structures of spiritual and emotional support, whereby they help in overcoming the challenges of the 21st century like anomie, disenchantment, social exclusion and a heightened sense of aloneness and depression. Through reinstating the spirit of humanistic Buddhism, which connects the philosophical aspect of the religion to the everydayness of the individual, it empowers the practitioners to become agents of change who begin to embody a spirit of 'Engaged Buddhism' in their respective workplaces, environment, communities and society at large. Thus, from a private, individuated practice of spirituality, this philosophy transforms into an action driven engagement with the others and our public life.

6. THE ROLE OF YOUTH AND WOMEN IN SGI: SGI AND WOMEN EMPOWERMENT

Dr Ikeda in his peace proposal for the year 2018 attributes a key role in women empowerment will pay in resolving global challenges. The Preamble of the Treaty on the Prohibition of Nuclear weapons (TPNW) states that to attain sustainable peace and security globally, equal participation of both men and women is necessary. The proposal further elucidates how women participation is not only limited to peace and conflict resolution but has been acknowledged and adopted as Gender Action Plan both at 3rd UN World Conference on Disaster Risk Reduction (2015) and UN Framework Convention on Climate Change (2017) with its roots in the Buddhist Concept of 'Dignity of all people'. The SGI has consistently supported the UN Commission on the Status of Women (CSW), sending delegates since 2011 to the UN Headquarters and collaborated with UN Human Rights Council by co-sponsoring events focussing on the role of faith and culture in promoting women rights and gender equality.

Citing an example closer to home, while interacting with different BSG age groups coming from different religious, economic and professional backgrounds in Delhi, one realises that all of them took this philosophy, not because of the religious freedom it offers but a sense of empowerment and equality it instils. Mrs. Savita

Thakur, who is a 40-year old homemaker, was caught in a financial crisis, wherein her husband suffered huge financial losses. In spite of this turbulent period, she didn't lose her internal strength. This undefeatable spirit she attributes to her Buddhist practice and consistent encouragement by co-practioners. Her family not only sailed through testing times but she was also able to overcome her lifelong phobia of English language. She shared that the strength provided by her Buddhist practice and non-judgemental nature of other members enabled her to recite her struggle entirely in English language for the first time in her life, in front of a huge gathering.

Talking to other Indian women members, one realises that in a society that is plagued with Gender Inequality, biases and prejudices, this practice has given urban women a hope to believe in their innate potential, which is faith based on action that propels them to work as a positive driving force not only in their homes but also in their immediate environment and communities.

7. THE ROLE OF YOUTH IN SGI

Since the time of Second President Josei Toda, who declared the abolishment of nuclear weapons, youth has been the heart of SGIs peace initiatives. As President Ikeda believes that young people in particular are “blessed with a fresh sensitivity and a passionate seeking for ideals. Their energy can catalyse chain reactions of positive change as they forge bonds of trust among people.”²² Young people who are practicing this philosophy across the globe are somewhere convinced that the sense of powerlessness that inflicts the contemporary society can be transformed by collective actions of people around them. They actively engage in action rooted with absolute faith that the current circumstances are the reason that will enable them to fulfil their unique mission.²³ Thus, the action drive agenda of the BSG finds its momentum by keeping the youth in the center stage of its activities and campaigns.

22. *Ibid.*, 38.

23. *Ibid.*39.

8. ROLE OF YOUNG BHARAT SOKA GAKKAI(BSG) MEMBERS IN INDIAN SOCIETY

In India, BSG youth volunteers have been instrumental in reaching out to people and communities, especially those who have been deeply affected and devastated by natural disasters such, as the Gujrat cyclone (1998), Chamoli Earthquake (1999), Orissa Cyclone (1999), Gujrat Earthquake (2001), Tsunami in Tamil Naidu (2004), Chennai Floods (2015) among others. While posing a question to one of BSG's Young Male Division member, Raghav Sharma, currently studying in DU, I asked, what propelled him to help people during Chennai floods in 2015, he said, "even before I joined BSG, I was sympathetic to people who were either suffering due to man-made or natural disasters. But I was unable to offer any help. Practicing this humanistic philosophy in particular and reading about the suffering and experiences of people across India and globally has made me 'empathetic' towards their suffering and enabled me to offer my skills to people in distress. I have also come to a realisation that acquiring knowledge and degrees is futile until unless I can help and serve people around me." His thoughts found resonance among other young members who believed that this faith based practice has provided them with a sense of purpose and is purely driven by action in ones own life as well as others.

Though 21st century is witnessing the pinnacle of technological advancement but at the same time it is one of the most violent centuries, where global issues of migration, displacement, war caused deaths and other global crisis have reached a new high point. Coming back to the ailments of modern society, human population across the globe is undergoing personal and societal challenges. For example, U.K in 2017 has set up a Ministry of Loneliness. Taking into consideration the data provided by the Jo Cox Commission, almost nine million people in U.K have acknowledged of being lonely. This has serious effect on their personal and professional lives. The data further adds, that it costs British Employers 2.5 billion a year.²⁴

It is estimated that in 2020 India will become world's youngest country, with its 64 per cent population will be in working age

24. <https://www.jocoxloneliness.org/>

group.²⁵ With growing numbers in youth population, there are also growing problems that need to be urgently addressed as a society. While, conducting interviews with college students from both Delhi University and Jawaharlal Nehru University, one realises that 25-35% of student population is undergoing serious mental health issues. Such issues are mainly a result of social isolation, virtual reality taking over physical human interactions, a sense of cutthroat competition, performance anxiety, heightened sense of low self-esteem and existential crisis. Interviewing practicing young members of Nichiren Buddhism one realises the impact it has on them. Quoting from a young college going practitioner P. Chettri “One of my classmate invited me to attend the monthly discussion meeting at one of the homes of a practicing member in South Delhi. During that time I was suffering from clinical depression. Those days especially, I was haunted by thoughts of self-harm and a deep sense of worthlessness. Due to one of my friends persistent request, I thought, let me attend this last social meeting, after which I will take the desired step of self-harm. While attending the meeting, I was completely distracted, but what caught my attention, were few lines that one of the young member shared, on self- forgiveness and compassion. The member said, “if the universe never gives up on you, and has infinite compassion, how can you give up on your own self. These spoken lines and the positive energy of the members present, proved to be a lifesaver for me. Thus, the brief message that one could conjures through these interactions is, that the change one desires to witness in the outer environment, needs to start from within one own self. Quoting Dr Daisaku Ikeda, P. Chettri says, “A great human revolution in just a single individual will help achieve a change in the destiny of a nation, and, further, will enable a change in the destiny of all humankind’.

It thus becomes evident that the BSG works not only as a support system for its members, providing safe space to escape alienation and disenchantment from the real world but also as a fertile ground to inspire youth to take initiatives and orient the philosophy towards ‘action’ in their respective lives and local communities.

25. <http://www.thehindu.com/news/national/india-is-set-to-become-the-youngest-country-by-2020/article4624347.ece>

9. CONCLUSION

In conclusion, this paper traces the historical trajectory of the SGI, its inception and growth in India and the nexus it provides between spirituality and an action-oriented living. My engagement with the practitioners of Bharat Soka Gakkai has been located within the urban pockets of India. This paper is a part of an ongoing research work. Out of several questions that I posed while interacting with various practicing members in Delhi, if not all, few got answered.

From a sociological perspective, it is interesting to observe that in Japan, Nichiren Buddhism cuts across various class binaries; people belonging to various class strata from fishermen to farmers practice it. But ironically in India, the socio-economic demographic of BSG is mainly an urban middle class population, perhaps because of the English language that restricts it to people belonging to this particular class strata.

- III -
GLOBAL EDUCATION IN ETHICS

RE-INVENTING BUDDHIST EDUCATION VALUES AND CURRENT GLOBAL AWARENESS AS EDUCATORS' SELF-DIRECTED INSIGHTS TOWARDS PEDAGOGICAL PRACTICES

by Edi Ramawijaya Putra*

ABSTRACT

This paper discusses Buddhism-based values and current global awareness that can be used as self-directed insights for today's educators practices. This step is hypothetically significant to be emerged and tailored in a daily pedagogical implementation as grass-root implementer of the national education policy adopted by every countries. Educators and their learners are the small miniature of the global representation which covers differences, variety of identities, cultural diversities as well as religious ideology. For this purpose, in-depth descriptive exploration is used to review and discuss the related issues, findings, and current perspectives toward the theme. Reinvention of the Buddhist values of education does not mean to create a particular system or structure but rather making the contextual and engaged Buddhism towards to classroom pedagogical approach. This paper reviews some best-practices from researcher to implement buddhist foundations as regular basis within a secular, mainstream curriculum. This paper also suggests the global awareness and buddhist educaton values would enhance the output of today's learners who become the next future generation.

*. Sriwijaya State Buddhist College of Tangerang , Banten, Indonesia.

1. INTRODUCTION

Religious education plays a significant role in sustaining world's harmony and peace. Peace is a foundation of development in every aspects of life in every countries. Without peace and harmony, it would be difficult to raise any efforts to make human being meet their worldly goals. Buddhist education has long been recognized as integral part of system of ethics and philosophy of educational thoughts. With the emerging of today's worldwide connection and linkage among nations, Buddhist education has been well-known as a vital element adopted in a pedagogical system.

It is easy to find schools or educational institutions implement Buddhist approaches as their key-construct to establish more valuable education for people. Mindfulness, for instance, a long-lost item of notable bricks to build human character is cultivating its peak as basic element of today's education. Character becomes the major objectives of every countries that wanted to form better generation in the future. This phenomenon happens due to the lack of humanity amid to the rapid development of technological and sciences.

Moreover, in modern education context, Buddhist education has been flourish grown in many educational levels ranging from elementary to tertiary education. Buddhist education has become a discipline that attracts many scholars, practitioners' researchers and thinkers to deal with. Buddhist Education had been crossed and expanded up to Sri Lanka, China, Korea, Japan, Tibet, Mongolia, Myanmar, Thailand, Cambodian, Laos, Vietnam, Malaysia, Singapore, and Indonesia with the rise and development of Buddhism in those countries qualitatively and quantitatively. In those countries Buddhist Education has made tremendous progress with the inclusion of modern subjects in the syllabus adopted as one of framework of national curriculum.

Indeed, what do these all mean without teachers? Teachers take a very great role in determining the attainment of ultimate goals of Buddhist education. Teachers can be the one who transfer the knowledge, or the one who become the role model in which learners and disciple reflect and interact with. For this reason, it is

radically important for teachers to have positive views and clear understanding about their intentions and motivations of being an educators. Sometimes, educators do not know whether their intentions are already tailored with learners' interpretation. Or, the mismatches might occurs due to the lack of insights of what religious education (in this case, Buddhist education) is important.

Many of ways can be undertaken by religious educators to reformulate their pedagogic effort in order to provide better education guidance for learners. Yet, the thesis statement offered in this paper is twofold (1) by reinventing Buddhist education and (2) by revitalizing global awareness.

2. RATIONAL

Our today's world seems to have similar problems in terms of the preservation of the existence under humanity agenda. Innovation, technological invention as well as human resources development have been sophisticatedly developed for the sake of better, easier and more efficient livelihood. However, such noble and normative efforts would face many global challenges and constraints which currently affect greatly towards world harmony and peace. More importantly, at stake, those challenges and constraints would soon take the world existence into the era of competitiveness among national ideologies, powers, environments, spaces, resources and so forth. Ironically, the term "competitiveness" as a key-concept to sustain mutual and global relationship has been largely misunderstood in a highly pejorative voices without any thoughtful mechanism to resolve it. As the result, this phenomenon may be represented in many crimes committed on the scale of trans-continental, trans-nation and trans-citizenship. This is no longer can be solely a nation-based problem but rather deeply-seated in a being that belongs to particular nation or state.

Buddhism views the misconceptions and the wholesomeness are deeply-seated in a mind that long have been possessed by delusions, anger, and greediness. Presumably, huge dichotomies have been raised to separate the term secular education and religious/spiritual education. There has been small number of efforts to bring the issues of international into the hidden curriculum system. In

respect to the emergence of reflective and contemplative wisdom in Buddhism which sees human as potential motivation to transform them, therefore education has a literally substantial role in this sphere. In line with this claim, Venerable Thich Tri Quang (2014) in a foreword of volume “The Importance of Promoting Buddhist Education” said that Buddhist education should be aligned with educational setting by optimizing mindfulness, transcend duality, compassion and contemplative mind as a breakthrough of new pedagogy perspectives. Next, to what extent those values aligned with formal education tradition is still in a big question mark.

For example, strong voices come from Hicks (2007) who clarified the concept of “international” in our today’s educational curriculum. The internationally-approach based does not refer to international knowledge in cognitive repertoire. It deals with interdependence principles which present the internationalships as humanity values on living co-existence, existing between people, issues and events in the world today. Heine and Prebish (2003) acknowledged the changes of monastic, textual, social tradition as the impacts of modernization as response to the industrial revolution, global movements and other international factors.

In most countries in Asia like Indonesia, Phillipines, Malay, Thailand, Singapore, and Vietnam Buddhism is introduced through formal education setting. The insertion of Buddhsim as one content of the curriculum has been adopted long time ago due to the needs of making the values of Lord Buddha’s teaching aligns with the pedagogic efforts at school level. There has been variety of methods and strategies made by the policy makers and authorities to impart the compassions and wisdom of Buddhism for the younger generation. This notion “*pedagogising Buddhsim*”, however, face numerous of challenges in its practices. The scope and escalation of problems and difficulties vary from nations to nations due to their own political, economic, cultural and environmental situations. Thus, lessons and practices from particular state or nation to another would be unequal compared to the efforts of making Buddhism an integrated parts of national education policy.

Ironically, the rise of violence and extremisms across nations were largely caused by the radicalism that resorts in the awoken of

religious awareness among people. In Buddhism context, rage of the conflicts in Rakhine State in Myanmar can be one of the most widespread religious issue involving Buddhist into the surface. In fact, this incidence has brought some implications toward Buddhist community regardless to the truth behind the long painstaking history of citizenship across afflicted areas where thousands of Rohingya lives.

In regarding to nation-based conflicts, despite this tension between theory and practice, Buddhism has been a major influence on the educational systems of many places, especially India, Sri Lanka, Thailand, Myanmar, Cambodia, Laos and Tibet. From around the fifth century onward, Buddhist monasteries emerged as centers of education, not just for monks but also for laymen. Several monasteries became so large and complex that they are considered prototypes of today's universities. In India, the most famous of these educational centers – Nalanda, in what is now Bihar state– is said to have had 10,000 students from many different countries, and offered courses in what then constituted philosophy, politics, economics, law, agriculture, astronomy, medicine and literature. This is a historical evidence of Buddhist education could be the key concept of integrating aspects of livelihood as resources of interests.

Specific lesson-learned. In Thailand, monastic schools located in Buddhist temples were the main source of education for male children for many centuries, though they offered primarily religious education. When the Thai government introduced Western-style, secular education around the beginning of the 20th century, it used monastic schools as the vehicle for reaching the wider population. As of the 1970s, “almost 50 per cent of Thailand’s primary schools are still situated in Buddhist monasteries. Similarly, in Japan the Buddhist monastic education tradition was so influential that one 19th-century scholar of Japan wrote that “Buddhism was the teacher under whose instruction the nation grew up.”

Needless to say, due to the rapid progress of adaption of Buddhist education as values in today's modern education practices, the importance of self-directed teachers to upgrade their understanding, knowledge as well as pedagogical-content skills in order to present a contextual and meaningful instruction.

3. DISCUSSION

Throughout this paper, the discussion will focus on elaborating the issues and challenges of our today's Buddhist education and how it shapes the way religious education is going to be adapted in the classroom contexts.

As has been mentioned earlier, variety of ways had been adopted and implemented by countries to impart the values of Buddhist education. Buddhist countries with large number of Buddhist believers like Thailand, Sri Lanka, Myanmar, Vietnam, and Laos have been successfully manage their Buddhist education systematically through policy-making procedures. The types of education ranging from laities, monasticism, secular, formal, non-formal and other aspects and forms that representing Buddhism as the core of values. For several countries with minority of Buddhist believers such as Malay, Singapore, Indonesia and Japan the types could be different according to its context of political and educational policies. Basically, there have been expanding movements allocating Buddhism as continual load along with the national system that works in every nations.

Notwithstanding, such movements emerged as a response of achieving the similar objectives. Social welfare, prosperity, equalities in livelihood, index of happiness are the main reason of why Buddhist approach as segmented above presents a solution toward the current humanity problem. One of the objective stated in the legal document of UN in MDGs (Millennium Development Goals). This documents state the objectives that must be addressed by every religious community in the world. Venerable Thich Nhat Tu in the volume proceeding "Promoting Buddhist Education" wrote that the contributions of Buddhist approaches are the key-constructs of social responses due to the social and individual transformation. Buddhist intervention in the education sphere is inevitably conceded as a main contributory role to enhance moral foundation in every countries (Nhat Tu, 2014).

I personally enchanted seeing the tagline of UNESCO (United Nations Educational, Scientific and Cultural Organization) displayed in its website. It was written "Building peace in the minds

of men and women”. This is a call of all Buddhist stakeholders to re-orienting their views and insights. The rising of education and the values of Buddhism segmented in academic realm with variety of forms and patterns have been linked to the needs of preserving the relevance to overcome our global problems. This pride, however, permeate a question, is this the ideal shape of Buddhist education we expected? Or it is only the grounded type depending to its context?. A case of Christianity religious education in United Kingdom has informed us how religious education must be associated with the current trends and issues and other surrounding aspects. As stated in Guardian.com, the religious aspects of the educational system in UK can't be abolished; but they need to be brought in line with contemporary realities. Christianity is now only the largest among many contending religions or life stances; among schoolchildren (www.theguardian.com).

Unfortunately, such noble missions would be impossible to achieve without well-intervention of religious teachers who become the center of education. In the curricular perspective, religious teachers in a grass-root implementer of all policy made by the authorities and stakeholders. The role of teachers now are very important and vital to successful Buddhist education in pedagogic level. Therefore, every teachers (Buddhist religious teachers) must be aware of the current issues and how the content of their pedagogic moves can resolve the problems. Learners are young learners who will be taking part soon as citizen of the world. Teachers' self-directed awareness is very essential to create positive and constructive learning atmosphere of religious education in this context.

Our world needs educators who are sensitive to see the current global trends and issues related to the self-transformation and cultivation of wisdom. Methods and strategies of teaching beyond regularities of curriculum-driven hegemony. In other words, religious education should be based on the real needs and real challenges of what actually happens around the world. The output is expected to be a part of world identity to solve the humanity problem. Buddhist education, then can be said as the “awakening” of the Buddha role-modelled to his disciples and followers not only

the challenging goal of individual cultivation but also the active integration of Buddhist values, principles and knowledge into daily individual and community social living (Hin, 2003).

In a broader sense, basic Buddhist principles are not only relevant to the Buddhist world; in as much they can be communicated in secular and humanitarian terms they can be of use to the wider world where there is so much moral uncertainty in education. As in so much else, example is the best means to encourage others. It is to be hoped that those countries with a long tradition of Buddhism will appreciate their great wealth, examine ways to enrich the education system with Buddhist principles, and prioritize education in terms of the resources at their disposal (Lokamitra, 1980).

4. THE VALUES BUDDHIST EDUCATION

First of all, I feel obliged to state that the notion Buddhist education has been largely misunderstood or misinterpreted. The ultimate aims of Buddhist education is not to generate a system or discipline or any formal structure as a basis of implementation. Buddhist education, instead, aims at a personality transformation into a highest form of humanity through ethical, intellectual and spiritual perfection. These three faculties of perfection of human life undoubtedly lead a man through mundane happiness which is the highest achievement we all are equally looking for. Therefore, the Buddhist education is grounded on the primary psychological need of all living beings (Rahula, 2015).

In the respects of emergence of inserting values in Buddhism as pedagogic contents, the number of Buddhist institutions established in many countries cultivate the values of Buddhist education as a process of educational regularities. Therefore, the goal of Buddhist education is to attain wisdom. Therefore, the Buddha's teachings are not a cold philosophy designed merely to rearrange the concepts in our minds; they are a living act of compassion intended to show us how to open our hearts to the miracle of awareness—our own awareness among the awareness of others through the same practice thinking and experience.

A good example to prove above mentioned claimed is a research conducted by Rhea in 2015. She investigated the impact

of Buddhism on teaching, exploring the educational philosophy and approach, the daily practice of teaching, and the challenge of bringing together the mainstream education curriculum with Buddhist worldview in the first school in Australia being guided by Buddhist philosophy. This study found the impact of Buddhism on teaching has been considerable through the development of a Buddhist-inclined school culture and in both pedagogical approach and in the development of curriculum materials. At an epistemological level, the teachers engage daily with mindfulness about the similarities and differences in Buddhist and non-Buddhist understandings of human behaviors (Rhea, 2015).

Another example comes from Indonesia. Several Buddhist higher education institutions run a mixed-implementation of monasticism and Buddhist education. Students were required to follow ordination during the period of learning pre-service education of becoming religious teachers in formal schools. It's called PTAB (Pendidikan Tinggi Keagamaan Buddha). Thus, Buddhism is an educational system aimed at regaining our own intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. There is no inherent difference among beings.

In accordance with above example, Dong (2003) purposes a fundamental goal of the process—an end to be achieved. Functions are other outcomes that may occur as a natural result of the process— by products or consequences of schooling. For example, some teachers believe that the transmission of knowledge from school to the real world is something that happens naturally as a consequence of possessing that knowledge as function of education. Knowledge that comes from within is different from knowledge that comes from information. Learners are exposed to have their inner willingness to see the social phenomenon and react positively to it instead of being overrated with influx of information which never been the source of wisdom.

Therefore, it is the content of assessments that largely drives education. How is the capacity/ability to think creatively assessed in today's schools? To what extent is the typical student recognized and given respect? How often are students given the opportunity

to recognize and evaluate different points of view when multiple choice tests require a single 'correct' answer? Teachers who hold a more humanistic view of the purpose of education often experience stress because the meaning they assign to education differs greatly from the meaning assigned by society or their institution. It is clear in listening to the language of education that its primary focus is on knowledge and teaching rather than on the learner. Students are expected to conform to schools rather than schools serving the needs of students.

5. GLOBAL AWARENESS

The second main point of this paper is revitalizing global awareness. Today world's problems are no longer viewed as separate load belong to particular nations or group of nations. In facts, the basic of all problem lies in the existence of mankind and humanity. The waves of global difficulties must be treated as holistic factor of reinventing mutual co-existence, perseverance of peace, reasons of unity among people that lives on the same planet. Buddhist education should present their contribution amid the global crisis in many dimensions.

It is hard to say that the global problems are not about human being. United Nations on many of its publications mentioned that issues such as poverty, HIV, decolonization, security and peace, hunger, child mortality, gender, climate changes, refugees, and terrorism are the foremost halts to address that transcend national boundaries and cannot be resolved by any one country acting alone (www.un.org).

For the sake of arriving the wisdom of all, education and religion must work hand-in-hand to crack the compassion and loving-kindness to other. Hershock (2014) states that structural dynamics and resolving the predicaments being generated by traditional-conventional before, working across national and cultural boundaries, increased interdisciplinary among the humanities, natural, and social sciences is not merely astute, it is crucial. Educating for relational (rather than comparative) equity begins with resisting the temptation to reduce equity to access. Although "education for all" is a laudable goal, it is not a substitute for "educational quality for

all.” If equity is not taken to be a comparative measure of the “status” of individual persons, communities, or classes, but rather understood as a dynamic index of responsiveness, educating for equity involves generating the sensitivities and sensibilities needed to go from learning about each another to learning from and learning for one another.

This implies a shift of epistemic emphasis from facts (knowing-that) and skills (knowing-how) to ethically informed discernment (knowing-to). In short, educating for equity entails reimagining education as the progressive merging of knowledge with wisdom. The shifts of religious education is on the track of having “learning to live together” as one of objectives of UNESCO as body of UN to promote education. For Buddhism, as formal religion that adopted as curriculum content, Gamage (2016) put forwards several Implications of Buddhist thoughts for alternative education. He discussed in his paper clues for contemplative education based on self-awakening instead of the currently dominant education based on rational-empirical approach. Empathy arising from values such as compassion and loving kindness can not only reduce human suffering but also contribute positively to sustainable development and culturally sensitive, sustainable education. Furthermore, an alternative education can be formulated on values such as selflessness and non-attachment rather than attempting to protect and sustain constructed identities reducing the human suffering caused by identity conflicts and notions of threatened self.

6. CONCLUSIONS

Buddhist and Buddhism is one of the community that exists co-existence with other being and communities. Therefore, seeing at the global backdrops and changes are the most important elements to watch. In sum, partnership and collaborative works of authorities in every countries need to work hard to educate their religious teacher in ideal professional development. Because it is not enough to counter violent extremism that have been our world enemy. In facts, we need to prevent it, and this calls for forms of ‘soft power’, to prevent a threat driven by distorted interpretations of culture, hatred, and ignorance.

No one is born a violent extremist – they are made and fueled.

Disarming the process of radicalization must begin with human rights and the rule of law, with dialogue across all boundary lines, by empowering all young women and men, and by starting as early as possible, on the benches of schools. Buddhist education whereas the teachers are included with has a capacity to provide assistance to states as they craft sharper strategies to prevent violent extremism. Religious leaders and Sangha members has also committed to plan fighting and eradicating extremism with a focus on priorities of direct relevance to UNESCO's work: (i) education, skills development and employment facilitation; (ii) empowerment of youth; (iii) strategic communications, the Internet and social media; and (iv) gender equality and empowering women.

School itself is social-spiritual bio power that grows fast in our today's life. Lacks of tolerance or increases of ignorance are heavily relied on the capability of religious education to set human being whether to both directions. Buddhist education, is a part of modern world education has its crucial role in determining what world we have in the near future. The investment of human resources lied in the walls of schools where every verses and teachings of Lord Buddha are transferred in through the efforts and discourses made by religious teachers.

Bibliographies

- Meshram, Manish. 2013. "Role of Buddhist Education in Ancient India," *International Journal of Research in Humanities, Arts and Literature*.
- Herschock, P.D. 2014. "Valueing Diversity: Buddhist Reflections and Equity and Education". *Asian Network Exchange* 22 (1).
- Rahula, K. V. 2015. Buddhist Studies as a Discipline and Its Role in Education. 10th Annual Buddhist Conference. University of Jayawardena.
- Duong, Y. 2003. Buddhism: Education for a modern world, *Hsi Lai Journal of Humanistic Buddhism* 4, 284-293.
- Gamade, S. 2016. A BUDDHIST APPROACH TO KNOWLEDGE CONSTRUCTION AND EDUCATION IN SRI LANKA (CEYLON) IN THE CONTEXT OF COLONISATION AND SOUTHERN THEORY. *Postcolonial Directions in Education*, 5(1), 83-109.
- Rhea, Z.M. 2012. BUDDHIST FOUNDATIONS OF TEACHING. *Buddhist Foundations of Teaching*.
- Lokamitra, D. 2003. The Centrality of Buddhism and Education in Developing Gross National.
- Hin, S.T. (2013). Engaged Buddhism & its Contributions to Sustainable Development and ESD.
- Hernandez, C. G. (n.d). Ethnic Separatism and Religious Extremism in Southeast Asia: Implications for the Monopoly on the Use of Force.

Online Sources

- <https://en.unesco.org/preventing-violent-extremism>
- <https://www.theguardian.com/commentisfree/2015/jun/14/guardian-view-on-religious-education-in-schools>
- <http://www.un.org/en/sections/issues-depth/global-issues-overview/>

<https://unfoundation.org/blog/post/7-global-issues-watch-2018/>

AN APPRAISAL OF BUDDHIST APPROACH TO EDUCATION IN ETHICS FOR THE GLOBAL SUSTAINABILITY

Kapila Abhayawansa

INTRODUCTION

What refers to the United Nations' Development Goals is that it is still an aim yet to achieve global sustainability through an organized system of action toward sustainability at a global level.

When we look at the prevailing host of social ills and antisocial behavior of people in the world of today, it is more likely that the accessibility to the goal of sustainability goes further away from us. Problems such as extreme poverty and hunger, inequality of gender and economy, misuse of ecosystem, and threads to justice, peace and harmony remain worldwide so far in a great scale irrespective of action plans of the United Nations for the eradication of such problems. The fact that the social ills which are detrimental to sustainability mostly depend on the lack of ethical earnestness of people is undeniable. So long as people are not ready to behave with their ethical conscience, global sustainability would be a mere expectation which can never be accomplished. Therefore, it is quite evident that the global education in ethics would be pivotal to bring out corporate social responsibility for the implementation of development goals to achieve the global sustainability.

*. Prof. Dr., Vice Rector for Academic Affairs and the Dean of the Faculty of Religious Studies, International Buddhist College, Thailand.

There is no any other religion in the world than Buddhism which lays much emphasis on the ethical earnestness of people for the common wellbeing. It is the viewpoint of the scholars that Buddhism itself has the ethical earnestness as one of its marked characteristics¹. The common wellbeing to which Buddhism referred to, is nothing but the wellbeing that can be derived from the sustainability of the world. Wellbeing and happiness for Buddhism is not exclusive, it is for the multitude or mass of people. The Buddha was thoroughly emphatic on the fact that his disciples should educate people with his doctrine for the happiness and wellbeing of the maximum possible number of people (*bahujana hitāya bahujana sukhāya*)². This kind of wellbeing and happiness can only be possible in a sustainable society.

The concept of sustainability is not unknown to Buddhism. When ethical and social teachings in Buddhism are taken together as a whole, it reflects quite evidentially that the Buddha had an idea in his mind of organizing and qualifying people by means of his teachings towards the sustainability at the global level. It was the intention of the Buddha to upgrade the people to the status that each one in the entire universe looks at each other with an affectionate eye wishing each other's wellbeing (*sabbe sattā bhavantu sukhittā*)³. This is the idea reflected throughout the discourse of loving kindness (*Metta-sutta*). Without such an attitude of people, sustainability would be a mere dream which can never be actualized. Attitude that one should focus on others is illustrated by the Buddha in that discourse in the following way: "Just as a mother would protect her only child with her life even so let one cultivate a boundless love towards all beings"⁴. This, of course, reflects the necessary psychological pre-condition for the required actions towards the sustainability worldwide.

1. See. Radhakrishnan. S. (1999). P.358

2. *Caratha bhikkhave cārikam bahujana hitāya bahujana sukhāya...* The Vinaya Piṭaka. (The Mahāvagga) (1879) p. 2.

3. *Suttanipāta*, (1948). Verses 143-152.

4. "Karaniya Metta Sutta: The Discourse on Loving-kindness" (Sn 1.8), translated from the Pali by Piyadassi Thera. *Access to Insight (BCBS Edition)*, 29 August 2012, <http://www.accesstoinight.org/tipitaka/kn/snp/snp.1.08.piya.html> [Accessed 12 January 2019].

BUDDHIST EDUCATION IN ETHICS

The Buddha was aware of the fact that it is not an easy task to bring people on to a common platform due to their different mental inclinations and temperaments. Although at the beginning he was reluctant to preach his teaching to the people knowing the differences of the people in their mental dispositions, he made his mind to adopt a suitable method by means of which people can be gradually awakened qualitatively to a required level. The method used by the Buddha for awakening people is variously known as gradual training, (*anupubba-sikkhā*), gradual course of action (*anupubba-kiriya*) and gradual path (*anupubba-paṭipadā*)⁵. As Prof. Y. Karunadasa pointed out “it involves self-transformation from a lower to a higher level”⁶. What is significant here is that the Buddha followed a method of instruction (teaching) as the medium for the purpose of awakening people into what has to be achieved through the gradual path as mentioned above.

The method of instruction was named by the Buddha as miracle of instruction (*anusāsani pāṭihāriya*⁷). The term “miracle” (*pāṭihāriya*) used with the instruction (*anusāsani*) is very important. Instruction or teaching is considered in Buddhism as a miracle. It is the miracle in the sense that it can transform a person completely into another different position. This implies that what Buddhism can contribute for the wellbeing of the mankind is that it can transform people gradually, through its principles and by means of miracle of instruction into a position that persuade people to work for the mutual wellbeing.

The Buddhist process of transformation of people into the position that highest happiness and wellbeing can be achieved is consisted of three kinds of training (*tisso sikkhā*) namely training of morality (*adhisīla sikkhā*), training of mental concentration (*adhisamādhi sikkhā*) and training of wisdom (*adhipññā sikkhā*). Training of morality or in other words education in ethics is the most relevant part in this discussion. That the proper development

5. *Majjhima nikāya*, (1977). iii. P.1.

6. Karunadasa, Y. (2001) p.8.

7. *Aṅguttara nikāya*, (1961). i. p.168.

of both the physical aspect as well as the spiritual aspect, which brings out real happiness for the mankind, is possible with suitable action based on morality is a fundamental assumption in Buddhism. That is why Buddhism takes morality as the basis of progress (*sīle patitṭhāya naro sapañño* [S.I. I. 23]- “wise man having based on morality” ...), Therefore, it is obvious that Buddhist education in ethics looms large in the formation of the mental condition of people towards the universal sustainability.

Special significance of Buddhist education in ethics in respect of global sustainability lies in the fact that Buddhist ethics encompasses not only almost all the necessary factors that the United Nations’ development goals refer to, but also the way how to implant the psychological background in the mind of the people which, is necessary for the effective implementation of Development Goals.

SOCIAL DISCRIMINATION

When we critically examine the factors that are detrimental to sustainable development, it is vividly clear that most of them depend on one major factor, which is anti-social, unlawful and unreasonable behaviour. The latter is none other than the unjust or unequal treatment in the field of social privileges and which is known as social discrimination. This anti-social attitude of people based on different social categories such as ethnicity, gender, marital status, race, disability, religion and so on leads them to consider some as superior and others are inferior causing many social problems. The worse aspect of this division into superiority and inferiority is the unequal distribution of social rights and privileges. Hunger, poverty, income inequality deficiencies in education, health services, and employment opportunities and many more social disadvantages are the result of discrimination. Irrespective of The UNO effort to remove different types of social discrimination, such discrimination persists in various fields in many part of the world. In some countries, there are, strangely, policies, laws, institutions, and traditions in place that serve to harden such deficiencies, inequalities, and discrimination.

In Buddhist education in ethics, a tremendous effort has been taken for the removal of this fundamental asymmetry from the

collective consciousness of the people. Buddhism asserts equality among the human beings as the basis of its ethical teachings. Identity or sameness of people has been demonstrated by Buddhist teachings in different ways. The true nature of beings shown in Buddhist theoretical teachings points emphatically to the fact that the circumstances of different species and beings are conditioned by the same causal factors. This conditionality which is characterized by impermanence (*anicca*), suffering (*dukkha*) and soullessness (*anatta*) is the essential characteristic shared by all without any distinction. This reveals that all men are equal in their origin. This is of course taken as the right view in Buddhism⁸ on the basis of which all the ethical norms are prescribed in Buddhist education in ethics. Buddhist teachings further acknowledge the common psychological characteristics of all beings, paying particular attention to human beings. While Buddhism accepts the identity of the individual, it advocates the existence of common characteristics in the psychological realm of human beings. These common characteristics are considered to be intrinsic to human beings from birth; and hence they are natural inclinations or tendencies (*anusaya*) in the mind. Among such natural inclinations, the desire for living (*jīvitukāmā*),⁹ desire not to be killed (*amaritukāmā*),¹⁰ desire for pleasure or happiness (*sukhakāmā*), and the desire to avoid pain or unhappiness (*dukkha-paṭikkūlā*)¹¹ can be considered as the internal driving forces or inborn instincts shared by all human beings, and which necessitates them to seek and have a communal life that surpasses external boundaries.

The criteria of Buddhist ethics is also formulated on the basis of the concept of happiness which is the common aim of all, as pointed out earlier. According to Ambalaṭṭhikā rāhulovāda-sutta in the Majjhima-nikāya, an action which leads to wellbeing of the doer, others and both parties is considered to be ethical and moral and

8. See. Saṃyutta nikāya, (1970) ii. P.16

9. “*sabbesaṃ jivitaṃ piyaṃ*” [Life is dear to all], Dhammapada, Verse 130.

10. “*sabbe tasanti danḍassa – sabbe bhāyanti maccuno*” [All are afraid of punishment and all are afraid of death], *ibid.*, Verse 129.

11. “*sukhakāmā hi manussa – dukkha paṭikkūlā*” [Human beings seek pleasure and averse pain], Majjhima nikāya (1961). i. p. 341. See also Saṃyutta nikāya, (1973). iv. p. 127 ff.

in turn, gives opposite result is unethical and immoral¹². Actions which give rise to happiness and wellbeing to all (doer, others and both) are necessarily those by means of which sustainability can be brought out. This indirectly implies that the sole aim of ethical teaching in Buddhism is nothing but sustainable development which brings out wellbeing and happiness to the multitude.

MORAL SENSE

The most important finding particularly, in the field of ethics that Buddhism has made is the Right View which involves the notion of equality and its corollary - impartiality which are in opposition to all sorts of social discrimination and on which all the ethical virtues find their foothold. Equality implies the impartiality in other words natural justice. In the impartial state of mind there is no place of arising craving aversion and illusion which are the unwholesome root causes of immoral activities¹³. On the other hand, in the absence of unwholesome root causes there remain wholesome root causes namely non-greed, non-aversion and non-illusion which give rise to moral activities¹⁴. This impartiality in Buddhism is identified as the Dhamma¹⁵ which involves the natural justice in Buddhism. The view on equality and impartiality which are going in line with each other is undoubtedly, none other than the Right View which is the first component factor of Buddhist Noble Eightfold Path which leads to perfection. Without the right view in our journey to find the sustainability in the world we would be unguided and misled. Hence, the introduction of right view is a revolution in the field of ethics made by Buddhism.

The Buddha enumerates that there is no single factor so responsible for the suffering of living beings as wrong view, and no factor so potent in promoting the good of living beings as right view.¹⁶ Referring to this, Prof. Karunadasa holds that “This is the rationale for Buddhism’s emphasis on the importance and relevance

12. See. Majjhima nikāya, (1979) i. P. 414.

13. Aṅguttara nikāya, (1976), iii. P. 188

14. Ibid.

15. *Chandā dosā bhayā mohā - yo dhamma nānuwattati - apūراتi tassa yaso - kāla pakkheva candimā*, Dīgha nikāya, (1975) iii. P. 180.

16. Ibid. p. 16.

of the right view for the practice of the moral life. A system of morality, if it is to be oriented towards the right direction, should be based on a correct view of reality, on a proper understanding of our world of experience¹⁷”.

Buddhist education in ethics is not merely a teaching process. It is not aiming at an intellectual discussion. It is really a process of socialization of ethical values and virtues recognized by Buddhism. It involves both learning and practice of what is learnt. Hence, Buddhist education of ethics tries it best to provide more comprehensive knowledge about the necessary factors relating to ethical field, such as nature of the living beings, nature of our world of experience, significance of moral behaviour, criticism of immoral conducts, ethical standards, prescribed moral virtues and so on. Buddhist texts are full of information of those necessary factors. This knowledge is quite enough to provide an appropriate cognitive and conceptual background for the people to practice spontaneously, the required ethical precepts for the wellbeing and happiness of mankind. Regarding the global sustainability, the most appreciable step in Buddhist education in ethics is the attempt taken to facilitate people for their spontaneous involvement in the ethical path with altruistic spirit.

We mentioned that the right view provides the conceptual framework which can motivate a person for intentional ethical activities. The right view in the ethical context can be identified with the moral sense or moral conscience in modern ethical terminology since both refer to the same function; that is the self-understanding of the full implication of morality. In the *Sammā ditṭhi sutta* of *Majjhima nikāya* Ven. Sāriputta accepts right view as the understanding of the moral life in the following way: “When, friends, a noble disciple understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma¹⁸”.

17. Karunadasa, Y. (2001) p.1.

18. “Sammaditthi Sutta: The Discourse of Right View” (MN), translated from Pali by Ñanamoli Thera & Bhikkhu Bodhi. 1998. *Access to insight (BCBS)*, 30 Novem-

It is impossible to think that people earnestly hold on to their moral responsibilities and obligations without a self-understanding of the nature and value of morality for the reason that people are naturally inclined to egocentric desires. According to Buddhism morality should be preceded by understanding (right view).¹⁹ The theistic framework founded on “divine commandments” introduced by most of the world religion seems to be unsuccessful as it does not give rise to a volitional intention in the mind of the people. Commenting on the religious authority of morality, Albert Einstein is of the view that: “A man’s ethical behavior should be based effectually on sympathy, education, and social ties and needs; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hope of reward after death.”²⁰ Buddhist ethical teaching which disregards theistic elements relies on self understanding as morality always goes with knowledge. A mutual relation between morality and wisdom is established in Buddhism by the proposition that “wisdom is cleansed by conduct and conduct is cleansed by wisdom - where there is virtue there is wisdom and where there is wisdom there is virtue”²¹ Further, The Buddha advised the Kālāmā-s to understand what ought to be done and what ought not to be done by own conviction. Following is the Buddha’s advice:

“When you yourself know: ‘These things are bad, blamable, censured by the wise; undertaken and observed, these things lead to harm and ill, abandon them. And When you yourself know: ‘These things are good, blameless, praised by the wise, undertaken and observed; these things lead to benefit and happiness, enter on and abide in them”²²”.

ber 2013. <http://www.accesstoinight.org/tipitaka/mn/mn.009.ntbb.html> [Accessed 12 January 2019].

19. Majjhima nikāya, (1977). iii p.71.

20. Einstein Quotes on Ethics and Morality, Albert Einstein: *Ethics Based on Sympathy, Education, Social Ties, Needs*. <https://www.thoughtco.com/einstein-quotes-on-ethics-and-morality-249859> [Accessed 12 January 2019].

21. Dīgha nikāya. (1975). i, p.156.

22. “Kālāma Sutta: To the Kālāmās” (AN 3.65), translated from the Pali by Thanissaro Bhikkhu, 1994.

Access to Insight (Legacy Edition), 30 November 2013, <http://www.accesstoinight.org/tipitaka/an/an03/an03.065.than.html> [Accessed 12 January 2019]

Concerning knowledge and awareness in moral conduct, Prof. Karunadasa observes: “All moral cultivation, in Buddhism’s view, should be based on knowledge and constantly accompanied by awareness. “Just as one washes hand with hand or foot with foot”, so runs the illustration, “both knowledge and conduct should help each other”. [DN. II. 89] This means that a person who is cultivating moral qualities should be fully aware of what he is doing and of the different levels of moral purification that he has attained to”²³.

Though Right View or moral sense remains in the potential form within man himself, it requires ongoing nourishment. According to Mahā Vedalla sutta, there are two sources for the arising of right view, namely voice of others (*parato ghoso*) and wise reflection (*yoniso mansikāro*).²⁴ The voice of others refers to the moral education. One can arouse one’s right view even using one’s own wise or critical reflection over the real nature of man and the world. The method of wise reflection depends on personal capacity. But it should be accepted that majority of people do not have such a capacity. Hence, they need the other method, namely voice of others that is moral education.

OBJECTIVE OF BUDDHIST MORAL EDUCATION

The main objective of Buddhist education in ethics is to encourage people to follow the moral life by means of promoting their moral sense or right view. Ethical education in Buddhism expects to reach this objective on an individual basis rather than the social basis. There is a prevailing view among the modern scholars that Buddhist morality is individualistic as it focuses only on one’s own moral well-being for one’s own emancipation’ In this regard, the Buddhist answer is that when the individual is ethically sound, society also invariably comes to that position. Society is a group of people. When each member personally becomes aware of moral virtues, entire group of members becomes morally good. On the other hand, if one does not develop moral qualities one would not be able to help others to become morally good. That is why the Buddha advised as follows: “One should first establish oneself in

23. Karunadasa, Y. (2001) p.12.

24. Majjhima nikāya. (1979). i. p. 292.

what is proper. Then only one should advise others. In that case the wise man should not be blamed²⁵. This is further attested by the Buddha saying to a monk called Cunda as given below:

“It is not possible, Cunda, that one who is himself not restrained, not disciplined and not quenched [as to his passions], should make others restrained and disciplined, should make them attain to the full quenching [of passions]. But it is possible, Cunda, that one who is himself restrained, disciplined and fully quenched [as to his passions] should make others restrained and disciplined, should make them attain to the full quenching [of passions]. It is not possible, Cunda, for one who is stuck in the mud to pull out who is (also) stuck in the mud. But, Cunda, it is possible for one who is not stuck in the mud to pull out another who is stuck in the mud”²⁶.

Though it has the individualist outlook, it also holds its peculiar characteristics. Buddhist education in ethics is designed for the individual in a way that it can cover the whole world community. Another notable feature is that it is not confined only to any particular age limit of the individuals. It runs throughout the whole life period starting from the early childhood. This system of education is introduced by the Buddha in the discourse to Sigālaka in the Dīgha nikāya. The main objective in this system of education in ethics is to enhance and cultivate the ethical sense in the mind of the individual.

ROLE OF PARENTS IN MORAL EDUCATION

The responsibility of promoting an ethical sense goes to the parents in every family of the whole community at the age of early childhood, to the teachers at the age of schooling period and to good friends (*kalyāna-mittā*) and to religious priestly class in the rest of the life of the individual. There is no doubt that the benefit of this system of education goes to every citizen of the whole world.

Other than natural causes, all other causes which bring about

25. Dhammapada. Verse 158.

26. Majjhima nikāya (1979). i. p.40; See also for the translation “Sallekha Sutta: The Discourse on Effacement” (MN 8), Translated from the Pali by Nyanaponika Thera, 1998. Access to Insight (*BCBS Edition*), 30 November 2013, <http://www.accesstosight.org/tipitaka/mn/mn.008.nypo.html> [Accessed 16 January 2019]

unhappiness, suffering and unrest in the lives of people emerge from mental, verbal or bodily behavior of human beings. Therefore, happiness, peace and wellbeing of society depend entirely on the behavior of people. Human behavior is led by the minds of people²⁷. It is the Buddhist view that all good and bad activities of people find their ultimate source in the function of the conscious mind. Hence, if the mind is cultivated in a way that does not give rise to harmful ideas, there is no doubt that the wellbeing of people can be expected.²⁸

In this regard, the larger share of responsibility falls on the shoulders of parents. There is no one in the world who is not a son or a daughter of a family. If parents look after their children in accordance with their responsibility towards children, there is little possibility of any harm arising to others. Among the duties of parents, the first and second duties shown in the discourse to Sigāla are involved with mental discipline of the children (*pāpā nivārenti, kalyāṇe nivesenti*). It is natural that people who have mental discipline would do no intentional harm to others. The mind of a child is tender, undefiled and unsophisticated, and becomes more complex with experiences from the environment in which the child is brought up.²⁹ Thus, parents have a duty to inculcate suitable ways of living with fellow-beings into the minds of children. The lifestyle of children mostly depends on the nature of the guidance parents impart to them in their early childhood. That is the reason why Buddhism considers parents as the early teachers of the children (*pubbācariyā*).³⁰

Among the first and second duties shown in the *Sigālovādasutta*, reference is paramount to the parents' duty of preparing a solid foundation on which the child's personality is designed in

27. Saṃyutta nikāya (1973), i, p.40.

28. "*cittam dantaṃ sukhāvaham*" [Tamed mind brings happiness] Dhammapada, Verse 35.

29. Compare with the statement in the Aṅguttara-nikāya that "his mind, monks, is luminous, but it is defiled by extraneous defilements" ("*Pabhassaramidaṃ bhikkhave cittaṃ. Tañc kho āgantukehi upakkiliṭṭhehi upakkiliṭṭham*"), Aṅguttara nikāya (1961), i, p.1.

30. "*brahmāti mātāpitaro pubbācariyāti vuccare*", [Parents are said to be Brahmā (the highest God) and the early teachers], Ibid. p.132.

a way that enables them to maintain good conduct, constructive both to themselves and to others. The mind of the child is said to be an “absorbent mind”: “The child learns by unconsciously taking in everything around him and absorbing his environment through his very act of living. He does this easily and naturally, without thought or choice”.³¹ If parents provide their children with a suitable family environment in accordance with superior moral values and exemplary behavior, their children will naturally tend to imbibe such healthy behavior patterns. As P. Donohue Shortridge along with Dr. Silvana Ouattricchi observes:

“A child’s wise parents realize that he does indeed have a mental life, and therefore, will provide soft, low light, immediate and prolonged contact with the mother and a reassuring place for the baby so that the transition into the world is smooth and inviting rather than traumatic”.³²

In addition to bringing up children (*āpādakā*) and taking care of them (*posakā*), parents have to educate them and smoothen their way into the world (*lokassa dassatārā*).³³ From that obligation and expected quality of parenting, Buddhism expects that parents will inculcate in their children the way one should behave in society. They must train children to become distanced from doing all kinds of evil things such as killing, stealing, cheating, lying, dishonesty, revenge and so on. Furthermore, parents must guide and help their children to become interested in good qualities such as kindness, obedience, courage, honesty, simplicity, friendly attitude to the environment and other manifestations of virtue. The first and second duties represent the responsibility of parents for building up the psychological basis their children need and on which they can develop their own constructive personality.

TEACHERS’ RESPONSIBILITY TOWARDS CHILDREN

Teachers are considered in Buddhist ethical teaching as another

31. Montessori, Maria. (1967) p. 19. <http://www.pdonohueshortridge.com/children/absorbent.html> [Accessed 16 January 2019]

32. Ibid. pp. 24-25. See also <http://www.pdonohueshortridge.com/children/absorbent.html> [Accessed 16 January 2019].

33. *Anguttara nikāya* (1961) i. p. 151.

important source for motivating moral sense in the mind of children. While parents are considered to be those who have the responsibility of cultivating moral consciousness of their children in their early childhood, teachers are also assigned to play an important role in this respect during the course of formal and professional education of the children. According to the *Sigālovāda sutta*, the foremost duty of teachers towards their students is to train them in the best discipline (*suvinītam vinenti*).³⁴

Even according to the modern definition of the term, education involves intellectual, moral and social instruction.³⁵ This does not necessarily imply that moral instruction should be a subject in the study program. Instead, teachers should have to follow their educational methods so that students acquire knowledge of the subjects taught in order to implement the essential lessons in their activities honestly, justly and sincerely for the wellbeing of both themselves and others without adhering to selfish motivations.

Students should receive education which leads them to a disciplined life. This is stressed by the famous motto “*Vidyā dadāti vinayam*” (knowledge imparts discipline).³⁶ On the other hand, teachers should themselves set an example to students in respect of their moral behavior. In a real sense, teachers through their own behavior, must be a hero to students, so that students could emulate them, respect them and perhaps follow the path of the teacher’s life carrier. According to Buddhism, the most important qualification of the teacher is that they “should establish [themselves] in what is proper”.³⁷ This signifies the importance that the teacher leads an exemplary life. There is no doubt that the role of the teacher, both in teaching and in exemplary behavior, immensely influences the minds of pupils to establish their moral consciousness which can lead them to a righteous life.

GOOD FRIENDS

In Buddhist ethics education, another party to which the

34. Ibid.

35. Mbali Mkhonto, (2010) p. 25.

36. *The Hitopadesha: An Ancient, Fabled Classic* (2007), Verse 6.

37. *Dhammapada*, Verse 158.

duty of the enhancement of moral sense has been assigned is the good friends. Association with good friends is highly esteemed by Buddhism, and association with bad friends is extremely condemned.³⁸ Buddhists believe that as far as good friends are conducive to promote one's moral life, so far as bad friends are dangerous for one's moral life. The Buddha has well-understood the danger of bad friends for one's moral purity, Hence, the Buddha's advice was that "bad friends should be avoided from afar as paths of peril (*ārakā parivajjeyya maggaṃ paṭibhayaṃ yathā*).³⁹

Duties of the good friends have been assigned in the discourse to Sigala in the following way" (i) he restrains one from doing evil, (ii) he encourages one to do good, (iii) he informs one of what is unknown to oneself, iv) he points out the path to heaven.].⁴⁰ This shows us how good friends are concerned with the ethical character of their companions. Consequently, there is no need to emphasize that the aforesaid qualities attached to the friend who gives good counsel are quite conducive to enhancing the moral sense of their companions.

RELIGIOUS CLERGYMEN

Religious Clergymen belonging to any religion are duty bound to enhance the moral sense of their devotees. As they represent their respective religions, it is their duty to show the good path to the followers in accordance with their own religion. Anyhow, it is the Buddhist view that they should restrain them from evil (*Pāpā nivārenti*), persuade them to do good, (*kalyāṇe nivesenti*), love them with a kind heart (*kalyāṇena manasā anukāṃpanti*), make them hear what he has not heard (*assutaṃ sāventi*), clarify what they have already heard (*sutaṃ pariyodapenti*), and point out the path to a heavenly state (*saggaṃ maggaṃ ācikkhanti*).⁴¹

38. "na bhaje pāpake mitte –na bhaje purisādhamē, bhajethe mitte kalyāṇe bhajetha purisuttame"], Dhammapada Verse 78. [One may not associate with bad friends nor with those who are ignoble. One may associate with the good friends and with those who are noble]

39. Dīgha nikāya (1976) iii p. 180. See also "Sigalovada Sutta: The Discourse to Sigala. The Layperson's Code of Discipline" (DN 31); Translated from the Pali by Narada Thera 1996 <http://www.accesstosight.org/tipitaka/dn/dn.31.0.nara.html>. [Accessed 15 January 2019]

40. "Sigālovāda Sutta. Idib.

41. Ibid.

All the duties assigned to clergymen are no doubt relating to moral education. It is the tradition of most of the religions in the world that religious functions are held regularly in particular days. Clergymen can get the opportunity to address the devotees gathered there. If they fulfil their duties earnestly towards the devotees, there is no doubt that large crowd of world population would get commendable benefit for the global sustainability.

So far we have discussed those who are assigned the responsibilities of motivating others' moral sense in order to establish moral qualities in them. If each group of people referred to above (i.e., parents, teachers, good friends and religious men) properly and honestly perform his duty, there is little doubt that all members of society belonging to all age groups necessarily would understand the value of moral life to their own mental as well as material wellbeing, and also that of others. Such a society whose members are well aware of the benefit of moral life, and hence are motivated in that direction to cultivate moral qualities in their life - while giving up immoral qualities - inevitably would contribute to the ideal society to which Buddhism is looking forward.

ETHICS FOR THE RULING ELITES

It is obvious that global sustainability is an outcome of diverse factors driving corporate bodies. Altruistic effort and activities of individuals made collectively or singly alone would not be sufficient to bring out it. Most important and crucial factor for the sustainability is ruling elites or the rulers of the countries without whose sincere cooperation sustainability would be a mere dream. The power of facilitating social needs of people has been vested on the rulers or ruling parties by the people. In modern societies, the political authority has developed into a position of assuming responsibility for almost the entire mechanism of handling all kinds of social welfare activities and security at both individual and national levels under its jurisdiction. If their decisions for the state activities are not led by the democratic principles based on natural justice, no one can expect peaceful and happy co-existence of people. Buddhism is well aware of this fact and hence, it does not forget its instructions even towards the rulers of people for making them real leaders in the fullest sense of the term.

According to the definition given by Buddhism, the ruler (*Rājā*) is the one who makes people happy with noble policies (*dhammena pare raññijētīti rājā*⁴²). The term *dhamma* used in the definition has a special significance in this context. Though Dhamma conveys different meaning in different contexts, it means social justice in social aspect. Social justice is defined as “an underlying principle for peaceful and prosperous coexistence within and among nations⁴³.” Justice mostly conveys the meaning of the principle of impartiality. According to Sigālovada-sutta, Dhamma is identified with impartiality.⁴⁴

What is interested here is that Buddhism constantly tries its best to keep rulers in the Dhamma, in other words in natural justice e.g. impartiality which should be the principle running behind administrative activities of the rulers that paves the way for sustainability of their societies. The manner how the impartiality of the rulers is emphasized in Buddhism is exemplified in Buddhist aspiration that may the King be impartial or righteous (*rājā bhavatu dhammiko*⁴⁵) Adhammika-sutta enumerates that the entire society gets degenerated in every aspect, when the ruler becomes injustice.⁴⁶ Buddhist ethical injunction for the rulers is that justice (Dhamma) should prevail throughout the country without giving space or permission to injustice (*mā ca te tāta vijite adhammakāro pavattittha*⁴⁷)

How strongly Buddhism emphasises the importance of rulers being just is well illustrated in the Cakkavatti-sihanāda-sutta as follows:

“Depending on the Dhamma (*dhammanīyeva nissāya*), honoring the Dhamma (*dhamman sakkaronto*), revering the

42. Dīgha nikāya, (1976). iii. P. 93.

43. World Day of Social Justice, 20 February, United Nations, <http://www.un.org/en/events/socialjusticeday> [Accessed 20 January 2019]

44. Compare. “*Chandā dosā bhayā mohā yo dhammam nātivattati.*” Sigālovada-sutta. Dīgha nikāya iii. p.180.

45. Mahā jayamangala gāthā, *The Great Book of Protection & other Recitals*, Publication of the Sasana Abhiwurdhi Wardhana Society, Buddhist Maha Vihara, Kuala Lumpur, Malaysia, 2012 p. 174.

46. Adhammika sutta; Aṅguttara nikāya (PTS) Vol. II, p. 73 ff.

47. *Cakkavatti sihanāda-sutta*, Dīgha nikāya, iii. p.61.

Dhamma (*dhammaṃ garukaronto*), cherishing the Dhamma (*dhammaṃ mānento*) doing homage to the Dhamma (*dhammaṃ pūjento*), having the Dhamma as badge (*dhamma-dhajo*), having the Dhamma as banner (*dhamma-ketu*) acknowledging the Dhamma as master (*dhammādhīpateyyo*⁴⁸). This implies that the entire force of driving the rulers in their administrative activities is nothing but the justice.

Storytelling is one of the effective methods employed in Buddhist ethics education for the implantation of ethical virtues in the lives of people. Virtuous ways of life are embedded in the Jātaka stories related to the former lives of the Buddha. Most of such stories talk about very important ten qualities in the name of *dasa rāja dhamma* which should be followed by the rulers. They are enumerated as generosity (*dāna*), restraint (*sīla*), liberality (*pariccāga*), strait forwardness (*ajjava*), gentleness (*maddava*), simplicity (*tapa*), non-anger (*akkodha*), non-violence (*avihiṃsā*), patience (*khanti*) and amity (*avirodhatā*). If the rulers are endowed with these ethical virtues, sustainability would not be a difficult task.

The four factors which bring about social integrity through mutual harmony, unity, peace and happiness are also recommended in Buddhist ethical teaching specifically for the leaders of the communities. As the *Hatthaka Ālavakasāṅgaha vatthu sutta* implies⁴⁹, four bases of treatment towards others (*catusāṅgahavatthu*) are highly relevant to a ruler for they are four ways of being of service to human being namely, Charity (*dana*), Pleasant Speech (*Peyyavajja*), Altruism (*attha-cariyā*) and Equality (*samānattatā*). Introducing these qualities, the Buddha compared them with the linchpin of a moving vehicle (*ete kho saṅgahā loke rathassāṅhiva yāyato*⁵⁰) which stressed that how much they are important for the wellbeing of people.

The unique characteristic of Buddhist education in ethics is that the latter encompasses all the aspects that are responsible for

48. op. cit., p. 134.

49. Hatthaka Ālavaka, a follower of the Buddha, practiced four bases of treatments as a method for bringing unity and happiness to his large crowd. See: Hatthaka Ālavaka saṅgahavatthu sutta; Aṅguttara-nikāya (1961) i. pp.136-137.

50. Aṅguttara-nikāya ii. p.32.

working towards the common wellbeing and happiness of people irrespective of any kind of social discrimination. It takes into its account all kinds of people whether they are civilians or ruling elites in guiding them toward ethical perfection. It is the Buddhist view that ethical earnestness of the people is the basis on which the sustainability can be brought out at the global scale.

References

- Āṅguttara nikāya*. (1961) Morris, Richard, ed., London: Pali Text Society.
- Dīgha nikāya*. (1975) Estlin Carpenter, ed., London: Pali Text Society.
- Karunadasa, Y. (2001) *The Early Buddhist Teaching: on the Practice of the Moral Life*. Calgary: University of Calgary. Available from: https://clare.ucalgary.ca/sites/clare.ucalgary.ca/files/2001_karunadasa.pdf [11 Jan. 2019]
- Majjhima nikāya*. (1961). Morris, Richard. ed. London: Pali Text Society.
- Mbali Mkhonto. (2010) *Mountains to Climb: Overcoming challenges and fulfilling your purpose*. Cape Town: Quickfox Publishing.
- Montessori, Maria. (1967). *The Absorbent Mind*, New York: Holt, Rinehart and Winston. <http://www.pdonohueshortridge.com/children/absorbent.html> [Accessed 16 January 2019]
- Radhakrishnan. S. (1999). *Indian Philosophy*, 5th ed. Oxford university press.
- Samyutta nikāya*, (1973), Feer, Léon, M. Ed., London: Pali Text Society.
- Suttanipāta*, (1948). Andersen Dines and Smith Helmer. pali Text Society: London.
- The Hitopadesha: An Ancient, Fabled Classic*. (2007) Chandiramani, G. L. (ed.) Mumbai: Jaico Publishing House.
- The Vinaya Piṭaka*. (1879) Hermann Oldenberg. ed., London: Williams and Norgate, Covent Garden.

A WAY TO CREATE PEACEFUL WORLD ORDER

by Arvind Kumar Singh*

1. INTRODUCTION

In the present globalized world, '*Creating Peaceful World Order*' has been recognised as a distinct and significant field of research which comprehends all the elements of religious work for peace. Religion needs to proper autonomy of humanist ethics, the resource to thinking about the foundations of ethics in natural human desires, to prevent it from interpreting religious rules in ways that are dismissive of those who differ from oneself or repressive of basic human goods. But humanist ethics needs religion to give its moral principles a strongly motivating moral goal and a real hope of its realization. People's hearts will not be moved by considerations of a rather abstract universal rationality alone. They will be moved by a vision goodness which is empowering and realizable. Human have always prized and sought Peace. The conditioned believed to foster peace and the very conception of peace, however, have varied in different periods and cultures. Religions can help to further the growth of humanity's ethical consciousness in an age of global interdependence by applying the wisdom contained in their different traditions to the major problems of the time and by entering into interfaith dialogue in an endeavour to identify common concerns and values. Ethics basically involves leading life

*. Dr., Assistant Professor, School of Buddhist Studies & Civilization Gautam Buddha University, Greater Noida, Gautam Budh Nagar, UP-201312, India.

in a right manner and making right decisions about moral issues. Buddhism considers behaviour ethical only if it does not cause harm to one self or other. It is also noteworthy that in Buddhism, ethical behaviour is necessary not only because it is based on right or wrong but also because it is the means to attain enlightenment. To conform to Buddhist ethics one need not have to be a 'Buddhist'; and it serves as a norm to measure the ethical standard of other teachings. But Buddhist ethics is only the threshold for those who wish to pursue the Buddha's path to Enlightenment and the end of all ills.

Buddhism has long been celebrated as a religion of peace and non-violence. With its increasing vitality in regions around the world, many people today turn to Buddhism for relief and guidance at the time when peace seems to be a deferred dream more than ever. In my view time has come to better time to re-examine the teachings of the Buddha on peace and violence in the hope that it can be accorded in the global efforts to create new sets of values regarding the ways people manage conflict and maintain peace via non-violent means to construct a *peaceful world order*. It requires change in existing social order with moral and cultural values adapted to a contemporary context where Buddhist ethics can take root in society as it did in the historical past in creating a peaceful atmosphere.

2. BUDDHIST ETHICS AND PEACE-BUILDING

Traditionally, Buddhism has been perceived as a 'religion of peace', and there are an increasing number of works in the area of Buddhism, Conflict Resolution and Peace-building to support to this presumption.¹ Having never developed a 'just war' theology² or openly advocated violence as a means through which to resolve conflict and dispute, it is relatively easy from a doctrinal and philosophical perspective to develop a premise for Buddhist engagement in peace-building and conflict transformation. Some brief examples: the mental states and conditions which lead to violence and killing were criticised in the early texts³. The Buddha

1. See for example Chappell 1999; Der-lan Yeh 2006; McConnell 1995; Morris 2000; Mun 2007; Sivaraksa 1192, 2005; Thich Naht Hanh 1991, 2008; amongst others.

2. See Frydenlund in Tikhonov & Brekke 2013: 102-3.

3. Bartholomeusz, Tessa. 2002. *In Defense of Dharma*. Routledge Curzon : 52.

himself has been used as an exemplar of pacifist non-violence in his dealings with Devadatta⁴; as a universal redeemer in his conversion of notorious killer Angulimala;⁵ and as a skilled mediator in preventing violence between Sakyas and Koliyas in disputes over the waters of the River Rohini.⁶ Often held up as a demonstration of Buddhists' commitment to peace are the Five Precepts (*pañcasīla*); and in particular the renunciation of the killing of all sentient being (*pānātipātā*). The concept of *sīla* has also been interpreted as compelling Buddhists to acquire merit by providing compassionate assistance to those in need.

The Buddha and his teachings demonstrate its commitment to non-violence and compassion, and as emblematic of an interpretation and understanding of which identifies personal salvation with that of all other sentient beings and the world around us. A socially aware, non-violent movement and practice, notable Buddhist teachers and activists such as Thich Nhat Hanh and Sulak Sivaraksa have used concepts such as dependent origination (*pratītyasamutpāda*) to underpin socially engaged forms of Buddhism. In fact there are a number of internationally recognized Buddhists who have deservedly received rich praise for their humanitarian and peacebuilding work; Maha Ghosananda of Cambodia; Buddhadasa Bhikkhu of Thailand; the Dalai Lama; Aung San Suu Kyi; Daisaku Ikeda to name a few. Increasing numbers of Buddhist organizations are involved in conflict transformation and peacebuilding work (the Buddhist Peace Network, Network of Engaged Buddhists, Tibetan Centre of Conflict Resolution, Sarvodaya, the Karuna Trust, SGI, etc.), and it has been argued that Buddhism possesses innate tools for preventing and transforming conflict; such as the practice of mindfulness to help recognise and interrupt the emotional and causal events which lead to violence⁷.

However, this argument will provide a survey of the Buddhist

4. Nikkyo Niwano. 1982. *A Buddhist Approach to Peace*. Kosei Publishing: 14-18.

5. See the Angulimala Sutta in the Majjhima Nikaya.

6. The commentaries of the Anguttara Nikaya and the Samyutta Nikaya recount these instances.

7. McConnell, John. 1995. *Mindful Meditation: A Handbook for Buddhist Peacemakers*. Buddhist Research Institute.

vision of peace in the light of peace-building. According to the Buddha teaching of Dependent Origination (*paticcasamuppada*), everything, including the psychophysical compound, that we call individual, exist only in relation to other beings and things and undergoes constant changes responding and reacting to them.⁸ Believing that the root of violence is located within the mind, Buddhism has placed a greater urgency upon inner reflection. Will be replaced by loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekkhā*). On the behavioural one practices peace daily by observing the five precepts (*pañca-sīla*).⁹ To prevent in group disputes, the Buddha teaches the six principles of cordiality in any community (*sāraṇīyadhamma*).¹⁰ As for inter-group or international affairs, Buddhist scriptures are rife with stories that teach nonviolent (*ahiṃsā*) intervention.

3. BUDDHIST ETHICAL EDUCATION AND PEACE

The fundamental goal of Buddhism is peace, and it also not only means peace for human beings, but peace for all living beings. The Buddha teaches that the first step on the path to peace understands the causality of peace. According to the Buddha, peaceful mind leads to peaceful actions. Among these teachings are bringing about the peace in Buddhist societies for a long time. The concept of peace in Buddhism has both negative and positive meanings. In its negative sense, peace is an absence not only of war and conflict but also of 'structure violence' such as social injustice, social inequality, the violation of human rights, the destruction of ecological balance, etc. In its positive sense, peace means to presence of unity, harmony, freedom and justice. Thus, the concept of peace encompasses within itself the absence of conflict as well as the presence of harmony.¹¹ However, the word today lives in constant fear, suspicion, and tension. Science has produced weapons, which are capable of unimaginable destruction. Brandishing these new instruments of

8. Strong, John S, " *The Experience of Buddhism: Sources and Interpretations*", Second edition, London, Toronto, Belmont and Albert Complex: Wadsworth, Thomson Learning, 2002: 101.

9. See *Aṅguttarānikāya*.III.203, 275; *Dīghanikāya*.III.235.

10. See *Dīghanikāya*.III.245.

11. Thepsopon, Phra (Prayoon Merek)," *A Buddhist World View*", Fifth Impression, Bangkok: Mahachula Buddhist University Press, 2001:88.

death, great powers threaten and challenge one another. Human beings in fear of the situation they have themselves created want to find a way out, and seek some kind of solution. There is none except that the held out by the Buddha, his message of nonviolence and peace, of love and compassion, of tolerance and understanding, of truth and wisdom, of respect and regard for all life, of freedom from selfishness, hatred and violence.¹²

In fact, society can remain fully peaceful only if its members fully have peace of mind. Unless there is peace within, there will be no peace without. This truth is revealed in the preamble of UNESCO ‘... since wars being in the minds of men, it is in the minds of men that the defences of peace must be constructed.’¹³ The Buddha teaches his disciple to meet anger with love and not with anger, and to conquer evil with good and not with evil. He said: ‘Conquer anger with love. Conquer evil with good. Conquer the miser with generosity and conquer the liar with truth.’¹⁴ The Buddha encouraged his disciples to propagate Buddhism in a peaceful way.¹⁵ The main message that the Buddha has sent to the world through missionary monks is peace (*santi*). Peace is the goal of the good life in Buddhism. As the Buddha said, there is no higher bliss than peace (*natthi santi param sukham*).¹⁶

Sunderland has pointed out, “*Buddhism has taught peace more strongly among its followers, more effectively, during all its history, than has any other great religious faith to the world*”.¹⁷ If Buddhist thoroughly followed the Dhamma preached by the Buddha, then there would be peaceful coexistence not only among human beings, but also among human beings, animals and natural environment. We all realise that the world today is facing an environmental crisis arising from environmental pollution and over-exploitation of natural

12. Rahula, Walpola, “*What the Buddha Taught*”, Reprinted, Taipei, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2002:86.

13. Paitoon, Sinlarat (ed.), *Higher Education and the Promotion of Peace*, Bangkok: Chulalongkorn University: 17.

14. Dh. 223.

15. The Buddha encouraged his disciples to have the virtue of tolerance and a peaceful way to propagate his Dhamma, see *Majjhimanikāya*.III.268-9.

16. Dh. 202.

17. Quoted in Sri Dhammananda. K, *Great Personalities on Buddhism*, Malaysia: B.M.S. Publication, 1965: 77.

resources. This crisis has aroused the concern of every human being. If we allow the crisis to continue unchecked, not only will the beauty of the environment be gradually destroyed, but also its capacity to sustain life will be seriously threatened and human being will be in danger of losing their humanity. In short, the concept of peace in Buddhism, here has both negative and positive meanings. In its negative sense, peace is an absence not only of war and conflict but also of 'structure violence' such as social injustice, social inequality, the violation of human rights, the destruction of ecological balance, etc. In its positive sense, peace means encompasses within itself the absence of conflict as well as the presence of harmony.¹⁸

The Buddha's teaching though encompassing a wide range of complex belief systems, started with the Buddha's first preaching which is conventionally equated with the essence of his teaching - the Four Noble Truths (*cattāri ariyasaccāni*). The first two truths discern the Causes of violence and conflict and the suffering caused thereby: first, life inevitably involves suffering or dissatisfaction (*dukkha sacca*); and second, suffering or dissatisfaction originates in desires (*samudaya-sacca*). The third and the fourth prescribe a cure for this unpleasant way of living. That is, how to promote a peaceful way of living and ultimately live in peace: third, suffering or dissatisfaction will cease if all desire ceases (*nirodha-sacca*); and fourth, this state can be realized by engaging in the Noble Eightfold Path (*ariya aṭṭaṅgika magga*).¹⁹

In fact, the entire Buddhist practices that developed in accordance with the Four Noble Truths; that is, they are designed to enable people to alleviate suffering to realize a peaceful state of existence at all levels. Thich Nhat Hanh proceeds to clarify the Buddhist point of view which is as under:

'In the practice of awareness, which Buddhists call mindfulness, we nurture the ability to see deeply into the nature of things and of human being. The fruit of this practice is insight and understanding, and out of this comes love. Without understanding how we can love is the intention

18. Theosophon, Phra (Prayoon Mererk), *Op. Cit*, 88.

19. Coomaraswamy, Ananda K, *Buddha and the Gospel of Buddhism*, Third Indian Edition, New Delhi: Munshiram Manoharlal, 2003:81-82.

and capacity to bring joy to others, and to remove and transform the pain that is in them'.²⁰

The Buddhism analysis of the causes of violence and conflict is arrayed along three domains: the external, the internal, and the root. Buddhism look at the external causes of violence or conflict as consequences derived from a general orientation common to all living beings: avoiding harm and obtaining happiness. Anything contrary to this would result in disturbing one's peace and lead to violence or conflict. If people want to live an ultimately happy life with no harms toward them at all, Buddhism teaches, they should start with avoiding causing harm to others, physically and verbally at the personal level.²¹ Since people are afraid of physical violence and resent harsh words; and the physical and verbal, harm we inflict upon other, usually leads to hate and conflict that, in turn, would bring harm to us and our happiness. If one can become friendly to all the beings of the world, hatred will disappear from the world.²² According to Buddhist teachings, all fear death, none in unafraid of stick and knives. Seeing yourself in others, do not kill do not harm,²³ bad words blaming others, arrogant words humiliating others, from these behaviours, come hatred and resentment... Hence violence or conflicts arise, rendering in people malicious thoughts.²⁴ And these malicious thoughts would, in due term, result in harm upon us since none really exempt from the influences of all others, including the people we harmed. Recognizing the material needs for sustaining human living, Buddhism postulates the principle of the Middle Way (*Majjhimā paṭipadā*) as a criterion in making decisions on all levels of activities and encourages frugality as a positive virtue. The relentless pursuit of economic development and personal property regardless of environmental or moral consequences is considered not in accordance with the Middle Way since it destroys the balance between consumption and resources, as well as material gain and spiritual growth.

20. Hanh, Thich Nhat, "We are the beaters; we are the beaten", Los Angeles Times, 15 April 1991, Quoted in Runzo, Josef and Martin, Nancy M (eds.), *Op.Cit*, 222.

21. Yeh, Teresa Der-lan, "The way to peace: a Buddhist perspective", *International Journal of Peace Studies*, Vol.11, Spring/Summer, 2006:95.

22. Jatava. D.R, *Buddhism in Modern World*, Jaipur, Rajasthan: ABD Publishers, 2007: 9.

23. Dh. 18.

24. Dh. 8.

Albeit any sort of wrongdoings and social injustice causes conflicts and violence and Buddhism contends that these behaviours and structures originate all from the state of human's mind.²⁵ Since the violence and injustice are responses toward external, stimuli are produced by people's inner mind operation. For example, confronted with the threat of physical and verbal harm, it is natural for use to feel fear, dislike, resentment, anger or hate. In other words, physical and structural violence are the product of human mental status such as fear, anger, and hate, which are considered in Buddhism to be the internal causes to violence and conflict.²⁶ Even when no threat of personal safety or collective interest is perfect, conflict may occur, from the Buddhist perspective, as a result of our two major mental attachments to, first, subjective views, opinions and, second, the desire for materials, relationships. The stronger the attachment is, the more obsessive one would be, the more external behaviours one would engage, and the more severe the conflict world become.²⁷ Behind the mental, behavioral and structural causes of violence and conflict, Buddhism goes even further to the ultimate fundamental cause leading to all the suffering inflicted by violence and conflict. The Buddha attributes all our attachments. The resulting harming behaviours and the suffering hence caused, to the human ignorance (*avijjā*), that is, we cannot see the world as it is and see our self as such. We are ignorant to the cosmic reality that everything in the world is inter-related, interdependent.²⁸ This ignorance is what Buddhism identifies as the very root cause of violence, conflict, and war, which prevents human being to live a peaceful life.

25. One famous early Buddhist text describes the mind as naturally radiant but defiled by adventitious defilements, or 'visitor', described as literally coming from outside to disturb it. The powerful 'roots' of greed, hatred and ignorance are created many external problem of the world today. Shaw, Sarah, *Introduction to Buddhist Meditation*, London and New York, 2009:41, and see also Dh.1.

26. Payutto, Bhikkhu P.A, *A Buddhist Solution for the Twent-First Century*, Twentieth Impression, Bangkok: Pimsuay Printing, 2003: 5.

27. Yeh, Teresa Der-Lan, *Op.Cit*, 96.

28. Punyanubhap, Sujip, "Buddhism aand the World Peace", in Kamdee Duan (ed.), *Graduate School Journal Mahamukut Buddhist University*, Special edition, April 2004: 134.

4. BUDDHIST ETHICS AND REALIZATION PEACEFUL WORLD ORDER

The fundamental goal of Buddhism is peace, not only peace for human beings but peace for all living beings. The Buddha taught that the first step on the path to peace is in understanding the causality of peace. The Buddha was of the view that peaceful minds lead to peaceful speech and peaceful actions. Of all the teachings of the Buddha, one can say that *Bodhicitta* is the forerunner of peace. How to establish peaceful society is the most burning issue in the present world scenario. In this dispensation, Buddhism can play a decisive role for providing sustaining and preserving the world peace. The foundation of peace and security can be strengthened within the framework of Buddhism, which is quintessentially tolerant, cosmopolitan and portable. The duty of religion is to guide humanity to uphold certain noble principles in order to lead a peaceful life and to maintain human dignity.

The Buddha introduced a righteous way of life for human beings to follow after having himself experienced the weakness and strength of human mentality. Buddhism is essentially a practical doctrine, dedicated primarily to the negation of suffering and only secondarily to the elucidation of philosophical issues. But of course, the two realms – the practical and the philosophical are not connected. The thought (*Pariyatti*) and the practice (*Paṭipatti*) are to move together side by side, just like the two wheels of chariot for righteous and smooth way-faring for human life. It is the system of only one problem and one solution with a path existing between the two. The only problem is the suffering of human beings (*Dukkha*) and the solution is the attainment of eternal peace (*Nibbāna*) and the path to attain this is Eight Fold Path (*Aṭṭhāṅgika Magga*), which is a dynamic principle gradually leading towards amelioration and complete harmony in the universal social order, non-violent in character and saturated with peace and tranquility.

To inculcate the sense of maintaining peace, tranquility and serenity in the world, one must follow the middle path, which has eight gradual steps (*Ayameva āriyo atthāṅgiko maggo*). As a whole, the Eight Fold Path has three steps, namely, *Sila* (Comprising Right Speech or *Samma-vāca*, Right Action or *Samma-kammānto* and Right Livelihood or *Samma-ājīvo*), *Samādhi* (comprising Right

Effort or *Samma-vayāmo*, Right Mindfulness or *Samma-sati* and Right Concentration or *Samma-samādhi*) and *Paññā* (comprising Right View or *Samma-ditthi* and Right Resolve or *Samma-sankappo*). The fundamental goal of Buddhism is peace, not only peace for human beings but peace for all living beings. The Buddha taught that the first step on the path to peace is understanding the causality of peace. The Buddha was of the view that peaceful minds lead to peaceful speech and peaceful actions. Of all the teachings of the Buddha, one can say that *Bodhicitta* is the forerunner of peace. The Buddha exhorts: “*Cetanā ahaṃ bhikkhave, kammaṃ vadāmi* (O monks, volition is the action).

The Buddha further states in the *Dhammapada* as under: *Sabba Pāpassa akaranāni, Kuśalassa upasampadā; Sacitta pariyodapānaṃ, Etam Buddhana Sāsanam* which means ‘abstaining from all sorts of sin, doing good to all living beings and making one’s mind pure is the *Buddhadhamma*’. So when *Bodhicitta* is attained, peace is established and violence and hatred are annihilated. In this regard, the Kalinga war of King Aśoka may be cited. According to the 13th Rock Edict, King Aśoka adopted, “*Dhammaghosh*” i.e. the sound of Righteousness instead of “*Bherighosa*” i.e. the word of trumpet after having seen the mass instruction of life and materials during the war.

Buddhism analyzed the problem of social conflict found that craving (*tañhā*) is the nature of human beings, are the principle factors of social disharmony. *Lōbha* (greed), *Dosa* (hatredness) and *Moha* (ignorance) is the main factors of craving. Opposite to these three factors, the *Anguttara-Nikāya* enlists five factors of mind bringing forth balance and harmony in the life of an individual, as well as to the sociality. There are (i) no greed (*Alōbha*), (ii) absence from malevolence (*adosa*), (iii) right understanding (*amoha*), (iv) have a thorough attention to the cause (*yonisomanasikara*) and (v) well directed mind (*Sammahito-citta*). In this connection we may also quote the *Abitta-pariyaya Sutta*. Thus culturing the mind is more essential for social harmony.

According to P.A. Payutto, there are four levels of freedom based on the Buddhist ethical point of view, the achievement of which is indispensable for the realization of peace and happiness and those four levels of freedoms are:

- i. *Physical freedom means freedom in relation to the material world or physical environment, natural or technological.* This covers freedom from the shortage of the basic needs of life, the requisites of food, clothing shelter and health-care, freedom consisting in safety from life-threatening calamities and unfavourable natural conditions, i.e. to have, among other things, a beneficial natural environment. The use of natural sources, the requisites of life and technology in such a way that they serve man to enhance his quality of life and do not subject him to themselves for his good or evil, happiness or sorrow.²⁹
- ii. *Social freedom means freedom in relation to other people, the community, society or social environment.* This is represented by freedom from oppression, persecution, exploitation, injustice, and crimes. The violation of human rights, discrimination, violence, terrorism, conflict, fighting and war; the non-violence of the Five precepts;³⁰ or, in positive terms, a good and friendly relationship with neighbours, social welfare and such values as equality, liberty, fraternity, discipline, respect for law, tolerance and cooperation.
- iii. *Emotional freedom means freedom of the heart.* At the ideal level, this refers to the state of freedom from all traces of mental defilements and suffering, the state of mind that is unshaken by worldly vicissitudes, purified, sorrow-free, secure, and profoundly happy and peaceful, i.e. *Nibbāna*. It includes freedom from all kinds of mental illness, stress and strain, anxiety, boredom, fear, depression, greed, jealousy, hatred, ill will, sloth, restlessness, remorse and uncertainty. The positive terms being the state of being endowed with such beneficial mental qualities as love

29. Payutto, Phra Prayudh, *Buddhadhamma: Natural Laws and Values for Life*, Grant A. Olson, (tr.), New York: State University of New York Press, 1996: 27.

30. Jatava pointed out that, the set of Buddhism values-the Four Noble Truths, the Five Precepts and the Ten of Perfections are derived from the affirmation of the human condition, are the norms of action that encourage and lead towards individual purity of mind and body, social and communal harmony, even peaceful coexistence of nations in the world. See D.R. Jetava, *Op. Cit*, 49-50.

(*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*), equanimity (*upekkhā*), confidence (*saddhā*), mindfulness (*sati*), conscience (*sampajañña*), forbearance (*khanti*), generosity (*dāna* or *paricāga*), tranquillity (*sañña*), concentration (*samādhi*), mental strength and firmness and perfect mental health, consisting of mental health, consisting of mental clarity and purity, peacefulness and happiness.

- iv. *Intellectual freedom means freedom of and through knowledge and wisdom.* Belonging to this class of freedom are the processes of perceiving and learning that is clear of and free from distortion by any bias or ulterior motives; freedom of thinking and judgment and the free exercise of knowledge and wisdom that are just, honest, sincere and accurate not influenced by prejudices, self-interest, greed hatred or any selfish motives, And the knowledge of all things as they really are, or the insight into the true nature of all things, together with the emotional freedom as its corollary and the life-view and worldview that are based on that knowledge.³¹

The four (or three) levels of freedom are interrelated and interdependent. Without a minimum of physical freedom, the road to the other three levels of freedom is blocked. Without intellectual and emotional freedom, the wise use of resources as physical freedom is rendered impossible. Looking the freedom of knowledge and wisdom, the mind cannot be set free. In the absence of the freedom of the heart, social freedom is only a dream. Except for social freedom, physical freedom cannot come in true. With this fourfold freedom, peace and happiness are secured and they are real peace and real happiness, found both within and without, that is, peace and happiness that are deep-rooted in the mind of the individual and prevalent outside in society.³²

Buddhist doctrine is based on human ethical values and excellent code of morals, which are universal in nature and encourage the social harmony. These moral codes of Buddhism are as follows:

31. Payutto, Phra Prayudh, *Op.Cit*, 29.

32. *Ibid*: 30.

- i. *Pañcasīla* or five precepts: not killing, no stealing, not committing adultery, no to lie and not to take intoxicating liquors. *Pañcasīla* is the guiding principles in attaining moral perfection.
- ii. *Brahma-Vihara* or four sublime states: the four *Brahma Vihara* or sublime states namely *Metta* (loving Kindness), *Karuna* (compassion), *Muditā* (appreciative joy) and *Upekkha* (equanimity) occupy an important place in the social harmony.

These four sublime states are also known as *appamannaya* or illimitable as they lead on beyond all barriers which divide one man from another man, one community from another community and one nation from another nation. They are the pillars, so to say, of individual happiness, social amity and universal peace. Their cultivation would lead universal brotherhood and social harmony.³³

5. THE BUDDHA'S VISION OF PEACEFUL WORLD ORDER

The Buddha gave his message of liberation “for the wellbeing and happiness of the many-folk (*Bahujana*), out of compassion for the world” through his *Noble Eightfold Path* which is the only way to counter or eradicate human suffering in all its dimensions. It fully recognizes that every human being, irrespective of gender, ethnicity, caste or class has an unalienable right to the fullness of life, liberty and happiness. The Buddha described the human condition as a “sickness within and a sickness without.”³⁴ He thereby clearly recognized that personal and social suffering is mutually conditioning factors. The diseased human condition is a product of human action. To bring about a change in this situation, the people must overcome their ignorance (*avijja*) about the real causes of their suffering and become aware of the dehumanizing character of the conditions in which they live. The Buddha declared that in his New Society “there will be only one flavour, the flavour of freedom.”³⁵

33. Bahadur Singh, Shiv, *Buddhist Ethics and Social Harmony: An Essence of Social Development*, in Peoples Dion (ed.), “*Buddhism & Ethics*”, Symposium Volume, Thailand, Academic Papers Presented at the IABU Conference on Buddhist Ethics, 2008: 582.

34. *Sutta Nipata*: 130.

35. *Vinaya Piṭaka*: II: 239.

In the *Vaseṭṭha Sutta*³⁶, the Buddha demonstrated and declared that all human beings belong to one and the same species (*jāti*). Gender and social identities are not the product of biology but conceptualizations and reifications of repeated practices. In the *Aggañña Sutta*³⁷, beginning with simple and undifferentiated gatherer-hunter tribes, he elucidated that these divisions were the result of a gradual social evolution: transition from a mobile to a settled way of life with the invention of agriculture; the development of a complex division of labour; the breakdown of the collective ownership of the means of production by clans and the consolidation of private property and the hoarding of wealth in separate households. It is at this stage that the people decided to come together and by common consent appoint one from among them to maintain law and order. They gave the title of *Mahasammata* or the Great Consent or Elect, to this freely chosen ruler. The Buddha was the first thinker in human history to provide an ascending analysis of power and to trace the monarchy and the State to an originally social contract made by people. After tracing the emergence of each social stratum as well as of the monarchy, the Buddha repeatedly insisted:

‘Their origin was from among these same beings, like themselves, no different, and in accordance with the Dharma (conditioned co-genesis) and not contrary to Dharma. The principles formulated, by the Buddha in this discourse provides the basis for a preamble to a Charter on Human Rights. All men and women belong to the same species and share the same nature. All men and women are equal according to a Fundamental Law which is in accordance with actuality’.

The *Cakkavatti Sihanāda Sutta*³⁸ enunciates principles for righteous rule and suggests that the ruling elites are aware of their duties and responsibilities but consciously decide to rule according to their caprices and become despots.

Social and Economic Rights: In the *Kuṭadanta and Sigalovāda Suttas*, the Buddha formulates in greater detail how the above principles should be implemented. In the *Kuṭadanta Sutta*, the

36. *Majjhima Nikāya*: 98.

37. *Dīgha Nikāya*: 27.

38. *Ibid.*: 26.

Buddha outlines his views about political economy. The *Sutta* begins with conditions of anarchy in the kingdom of a despotic king: there is widespread crime and the countryside is bristling with rebellion. The king decides to unleash state terror in order to crush and eradicate the criminals. His Chaplain advises him to follow a saner plan. Instead of hoarding wealth in the state coffers, use it to stimulate the productivity of the people: Give land and seed to the peasants. Provide livestock breeders with grasslands to pasture their animals. Provide traders with capital. Ensure that wage labourers are paid a just wage. The king follows this plan and the country prospers and peace and security is restored. The people with joy in their hearts dwelt in unlocked homes dancing their children in their arms. In the Noble Eightfold Path, Right Livelihood is included as an indispensable feature of his Ethical Path. Implicitly he recognizes that everyone has a right to a livelihood. The Buddha advocates a Middle Path between absolute state control and ethically uninformed private enterprise.

In the society of the Buddha's Day, as indeed until very recently, in all societies world-wide the household was the corner stone of the economy. The Buddha's advice to the head of a household, in the *Sigalovāda Sutta*,³⁹ is in fact a social charter on workers' rights. The Buddha begins by formulating the antecedent duties of employers. The contemporary relevance of the following principles can be appreciated if one recognizes that they correspond to Articles 23 and 24 of the UN's Universal Declaration of Human Rights. The head of the household as head of a productive unit should allocate work according to the strength and abilities of his employees (*yathabalaṃ kammanata samvidhadena*), provide food and just wages to his workers (*bhatta-vetananuppadabena*), provide health care for his workers (*gilana upatthana*), cultivate close friendship with the workers (*acchariyanaṃ rasanāṃ samvibhgena*), not exploit their labour power, but recognize their right to periodic leisure and rest (*samaye vossaggena*).

6. NEW WORLD ORDER

By Buddhist Ethics, I mean the many different kinds of way

39. Ibid.: 31.

intended to benefit mankind. These range from simple individual acts of charity, teaching and training, organized kinds of service, “*Right Livelihood*” in and outside the helping professions, and through various kinds of community development as well as to political activity in working for a better society. The enormous literature of Buddhism is not a literature of revelation and authority. Instead, it uses ethics and meditation, philosophy and science, art and poetry to point a Way to counter social evils. Similarly, Buddhist writing on social action, unlike secular writings, makes finite proposals which must ultimately refer to this, but which also are arguable in terms of our common experience.

Walpola Rahula stated the situation, when he wrote that “*Buddhism arose in India as a spiritual force against social injustices, against degrading superstitious rites, ceremonies and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men; it emancipated woman and gave her complete spiritual freedom.*”⁴⁰ The Buddhist scriptures do indicate the general direction of Buddhist social thinking, and to that extent they are *suggestive* for our own times. Nevertheless it would be pedantic, and in some cases absurd, to apply directly to modern industrial society social prescriptions detailed to meet the needs of social order which flourished more than 2500 years ago. The social order to which Buddhist social action is ultimately directed must be one that minimizes non-volitionally caused suffering, whether in mind or body, and which also offers encouraging conditions for its citizens to see more clearly into their true nature and overcome their karmic inheritance. The Buddhist way is, with its compassion, its equanimity, its tolerance, its concern for self-reliance and individual responsibility, the most promising of all the models for the New Society which are an on offer which must be constituted of:

- i. Help people to overcome ego-centeredness
- ii. Offer to each a freedom and emphasis should be on the undogmatic acceptance of a diversity of tolerably compatible. There are no short cuts to utopia, whether by “social engineering” or theocracy.

40. See Rahul, Walpol, *What the Buddha Taught?*, 2nd ed., Gordon Fraser, 1967.

- iii. Concern itself primarily with the material and social conditions for personal growth.

It is noteworthy that the Dalai Lama saw “*nothing wrong with material progress provided man takes precedence over progress. In fact it has been my firm belief that in order to solve human problems in all their dimensions we must be able to combine and harmonize external material progress with inner mental development.*”⁴¹ Clearly, all the above must ultimately be conceived on a world scale. “*Today we have become so interdependent and so closely connected with each other that without a sense of universal responsibility, irrespective of different ideologies and faiths, our very existence or survival would be difficult.*”⁴² This statement underlines the importance of Buddhist internationalism and of social policy and social action conceived on a world scale. The above is not offered as some kind of blueprint for utopia. Progress would be as conflict-ridden as the spiritual path of the ordinary Buddhist and the world may never get there anyway. However, Buddhism is a very practical and pragmatic kind of idealism, and there is, as always, really no alternative but to try.

Therefore, Buddhism focuses attention on the need to promote the welfare of people in respect of the conditions of their material living. However, from the Buddhist point of view such a pursuit is not an end in itself. It is perhaps on that ground that Buddhism has introduced the concepts of two persons of great benefit to mankind. What may be concluded from the above discussion is that Buddhism can be credited with a much more comprehensive notion of social welfare than a narrow notion of social welfare that takes into account only the material aspects of human needs. It is this more comprehensive approach of Buddhism that attributes a greater value to spiritual welfare that is misconstrued as a life denying, asocial and salvation doctrine. Given that the key tenets and principles of Buddhism extol the virtues of reason, human freedom and moral responsibility, man in contemporary society, especially in a highly scientific and technological age, can profitably engage in a meaningful dialogue with Buddhist thought and practice

41. See Dalai Lama, *Universal Responsibility and the Good Heart*, Dharamsala: Library of Tibetan works, 1976: pp. 10, 14, 29.

42. Ibid.

to determine its relevance to one's individual and social needs.

The crux of a Buddhist social ethics lies on how one conceptualizes the concept of the individual and society, or the self and the other. Following Kalupahana, this may be through the concepts of 'self-interest' and 'mutual self-interest' to provide a conceptual bridge between individual and society or self and other. The basis of an 'engaged Buddhism' is firmly entrenched in a social ethic and a morality which integrates individual betterment or perfection with the good of others. As Walpola Rahula reminds us, Buddhism was a powerful 'spiritual force against social injustices, degrading superstitious rites... the tyranny of the caste system... (advocating) the equality of all men... (and emancipating) women'. This important and often ignored aspect of Buddhist thought has recently been highlighted in the path finding study of Kancha Ilaih while Omvedt makes the pointed observation that the Buddha, 'far from being a 'religious' thinker, was pre-eminently a social thinker. Above all, to achieve the desired end, all of us, especially Buddhists, have to practice the Buddha's words in their daily lives to counter the social evils that prevailed in the modern society which is reflected in one of the verse of the *Dhammapada*, "*Practice what you preach. Behave the way you want others to behave. One skillfully taming oneself thus tames others. How difficult is it to tame thyself.*"⁴³

7. CONCLUSION

The Buddhist worldview is surprisingly in accordance with the insights of peace in its process-oriented paradigm, its insistence on peace by peaceful means, and its holistic framework of peace, which would play a vital role in the efforts of bringing the culture of peace into existence around the world. To sum up, one can easily say that Buddhism is totally compatible with the congenial and peaceful global order. The texts, doctrines and philosophy of Buddhism are the best suited for inter-faith dialogue, harmony and universal peace. Even today, Buddhism can resurrect the universal brotherhood, peaceful co-existence and harmonious surroundings in the comity of nations.

43. *Dhammapada*, verse no. 159.

References

- Runzo, Josef and Martin, Nancy M (eds.), *Ethics in the World Religions*, Oxford: Oneworld, 2007.
- Strong, John S, *The Experience of Buddhism: Sources and Interpretations*, Second edition, London, Toronto, Belmont and Albert Complex: Wadsworth, Thomson Learning, 2002.
- Singh, Arvind Kumar, *Relevance of Buddhism in Attaining World Peace* in Le Manh That and Thich Nhat Tu (eds.), *War, Conflict and Healing: A Buddhist perspective*, HCM City, Vietnam Buddhist University, 2008.
- Mungekar, Bhalchandra and Rathore, Aakash Singh (eds.), *Buddhism and the Contemporary World: An Ambedkarian Perspective*, New Delhi: Book Well, 2007.
- Thepsopon, Phra (Prayoon Merek), *A Buddhist World View*, Fifth Impression, Bangkok: Mahachula Buddhist University Press, 2001.
- Rahula, Walpola, *What the Buddha Taught*, Reprinted, Taipei, Taiwan: The Corporate Body of the Buddha Educational Foundation, 2002.
- Khemananda. B, *The Buddhist Concept of Peace*, Second Edition, Calcutta: Lazo Print, 1996.
- Paitoon, Sinlarat (ed.), *Higher Education and the Promotion of Peace*, Bangkok: Chulalongkorn University.
- Sri Dhammananda. K, *Great Personalities on Buddhism*, Malaysia: B.M.S. Publication, 1965.
- Coomaraswamy, Ananda K, *Buddha and the Gospel of Buddhism*, Third Indian Edition, New Delhi: Munshiram Manoharlal, 2003.
- Yeh, Teresa Der-lan, "The way to peace: a Buddhist perspective", *international Journal of PeaceStudies*, Vol.11, Spring/Summer, 2006.
- Jatava. D.R, *Buddhism in Modern World*, Jaipur, Rajasthan:ABD

Publishers, 2007.

Shaw, Sarah, *Introduction to Buddhist Meditation*, London and New York, 2009.

Payutto, Bhikkhu P.A., *A Buddhist Solution for the Twent-First Century*, Twentieth Impression, Bangkok: Pimsuay Printing, 2003.

Punyanubhap, Sujip, "Buddhism aand the World Peace", in Kamdee Duan (ed.), *Graduate School Journal Mahamukut Buddhist University*, Special edition, April 2004.

Payutto, Phra Prayudh, *Buddhadhamma: Natural Laws and Values for Life*, Grant A, Olson, (tr.), New York: State University of New York Press, 1996.

Bahadur Singh, Shiv, *Buddhist Ethics and Social Harmony: An Essence of Social Development*, in Peoples Dion (ed.), "Buddhism & Ethics", Symposium Volume, Thailand, Academic Papers Presented at the IABU Conference on Buddhist Ethics, 2008.

A STUDY OF ROLE OF BUDDHIST EDUCATION IN MORAL ETHICS

by Bimalendra Kumar*

There are two aspects of Buddhist teachings that encouraged the development of scientific thinking. First was its rationality, which encouraged thinking and discourse, rather than the unquestioning acceptance of tradition. The second aspect was the emphasis on causality in Buddhism. The overall education provided in Buddhist societies was more open and less ritualized than Brahmanic teachings. Buddhist education was meant for the growth of the personality and to explore the qualities of 'Man' inside a man. The debating of the śāstras and exchange of the ideas among the scholars were accepted as the basis of academic excellence.

After mahāparivāna of the Buddha, a hierarchy of eminent teachers came into existence in the monastic order. Thereafter several lineages of teachers evolved in the Buddhist education up to the early Christian era. Buddhist education developed in two distinct methods namely *pariyatti* and *paṭipatti*. *Pariyatti* is that aspect of Buddhism which includes the theoretical knowledge of Buddhism, acquired by studying scriptures and understanding the philosophy and tenets by reading the śāstras. The experimental knowledge is gained only by treading upon the path as laid down in the texts, technically called *paṭipatti*. Practical knowledge or meditational practices, rising up to the acquisition of supernatural powers include strict observance of morality and other penances

*. Dr., Professor, Department of Pali & Buddhist Studies, Faculty of Arts, Banaras Hindu University, Varanasi-221005, (U.P.), India.

and practices (*dhutaṅgas*). Buddhism, like other studies of modern sciences, has laid stress on both, the theoretical and practical understanding and knowledge, and at time, the practical knowledge or *paṭipatti* is more stressed than mere understanding the theory or *pariyatti*. Certain common subjects like logic (*pramāṇasāstra*), epistemology including *Prajñāpāramitā* sūtras and the Vinaya rules were enlisted in the Curriculum. On account of their respective ideologies and distinction of interpretation regarding the fundamental teachings of the Buddha, the Theravadin Buddhists could not always agree with the Mahayana Buddhists. But the basic ideal of Buddhist education was not ignored. Buddhist educational centres of learning or Mahāvihāra aimed at the growth of the personality and the development of dynamism at the individual level as well as that in the society.

The Buddhists strongly believe in the *Kammic* law. Hence they consider their lives as pre-destined by their own deeds. What you reap is what you had sown. The human mind and body are merely transient tools, embodiments of one's own merit. Thus in order to harvest more Buddhism, human life is depicted (almost invariably) as extremely short, full of sufferings and uncertainty. Yet it is so precious that it is suggested that one should make the most of and the best of it through the practice of virtues. In this context, it may be noted that longevity of life has never been esteemed as the goal of life, instead a strong volition and an opportunity to lead a virtuous life is considered the life's real value.

It is stated that Buddhism is a religion of reverence for life, especially human life. But at the same time, it is also clear that this is neither the final goal nor the absolute goal. A saying of the Buddha clearly explains this point —

na attahetu na parassa hetu, na puttamicche na dhanam na raṭṭham.

na iccheyya adhammena samiddhimattano, sa sīlavā paññavā dhammiko siyā¹.

1. *Khuddakanikāya* Vol. I Dhammapada (Ed.) Bhikkhu J. Kassapa, Nalanda Publication Board, Nalanda, 1959, p. 25. Verse no. 84.

Righteousness (dhamma) has been recognized in the Buddhist Scriptures as an appropriate point of reference. It is the authority of righteousness, which the Buddhists, by and large, have taken as 'morality', that is to say, the way things are and the way things should be. It may be noted here that according to many religious leaders this very principle happens to be the primordial principle that exists in nature, that existed in the past and that shall exist in future. The contribution of the Buddha lies in the fact that he discovered it, revealed it and consequently taught it to his worthy disciples. To talk in terms of the present day, sciences and disciplines of knowledge, the same principle is regarded as ethics as a branch of learning.

Buddhism also implies profound respect for tolerance for all religions and in this way it implies an inclusive and impartial attitude which includes non-believers. The teachings of the Buddha contained in the *Mahāparibbānasutta* of *Dīghanikāya* is often cited as an example of Buddhist inclusiveness. It says that the Buddha before his parinibbāna has advised his disciples that they should always keep in their mind that any religious system which advocates the efficacy of the Eight-fold path is the only useful religious system which employs that the criterion for assessing other religious belief. Subhadda asked the Buddha that "what he should think regarding various religious teachers, all of whom claim to have special insight"? While answering this question Lord Buddha said "In whatever doctrine and discipline, Subhadda, the Noble Eight-fold path is not found, there the Samaṇa (i.e. the Arahāt) is not found either.... And in whatever doctrine and discipline, Subhadda, the Eight-fold Path is found there is found the Samaṇa also.... Now in this doctrine and discipline (i.e. Buddhism), Subhadda, the Noble Eight-fold is found, and here alone, Subhadda is the Samaṇa. The system of others are empty with respect to the perfect knowledge of samaṇa-s. And in this one, Subhadda, may the bhikkhu-s live rightly so that the world is not empty of Arhat-s."² These statements

2. "yasmim kho, subhadda, dhammavinaye ariyo atthaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. dutiyopi tattha samaṇo na upalabbhati. tatiyopi tattha samaṇo na upalabbhati. catutthopi tattha samaṇo na upalabbhati. yasmiṅca kho, subhadda, dhammavinaye ariyo atthaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. imasmim kho, subhadda, dhammavinaye ariyo atthaṅgiko maggo upalabbhati,

show the fine example of religious inclusivism.

Mahāparinibbāna Sutta of the *Dīgha-nikāya* contains a sermon of the Buddha on the *Satta Aparihaniya Dhamma* or the Seven Non-maleficent Rules (*satta aparihāniya dhammā*). It is recorded in the aforesaid *Sutta* or Discourse delivered by the Buddha at Gijjhakuta Pabbata in Rajagaha, the capital of Magadha, one of the world super powers during those days, to Vassakara, the Mahamatta or the Prime Minister of King Ajātasattu in the very presence of Bhikkhu Ānanda, the Upaṭṭhāka or the Personal Attendant or Associate of the Buddha. The occasion was when Vassakara had approached the Buddha under the royal instruction from the king himself for consultation regarding the king's plan of attaching the Vajji-s. The Buddha delivered the famous Discourse on the aforesaid Seven Points after he had drawn the attention of Venerable Ānanda towards those questions in such a way that the questions themselves assumed the form of answers. After putting those seven questions and receiving affirmation from Ānanda regarding their practice by the Vajji-s, the Buddha also related the event, which had occurred some years ago when he (the Buddha) on his visit to Vesali and delivered the same Discourse on those Seven Points to Vajji-s. The fact is that those seven points are so important and crucial to the existence and maintenance of any state that if practiced in letter and spirit by any state that state cannot be overpowered by any state or country³.

Moral guidance is given routinely before the curricular lessons in the form of procedure of intention and behaviour. Students are reminded of what intentions and behaviours they should avoid and what they should cultivate in pursuit of Dharma in general and for the lesson in particular. The length and style vary from teacher to teacher but the students are always reminded to generate *bodhicitta* and frequently to reflect on the four points of mind,

idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti- Dīghanikāya, Vol. II, Bhikkhu Jagadish Kassapa, Nalanda Edition, pp. 116-117.

3. “*ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārāndade cetiye. tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesiṃ. yāvakaivaṇca, brāhmaṇa, ime satta aparihāniyā dhammā vajjisu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnaṃ pāṭikaṅkhā, no parihāni*”*ti- Dīghanikāya, Vol. II, (Ed.) Bhikkhu Jagadish Kassapa, Nalanda Edition, pp. 60-61.*

the impermanence of life, the flaws of saṃsāra and infallibility of karma. The ethical problems must be considered in the light of law of dependent origination, causal relation and law of *Kamma*. Moral behaviour in Buddhist system is a means towards a religious end. Accordingly, all moral acts are understood either to be *kusala kamma* or *akusala kamma*. Everything in the phenomenal world is relative. Human behaviour, therefore, is to be judged not on an absolute scale of good and evil but rather on a relative scale of *kusala* and *akusala*. *Kusala*, of course, is understood in regard to the ascent of the path of the Buddha out of this world of suffering. Buddha also says that mind is the forerunner of all actions (*mano pubbaṅgamā dhammā*⁴) and it is the consciousness by which all variations are done- ‘*sabbāni pi hi etāni vicittāni citteneva katāni*’ or ‘*cittaṃ ti vicittaṃ*’.⁵ Further, it is said that consciousness is the really action and it is the source of all actions. Buddha says that ‘O monks, I say volition as action.’⁶ In answering to a question of king Milinda, Ācārya Nāgasena says that mindfulness (*sati*), which plays a great role in the artistic design and art of painting, arises in the mind and by the external factors. If the mindfulness does not arise from the external factors, then learning of artist from the others will be useless.⁷

In the view of causal process, deeds and doer appear as reciprocally conditioned, and a notion is affirmed that is central to the Buddha’s teaching of karma: what we do not only matters, it molds us. The interplay between *karma* and *kāya* therefore presents a mutual relationship between our behavior and the psycho-physical structure. Again, behavior is not the sole determiner of experience, other events condition it also. The effect of a deed upon a person, furthermore, depends upon the person’s character as shaped by other deeds. The Buddha points out that the same kind of act performed by different people can yield diverse results

4. *Dhammapada*, verse no. 1.

5. *Aṭṭhasālīni*, op citt., pp. 162- 164.

6. “*Cetanāhaṃ, bhikkhave, kammaṃ vadāmi*”- *Samyuttanikāya*, Vol. III, p. 415.

7. ‘*Yadi natthi mahārāja, kaṭumikā sati, natthi kiñci sippikānaṃ kammāyatanehi vāvijjāṭṭhānehi vā kaṇīyaṃ*

niratthakā ācariyaṃ’- *Milindapañho* (Ed.) Swāmi, Dwarikādāsa, Bauddha Bhārati, Varanasi, 1998 , p. 98.

and those different behaviours can produce similar results. He repeatedly emphasized that the effects of the past can be modified by present action. As stressed, it is integral to the teaching of *Paṭiccasamuppāda* that the *Saṅkhāras* themselves can be altered; therefore, change in human motivation can destroy the harmful effects of action (*kammakkhaya*). Bhikkhu Nyanasobhano opines: “In this world of dependency and interrelationship, there must always be a sound foundation to one’s efforts, so Buddhists believe that keeping moral precepts is a practical necessity for one’s own well-being and progress, quite apart from altruistic motives.”⁸

Buddhism had also a vision to enhance secular ethics, which is based on a holistic humanitarian. Texts such as *Bodhicaryāvatāra*, composed by Ācārya Śāntideva are embodiments of such a practical ethical philosophy and this text presents a rich treasure of reasons and methods by which one has to cultivate a healthy state of mind. This text has the main source for cultivation of *Karuṇā* and *Bodhicitta*-the awakening of mind and wisdom. The *bodhicitta* is the seed of Buddhahood. According to the tradition, *bodhicitta* is said to have two aspects, or rather to exist on two levels. First, one speaks of ultimate *bodhicitta*, referring to the direct cognizance of the true status of phenomena. This is the wisdom of emptiness: an immediate, non-dual insight that transcends conceptualization. Second. There is relative *bodhicitta*, by which is meant the aspiration to attain the highest good, or Buddhahood, for the sake of all, together with all the practical steps necessary to achieve this goal. The connection between two *bodhicittas*- the wisdom of emptiness on the one hand, the will to deliver beings from suffering on the other- is not perhaps immediately clear. But within the Buddhist perspective, as Śāntideva gradually reveals, ultimate and relative *bodhicitta* are two interdependent aspects of the same thing. The true realization of the emptiness is impossible without the practice of perfect compassion, while no compassion can ever be perfect without the realization of the wisdom of emptiness.⁹

8. *A Buddhist View of Abortion* by Bhikkhu Nyanasobhano, Bodhi Leaves No. 117, Buddhist Publication Society, Kandy, Sri Lanka, 1989, pp. 2-3.

9. Shantideva: *The Way of the Bodhisattva (A Translation of the Bodhicaryāvatāra)*, Shambhala, South Asia Edition, 2012, p. 03.

Highlighting the importance of moral ethics in education system, the XIV Dalai Lama Tenzin Gyatso is of the opinion that Universities should undertake more research work and discussion for developing moral ethics in students. In Europe, the Church took care of moral ethics and family value. Now efforts were being made to introduce moral values in education system. Many Universities have introduced some projects as experiment like meditation that gave positive results. Dalai Lama says that “The ethics must be based on secularism, not on religion. Secularism meant respect to all religions.” He further says that we need to employ a secular approach to ethics, secular in the Indian sense of respecting all religious traditions and even the views of non-believers in an unbiased way. The Buddha also states in the *Mahāparinibbānasutta* about pertaining to grant of protection to holy and saintly people (obviously of different communities), so that those who have not come to the given territory, yet, might do so and those who have already come might live there in peace¹⁰. The Buddha’s statement in this regard was, “*kinti te, ānanda, sutam, ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun*”¹¹ti? “*sutam metam, bhante ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun*”¹²ti. It means that the people’s representation is expected to protect holy men with whatever objects and items of their use which had been provided to them in the past. It also means that it has been obliquely suggested that a good government and its representation should do whatever is possible, so that such men get interested to visit their territory which in its turn would create such an atmosphere in which people would love to live with

10. *vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ balim no parihāpentī*”ti? “*sutam metam, bhante — ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṅca dinnapubbaṃ katapubbaṃ dhammikaṃ balim no parihāpentī*”ti-*Dīghanikāya*, Vol. II, (Ed.) Bhikkhu Jagadish Kassapa, Nalanda Edition, p. 60.

11. *Dīghanikāya*, Vol. II, (Ed.) Bhikkhu Jagadish Kassapa, Nalanda Edition, p. 60.

12. *Ibid.*

love and affection and respect each other. Secular ethics rooted in scientific findings, common experience and common sense can easily be introduced into the secular education system. If we can do that there is a real prospect of making this 21st century an era of peace and compassion.

Thus, the above discussion presents evidence that Buddhist education can contribute to moral ethics. Buddhist moral ethics may be helpful in this modern world. It will certainly lead for a good and perfect life accompanied by the observation of simple principles of causality, morality and *Kamma*. According to XIV Dalia Lama Tenzin Gyatso, what will really change the world is coming to better understand our emotions and how to manage them on the basis of secular ethics: “I believe we can change our emotions by using our intelligence to raise our awareness. Through an education system which is motivated by compassion, we can expand the sense of well-being of all people, not just for your own circle and eventually bring peace to entire human being on this planet.”¹³

For an inclusive education philosophy, M. S. Kurhade says that ‘when spirituality will be completely embraced in in our education system, our students not only make a living in this physical world, but also make living a success, and experience every moment of life as new, every day as a day of uplift and blessing and enjoy lasting peace.’¹⁴ XIVth Dalai Lama is of the opinion that our human spirituality is more fundamental than religion. He says that ‘We have an underlying human disposition toward love, kindness and affection, irrespective of whether we have a religious framework or not. When we nurture this most fundamental human resource- when we set about cultivating those inner values which we all appreciate in others- then we start to live spirituality.’¹⁵

13. Cf. *Tibetan Bulletin*, Volume 22-Issue 5, September-October 2018 (Ed.) Tenzin Sal-don, pub. By Department of Information and International Relations, Central Tibetan Admin-istration, Dharmashala (H.P.), p. 23.

14. ‘The Need to Include Spirituality in Education’ in the Times of India Newspaper, the Speaking Tree, dated 09.08.2017.

15. Dalai Lama, His Holiness The. 2011. *Beyond Religion: Ethics for a Whole World*, New Delhi:HarperCollins, p. 17.

Bibliography

Primary Sources:

- Jagdish Kashyap, Bhikkhu (ed) 1956. *Majjhimanikāya* Vol. I. Nalanda: Nalanda Edition.
- _____, (ed) 1960. *Dīghanikāya* (Vol. II). Nalanda: Pali Publication Board.
- _____, (ed) 1960. *Dhammasaṅgaṇi*. Nalanda: Pali Publication Board.
- _____, (ed) 1960. *Paṭisambhidāmagga*. Nalanda: Pali Publication Board.
- _____, (ed) 1960. *Saṃyuttanikāya*. Nalanda: Pali Publication Board.
- _____, (ed) 1960. *Khuddakanikāya* (Vol. I). Nalanda: Pali Publication Board.
- _____, (ed) 1956. *Cullavagga*. Nalanda: Pali Publication Board.
- Kosambi, Dharmananda (ed) 2017. *Abhidhammatthasaṅgaho of Anuruddhācariya with Navanītaṭīkā*. New Delhi: Buddhist World Press.
- Saṃyuttanikāyo*, Vol. I & III (*Paṭhamo Khandho*). 1994. Igatapuri: Vipassanā Research Institute.
- _____, (ed) 1998. *Milindapañho*. Varanasi: Bauddha Bharati.
- Swāmī, Dwarikādāsa *Milindapañho* (ed.) 1998. Varanasi: Bauddha Bhārati.
- Tripathy, Ram Shankar (ed) 1989. *Aṭṭhasālinī*. Varanasi: Sampooranand Sanskrit University.
- Shāstri, Revatadharmā (ed) 1965. *Abhidhammatthavibhāvanī ṭīkā*. Varanasi: Bauddha Swadhyaya Satra.

Secondary sources:

- Bhikkhu Nyanasobhano. 1989. *A Buddhist View of Abortion* Bodhi Leaves No. 117, Kandy, Sri Lanka, Buddhist Publication Society.

Dalai Lama, His Holiness The. 2011. *Beyond Religion: Ethics for a Whole World*, New Delhi: HarperCollins Publishers India.

Dasgupta, Shashi Bhushan. 1974. *An Introduction to Tantric Buddhism*, Kolkata: University of Calcutta, Third Edition.

Pande, G.C.2006. *Studies in the Origins of Buddhism*. Delhi: Motilal Banarsidass. (Reprint)

_____ 2010. *Studies on Mahāyāna*. Sarnath, Varanasi: Central Institute of Tibetan Studies. (Second Edition).

Shantideva: 2012. *The Way of the Bodhisattva (A Translation of the Bodhicaryāvatāra)*, Shambhala, South Asia Edition,

Tibetan Bulletin, Volume 22-Issue 5, September-October 2018 (Ed.) Tenzin Saldon, pub. By Department of Information and International Relations, Central Tibetan Administration, Dharmashala (H.P.)

HOLISTIC BUDDHIST APPROACH TO GLOBAL EDUCATION IN ETHICS

by Ambassador Dato' Dr. G. K. Ananda Kumaraseri*

ABSTRACT

Education is one of the most misunderstood words in the English language. To compound matters, educators and policy makers differ in their perception and definition on what an education system ought to constitute. It is little wonder that the systems of secular education around the world today are very much wanting and grossly questionable? Numerous indices point to a failure of secular education systems. Beyond question, the formulation and implementation of a sound education system represents a highly critical and urgent challenge facing the world today. It is against this backdrop that Buddhist Education and Pedagogy is presented as a holistic approach to global education in ethics.

A critical starting point is for us to first of all have a right understanding of education and what the term embodies. Education is to draw out the human being in us. An underlying concern of education is the success, well-being and happiness of all people. These overriding objectives of education are to be secured, among other avenues, through the formulation and implementation of a sound education system. In this regard, it is to be noted that a Holistic Buddhist Education is well geared to ensure the total development of a people. Indeed, such a holistic education which embodies a Buddhist approach to global education in morals, ethics, human values and righteousness would most certainly help

*. Founder President, The Human Development and Peace Foundation, Malaysia

people to live purposeful and happy lives, regardless of their religious beliefs, cultural background, ethnicity, gender, social status and station in life.

We need to recognize that by merely teaching morals and ethics and what is righteous or unrighteous in the conventional way does not automatically transform a person's thinking, speech and behavior. If so, then every student should put into practice whatever he or she had learnt in school. This is certainly not the case for a person does not automatically become what he or she has been taught. That is why, so very often, we come across persons who know all about the undesirable effects of social ills and the painful consequence of committing a crime, yet, may think and behave in such ways which are diametrically contrary to what they know. This is because their minds have remained uncultured and untrained. Unfortunately, in most education systems, skillful cultivation of the mind is not included in the curriculum. This fundamental pre-requisite of the cultivation of the mind which is entrenched in Holistic Buddhist Education is to be gainfully implemented in the Buddhist approach to Global Education in morals, ethics, human values and righteous living.

Aside from highlighting the relevance of Holistic Buddhist Education in ensuring success, well-being and happiness, the paper outlines the rich history and dynamism of the Supremely Self-enlightened Buddha's Pedagogy or teaching methods and techniques. It is significant to note here that the Buddha's Taxonomy of Learning of *pariyatti*, *patipatti* and *pativeda*, preceded by over 2,500 years, Bloom's Taxonomy of the three domains of learning, namely cognitive, affective and psychomotor domain, which is regarded as the cornerstone of modern secular education. Holistic Buddhist Education incorporates a number of other significant guidelines for educating and grooming our younger generation. These include the paramount importance of cultivating a wholesome mental culture which is glaringly absent in modern secular education. Equally significant, is the Buddha's pedagogy of teaching by example. The Buddha's stress on the cultivation and progressive purification of the mind has been amply validated by modern science and researches. This again can indeed be gainfully incorporated into the

Buddhist approach to global education in morals, ethics, human values, wholesome righteous living. In addition, the social, cultural and civilizational dimensions of Holistic Buddhist Education may be adopted and adapted in all climes given their intrinsic values to all humankind. It must be stressed that many invaluable guidelines may be drawn from a better understanding and appreciation of Buddhist Education and Pedagogy. These can be readily adopted and adapted into the systems of education on a global footing. Thus, Holistic Buddhist Education and Pedagogy are presented with a tremendous opportunity to address the serious failures in education systems in general, and specifically, to imbue morals, ethics, human values and righteous living among peoples, regardless of the climes. This task obviously calls for a pooling of expertise, resources, educational materials, teaching tools, research, training and various forms of co-operation among Buddhist organizations and institutions from all around the world.

One of the most striking features of today's world is the vastly higher quality of life. Among other visible aspects is that more children receive a basic education. Also, educational facilities and other inputs are far superior. However, the systems of secular education around the world have generally failed. The failure is all the more paradoxical when we consider that the underlying purpose of education is to promote wholesome thinking and behaviour by ensuring rational, competent, responsible, contented, humane and happy citizens. The unprecedented exacerbation of social ills and crimes among all strata of society is glaring evidence of this. The burgeoning number of adolescents, youths and adults who are guilty of delinquent behavior underscores the need to meet the real goals and expectations of education. The foregoing cogent facts compel an urgent and critical re-evaluation of the curriculum content as well as the pedagogy of contemporary secular education systems as a matter of global priority. Herein lays the significance, and indeed, the imperative of advancing the Buddhist approach to Global Education in morals, ethics, human values and wholesome living. Buddhist Education and Pedagogy are well endowed to effectively imbue morals, ethics, human values and wholesome righteous living among people which are desperately needed in contemporary society. In this regard, many invaluable guidelines may be drawn from

a better understanding and appreciation of Buddhist Education and Pedagogy. Further, the rich Buddhist heritage can be readily adopted and adapted into contemporary secular education systems. This clarion call demands a pooling of expertise, resources, educational materials, teaching tools, research, training and various forms of co-operation and collaboration among educational organisations and institutions.

Given the limitation on wordage prescribed, this paper perforce can only outline some of the more significant elements of this global challenge, which also significantly presents a challenge, and at the same time, a great opportunity for the global Buddhist fraternity to make a profound contribution for the benefit of all humankind.

1. FAILURE OF SECULAR EDUCATION SYSTEMS

Modern secular education systems are plagued by serious shortcomings. Foremost is the failure to draw out fully the wholesome human qualities innate in students and enable them to realise their full inborn potential. This represents a fundamental goal of education in the correct meaning of the term. Regrettably, despite the vastly greater spread of educational opportunities and facilities available today, progressively increasing numbers of adolescents and youths are found to be unethical, immoral and delinquent in thinking and behaviour. Ever-increasingly frightful numbers are involved in substance abuse, gangsterism, sexual misconduct and other serious social ills and crimes. Equally alarming is the fact that today the age of offenders recorded is shockingly as low as 9 years old, who invariably drop out of school and the education system. They usually get into all sorts of problems and troubles with the school authorities and the law. Also, though morals, ethics, civics and religious studies may be included in curriculums, often they are not effectively taught and thus have failed to pre-empt the steep degeneration in contemporary society.

2. ADVANCING FROM KNOWING TO BEING VIDE CULTIVATION OF THE MIND

The general expectation of education is to produce responsible, cultured and socially equipped citizens of sound character. It logically follows that those who are educated would avoid actions

that are harmful to them and to others. But while students may be taught to distinguish between wholesome and unwholesome thoughts, speech and actions, it does not necessarily follow that they have imbued these elements, especially since the wherewithal of *'being'* or *'living'* righteously is overlooked. *'Knowing'* about the dangers of the various social ills and crimes does not mean that a person would automatically avoid unwholesome activities. We need to just ask any youngster who abuses drugs or indulges in any social ill or commits a crime as to whether he or she was aware of the wrongdoing. The response in almost every case is an unequivocal yes. The same goes with various other serious breaches in morals and ethics, despite the offenders having been taught these subject-matters.

By teaching morals and ethics and what is righteous or unrighteous does not necessarily condition students' thinking, speech and actions. If this was so, then every student should scrupulously live according to what is taught in school. That is why, so very often, we come across persons who know all about the undesirable effects of social ills and the serious consequence of committing crimes, yet act diametrically contrary to what they know. This is principally because their minds have remained uncultured and untrained, notwithstanding the education they received. Copious other examples abound of people whose thinking and behaviour run contrary to the knowledge they possess about the various wrongdoings they commit. A classic illustration is found among medical doctors. Many of them smoke though they know only too well about the serious damage this causes to one's health and also to others who are subjected to secondary smoking. We frequently come across obese nutritionists and dieticians whose very profession is to regulate among patients a balanced diet and so on.

The point to note is that these wrongdoers know about the impropriety of their actions. They committed the wrongs not due to a lack of teaching, or learning, or knowledge, but because of the failure to internalize a righteous wholesome life through the cultivation of a wholesome mental culture. They would then think, speak and act righteously in accordance with the moral, ethical and righteousness compass that is implanted through a trained or cultivated mind. A right understanding of the mind and

the cultivation of a wholesome mental culture as stressed by the Supremely Self-enlightened Buddha thus should form an integral of the global education in morals, ethics and righteousness and wholesome living.

It is most unfortunate that in most education systems, skillful cultivation of the mind is not included in the school curriculum. Cultivation of the mind, among other important goals of education, enhances mindfulness of all our thoughts, speech and actions. This fundamental goal of education which is deeply entrenched in Holistic Buddhist Education may be gainfully incorporated into modern secular education systems.

3. TOWARDS A RIGHT UNDERSTANDING OF EDUCATION

It would be useful at this juncture to examine briefly the correct meaning and purpose of education. This will enable us to better appreciate how best we can address the serious flaws in modern education systems, including the pitfalls that are evident in teaching morals, ethics, human values and righteousness. A primary goal of education is to draw the innate capabilities, talents and skills in individuals and to help them to develop as well groomed, responsible, righteous human beings. This entails their total development, which includes their physical, emotional, social, psychological, cultural and spiritual make-up in preparation for future adult life. As such, education should not be concerned with merely providing knowledge on various secular subject-matters falling within the prescribed curriculum, but also aim to bring about a holistic development of students to include the cultivation of the mind and imbuing morals, ethics, civics, human values, righteousness and living.

It is to be noted that since the agricultural and industrial revolutions, virtually all secular education systems derived from the Western world have failed to adhere to this underlying goal of education. This is because their primary objective of education was to produce employable persons for to meet the workforce for the ever-expanding agricultural and industrial enterprises. This narrow concept of education continues to be promoted through rout learning and the '*paper chase-job orientated*' education systems and culture which are clearly evident across the world.

It is gratifying to note that in sharp contrast a holistic approach to education which is deeply embedded in Buddhist Education goes well beyond the narrow objective of obtaining a paper qualification in order to be gainful employment. Without question, education should not aim to simply churn out what may be termed as '*human robots*'. No doubt facts, data and information are essential for one to evaluate matters and to make objective and balanced actionable decisions. But this should not be the primary goal of education systems. However impressive a person's knowledge may be, if she or he cannot utilise his or her thinking ability and innate personal skills and talents to contribute towards a safer, sustainable, enriching world, then the education received would be of limited relevance to society.

A Holistic Buddhist Approach to Global Education in ethics significantly entails the development of a complete human being. The overriding goal is to produce well-adjusted rational citizens who harmoniously relate with and feel for other members of society and Nature around in a wholly humane, moral and ethical and righteous ways. This involves the painstaking preparation to live successful, purposeful lives guided by sound moral and ethical conduct and an ever-abiding sense and responsibility to live accordingly. Based on the foregoing understanding of holistic education, schools would eschew unhealthy features and trends such as pressurizing students to rely on rote learning and memorization in order to score as many straight A's. Regrettably exaltation of super-scores in prescribed examinations typifies contemporary secular education systems. Instead, due attention should be placed on right understanding and thinking, enhancement of living skills and innate potential, and, the development of sound emotional, social, cultural and spiritual make up through cultivation of the mind. Such a holistic education would create a society characterised by humanism, high morals and ethics and a deep commitment to social responsibility. This means that schools would function as nurturing and caring environments where children are seen, accepted and treated as special in their own making. In addition, schools would provide learning environments that enable students to develop at their own pace, according to their particular personality and the innate talents and skills they possess individually.

4. HOLISTIC BUDDHIST APPROACH TO TEACHING AND LEARNING

A quick glimpse of Buddhist Education and Pedagogy would serve to provide a better understanding and appreciation of holistic education that may be gainfully incorporated into the envisaged Global Education in Ethics, regardless of the clime. In a sentence, Buddhism is a practical and disciplined way of life that is steeped in morals, ethics, human values, and above all, the cultivation of a wholesome mental culture to ensure righteous thinking and wholesome living. The Dhamma the Buddha unraveled spells out in precise terms daily practices that are to be ingrained for living a fulfilling life. Indeed, the Buddha's Teaching provides in clear precise terms a comprehensive education and a self-training framework to help us to actualize a meaningful, peaceful and happy life. That is why it is often asserted that Buddhism is a practical as well as a self-directed complete education and comprehensive training program for actualizing one's innate potential in life and lasting happiness. Simultaneously, by understanding and practicing the Buddha Dhamma through the holistic education system, we would be able to face the wide spectrum of aversions, anxiety-producing tensions, worries, fears and stresses which we constantly encounter in the high-pressured and hurried modern world we live in.

Typical of the Buddha's approach to teaching, learning and training is the practical way He taught the Sublime Dhamma. His pedagogy or teaching and training methods and techniques are applicable to all human beings, regardless of their religious beliefs, cultural background, gender, ethnicity, social status or station in life. The Buddha's Teaching had a singular orientation to the present existing condition one invariably is confronted in life. Further the Buddha advised us to have a Right Understanding or Right Perspective, in particular of the realities of human existence and Nature all around us. Realism and reality are cornerstones of Buddhist Education. Reason and logic are deeply embedded in the Buddha's holistic approach to teaching and stress on self-directed learning and training. True to the rational being the Buddha personified, he emphasised that by merely resorting to external worship, ceremonies and prayers and to supplication from an

almighty Creator God, one cannot expect to progress and realise one's full potential. He likened this to one wishfully asking the opposite bank of the river to move closer in order to get across to the other side. Without the commitment of one's positive, personal effort to cross the river one will not be able to get to the yonder bank. In the same vein, without a firm commitment and right effort or *viriyā* to rightly understand and practice the Dhamma, one cannot expect to realise a successful, wholesome, happy and peaceful life. These principles of holistic education are as relevant today as in the time of the Buddha and need to be infused in the Global Education in Ethics.

Based on the foregoing brief insight, Holistic Buddhist Education represents a practical, clear-cut and comprehensive tried and tested comprehensive education as well as a complete self-directed training program that is to be practised in daily life. It encompasses a method and technique of living that help us to effectively meet the various problems and challenges we face in life and to make the best of the limitless opportunities that life offers.

Buddhist Education is far from being an academic pursuit to satisfy one's intellectual gratification. On the contrary, Buddhist Education calls for resolute self-effort and a firm commitment to skilfully train oneself by '*living*' the Dhamma. Towards this end, Buddhist Education engages one's emotions as much as one's mental culture by emphasising the wholesome cultivation and purification of the mind. The Buddha did not want us to blindly follow His Noble Teaching. It was for this reason that He consistently laid stressed on self-reliance, self-effort, self-inquiry, intellectual curiosity, intellectual freedom and intellectual integrity as among the cardinal requirements for us to actualize success, wellbeing, happiness and inner peace here and now in this very life. Imbuing of morals, ethics and the cultivation of a wholesome mental culture etc. are ingrained in Buddhist Education and Pedagogy. These ingredients of holistic education and can readily be incorporated into the Global Education in Ethics.

5. CULTIVATION OF A WHOLESOME MENTAL SELF-CULTURE: THE KEY

Thus, a primary object of the Buddhist Approach to Global

Education in Ethics is to develop *sila* (virtues), *samadhi* (a wholesome mental self-culture through purification of the mind) and attain *panna* (Insight Wisdom). The purification of one's mind forms its very kernel. In recognising the pivotal role of the mind, the Buddha placed high emphasis on understanding its nature and the need for us to develop mindfulness through self-discipline and meditation. This fundamental Teaching is underlined in the very first two passages of the Dhammapada:

The mind precedes all mental states.

The mind is their chief;

They are all mind-wrought.

If, with impure mind a person speaks or acts,

Suffering follows like the wheels that follow the hoofs of an ox.

The mind precedes all mental states.

The mind is their chief;

They are all mind-wrought.

If, with pure mind a person speaks or acts,

Happiness follows him like his never-departing shadow.

6. DYNAMICS OF BUDDHIST PEDAGOGY TO GLOBAL EDUCATION IN ETHICS

The paramount importance given to the development of a wholesome mental self-culture which is unique to Buddhist Education is also distinctly evidenced in the importance given to the psycho-motor domain of learning. Buddhist approach to Global Education in morals, ethics, human values and righteousness can be effectively imbued through the Buddha's unique Pedagogy. According to modern teaching psychology as outlined in Bloom's Taxonomy of Learning, three domains are identified. These are referred to as the cognitive, affective and psycho-motor levels of learning. The cognitive domain deals essentially with cognition such as bare information, facts, figures, data and theories which is essentially geared towards acquiring, memorising and regurgitating what is taught at prescribed examinations. The thinking processes, emotional intelligence, inter-being, reflection, lateral thinking etc. remain largely untapped and consequently are not developed. It is

because of these inherent limitations in learning psychology that the cognitive domain is described as '*passive learning*'.

In contrast, the affective domain involves, among other things, critical observation, self-reflection, self-analysis and the synthesis of facts and information, originality, thinking out of the box etc. The thrust is for one to develop a deep, probing, inquiring mind. This is similar to the penetrating, analytical and objective, mental make-up and thought process that characterised the Buddha persona since childhood. Briefly, in this domain the learner has to establish what is significant, analyse the facts and synthesize them to form his or her viewpoint. The learner hence progresses from just having knowledge of a subject to developing observational skills and the ability to reflect, sieve, conceptualise and evaluate information and facts. In this way objectivity is sharpened which enables the learner to think critically. Affective learning also stimulates and inspires creativity, originality and the development of ones latent talents, skills and aesthetic sense.

The psycho-motor domain advances a learner to yet a higher rung in the learning process. As the term suggests, this level of learning deals with the total person, that is, the body as well as mind are involved concurrently in the learning process. That is to say, both the psychological (meaning the thinking, attitude, mental make-up, emotions, sentiments and feelings) and the behavioural (in regard to personal skills, talents, conduct and volitional actions) aspects of learning are simultaneously engaged. This helps to condition thinking, attitude and behaviour as the learner advances from '*knowing*' to '*being*' what is taught and learnt and so internalizes and '*lives*' what is learnt.

7. THE BUDDHA'S TAXONOMY OF LEARNING

Over 2,550 years ago, long before Bloom's Taxonomy of learning was espoused in 1956, the Buddha had identified three distinct domains of learning, namely *pariyati*, *patipatti* and *pativeda*. *Pariyati* constitutes the theoretical foundation required for understanding the Dhamma. The Buddha had pointed out that knowledge *per se* does not constitute a pre-requisite or pre-condition for moral, ethical, righteous development and spiritual uplift. He stressed that

a person could still experience emancipation without having to be erudite in the scriptures or religious texts, or be able to recite the *sutras* eloquently and to quote them by chapter and verse. Buddhist scriptures are replete with examples of how disciple monks and lay followers possessing relatively average intelligence could realise high moral, ethical and spiritual attainment.

A theoretical study of the sacred scriptures hence is not to be looked upon as the be-all-and end-all of Buddhist Education for this will limit one to only a superficial understanding of the Buddha's Teaching which focuses among other important aspects of wholesome life, on the realities of human existence and of Nature. Accordingly one is encouraged to advance to the *patipatti* domain of learning, which is, the actual practice of the Dhamma in daily life. The Buddha had consistently stressed that in order for one to come to grips with the realities of life and progress, one has to advance beyond the theoretical plane and textual knowledge. He pinpointed that we must immerse ourselves in practicing and applying the Dhamma in daily life with Right Understanding. Further, we should develop important human qualities such as *shraddha* or confidence, *viriyā* or wholesome energy and *vinaya* or discipline to actualize excellence in our endeavours and to experience wellbeing and real lasting happiness. The Buddha laid emphasis on treating the Eternal Doctrine as a way of wholesome living steeped in moral, ethical and spiritual practice rather than as an esoteric philosophy for theorizing ideas and concepts.

Patipatti (the affective) and *pativeda* (psycho-motor domains of teaching and learning) relate to the 'living' or 'being' aspects of Buddhism where the individual lives the Dhamma while simultaneously developing his or her wholesome mental culture. A primary focus of learning and training is on developing one's moral and ethical fibre and cultivating human values and virtuous humane qualities such as *metta*, *karuna*, *muditha* and *upekkha*. Putting the Dhamma into practice in one's daily life, whereby one not only knows the Dhamma but lives it daily, is absolutely necessary in order to progress to the *pativeda* domain of learning and training. In this way, one would be able to attain *panna* or Insight Wisdom. What this means is that the teaching and learning of morals, ethics, human

values merely as cognitive subjects to be memorised and subsequently tested at year-end examinations as conventionally observed in modern secular education should not be the goal. More important still, is the practice and practical application of these in daily life.

8. BUDDHA'S PEDAGOGY OF TEACHING BY EXAMPLE

The Buddha admonished that a *bhikkhu* who has simply learned a great deal and only talks about the Dhamma is not one who is well versed in the Doctrine. Whereas a *bhikkhu* who has learnt if only a single stanza, but is able to fully comprehend the Buddha's Teaching and is ever mindful of his thoughts, speech and actions is the one who is truly well versed in the Dhamma. This underlying principle of the Buddha's Pedagogy is so very much wanting in contemporary systems of education. The Buddha's pedagogy of by example underlines a cardinal principle in education which has witnessed severe erosion in modern secular education systems. In the context of the Buddhist Approach to Global Education in morals, ethics, human values and inculcation of righteousness, it calls upon parents, elders and teachers to reinforce teaching the younger generation by internalising and practising what they teach.

The superb role model the Buddha portrays as an Enlightened Teacher provides guidance as well as inspiration to all of humankind and not just to those engaged in education. The Buddha's Pedagogy of teaching by example bears great importance in underlining another significant, if not indeed a critical maxim, in the proposed Global Education in Ethics. The Buddha lived by example and reinforced his Teaching through example. His pedagogy of teaching by personal example of practising what He preached and preaching what He practised, stands out as one of the most powerful timeless illustrations in the history of education.

9. INTERNALIZING MORALS, ETHICS AND RIGHTEOUSNESS

The systems of secular education we witness around the world are very much marooned in the cognitive domain of learning as evidenced in their pre-occupation with the mere assimilation of knowledge, information and facts and multiple choices testing of lessons taught. This essentially passive approach to teaching and learning has been further diluted as a result of glorifying the

memorization of prescribed texts in the syllabus which students are expected to regurgitate. It is not surprising therefore that though morals and ethics are taught in schools; these are hardly internalized in students through practice in everyday life. They are merely studied just like other subjects. As a consequence the learning is not ingrained in their thinking, speech and behaviour.

By internalizing morals, ethics and human values we are able to reinforce positive thinking and responsible behaviour in children from a young age. This in turn helps them to strengthen their *shraddha* in the moral and ethical practices and reinforce their self-image, self-worth, self-reliance etc. Operating in combination, these positive human qualities would form a strong bulwark against negative influences from various external sources/stimuli while growing up. On the other hand, a child devoid of *shraddha* is inclined to be timid, withdrawn and lack initiative. Such a child would find it difficult to socialise and interact freely with peer groups from both inside and outside the school environment.

10. THE BUDDHA'S PEDAGOGY OF EXPERIENTIAL LEARNING

It is to be duly appreciated that Buddhism is a religion of 'being' and not one of just 'knowing' the religious texts and scriptures. The Buddha had consistently maintained that 'knowing' the Dhamma alone is inadequate. We should truly 'live' the Dhamma if we are to experience its richness and benefit therefrom in multifarious ways here and now in this very life.

The Dhamma is likened to a flower of beauty, radiance and fragrance. However, we should always remind ourselves that the value, benefits and richness to be drawn from the Dhamma can be experienced only by 'living' the Buddha's Sublime Teaching. He advised that a brief life laced with virtue and wisdom is far better than a long life filled with unwholesome thoughts, speech and actions thus, "*Though one should live a hundred years without wisdom and self-discipline; yet better, is a single day's life of one who is wise and meditative.*" (Dhammapada 111). In line with this fundamental Teaching of the Buddha, we should progress from just 'knowing' to 'being' the Dhamma. Likewise morals, ethics, human values and righteous living are to be practised in daily life and ingrained in a

person from a young age. As such a primary goal of the Holistic Buddhist Education Approach to Global Teaching in ethics, morals, civics etc. is to internalize these human values so that they become an integral part of students. Only then will they feel and experience directly the Dhamma's true meaning and purpose and thereby enjoy the blissfulness that this invariably evokes.

It is also noteworthy that the Buddha taught this fundamental principle through His typical anecdotal-style of communicating complex ideas and concepts in an easily comprehensible way to the ordinary masses. He likened a beautiful thought or concept or ideal that is not accompanied by corresponding wholesome deeds to a bright and beautiful flower that has no fragrance and so fails to realise its innate productive potential. Such a flower is only good to look at. Beyond this, it does not serve much purpose. For, beautiful though to look at and admire, it will not form into a fruit. Being devoid of a sweet fragrance it would not attract insects and butterflies necessary for pollination and its ultimate fruition. On the other hand, a flower even if unattractive, but possesses a sweet fragrance would attract insects, get pollinated and become a fruit. The illustration which serves as an excellent example of the Buddha's Pedagogy of Experiential Learning is an equally pivotal ingredient of the Buddhist Approach to Global Education in morals, ethics and righteousness.

11. SOCIAL AND CULTURAL DYNAMISM OF BUDDHIST EDUCATION AND PEDAGOGY

Among other notable contributions, Buddhist Education helped to engender a powerful burst of creative energies which were largely evoked through a culture of freedom of thought and free expression torched by the religion. The free human spirit had encouraged creativity and the flowering of innate, talents, skills and genius, in a variety of fields of human endeavour. The social and cultural dynamism which Buddhist Education and culture sprang forth have been amply borne out throughout Buddhist history and civilization. The liberal outlook of Buddhist Education and the creative impulse they triggered added to the richness and vibrancy of the cultures among the peoples from different climes who embraced

the religion. Wherever Buddhism spread, creative genius found expression in a variety of art forms literature and scholarship. These rich heritages of creativity and originality are truly inspiring not only in terms of their artistic beauty, but also in the magnificence of their expressions in art and other human and other pursuits.

Evidence of the creative genius that blossomed in the lands touched by Buddhism is as pervasive as they are awe-inspiring. These glorious showcases of creative excellence are magnificently depicted in the world-renowned well springs of Buddhist art, architecture, sculpture, literature and culture. They boast of an array of captivating temples, monuments, images, stupas and a host of other awe-inspiring artistic works which bespoke brilliantly of the creative dynamism that Buddhism spawned among peoples who embraced the Buddha Dhamma.

Viewed from a broader sociological and cultural perspective, the positive impact of Buddhist Education on human society is equally impressive. In its organised form, Buddhism brought tangible social and cultural spin-offs to the larger community. The religion's many ceremonies and festivals incorporated a wide variety of customs and traditions wherever the religion traversed. This largely explains the rich social and cultural expressions we find in traditional Buddhist countries. Examples abound in many countries since historical times such as during the period of the Tang and Sung Dynasties in China, ancient India, Sri Lanka, Myanmar, Thailand, Vietnam, Cambodia, Indonesia, Malaysia and other regions in Asia where Buddhism profoundly inspired the literary and creative genius and the adventurous spirit of peoples. The volumes of Buddhist scriptures and commentaries produced by thousands of Indian, Chinese, Sri Lankan, Japanese, Korean, Burmese, Tibetan, Mongolian, Thai, Vietnamese, Cambodian, Malay and Indonesian scholar-monks, nuns and pilgrims, speak volumes on how Buddhism profoundly inspired peoples from these climes. Many had to brave great hardships and grave personal dangers in pursuing their religious zeal and in spreading the Sublime Dhamma and its glorious heritage, including Buddhist Education and Pedagogy. So deep and abiding was their *shraddha* in the Buddha Dhamma that many of them dedicated their entire adult lives to teach the religion

and produce invaluable scriptures and other erudite religious accomplishments.

It is therefore hardly surprising that the social and cultural dynamism which Buddhist Education spawns are self-evident and impressive. Children in particular are encouraged to cultivate Buddhist customs, traditions, human values and a positive outlook as they familiarise and live a Buddhist way of life. This is realised by encouraging them to participate in or observe Buddhist ceremonies and activities from a young age. Youths and adults too gain profoundly from their involvement in the religious, cultural and social activities which is entrenched as a way of life among Buddhist communities. In organising, managing and participating in these functions, noble Buddhist values, morals, ethics, cultural traits and customs are progressively ingrained and eventually becomes second nature.

It is also worthwhile to note that Buddhist Education is strongly orientated towards fostering a wholesome and harmonious family life. Since the time of the Buddha, fathers, mothers, sons and daughters all flocked to the viharas to learn the Dhamma. The practice of the Dhamma was encouraged as a total family commitment for the benefit of the entire family and not just as a Doctrine confined to monks and nuns. The emphasis on the family as a unit based on clearly understood duties and responsibilities for each member had been yet another impressive feature of Buddhist Education. The *Sigalovada Sutta* and numerous other discourses of the Buddha explicitly underline this noteworthy social and cultural significance in Buddhist morals, ethics and culture.

The religious functions, celebrations and ceremonies observed among Buddhist communities generally took the form of family get-to-gathers on some auspicious occasion or happy event. To this day, community-based social and cultural celebrations often are combined with religious observances. Major events in the life of devotees were likewise laden with Buddhist practices and ceremonies. The conception of a child, spiritual fortification of expectant mothers, the birth of a new born, the naming of a child, infant learning and development, '*home education*', child development and upbringing of children, marriage, the loss of loved ones etc. incorporated numerous religious ceremonies and traditions, which are

practiced to this day, form an integral of informal education.

Furthermore, the community activities and the sermons that were associated with religious ceremonies and celebrations formed an essential platform for religious upbringing for the entire family as well as for the community, in particular among the younger generation. Such religious rearing or grooming among Buddhist communities was accorded importance as informal education for the community as a whole. Though informal, the community-based functions and religious ceremonies constituted an important process of inculcating Buddhist values and practices and the learning of the Dhamma from the outset of one's formative years. The thinking, attitude and mental make-up of the young as regards morals, ethics, human values and righteous living were thereby shaped and channelled along a positive path through such informal Buddhist Education and upbringing from childhood.

It can thus be asserted with confidence that Buddhist Education and Pedagogy provide a fertile nursery for the seeds of creativity inherent in every child to germinate and blossom into brilliance. Children are also motivated to realise a more wholesome and self-fulfilling life-experience. These positive elements in turn would trigger a forward momentum for learning well beyond what is normally extended in contemporary education systems. For indeed, in Buddhist Education and Pedagogy we find learning to include the broadening and enrichment of the mind and imbuing of morals, ethics, human values and righteousness as key ingredients of wholesome human development and progress.

12. BUDDHIST EDUCATION AND PEDAGOGY REVISITED

It is gratifying to note that in the past few decades, progressively increasing numbers of people from all across the world have become interested in Buddhism because of the happiness and inner peace the religion offers. However, for many the interest has been largely confined to the study of the religion than on understanding the Dhamma and applying the Buddha's Sublime Teaching in daily life which is the more challenging but profoundly beneficial path. One could gather all the facts and information about the life of the Buddha and His Teaching, but this would not be very much different

from learning about other historical personages. In learning about the life of the Buddha one would no doubt come to appreciate His Supreme Self-Enlightenment. This does not necessarily mean that one would diligently practice the Dhamma and experience the far more beneficial results one can expect if one was to do so. What this implies is that the emphasis in Buddhist Education and Pedagogy is not on providing and acquiring knowledge of the Dhamma as a matter of academic interest or as a subject to be studied for an examination. The focus instead should be on the practice and practical application of the Buddha's Noble Teaching in daily life.

The Dhamma is a noble and complete practical guide for peaceful, harmonious, fulfilling wholesome living. Buddhism is therefore not to be merely read and studied as an academic subject. The Buddha in fact repeatedly reminded us not to just study the Dhamma, but to *'breathe'* and *'live'* His Noble Teaching and thereby benefit from it in this very life. In His very words, *"it is better for a person to live a day in accordance with the Dhamma than to chant a thousand suttas a thousand times over."* This is simply because the Dhamma is a complete system of learning and skilful self-training of one's body and mind to experience *sukha* or real lasting happiness. Further, the Dhamma is wholly rooted in internalizing morals, ethics, human values and righteousness in one's life journey. This holistic Buddhist approach is proffered in the Global Education in Ethics, morals and human values.

In summation, we need to be mindful that Buddhist Education and Pedagogy stresses imbuing of morals, ethics, human values and righteousness vide a holistic education system incorporating a tried and tested highly successful training programme for personal self-development. The Sublime Teaching of the Buddha is not meant to be studied and passed in a prescribed examination. The stress in the Sublime Teaching of the Buddha should remain anchored on *'living'* and *'being'* the Dhamma and not on just seeking knowledge about the belief-system. In line with this principle, the method, manner, means and the technique which one is to employ to put the Dhamma into practice have to be accorded top priority. Just gaining knowledge about the Buddha and His Noble Teaching would not be sufficient for one to be *"awakened"* from the slumber

of ignorance of the realities of life and Nature all around us. As the Buddha had succinctly advised, *“Even if a man recites a hundred verses but does not practice them, he is like a spoon which carries the honey but does not know its taste”*.

A major challenge set before the world Buddhist fraternity is to produce educational tools that could be gainfully incorporated into the modern education systems. This will profoundly enable the global community to effectively realise the goals of education in its true definition, meaning and purpose. At a personal level, I have made a modest endeavour to produce text books for teaching English and Buddhism concurrently, based on the principles of Holistic Buddhist Education and Pedagogy. These include the publication of, *“My Alphabet Book: Buddhist Pedagogical Approach, My First Word Book: Buddhist Pedagogical Approach, Siddhartha: My First Story Book, Angulimala: Transforming Life, Matu-Posaka : Joy of Honouring Parents, SIDDHARTHA: Prince of Peace and King Bimbisara the Great: A Father’s Unremitting Love”*. These works represent mere samples of what can, and indeed must be done by Buddhist organisations, institutions and erudite scholars to promote Buddhist Education and Pedagogy as an integral of the global education of ethics. It is my fervent prayer that the expertise, scholarship and talents which are in abundance among the Buddhist fraternity would be inspired by these modest efforts to pool resources and expertise for the larger good. Hopefully they would be motivated to soon produce a reservoir of educational resources and tools for the benefit of all humankind. I dare say that their efforts would serve to ensure a peaceful and happier world for not only the present generation, but also for those who are yet to come.

Bibliography

- Bapat, P.V 2500 Years of Buddhism. Delhi: Central Electric Press. 1987.
- Devananda, Bokanoruwe Thera Dr. Social Aspects of Early Buddhism. Singapore: Self-published, 1999.
- Dhammavihari, Thera, Professor. *Parittas for Education and Culture of Men, Women and Children*. Dehiwela. Buddhist Cultural Centre, 2003.
- Gombrich, Richard F. *Buddhist Precept and Practice*. Delhi: Motilal Banarsidass Publishers, 1991.
5. Keith, Berriedale A. *Buddhist Philosophy: In India and Ceylon*. Delhi: Amana Publishing Company.
- Kumarasiri, Ananda G.K. *Mother Care and Parenting: Key to Social Structuring*. Kuala Lumpur: Percetakan Bintang Jaya Sdn. Bhd, 2009.
- _____. *My First Word Book: Buddhist Holistic Education*. Kuala Lumpur. Percetakan Bintang Jaya, 2000.
- _____. *Living by Buddhism: The Way Forward*. Kuala Lumpur. Maju Jaya, Inda, 2005.
- _____. *Advancing from Knowing to Being*. Kuala Lumpur. Maju Jaya, Inda, 2006.
- _____. *My Alphabet Book: Holistic Education*. Kuala Lumpur. Percetakan Bintang Jaya, 2000.
- _____. *The Terrifying Drug Menace: Relevance and Role of Buddhism*. Kuala Lumpur. 2005.
- _____. *Welcoming the Birth of a Child*. Kuala Lumpur. Muju Jaya Inda, 2005.
- _____. *Mothercare and Parenting: Key to Social Structuring*. Kuala Lumpur. Percetakan Bintang, Jaya, 2009.
- _____. *Siddhartha: Prince of Peace*. Kuala Lumpur. Percetakan Bintang Jaya, 2010.

- _____. Symbols and Symbolism: Embrace Multiculturalism. Colombo. Cybergate Services, 2017.
- Narada, Venerable, *The Buddha and His Teachings*. Kuala Lumpur: Buddhist Missionary Society, 1977.
- Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Kandy : Buddhist Publication Society, 1997.
- Pemaratana, Pandit Paraduwa. *Sigalovada Sutra: The Code of Discipline for Layman*. Penang, Malaysia. Mahindarama Dhamma Publications, 1966.
- Radakrishnan, S. *Gautama the Buddha*. London; Humphery Milford Amen House E. G. 1938.

TEACHING ETHICS AND THE ETHICS OF TEACHING: CHALLENGES AND OPPORTUNITIES IN HIGHER EDUCATION

by Devin Combs Bowles*

ABSTRACT

Globally, formal education is an important vehicle for the transmission of Buddhist and other ethical codes to future generations. In a world of rapidly increasing interconnectivity and ethical complexity, a population with the capacity to engage in sophisticated moral analyses has never been more important. Recent decades have seen an unprecedented expansion in the number of people able to attend university, including students in and from Buddhist countries, with many studying overseas. This has not resulted in a commensurate growth in the ethical sophistication of the world's population. Changes in the motivations of students and institutions of higher education are fundamental causes of the stagnation of ethical erudition. Buddhist leaders and parisas may play a constructive role in enhancing the ethical sophistication of university graduates.

While recent decades have seen a dramatic increase in the number of university graduates, the role of ethics in university curricula has tended to decline. Transformations in the perceived role of universities, and associated changes to motivations for students and universities, have been key drivers. University attendance has expanded in part because university degrees are seen as prerequisites for an expanding

*. Dr., Lecture, Australian National University, Executive Director, Council of Academic Public Health Institutions Australasia.

proportion of jobs. As a result, post-graduation employment has become increasingly seen by students and universities as the most important goal of a university education. The aim of universities has shifted from shaping good people to creating good workers. The formation of well-rounded people, who have religious, social and familial dimensions, has necessarily been de-emphasised. So too has the weight of ethics in the curriculum. To the extent that the teaching of ethics endures, in many Western countries, it has shifted towards a legal framework, which is seen as being more relevant to future professionals. A diminished ethical curriculum communicates to students and the broader society that ethics are unimportant. This shift itself has moral consequences and should be understood from that perspective.

Universities are increasingly being run as businesses, with a focus on economic performance. This business-like management may shift the culture away from one which emphasises ethical behaviour and ethical instruction. If business imperatives nudge universities to become less ethical, for instance through admitting students likely to fail or graduating students without adequate skills, it erodes the universities' credibility as institutions at which ethics can be learned.

Buddhism has a long tradition of teaching ethics, and is a natural supporter of enhancing ethics teaching and learning in higher education. The sophisticated ethical frameworks developed over millennia of Buddhist thought remain important tools for navigating today's ethical challenges. Students and graduates today would benefit from increased understanding of Buddhist concepts such as anatta, impermanence and dependent origination. Integration of Buddhist frameworks and core concepts into higher education could reinvigorate ethical instruction. Buddhist-influenced universities which prepare lay people for a wide range of ethical occupations could play a crucial role.

1. THE IMPORTANCE OF BUDDHIST ETHICS IN FORMAL EDUCATION

Formal education is an important method for transmitting cultural values, including an ethical framework such as that provided by Buddhism, from one generation to the next. A clear understanding of ethics is increasingly important in today's rapidly changing world. Increased connectivity allows cross-cultural

communication as never before. Economic and environmental interconnection means that an increasing proportion of human activity has consequences for people on the other side of the planet (Bowles et al., 2014a, Butler et al., 2014, Bowles, 2014, Bowles et al., 2014b). Global trends in the consumption of material goods may have environmental consequences which are felt by all, such as climate change. This context inhibits right understanding and right action. Rapid change means that practitioners will be confronted with new situations that they will need to navigate through application of their ethical framework. As the pace of change increases, people will be exposed to more situations which they've never previously encountered. This will increase the need for people being able to intelligently apply ethical frameworks to new situations.

In many countries, the importance of formal education in transmitting ethical understanding has grown over time. In the last few centuries, formal education has become near-universal in many countries. More recently, work commitments outside of the home have increased in many countries, especially for mothers. Together, these trends have resulted in children having reduced opportunity for instruction by their parents. Conversely, there is an increasing number of parents who feel that teaching their children is properly done within school, and that they have comparatively little responsibility in this regard.

The number and proportion of people globally attending higher education has grown at an unprecedented rate in recent decades. Between 2000 and 2014, the number of university students more than doubled, from 100 million to 206 million (UNESCO, 2017). This reflects a longer term trend in growth, with the number of students growing from 33 million in 1970 to 182 million in 2011, with much of this growth in Asia (UNESCO Institute for Statistics, 2014). There is little evidence to suggest, however, that there has been commensurate growth in the ethical sophistication of the world's population. While this is likely due to a number of factors, some of which are outside of the control of universities. This chapter focuses on factors over which universities have control or influence, and how Buddhism might assist. Factors discussed

include demotion of ethics as a share of curricula; equation of law with ethics in curricula; changing university cultures to meet business imperatives.

2. ETHICS IN CURRICULA

One clear reason for the lack of progress in ethical education is the decline in the value placed on ethics in higher education curricula. In turn, this is caused by a change in the role of universities and the ambitions of their students. In previous centuries, a much larger fraction of those attending university were there to learn about religion or to develop themselves as whole people. Today, many of the oldest universities are religious institutions or have clear marks of their early religious focus. University was available only to a relatively small, wealthy portion of the population, and it was not always seen as a prerequisite for continued prosperity.

The workforce has undergone a series of revolutions in the last century. Jobs which once needed humans to perform them can now be done more efficiently and less expensively by machines. For instance, in many parts of the world, small family farms which employed many people have been replaced with giant, industrial farms in which large farm equipment has greatly reduced the number of people employed. A similar story could be told in many industries. The demand for skilled labor has increased, and the two trends together create an increasing perception that higher education improves one's life chances (UNESCO Institute for Statistics, 2014).

The increase of university students therefore has important benefits, not least of which is an opportunity to attend for those who are not rich or in wealthy countries. Conversely, this change has meant that attendance at university is seen as essential to maintaining or improving one's financial status. This has shifted the role of most universities away from religious instruction or the development of whole people toward developing future professionals. This shift has seen a decline in the importance of ethics in curricula. For privately owned companies, a firm understanding of ethics is not required in most employees, as long as they don't steal from the company. Indeed, publicly listed companies are legally vulnerable

if they make ethical decisions which fail to maximise profit to shareholders. For many roles, both within and beyond the private sector, employees are valued for their technical skills rather than ethical understanding. As a result, many degrees no longer have any requirement for ethical learning, and at best limited opportunities for students who seek it. Similarly, the proportion of students explicitly studying ethics or religion has decreased.

To the extent which ethics are formally taught, they are often combined with, (and subsumed by) legal teaching. This is another response to the shift in university roles and goals. In many courses, the ethics portion of the curriculum is dominated by the legal requirements for the profession. This is problematic for at least two reasons. While the law is meant to reflect a society's agreed ethical framework, it often fails to do so. This is sometimes due to the legislation, which may have been unduly influenced by special interest groups or may simply be an imperfect reflection of shared ethical values. It also has inherent limitations in that the subtleties of ethical considerations are reduced to binary judgements of legal versus illegal or liable versus not liable. This simplification to binary decisions is exacerbated in work contexts where financial considerations are prioritised. The second major limitation is that such education is focused on professional roles alone. It therefore neglects roles outside of work, including in relationships with family, neighbours and those in the Sangha or other religious communities.

The reduced presence of ethics in curricula, and the primacy of legal frameworks in place of ethical frameworks, is unlikely to be lost on students. Together, they send a message which devalues the importance of ethics or indicates that ethical considerations are so straightforward that they do not require education.

3. TEACHING ETHICS AS A BUSINESS

Another factor in the diminishment of universities' teaching of ethics is due to the movement towards running universities as businesses. The increase in the number of students has meant that some countries which subsidised citizens to attend can no longer do so at the same level per student. Developing countries which are rapidly expanding their university infrastructure and number

of enrolments are also challenged to fully subsidise each student. International students are virtually never subsidised, but must pay the university directly, and the number of international students is increasing. As a result, universities must charge students or their families. Effectively, universities are selling education, and this has led to universities being subject to market forces and being managed similarly to businesses.

The financial imperatives of this situation can predispose institutional structures to making choices with negative ethical implications. For instance, economies of scale are often important for universities, which means building and maintaining a large student body is often critical for financial viability. This pressure can result in universities accepting students into courses for which they are ill prepared. This could be due to poor prior education or innate cognitive limitations. International students are at particular risk. They may have inadequate grasp of the language of instruction, or may be accustomed to a style or standard of education unlike those of the university. At the same time, international students have fewer local supports and may experience culture shock. Their international education may represent a substantial familial investment, increasing pressure to perform adequately.

Once a student who is not prepared for a course is admitted, individual lecturers are placed in a situation with only bad options. They typically do not have spare capacity to spend a substantial amount of time with struggling students. In rare instances when they do have adequate time to help struggling students, it may be difficult to identify these students, as many struggling students do not make themselves known. Further, they need to consider issues of equity between the students.

A second option is to fail the students. This can affect students' future careers, and potentially their familial relations and community standing. The morality of such a decision is complicated because students who are admitted to a course and invest their money and time in it have a reasonable expectation that they will be able to pass that course if they apply themselves. In instances where this isn't the case, the fault lies at least in part with the institutions which admitted them, but the worst consequences are borne by the students.

The third option is to pass the students, effectively distributing the resulting harms, including by lowering the standards of the university. The network of people affected is large, though the level of harm to each one typically small. One group negatively affected is employers of graduates who are not fully competent. Supervisors and colleagues may need to undertake additional work to make up for the lack of competence. Users of employees' work may also be affected. For instance, if the new employee makes an error when designing a public health campaign, people's health might be harmed.

The negative effects also occur because of an overall trend to graduate some students who are not fully competent. This erodes the value of a degree to employers, who learn that it does not guarantee competence. This disadvantages graduates who are competent. They may need to undertake further study to prove competence. Before this, their original course may have been tailored at a level below one optimal for their learning to allow poorer students to pass. Together, these factors cause competent students to spend more time undertaking higher education to learn what is required and prove their ability to prospective employers. At a societal level, this reduces the time that competent students spend in the workforce. Overall productivity is therefore reduced.

In summary, universities may be, or appear to be, ethically compromised because of the need to respond to market imperatives. This reduces their standing as institutions qualified to teach ethics. This may reduce enthusiasm for professors and others to teach ethics, and reduce student receptiveness to such lessons. These trends would likely reinforce each other.

4. A ROLE FOR BUDDHISM

Buddhism has a long history of prioritising ethical thought and actions, reflected in an emphasis on teaching ethics through millennia. Buddhists have an obvious stake in the quality of ethical instruction that all people receive, whether Buddhist or not. While socio-economic and political conditions are very different than they were during the birth of Buddhism, the ethical frameworks of Buddhism's past are still useful tools for people to engage with ethical challenges.

Students and graduates would benefit from Buddhist ethical instruction, including core concepts such as anatta, impermanence and dependent origination. Integration of these concepts and Buddhist ethical frameworks could enliven ethical instruction at universities, including in countries without Buddhist majorities.

Despite these benefits, secular Western universities face impediments to integrating Buddhist ethical instruction. Cultural factors, including a tendency to quarantine religious matters, are an impediment. These could be at least partially overcome by teaching many of the concepts in a secular manner, enabling wider access to Buddhist wisdom. More important impediments, however, are the perceived role of higher education and market forces discussed earlier in this chapter. These likely preclude a system-level change of Western higher education in the near future.

The Sangha is therefore well-served by taking primary responsibility for the transmission of Buddhist ethical wisdom. In particular, Buddhist and Buddhist-influenced universities have an important role to play. Beyond providing religious instruction, offering secular courses in which Buddhist ethics are a key component which expands the number of students learning about Buddhist ethics. The number of students undertaking a degree focused on Buddhist religion might be small and difficult to substantially increase. By offering a wider range of educational options which prepare students for a range of ethical secular jobs, Buddhist universities can play an important role enhancing the ethical capacity of the future workforce.

Higher education is accessed only by a fraction of the population, and only for a limited portion of their lives. Improving global understanding of Buddhist ethics should therefore not rely exclusively on higher education. Deliberate efforts to teach Buddhist ethics, including from parents to children, is therefore also critically important.

5. CONCLUSION

Increasing social, economic and political complexity require a high level of ethical sophistication. Universities traditionally played an important role in enhancing ethical understanding, and

attendance at universities is expanding as never before. Despite this, the population's ethical understanding has not kept pace with requirements. This is partly due to a change in the perceived role of university education and the need for many universities to respond to market forces. Inclusion of Buddhist ethical thought in curricula has the potential to improve this situation, especially in Buddhist institutions offering degrees in preparation for secular careers. The Sangha can further improve global ethical instruction outside of higher education.

References

- Bowles, d. C. 2014. The concept of dependent arising in reducing the likelihood and effects of climate-related conflict. *In: thich, n. T. & thich, d. T. (eds.) Buddhist response to environmental protection*. Religion press.
- Bowles, d. C., braidwood, m. & butler, c. D. 2014a. Unholy trinity: climate change, conflict and ill health. *In: butler, c. D. (ed.) Climate change and global health*. Wallingford: cabi.
- Bowles, d. C., butler, c. D. & friel, s. 2014b. Climate change and health in earth's future. *Earth's future*, 60-67.
- Butler, c. D., mathieson, a., bowles, d. C. & godson, a. 2014. Climate change and health in africa. *In: butler, c. D. (ed.) Climate change and global health*. Wallingford: cabi.
- Unesco 2017. Six ways to ensure higher education leaves no one behind.
- Unesco institute for statistics 2014. Higher education in asia: expanding out, expanding up. Montreal.

ETHICAL CHALLENGES FOR GLOBAL EDUCATION: A BUDDHIST PERSPECTIVE

by Sanjoy Barua Chowdhury*

ABSTRACT

Global education is an active learning process based on human values and technological advancement. Basic human qualities such as tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence are not given enough attention in current education system. Buddhist ethics can be proactively applied to sketch a standard model of holistic education system. The aim of this research paper is to delineate a standard model of global education system and its productive output from a Buddhist perspective. This concerns with application of the five precepts (pañcasīla) and the Buddha's sublime teachings from Nikāya texts.

1. PROLOGUE

Global education is an active learning process based on the universal values of tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence, in addition to technological supports¹. It is noteworthy that education is the key to solve many of our problems in the world, whether they are social, environmental, educational, political or contemporaries issues. Former U.S. President Abraham Linchon's exposition on a standard model of

*. Ph.D Candidate in Buddhist Studies, International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University (MCU), Thailand.

1. Migual Carvalho De Silva, *Global Education Guidelines: A Handbook for Educators to Understand and Implement Global Education* (2010: the North South Centre of Europe). P. 1.

global education is as thus: “*Upon the subject of education I can only say I view it as the most important subject with which we as a people may be engaged in.*” The aforementioned statement explicitly denotes on holistic education system dealing with solving social problems, overcoming poverty and pursuing a happy life. Nowadays, education, in providing for so-called holistic ways sometimes cross the line of ethical values. The quests appear on current global education are as follows: what should the standard model for global education be? Is the standard model for global education system consistent to ethical development? Buddhist ethics, however, not only concerns with personal morality and spiritual development, but also focuses on contemporary issues. Buddhist ethical values such as integrity, discipline and honesty can be proactively applied for sketching a standard model of holistic education system. The objective of this research paper is to delineate a standard model of global education system and its productive output from Buddhist perspectives. In this regard, the application of five precepts (*pañcasīla*) and the Buddha’s sublime teachings from *Nikāya* texts are essentials.

2. THE CONCEPT OF ‘GLOBAL EDUCATION’

The term ‘education’ refers to a form of gradual learning process in which knowledge, skills and habits are transferred from one generation to another generation². Education is the driving force for national development and economic growth. A common saying on the importance of education is, “*education is the backbone for a nation*”. The UNESCO declares education as the fundamental human right³. However, the concept of ‘global education’ denotes as a proactive learning process based on human values and technological advancements, with not only rational thoughts, but also holistic approach. The Maastricht Global Declaration (2002) provided two key points in terms of the definition of ‘global education’ as thus:

- i. Global education is education that open people’s eyes and minds to the realities of the globalized world and awakens

2. Ibid.

3. UNESCO 2003 Declaration; Access on Date : 23rd January, 2019. <<https://www.atl.org.uk/Images/Race%20equality%20and%20education.pdf>>

them to bring about a world of greater justice, equality and human rights for all.

ii. Global education is understood to encompass development education, human rights education, education for sustainability, education for peace and conflict prevention, and intercultural education; being the global dimension of education for a global citizen today⁴.

Based on aforementioned definitions, it is noted that 'global education' arises from the fact that the world is increasingly transparent in a global village today. This makes it crucial for education to provide learners the opportunity to reflect their own standpoints and role within a global, interconnected society. Discussions on complex relationships of common social, ecological, political and economic issues should be evaluated with new ways of thinking and acting for the good of all.

Moreover, the concept 'global education' system may observe some rules as follows:

- Abilities to communicate with each other.
- Respect to all traditions, customs, beliefs, cultures and civilizations.
- Mutual benefits by solving own problems, in addition to solve others' problem.
- Environmental awareness in order to protect mother Earth.
- Observing non-violence, anti-racist and racial equality.

3. FUNDAMENTALS OF GLOBAL EDUCATION METHODOLOGY

Global education is education that opens peoples' eyes and minds to the realities of the globalized world. However, global education methodology has to relate to the realities of the world in addition to concern with the contexts and learning groups. The

4. Migual Carvalho De Silva, *Global Education Guidelines: A Handbook for Educators to Understand and Implement Global Education* (2010: the North South Centre of Europe). P. 9-10.

fundamentals of global education methodology may follow the three steps as thus: (i) Cooperative-based learning, (ii) Problem-based learning and (iii) Dialogue-based learning⁵.

Cooperative-based learning: Cooperative-based learning process denotes as a positive interdependence between participants' efforts to learn and instructors' appropriate methods. Interaction, enhances participants' communication skills are prior in the cooperative-based learning methods.

Problem-based learning: Problem-based learning methodology encourage people to conduct questionaries' which make use of natural curiosity about specific events or themes. Participants are invited to reflect on issues that do not have absolute answers or easy developments. A positive approach of problem-based methodology is to open the way for an active, task-oriented and self-controlled approach to the learning process.

Dialogue-based learning: Dialogue-based learning method concerns oral interactions between participants that seek to simulate the exchange of ideas. It works as a bridge between people and creates a friendly space for developing thoughts, reflections and proposals. In fact, dialogue helps to develop communication and listening skills so that participants have better understanding and ability. Hence, learning is improved.

Apart from these abovementioned threefold learning process, a standard model of global education system need to reflect on motivating, interesting and creativity approach. Criteria for choosing and evaluating global education methods are shown in a chart as thus:

5. Ibid.

Global Education methods have to be:	Global education methods:
<ul style="list-style-type: none"> • Interesting • Attractive • Motivating • Challenging • Participle • Collaborative • Realistic, but optimistic • Reflective • Targeted to different people • Diverse and variable • Learner-centered • Creative • Interactive • Democratic 	<ul style="list-style-type: none"> • Are based on reliable resources • Respect the learners • Are based on human values • Develop critical thinking • Raise awareness • Promote the dialogue • Give the sense of belonging • Bring up everyone's responsibility • Stimulate actions • Link local to global • Link the content to the praxis • Are micro and macro based • Do not "teach" but educate • Are coherent with general education content

4. ETHICS IN GLOBAL EDUCATION

The term 'ethics' is denoted as moral philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct⁶. In the advancement of human civilization and culture, ethics has played an important role in history. It is regarded as a subject of great interest for modern thinkers. Its problem are concerned with human conduct. However, global education system should include conduct ethical values. Key ethical challenges for global educations are concerned as follows:

- i. Is racial equality observed in global education system e.g. no child left behind policy?
- ii. Does the global education method promote peace and non-violence?
- iii. Is there any element of discrimination in global education system on social issues?
- iv. Does the global education system protect human value?

6. J. Hastings, Edinburgh, Encyclopedia of Religion and Ethics (London: Roudge Publications, 1986), p. 567.

(i) Racial Equality vs. Global Education

From a scientific standpoint, human species is a single race known as *homo sapiens* as its scientific name. However, people live in all aspects of modernity where moral and ethical values degenerate, and racism still has not been eliminated from the society. It is noteworthy that racism is one of prime challenge for establishing a standard global education system. Race equality and global education sets out to combat prejudice surrounding religion and culture, as well as prejudice based on colour and appearance. An educational institutions should be aware on their research projects, instructors and pupils so they may not prompt racism in education. For instance, when someone is dogmatic on a particular religion, he generates negativity to other religious thoughts. He might spread out his negative thought amidst his colleagues. An institution and instructor should take heed to ensure that none in the community is a racist. Most certainly, race, colour and creed should not be a question in any institution in the eye of global education system.

(ii) Violence vs. Global Education

For obtaining a standard global education system, another key concept 'non-violence', i.e., 'peace' has to be established. Nowadays, researchers engaged in studies about global education and peace are primarily interested in finding a way to reduce violence in the world. Needless to say, violence harm persons physically and psychologically. An educational institution and instructor should be concern towards their pupil as they may reflect on peace, tolerance and compassion to each other. School bullying is nothing new and should be given top priority.

(iii) Social Crisis vs. Global Education

Earlier on, it was clearly mentioned that global education may be able to deal with problems, and generate effective solutions. Common social problems are: poverty, drug abuse, prostitution, alcohol abuse, economic deprivation, unemployment, etc. A standard model of global education must provide knowledge and training and long-term development to deal with above mentioned dilemmas. For instance, an unemployed should be trained or has

been trained to be patient and ethical with high moral standards, he should not involve himself in crime. On the contrary, he could also be resourceful and self-sufficient with creative ideas, i.e. volunteer for charitable organization/s instead of be just on the receiving end only. Opportunities open for those who try hard enough, time will tell. People might just offer him a job observing his other positive qualities such as integrity, cooperativeness, responsibility etc. Instilling positivity and optimism is highly important in our fast changing world today. The unexpected can happen anytime, anywhere, and any place. Resilience is one single quality that we modern people lack compared to our forefathers with harsher living conditions. Modernity has its side effects, too. Building character is most important.

5. HUMAN VALUES AND GLOBAL EDUCATION

Human value is one of the most important elements to uphold global education. It is a common saying that technological advancement makes a life easy, but reduces human values in the sense of humanity. Human values teach human to recognize each other and know how to interact with one another. Education in the modern world is essential to human survival and success. Nowadays, people are spending less time with their families, family structural breakdown is high. This is the price of modernity and technological advancement. Life is not complete when people don't connect, especially amongst family and friends. Most people these days are in need of this. Therefore, they suffer from loneliness. Advanced technology is so convenient and attractive that people like to spend more time on virtual social media and not real human in communication. This is most damaging, we lost our sense of connectivity in the end. A good model of global education should concern on human values and teach how to give prior on real life relations, apart from virtual life relations.

6. PRINCIPLES OF BUDDHIST ETHICS

Ethics in Buddhism widely define as 'morality', which is known in Pāli as "*Sīla*" or morality. There are moral precepts laid down for Buddhist followers called *gahattha-sīla*, which is referred to the five

precepts (*pañcasīla*)⁷. According to Buddhism, the five precepts (*pañcasīla*) are as follows:

- i. Abstains from killing (*Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi*)
- ii. Abstains from stealing (*Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi*)
- iii. Abstains from sexual misconduct (*Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi*)
- iv. Abstains from lying (*Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi*)
- v. Abstains from intoxicants (*Surāmerayamajjapamādatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*)

The five precepts (*pañcasīla*) refers particularly to the codes of morality (*sīla*) and leading a person with good behavior to bliss, wealth, success and happiness. (*Imāni pañca sikkhāpadāni. Sīlena sugatim yanti, sīlena bhogasampadā, sīlena nibbutim yanti, tasmā sīlaṃ visodhaye*)⁸. In fact, morality (*sīla*) is the basic foundation of ethical life.

Apart from the stage of morality (*sīla*), a holy-life is consist of two more stages, viz. concentration (*samādhi*) and wisdom (*paññā*). Each of them serves as a sufficient condition for the other; morality (*sīla*) is the basic foundation of ethical life and it prepares a congenial atmosphere for morality (*sīla*). Upon the constructive practice of both morality (*sīla*) and morality (*sīla*), wisdom (*paññā*) has been appeared. Having practiced these three stages, it makes a person an ethical man.

Moreover, Buddhist ethics identifies the differences between good and bad. According to *Ambalaṭṭhika rāhulovāda sutta* from *Majjhima Nikāya*, a clear instruction has been observed from the Buddha's advice to his son *Rāhula* as thus:

“What is beneficial to oneself, other or both, that is good or

7. DN III. P. 235; AN III. P.203, 275.

8. Visuddhimagga.

wholesome. (*atta hitāya samvattati, parahitāya samvattati, ubhoattha hitāya samvattati*). On the other hand, what is not beneficial to oneself, nor other, neither both, that is bad or unwholesome. (*attavyābādhāyapi samvattati, paravyābādhāyapi samvattati, ubhayavyābādhāyapi samvattati*)”⁹

Based on abovementioned discussions, we may find a clear notion on Buddhist ethics that provides a broad direction of good and bad. Apart from the guidelines, Buddhist ethics also instruct a person to stay away from four prejudices, namely: desire (*chanda*), aversion (*dosa*), delusion (*moha*) and fear (*bhaya*)¹⁰. Furthermore, a definition of Buddhist ethics is found in the verse of the text “Dhammapada”, where the Buddha said:

“Not to conduct evils (*Sabba pāpassa akaranan*),
 To cultivate what is wholesome (*Kusalassa upasampadā*),
 To purify one’s mind (*Sacitta pariyō dapanan*)
 This is the teaching of the Buddha (*Etan Buddhānasāsanan*)”¹¹

The principle of Buddhist ethic, however, maintains intrinsic worth and practical functions to achieve a peaceful society, in addition to bring out benefits for all living beings.

7. AN APPLICATION OF BUDDHIST ETHICS ON THE CHALLENGE OF GLOBAL EDUCATION

According to the Buddhist perspectives, ‘global education’ should be based on the threefold of training cause, viz., morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). *Pariyatthi* and *Patipatti* are considered as the foundations of education from a Buddhist context. *Pariyatti* means the true doctrine of study¹², whereas *patipatti* means practice, training, cultivating oneself in the path that purifies oneself¹³. In Buddhism, education begins with the study of discipline (*vinaya*) and doctrine (*dhamma*) for

9. MN. 61.

10. AN 4.19.

11. Dh. 183.

12. Prayuddha Payutto, Dictionary of Buddhism, Bangkok 1985, p.125.

13. Ibid.

the destruction of problems (*sufferings*), along with finding out the path of happiness (*freedom*).

Buddhist ethics can be proactively apply for formulating a standard model of global education. For instance, the Buddha's teachings strongly addresses on loving-kindness (*mettā*) and compassion (*karunā*). As above discussions, racism and violence pose a great challenge to global education endeavours. The issue of racism or violence could be eliminate by observing loving-kindness (*mettā*) and compassion (*karunā*) by a person.

A framework about the application of Buddhist ethics for facing the challenge of global education as follows is proposed:

Challenges of Global Education	An Application of Buddhist Ethics
Racism	Observing loving-kindness (<i>mettā</i>) and compassion (<i>karunā</i>)
Violence	Observing the five precepts (<i>pañcasīla</i>), loving-kindness (<i>mettā</i>) and compassion (<i>karunā</i>) to each other
Academic Bias	Observing loving-kindness (<i>mettā</i>) and compassion (<i>karunā</i>)
Social Crisis	Concentrate to the problems (<i>samādhi</i>) and reflects wisely (<i>yoniso makasikāro</i>)
Human Values	Observing loving-kindness (<i>mettā</i>) and compassion (<i>karunā</i>), and precepts (<i>sīla</i>)
Funding	Receiving supports (<i>dāna</i>) from able community
Quality Education	<i>Pariyatti</i> and <i>Patipatti</i> should be considered in an educational institution

Global educational challenges could be overcome when an institute observes Buddhist ethical principles. For obtaining a good practice of global education, another important point is the relationship between a teacher and his students. A teacher should be disciplined enough before his appointment as a teacher. Buddhism implies, diligent training a person became a good practitioner. In the

same manner, diligent disciplines on a particular subject and wise reflections (both *Pariyatti* and *Patipatti*) should be equipped by a teacher. It is noteworthy that a good teacher should be equipped in skills, practice loving-kindness, compassion and observes his precepts sincerely. However, a student also needs to be disciplined and offers his best effort to learn from his teachers. By accumulating energies (merits) from both sides, combination between teachers and students may able to create a perfect model of quality education, which leads to obtain a perfect global educational system. In fact, Buddhist ethics emphasize both teacher-student positive efforts for pursuing quality education.

8. ENDING REMARKS

Based on the discussion above, the scope of Buddhist ethics may be applied to encounter the challenges of global education today. Threefold stages of Buddhist holy life, viz., morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*), observing five precepts (*pañcasīla*) and spreading loving-kindness (*mettā*) and compassion (*karunā*) lead a person to acquire a state of ethical purification. Challenges of global education such as racism, injustice, violence, social crisis and human values may be dealt proactively by observing Buddhist ethics. Buddhist ethics has much to offer global education. Universal values such as tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence are within Buddhist theory and practice. Technological advancement and supports need not be abused with ethical training and practice. The aims of global education remain while Buddhist ethics complement.

To sum up, Buddhist ethics constitutes universal ethics that may able to reform global education system with concrete *Dhamma* instructions.

Bibliography

- Āṅguttara-Nikāya*, PTS, London: Vol I & II, Ed. R. Mporris 1961, 1955; Vols. III, IV & V Ed. E. Hardy, 1958.
- Davids, Rhys, *Pali-English Dictionary*; London : Pali text Society, 1923.
- Dhammananda, K. Sri , *The Dhammapada*, Taipei: The corporate body of the Buddha, Taiwan, 2002.
- Encyclopedia of Religion and Ethics*, by J. Hastings, Edinburgh, Vol. %, 1908-1926.
- Jayasuriya, W.F., *Psychology and Philosophy of Buddhism*, Kuala Lumpur: Buddhist Missionary Society, 1976.
- Kalupahana, David, J., *Buddhist Philosophy*, Honolulu: The University of Hawaii, 1976.
- Mack, W. Reymond and Peace, John, *Sociology and Social Life*; New York : D Van Company, 1973
- Migual Carvalho De Silva, *Global Education Guidelines: A Handbook for Educators to Understand and Implement Global Education; the North South Centre of Europe*, 2010.
- Pali-English Dictionary*, London, PTS, 1959.
- Prayuddha Payatto, *Dictionary of Buddhism*, Bangkok, 1985.
- Pande, G.C., *Studies in the Origins of Buddhism*, Delhi: Motilal Banarasidass, 1974.
- Rhys Davids, *A Buddhist Manual Psychological Ethics*, London: PTSS, 1974.
- Samyutta- Nikāya*, 5 Vols. Ed. M.Leon Feer, PTS, London 1960.
- Sutta Nipata*, Ed. Lord Chalmers. Harvard Original Series, Vol.37, CM Harvard University Press, 1932.
- The Middle Length Sayings*, Tr. I.B.Horner, PTS, London: Vol.I.1954; Vol. II, 1957

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

by Kishor Kumar Tripathy*

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

*. Dr., Programme Officer, Sahitya Akademi (National Academy of Letters), Ministry of Culture, Government of India, Rabindra Bhavan, 35, Ferozeshah Road, New Delhi-110001, India.

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.

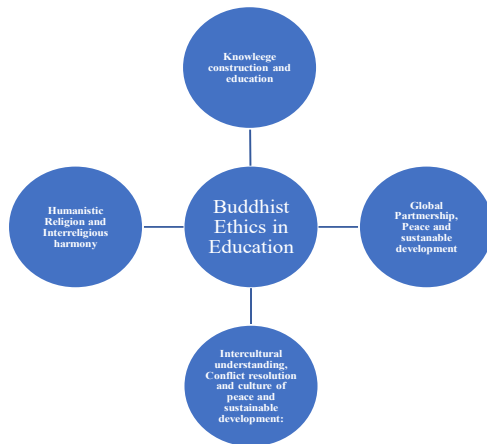
9. Novic, E. (2016) *The Concept of Cultural Genocide: An International Law Perspective*. UK: Oxford University Press, p.124.

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 Sutrapiṭaka *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 Sutrapiṭaka *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 Sutrapiṭaka *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 Banarsidass 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 Sutrapiṭaka *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 Sutrapiṭaka *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 Sutrapiṭaka *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 Sutrapiṭaka *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.

References

- 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.xvi.
- The Sustainable Development Education Panel Report, 1998
- Unesco/Dom João (?) *Education for Sustainable Development*. [Online] Available from: <http://www.unesco.org/new/en/brasil/education/education-for-sustainable-development> [Accessed 25/01/2019]
- 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.
- Griffiths, Paul.J. (1994) *On Being Buddha: The Classical Doctrine of Buddhahood*, Albany: State University of New York Press, p.xiv.
- Kornfield, J. (2012) *Teachings of the Buddha*. Boston: Shambhala Publications, p.xvi.
- Heuheu, T. et.al. (2010) *World Heritage and Indigeneity*. P.10
- Stefano, Michelle. L., Davis, P. and Corsane, G. (2014) *Safeguarding Intangible Cultural Heritage*, Woodbridge: The Boydell Press, p.170.
- Novic, E. (2016) *The Concept of Cultural Genocide: An International Law Perspective*. UK: Oxford University Press, p.124
- 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]
- 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]
- 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.
- 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
- 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.
- 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.
- 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.
- 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.
- Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.23.
- 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.
- 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.
- 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.
- Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha,*

- The Beauty of Compassion*. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p.26.
- Mun, Chanju. (2006) *Buddhism and Peace: Theory and Practice*. Hawaii: Jung Bup Sa Buddhist Temple of Hawaii, pp.3-4
- 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.
- 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.
- Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion*. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing,
- 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.
- Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.93.
- Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.70.
- Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.146.
- Smith, Vincent A. (1992) *The Edicts of Ashoka*, Rock Edict 11, Delhi: Motilalbanarsidass Publishers, p.86.
- Unger, F. and Ikeda D. (2017) *The Humanist Principle: On Compassion and Tolerance*. London: I.B. Tauris & Co. Ltd.
- Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.3.
- Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.19.
- Richard Sherburne, S.J. (2009) *The Complete Works of Atisa*. New Delhi: AdityaPrakashan, p.3.

- 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]
- Cassaniti, J.L. (2018) *Remembering the Present: Mindfulness in Buddhist Asia*, Cornell Studies in Security Affairs Series, New York: Cornell University Press, p.ix.
- 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.
- 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.10.
- Bodhi (2016) *The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon*. Somerville: wisdom Publications, p.vi
- 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.
- Tanabe, J. (2012) *Exploring a Buddhist Peace Theory*. Cultural and Religious Studies (Vol.4, October, 2016), pp.633-644.
- Harvey, P. (2000) *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, UK: Cambridge University Press, p.8
- 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.
- 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.
- 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.

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.

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

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

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, pp. 40-41.

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

Tripitaka Sutrapitaka The Lalitavistara Sutra, The Voice of the Buddha, The Beauty of Compassion. (1983) Vol.1, Tibetan Translation Series, California: Dharma Publishing, p.336.

Visual Source

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

EXPLORING CHANGE AND INTERDEPENDENCE TO PROMOTE ETHICS EDUCATION IN SECULAR CLASSROOMS

by Sue Erica Smith*

ABSTRACT

Buddha Dharma as Education

In this paper I explore how Buddha Dharma might inform the development of contemporary global education, with a particular focus on how Dharma practitioners who are people teacher educators and others concerned with the education of young people. In doing so we will look at some currents and convergences of eastern and western philosophical thought and education practices, and in so doing I hope to provide some provocations and potential ways in which the Dharma might, through skilful adaptation and visibility, improve the education outcomes of students both in the Australasian region and beyond.

The Buddha Dharma offers a path that can lead people from dissatisfaction and ignorance to full liberation. Hence, this path can rightly be considered a pedagogy of personal development. It is pedagogy in the sense that it presents both a theoretical framework in texts and treatises, and the imperative to practise, cultivate and actualise the tenets through strategic guidance for both teachers and students. The Dharma elucidates how the world we live in works and thus is predicated on

*. Dr., Senior Lecturer, College of Education, Charles Darwin University, Darwin, Australia.

three marks of existence: impermanence (anicca), unsatisfactoriness (dukkha), and soullessness (annata). This ontology provides the foundational justifications for moral and compassionate activity, and for the cultivation of wisdom through contemplation and meditation.

These marks of existence are deemed universal, and as such provide a good place to start as we explore how the Dharma might inform ‘what’ our young people are taught and ‘how’ they might be taught in ways that are relevant to them in today’s increasingly globalised and secular world.

The inevitability of change is irrefutable, regardless of culture and places in history. It can be readily understood by very young children while awareness of the inevitable transiency of all things provides a perspective that can promote resilience and perseverance throughout a lifetime of learning. Introducing young people to the concept of dissatisfaction presents something more of a challenge for educators, particularly in the western world where youth are bombarded with unabated avowals of dream fulfilment, material acquisition and social media fame. Yet young people deserve to not only know the ephemerality of these tropes, and they also deserve to be equipped with the tools of presence of mind and critical discernment to navigate these throes. The biggest, and arguably the most pressing, challenge for educators is to discern how the wisdom inherent in *annata* might translate into meaningful learning. The key here is to foreground the interconnectedness of phenomena, rather than a focus on a ‘self’ or Ī that exists inherently. This provides opportunities to look ever deeply into the subsequent effects that can arise from actions and means to encourage young people to explore the ethical imperatives that are concomitant with actions, and the cultivation of wisdom.

According The Dhammapada, Dhammananda (1988) writes in a helpful footnote to v. 258 that *panna* (wisdom or knowledge) is the right understanding of the world as described above in the three marks of existence. Furthermore:

Knowledge is of three kinds:

(i) *Suttamaya Panna* – knowledge acquired orally

(ii) *Cintamaya Panna* – knowledge acquired by thought. The practical scientific knowledge of the West is the direct outcome of this kind of knowledge.

(iii) *Bhavanamaya Panna* – superior kind of knowledge acquired by meditation and contemplation. It is through such meditation that one realises truths which are beyond logical reasoning.

Wisdom is the apex of Buddhism... It is wisdom that leads to purification and to final Deliverance.” (p.472)

Because knowledge is acquired through the practices of hearing, reflecting, and meditating, that supports the goal of cultivating wisdom, education informed by the Dharma is distinct from orthodox ‘western’ ways of acquiring knowledge, and while reflection, contemplation, mindful attention and, in recent times, bringing wisdom to the fore in education, Buddhist perspectives and experiences serve to enrich these fields. This is an ambitious task but current alignments with educational developments, and the expressed needs of students such as those described later, provide a fertile field for such endeavours.

1. 21ST CENTURY SKILLS AND GLOBAL COMPETENCIES

As Buddhist educators we are well placed to pursue this directions. The new building blocks for learning in a complex world with wide uptake in the Asia Pacific region are the 21st Century Skills and Global Competencies Frameworks. These map out the skills needed to survive and thrive in a complex and connected world. From Trilling and Fadel’s (2009) earlier work that set three main categories: learning and innovations skills; digital literacy skills; and life and career skills these have been refined and expanded to include the basic core subjects of reading, writing, and arithmetic- but also emphasizes on global awareness, financial/economic literacy, and health issues.

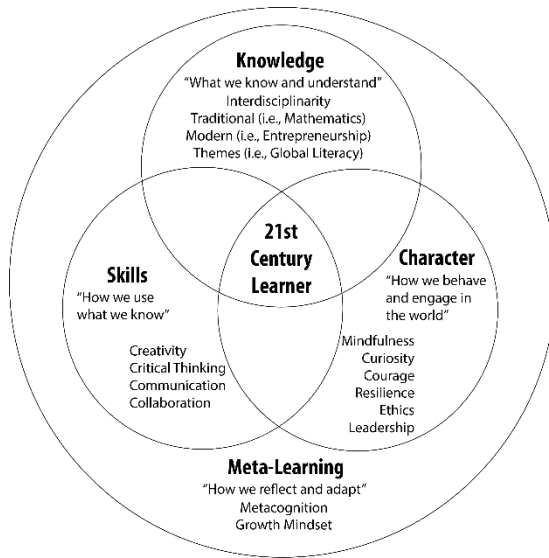


Figure 1. C21st Learner

In Figure 1 above the framing puts the student at the centre of the learning process, and while the overall thrust is to develop science and technology Lay and Kamisah (2017) draw attention to teaching strategies based on constructivist and constructionist learning theories: (1) engage students in discovery and problem-solving task through teamwork, (2) provide opportunities for communicating ideas, and (3) involve students in the process of design. These are the skills that our Buddhist teachers require, whether teaching the Dharma or other subjects.

Global Competencies, as presented below in Figure 2 are also guiding much of the education reform that is occurring in the region. The shift places the student at the centre of the learning process (as opposed to curriculum or assessment), core learnings such as literacy, numeracy and digital fluency are embedded in creative, inquiry-based learning activities – students are encouraged to question, imagine, experiment, with considered awareness of their own conduct and concern for others. Students are encouraged to collaborate, think critically, solve problems and communicate effectively. The teacher's role is to provide a learning environment that will engage the students and be responsive to their ideas, ongoing professional development is ideal, curriculum becomes dynamic

and assessment is formative, ongoing and not reliant on end-point summations. Student well-being, equity and achievement are the overarching principles. These Global Competencies provide both a common language for educators in the SE Asian and Asia Pacific regions to communicate and a framework from which Buddhist education can grow and become more visible.

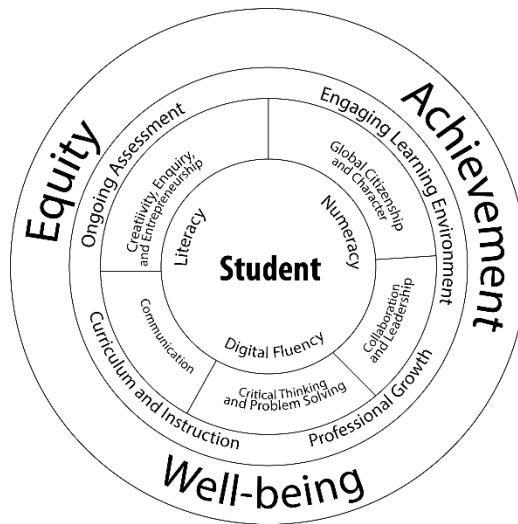


Figure 2: Global Competencies

These constructs set high standards, as Hilt, Riese and Søreide (2018) have noted. They present quite an idealised conception of a student – creative, responsible, cooperative, engaged, self-regulated and in complete control of herself, her learning and her future, and again, an imperative to revitalise our teacher education and professional development and equip our teachers with the skills to promote these types of learning.

We notice that in both Figs. 1 and 2, Character development is included. Mindfulness features in Fig.1. These are domains that are pertinent to Buddhist educators because the Dharma offers a systematic guide to the cultivation of these qualities. Character development and ethical thinking, also feature prominently in the Australian Curriculum alongside Social and Emotional Learning, and many teachers are using various permutations of mindfulness exercises with their students. However, the links between ethical

understanding and mindfulness, and indeed some clear articulation of ethics/ values / morals is at best ad hoc. Because the system and educational practices are student-centred, and because the system nominally separates public education from religion, there has also been a historical reluctance to purposefully teach ethics.

I frame this type of education below:

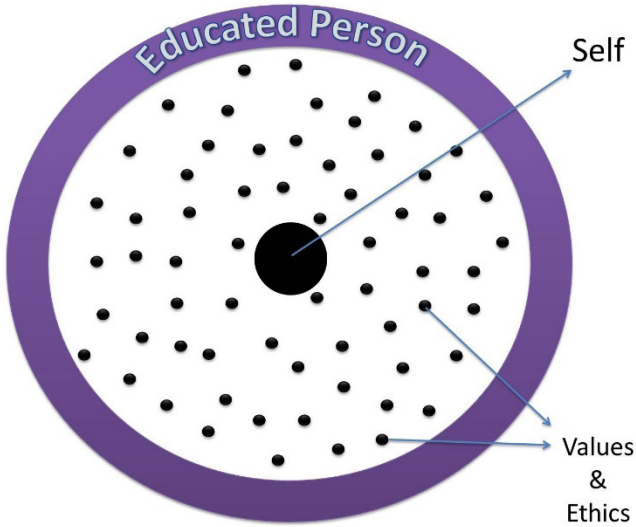


Figure 3. Individualised self and ad hoc ethics education (Smith, 2014)

2. THE EDUCATED PERSON

The ethical imperatives of education, and societal expectations that an educated person will be an ethical and engaged citizen are universal, and have a long history in liberal democratic systems, most noticeably via Dewey's (1916) democratisation of education and the seeds he planted for experiential child-centred learning. In the work of the influential education philosopher R.S. Peters we can find agreement between Buddhist aspirations and public education. For Peters, education is much more than skills acquisition. It is about doing something worthwhile and for human betterment, which necessarily includes an ethical imperative:

“Educational practices are those in which people try to pass on what is worthwhile as well as those in which they actually succeed in doing so. Success might be marked by general virtues such as a

sense of relevance, precision, and the power to concentrate and by more specific virtues such as courage, sensitivity to others, and a sense of style” (Peters, 1970, p. 26).

The notion of an educated person is developed by Peters in a later publication where he creates further distance between what education can and should be, and instruction and indoctrination. By enabling students to transform knowledge by understanding the reasons for things, rather than simply react, Peters links education to understanding connections and consequences, the inclusion of multiple perspectives and subsequent moral reasoning:

“Any moral judgement, for instance, presupposes beliefs about people’s behaviour and many moral judgements involve assessments of the consequences of behaviour. An educated person, therefore, will not rely on crude, unsophisticated interpretations of the behaviour of others when making moral judgements; he will not neglect generalizations from social sciences, in so far as they exist, about the probable consequences of types of behaviour” (Peters, 1973, p. 240).

At a time in Australia when character and values education had fleeting prominence Lovat and Toomey (2007) drew special attention to the essential role of the teacher as an ethical role model and companion guide. The role of the teacher, *guru* in Sanskrit, is central in the Buddhist tradition and remains a worthy pursuit for Buddhist pedagogues to critically examine practices in light of Guru Shakyamuni’s example – teaching to the needs of the disciple/ student.

In the Australian Curriculum, shown in Fig.3 we can see how child-centred framing is individual and separate. With this type of individuation, as opposed to the child who is taught to understand themselves as an inter-relational being, the impetus to act ethically is diminished – more so where ethics education has little visibility. Here lies a gap in education and teacher education that Buddhist educators can work to fill.

Byker (2013) calls for a global cosmopolitan view. We do not necessarily all expect our children to be Buddhist, but we nevertheless hold responsibility to guide them towards being happy individuals and good global citizens.). Moreover, as Byker,

Erik and Marquardt (2016) argue this is an imperative. Globally religion is politically charged. Hurd (2018) delineates what is effectively three religions (expert, lived, and governed) and it is incumbent upon Buddhist educators to be mindful of these three domains of influence.

3. GLOBAL YOUTH

The student as centre of the education endeavour, and educators are having to respond to their wellbeing, resilience and happiness through democratic and child-centred pedagogies have been themes throughout this discussion. Hence it becomes obvious that as educators we must know our students.

Much of what is known is alarming.

In Australia: Around one in 35 young Australians aged 4-17 experience a depressive disorder; one in 20 (5%) of young people aged 12-17 years had experienced a major depressive disorder between 2013-14; one in fourteen young Australians (6.9%) aged 4-17 experienced an anxiety disorder in 2015; one in four young Australians currently has a mental health condition. Suicide is the biggest killer of young Australians and accounts for the deaths of more young people than car accidents (<https://www.beyondblue.org.au/media/statistics>)

These trends are echoed around the world. Even in high performing education sectors in Asia such as in Japan, Korea and Singapore policies that include initiatives such as the 'exam-free' semester, character building and violence-free schools, that aim to increase the happiness and well-being among learners are being adopted to redress the pandemic of youth stress and is increasingly being viewed as a vital factor for effective learning.

UNESCO has a robust history of championing important causes, some of which have grown to become independent entities, such as the Open Education Consortium. Something similar could grow from the UNESCO 2016 report - Happy Schools! A Framework for Learner Well-being in the Asia-Pacific. The report highlighted a number of external and internal factors that are undermining learner happiness and influence the way that we view not only the

quality of life but also the quality of education, such as increasing inequality, growing intolerance and the rise of violent extremism. Technological advancement has also become rife with competition and ‘information overload’, leading increasingly to a focus on ‘the numbers’ as educational outcomes. The report cautions that those elements that are recognized as contributing to enhancing happiness, whether in schools, life or work, are rarely counted as part of the equation.

The report includes mindfulness is a key strategy, and recognises the Buddhist roots of the practice. This will be discussed late in this paper, but for now we will keep the focus on what we can learn from our youth.

These are post-secular times (Harris and Lam, 2018) and young (Buddhist) people, who overwhelmingly remain altruistic are seeking ethical guidance in ways that are relevant and practical. Traditional structures have changed dramatically and are continuing to do so. Changes to the education of lay children, that has traditionally been a family and community concern, have also occurred:

“The impetus to teach children to be aware of what they think, say and do and act with kindness has been an assumed and informal component of Buddhist parenting and teaching.... [C]hildren absorbed Buddhist teachings by learning from their parents’ modelling, by developing relationships with village temple monastics, and through moral lessons in scriptures and stories” (Loundon, Kim, & Liow, 2006, p. 338). With globalisation these structures are less robust than in more localised and traditional times.

Recent work on minority Buddhist youth in Australia has suggested that these young people draw on their spirituality to engage positively in civic life (Harris and Lam, 2018; Lam, 2018). In other words, their spirituality is relevant *because* they can be active in the their society.

My own research (Smith, Suryaratri and Adil, 2016; Smith 2018) with minority, Buddhist pre-service teachers in Indonesia I found Indonesia paints a slightly different picture in that their system of education is different.

The curriculum at the college currently holds a hybrid identity, being a combination of monastery style learning e.g. Abhidharma, suttas and rote teaching methods, Pancasila, and streams of English and Information Technology and the college's English Language Centre. One year it staged a theatrical production of *The Little Mermaid* complete with gamelan orchestra, Javanese costumes, and acting that echoed the comedy and stylized movement of Wayang puppetry. This was Javanese Disney. Other students were adamant that the curriculum should include Javanese culture and language and the English Language Centre actively seeks to bridge these divides.

The students perceived the tensions in the directions of the curriculum and the need for more practical applications of both need Buddhist and teaching theories was highlighted.

A high level of theory not applicable in the working world. The teaching methods are old fashioned and their language is too high. They do not have interesting and practical teaching strategies.

Through modernization and globalization traditional paradigms are changing, not just in Indonesia but the world over. The pressing challenge for contemporary Buddhist communities is to a) discern the most useful texts to teach and b) provide learning opportunities that have relevance to the lives of their Dharma learning communities.

4. ALIGNING BUDDHISM WITH CONTEMPORARY EDUCATION

We know that centres, institutes, temples, pagodas, gompas, wats and viharas are all places for teaching and learning that serves a deeper curriculum aimed to develop wisdom, compassion, awareness and responsibility. These institutions sit within broader societal frameworks where traditional roles are being challenged and even eroded. Wadia (1948) made the prescient observation that Western education had profoundly affected the religious outlook of the educated youth in India. Theism was being challenged, agnosticism was an option, and spiritual values were under the pressure of materialistic thought. He surmised that Buddhism could provide a satisfying substitute.

From the ontology outlined at the beginning of this paper we have seen that Dharma shares foundational principles with the human sciences, and over the past forty years especially Buddhists have sought to articulate their spirituality in terms of mainstream education. Buddhist scholars such as Buddhadasa (1988), Conze, (1980), Nyanatiloka (1982), Sivaraksa (1994), Batchelor (1989) and other scholars such as Smullyan (1977) and Sternberg (1990) have seen benefit from drawing on Buddhist philosophy to reshape education. Erricker furthers these arguments by proposing that education inspired by Buddhist philosophy is both radically democratic and child-centred” (Erricker, 2009, p.87). These scholars find agreement with Batchelor (1989) who deem that a hallmark feature of such pedagogy will be where students learn how to think, and not what to think. This sits neatly with the child-centred inquiry based and experiential approaches already reviewed. The field has advanced considerably with the proliferation of mindfulness exercises both in lay populations, clinical applications and, as is our focus here, education.

5. MINDFULNESS

Research evidence suggesting that mindfulness improves learning environments through social and emotional competence (Jennings et al., 2013; Schonert-Reichl & Lawlor, 2010; Brown et al., 2012), and the promotion of general wellbeing in schools (Huppert & Johnson, 2010; Rocco, 2012; Albrecht, Albrecht, & Cohen, 2012) continues to grow. Worldwide there exists some 700 mindfulness apps, although a review by Mani, Kavanagh, Hides, & Stoyanov (2015) concluded that there is scant evidence that these actually develop mindfulness. Often these apps are used in classrooms, and teachers might be learning and practising mindfulness with their students. This can be good, but from a Buddhist perspective we know that it could be better.

Best practice dictates that teachers of mindfulness need to be proficient in the practice themselves (Hassed and Chambers, 2014; Jennings, 2015) agree that teachers need to cultivate their personal mindfulness practices before teaching it to their students. Crane,

Kuyken, Hastings, Rothwell and Williams (2010) caution a crucial difference between practicing mindfulness and teaching mindfulness, particularly when pertaining to youth, and here Buddhist educators are very well placed to assert leadership in the field.

The field of mindfulness education is slowly broadening to include mindful self-compassion where initial work also reveals that self-compassion is positively correlated with reflective and affective wisdom (ability to see reality as it is and develop insight), personal growth initiative (making changes needed for a fulfilling life), conscientiousness, and curiosity (Barnard and Curry, 2011).

“Mindfulness is the foundation for self-compassion” (Neff and Germer, 2018) with compassion for the self, other and environment also considered to be a critical component in the majority of mindfulness programs (author reference withheld, 2014; 2016: [20]. The prominence and receptivity of mindfulness in the Western world has helped fuel the contemporary interest in the construct of self-compassion (Kyeong, 2013). The additional element of the focus on self-compassion over just mindfulness is that there is an intentional effort to be compassionate towards any mindfulness of suffering; it is the deliberate act of self-compassion that encourages the self-soothing elements of healing.

The interest and attention self-compassion as a modern construct derived from mindfulness derived predominately from two research articles that defined and measured self-compassion – the Self-Compassion Scale (SCS) by Neff (2003,a). She conceptualised self-compassion of consisting of three main elements: kindness, common humanity and mindfulness

1) Self-kindness - extending kindness and understanding to oneself rather than harsh judgment and self-criticism

2) Common humanity - seeing one’s experiences as part of the larger human experience rather than seeing them as separating and isolating, and

3) Mindfulness - holding one’s painful thoughts and feelings in balanced awareness rather than over-identifying with them (Neff, 2003,b).

Neff has continued to lead research in this field (Neff, 2011) and has recently produced a workbook (Neff and Germer, 2018).

Smaller studies have affirmed that the compassionate element added to mindfulness supports undergraduate students resilience and retention in their studies (Smeets, Neff, Alberts and Peters, 2014; Neely, Schallert, Mohammed, Roberts and Chen, 2009; Jokic, Albrecht and Smith, 2019).

These practices can easily be integrated into higher education institutions, and especially into teacher education courses where teachers can practise mindfulness and learn ways in which to teach mindfulness.

Buddhist universities and colleges are particularly well placed. To explore and research the four foundations of mindfulness practice as expounded in the *Satipatthana Sutta*, and also research the practice (Dorjee, 2010; Silānanda, Nandisena and Silanda, 2009).

From a Buddhist point of view the potential in education for mindfulness, that goes on to include mindfulness of mind and all phenomena is yet to be tapped.

6. WISDOM AND SKILFUL MEANS

Wisdom per se is embedded in education discourse but latterly is resurfacing as a discrete and vital topic amongst educators. Reyes (2012) has added wisdom to western mindfulness discourses. Wisdom acknowledges the internal experience; the suffering, ruminations and illusions just as they are and more importantly, exhorts skilful actions that can help to transform the suffering.

The place of wisdom in western discourse inevitably leads to the ancient Greeks. In a collection of essays edited by Lehrer (1996) the educational applicability of the wisdom teachings from Socrates, Plato and Aristotle are discussed. For Aristotle virtues are interdependent, and happiness (*eudemonia*) requires all the virtues, and that more of a virtue is not always better than less – a position that accords with a Buddhist perspective. that Aristotlean ‘practical wisdom’ has an executive function that uses discretion to temper the exercise of other values and virtues.

Biesta, G. (2012) takes up the importance of practical wisdom in the teaching profession and raises questions about the future of teacher education, backgrounded by policy developments that not only frame teacher education predominantly in terms of competencies and scientific evidence, but that also do so within a language that focuses predominantly on learning. Education always needs to engage with questions of purpose, content and relationships. The question of purpose, he deems, has to be understood in a multidimensional way, which requires that teachers are able to make situated judgements about what is educationally desirable. He suggests that the capacity for such judgements should not be seen as a competence nor as something that can or ought to be replaced by scientific evidence. The capacity for educational judgement should be seen as a quality of the person. Hence, the key question for teacher education is not how to become competent or skilled in the application of scientific evidence but how to become educationally wise and outlines three parameters for the future of teacher education: a focus on the formation of the whole person towards educational wisdom; a focus on a holistic approach in which educational judgement is a central element from the very start; and a focus on learning from the virtuosity of other teachers.

Yes, wisdom is practical, and yes, wisdom is never isolated from compassion in a Buddhist approach. The latter resonates closely with educators such as Almond (2007), Barton (1999) and Kekes (1995) and the philosophic thought from Midgley (1981; 1989a, 1989b) and Gilligan (1989) who define wisdom to include expressions of care, empathy and subsequent moral conduct.

However, where public educators have been reticent to incorporate ethics into learning, they have been even more reticent about wisdom. Again, the Buddha Dharma provides clarity. Ma Rhea (2018) has forged into this field by incorporating the wisdom of morality, concentration and insight understanding onto her teacher education courses. She delineates between 'Higher' wisdom and 'worldly' wisdom, and she encourages her students to practice meditation and reflection. Ma Rhea also concedes that this pursuit of wisdom challenges the educators capacity to act skilfully, and, that this field is in its nascence.

My own work draws on the Mahayana that foregrounds particular values and ethics in the *paramitas* (Sanskrit) that are practised on the path of awakening mind. These are variously ten or six perfections. In Sanskrit these are: *dana* generosity, *sila* morality, *ksanti* insight, patience and forbearance, *virya* vigour, *dhyana* focused contemplation, *prajna* wisdom and insight. Loving kindness, compassion and equanimity are also assumed within these.

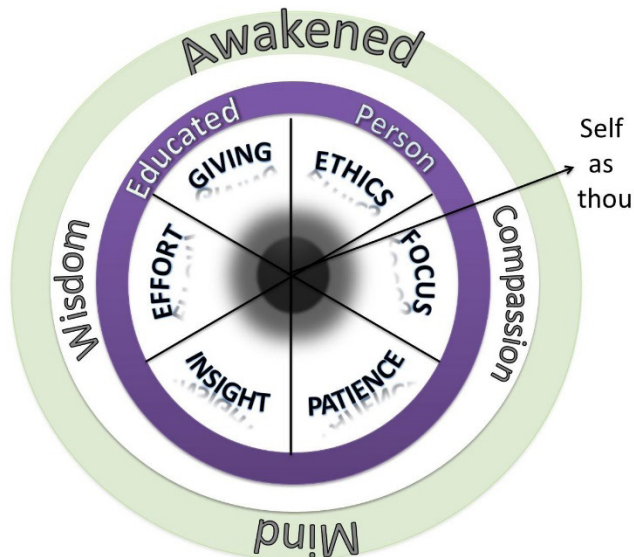


Figure 4: a Buddhist conceptualisation of education (Smith, 2014)

In Figure 4 above I have attempted to synthesise a Buddhist conceptualisation of education. The Self is constructed as a more mutable 'thou' (Buber, 1958) that recognises interdependence and change as marks of identity. The 'other' oriented conception of self is promoted through cultivation of charity (giving), morality (ethics), concentration (focused attention), patience, joyful endeavour (effort) and reflection (insight) form what is a curriculum for 'awakening mind' i.e. Buddhahood. This soundly befits what might be an educated person, and indeed a wise person.

Certainly wisdom, ethical conduct and contemplation are not the sole preserve of Buddhists, but rather, more universal features that can be found in spiritual, cultural and educational traditions. The degrees and the ways in which these are expressed certainly

vary according to various dispositions and heritages. However, wisdom, ethics and kindness that the Dharma spirituality embraces, are universal concerns, made all the more compelling if education systems are to proactively progress how young people are to be educated to be well, resilient and good citizens.

It is timely therefore that Buddhist educators respond to these in terms of their pedagogical practices, particularly placing the needs and capabilities of the student central, as did Gautama Buddha. We Buddhist educators are particularly well-placed to teach mindfulness meditations to our students, and teach in an authentic way that includes the transcendent potentialities of ethics and wisdom. We are also very well placed to contribute to global education imperatives. May Buddhist education institutions provide places to refine our practices, teach skilfully knowing how and what to teach to promote the well-being of individuals and communities, harmony and peace.

References

- Albrecht, N., Albrecht, P., & Cohen, M. (2012). Mindfully Teaching in the Classroom: A Literature Review. *Australian Journal of Teacher Education*, 37(12), 1–14. doi:10.14221/ajte.2012v37n12.2
- Almond, B. (2007) 'What is wisdom?' in W. Hare & J.P. Portelli (eds), *Key Questions for Educators*, Caddo Gap Press, San Francisco, pp. 5-8
- Barnard, L. K., & Curry, J. F. (2011). Self-compassion: Conceptualizations, correlates, & interventions. *Review of general psychology*, 15(4), 289.
- Barton, S.C. (ed.) (1999) *Where shall wisdom be found?*, T. & T. Clark, Edinburgh.
- Batchelor, S. 1989, *Education in a pluralist society*, World Council of Churches Interlink Project, Geneva.
- Brown, P., Corrigan, P., Higgins-D'Alessandro, M., & Higgins-D'Alessandro, Ann. (2012). *Handbook of prosocial education*. Lanham, MD: Rowman & Littlefield
- Buber, M. (1958) *I and Thou*, Macmillan, New York.
- Buddhadasa Bhikku. (1988) *Buddha-Dhamma for Students*. Bangkok, Thailand: The Dhamma Study and Practice Group.
- Burnell L. *Compassionate care: A concept analysis*. *Home Health Care Manage Pract.* 2009; 21: 319-324.
- Byker, E. J. (2013). *Critical cosmopolitanism: Engaging students in global citizenship competencies*. *English in Texas*, 43(2).
- Byker, E.J., Erik, J., & Marquardt, S., (2016). Using Critical Cosmopolitanism to Globally Situate Multicultural Education in Teacher Preparation Courses. *Journal of Social Studies Education Research*, 7(2), 30-50
- Conze, E. (1980) *The Way of Wisdom*. Kandy, Sri Lanka: Buddhist Publication Society.
- Crane, R. S., Kuyken, W., Hastings, R. P., Rothwell, N., & Williams,

- J. M. G. (2010). Training teachers to deliver mindfulness-based interventions: Learning from the UK experience. *Mindfulness*, 1, 74–86.
- Dewey, J. 1916, *Democracy and education*, Free Press, New York.
- Dhammananda, K. (1988) *The Dhammapada*, Sasana Abhiwurdhi Wardhana Society, Malaysia.
- Dorjee, D. (2010). Kinds and dimensions of mindfulness: Why it is important to distinguish them. *Mindfulness.*, 1(3), 152.
- Erricker, C. (2009) *A Buddhist Approach to Alternative Schooling: The Dharma School*, Brighton, UK in P.A. Woods & G.J. Woods (Eds.) *Alternative Education for the 21st Century: Philosophies, Approaches, Visions*. NY, USA: Palgrave Macmillan, 83-100.
- Germer CK. *The mindful path to self-compassion: Freeing yourself from destructive thoughts and emotions*. New York: The Guilford Press; 2009.
- Gilbert P, Choden. *Mindful compassion: Using the power of mindfulness and compassion to transform our lives*. Great Britain: Constable and Robinson Ltd; 2013.
- Gilligan, C. (1989) *Mapping the moral domain: a contribution of women's thinking to psychological theory and education*, Harvard University Press, Cambridge, MA.
- Harris, A., & Lam, K. (2018). Youth participation in 'post-secular' times: young Muslim and Buddhist practitioners as religious citizens. *The British Journal of Sociology*.
- Hart, T. (2001) *From information to transformation: education for the evolution of consciousness*, Peter Lang Publishing, New York.
- Hassed, C. & Chambers, R. (2014). *Mindful Learning*. Exisle Publishing: Wollombi, NSW
- 2004, 'Opening the contemplative mind in the classroom', *Journal of Transformative Education*, vol. 2, no. 1.
- Hilt, L. T., Riese, H., & Søreide, G. E. (2018). Narrow identity resources for future students: the 21st century skills movement

- encounters the Norwegian education policy context. *Journal of Curriculum Studies*, 1-19. doi:10.1080/00220272.2018.1502356.
- Huppert, F. A., & Johnson, D. M. (2010). A controlled trial of mindfulness training in schools: the importance of practice for an impact on well-being. *The Journal of Positive Psychology*, 5, 264–274. Mindful Schools. (2012). Website at www.mindfulschools.org.
- Hurd, E. S. (2018). Politics of religious freedom in the Asia-Pacific: an introduction. *Journal of Religious and Political Practice*, 4(1), 9-26.
- Jennings, P. A. (2015) *Mindfulness for teachers: simple skills for peace and productivity in the classroom*. Norton & Co. New York.
- Jokic, S., Albrecht, N., & Smith, S. (2019). Mindful self-compassion and adult learner retention in post-compulsory education. *OBM Integrative and Complementary Medicine*, 3(1). doi:10.21926/obm.icm.1901xxx
- Kekes, J. (1995) *Moral wisdom and good lives*, Cornell University Press, Ithaca N.Y.
- Kyeong LW. Self-compassion as a moderator of the relationship between academic burn-out and psychological health in Korean cyber university students. *Personality Individual Differ*. 2013; 54: 899-902.
- Lam, K. (2018). Self-work and social change: disindividualised participation amongst young Australian Buddhist practitioners. *Journal of Youth Studies*, 21(7), 853-868.
- Lay Ah-Nam, & Kamisah Osman. (2017). Developing 21st Century Skills through a Constructivist-Constructionist Learning Environment. *K-12 STEM Education*, 3(2), 205-216.
- Lehrer, K. (ed.) (1996) *Knowledge, teaching and wisdom*, Kluwer Academic Dordrecht.
- Loundon, S., Kim, I.H. & Liow, B. (2006) 'Sunday school for Buddhists? Nurturing spirituality in children', in K.M. Yust, AN Johnson, S.E. Sasso & E.C. Roehlkepartain (eds), *Nurturing*

child and adolescent spirituality: perspectives from the world's religious traditions, Rowman & Littlefield Publishers Inc., Oxford.

- Lovat, T. & Toomey, R. (eds) 2007, *Values education and quality teaching: the double helix effect*, David Barlow Publishing, Terrigal, NSW.
- Ma Rhea, Z. (2018). Buddhist pedagogy in teacher education: cultivating wisdom by skillful means. *Asia-Pacific Journal of Teacher Education*, 46(2), 199-216.
- Maxwell, N. (2007) *From knowledge to wisdom: a revolution for science and the humanities* 2 edn, Pentire Press, London.
- Midgley, M. (1981) *Heart and mind: the varieties of moral experience*, Routledge, London.
- 1989a, *Can't we make moral judgements?*, Bristol Press, Bristol.
- 1989b, *Wisdom, information and wonder: what is knowledge for?*, Routledge, London.
- Murdoch, I (1992) *Metaphysics as a guide to morals*, Chatto & Windus, London.
- Neely ME, Schallert DL, Mohammed SS, Roberts RM, Chen Y-J. Self-kindness when facing stress: The role of self-compassion, goal regulation, and support in college students' well-being. *Motivation Emot.* 2009; 33: 88-97.
- Neff K, Germer C. *The mindful self-compassion workbook: A proven way to accept yourself, find inner strength, and thrive*. New York: Guilford Press; 2018.
- Neff K, Germer CK. *A pilot study and randomized controlled trial of the mindful self-compassion program*. *J Clin Psychol.* 2013; 69: 28-44.
- Neff K, Hsieh Y, Dejitterat K. Self-compassion, achievement goals, and coping with academic failure. *Self Identity.* 2005; 4: 263-287.
- Neff K. *Self compassion: Stop beating yourself up and leave insecurity behind*. New York: HarperCollins Publishers; 2011.
- Neff K. Self-compassion: An alternative conceptualization of a healthy attitude toward oneself. *Self Identity.* 2003; 2: 85-101.

- Neff K. The development and validation of a scale to measure self-compassion. *Self Identity*. 2003; 2: 223-250.
- Nyanatiloka Mahathera, (1982) *Path to Deliverance. Fourth Edition*. Kandy, Sri Lanka: Buddhist Publication Society.
- Peters, RS (1970) *Ethics and education*, 2 edn, George Allen & Unwin, London.
- (ed.) (1973) *The Philosophy of education*, Oxford University Press, Oxford.
- Purser RE, Milillo J. *Mindfulness revisited: A Buddhist-based conceptualization*. *J Manage Inq*. 2015; 24: 3-24.
- Reyes D. *Self-compassion a concept analysis*. *J Holist Nurs*. 2012; 30: 81-89.
- Rocco, S. (2012). Mindfulness for well-being in schools: a brief survey of the field. *Redress*, 21(3), 14
- Schonert-Reichl, K. A., & Lawlor, M. S. (2010). The effects of a mindfulness-based education program on pre-and early adolescents' well-being and social and emotional competence. *Mindfulness*, 1, 137–151.
- Seligman, M.E.P. (2002) *Authentic happiness using the new positive psychology to realize your potential for lasting fulfilment*, Random House, Sydney.
- Sivaraksa, S. (1994) *A Buddhist Vision for Renewing Society*. Bangkok, Thailand: Thai Inter-Religious Commission for Development.
- Smeets E, Neff K, Alberts H, Peters M. Meeting suffering with kindness: Effects of a brief self-compassion intervention for female college students. *J Clin Psychol*. 2014; 70: 794-807.
- Smith, S.E. (2013) *Buddhist voices in school*, Sense, Rotterdam.
- Smith, S. E., Suryaratri, R., & Adil, D. (2016, November 9-10, 2016). Arts-based responses to cultural and religion identity to inform Initial Teacher Education. Paper presented at the PROCEEDING 2016 International Conference on Education & Social Science (UK-ICISS) "Educational and Social Issues in the Changing Asia", Malang, Indonesia.

- Smith, S. E. (2018) A Study of Emerging Buddhist educators in Indonesia. Keynote address: 2rd International Conference on Innovation in Religious Education and Buddhism. Indonesia: Magister Dharma Acharya, Smaratungga Buddhist University.
- Stahl B, Goldstein E. 2010, A mindfulness-based stress reduction workbook. Oakland: New Harbinger Publications.
- Sternberg, R.J. (1990) *Wisdom: Its Nature, Origins and Development*. Cambridge, UK: Cambridge University Press.
- Trilling, B., Fadel, C., Ebooks Corporation, & EBook Library. (2009). *21st century skills learning for life in our times* (1st ed.). San Francisco: Jossey-Bass.
- UNESCO (2016) *Happy Schools! A Framework for Learner Well-being in the Asia-Pacific*. United Nations Educational, Scientific and Cultural Organization, France.
- Wadia, A. (1948). Buddha as a Revolutionary Force in Indian Culture. *Philosophy*, 23(85), 116-139.
- Wallace, B. A., & Shapiro, S. L. (2006). Mental balance and well-being: building bridges between Buddhism and Western psychology. *American Psychologist*, 61(7), 690.
- Warnick, B. R. (2007) *Ethics and Education Forty Years Later*. *Educational Theory*, 57(1).

BUDDHIST APPROACH TO GLOBAL EDUCATION, ETHICS, HARMONY AND PEACE THROUGH QUANTUM MEDITATION

by Ven. Bhikkhu Ananda*

ABSTRACT

The neuroquantum science of consciousness now made it clear, practical and real in the laboratory of quantum technology that quantum meditation (QM), quantum physics of mindful meditation and metta mediation could play an important and significant role in global education, ethics, harmony and peace for the well-being of all. Recent researches in quantum physics and neuro-biochemistry of mind have shown deep connections to Buddhism and quantum consciousness. The Buddha described human life as a process or series of ever changing process. The deepest experiences in meditation lead us to intimate awareness of life processes which are dynamic and continuous wherein we can observe our thought process at quantum level changing from negative to positive. Thoughts, when wilfully applied, they can be transformed into ethics, harmony and peace by effortful learning, the process of education. The whole process could be made global if individual and society work in the same direction. This process, in Buddhism, is known as kamma theory, wherein mind is the chief of all good and bad states of consciousness. According to Buddhism, kamma is the visible form of consciousness. It arises and disappears

*. Ph.D., (Biochemistry), Director, International Buddhist Meditation Vihara and Research Centre (IBMVRC), Aurangabad. M.S. India.

into impermanent combinations which we cannot see and is beyond our reach. Kamma is volition, the Buddha says. Thus kamma is not an entity but a process, action, events, energy and force. Our conception of action comes from the mind and cannot be explained without reference to the characteristics of consciousness which corresponds to the Grand Unified Theory (GUT) which comes very close to the idea of non-physical but purely phenomenological idea of the Dhamma of the Buddha. This all is governed by the dynamics and energetics of pure quantum consciousness that arise in quantum meditation.

INTRODUCTION

The human brain consists of complex matter and mind (1-5). The brain has its specific chemistry and chemical specificity in causation of consciousness (6, 7). Significant contributions are being made in the field of chemistry as to how the mind operates (5). Electronic and molecular events take place in the brain that give rise to consciousness. The whole biomolecular mechanism of life is electron dependent. The electrons cause functional changes in the behaviour of macro and micro molecules of living matter. The emergence of life process is the inter-play of matter and energy that contribute to evolve consciousness. The behaviour of electron in the human brain is manifested through electro-chemical reactions which may be the reflection of inter-play of fundamental particles generated that results in generating consciousness and awareness depending upon the level of organisation of molecules (8). The interactions and functional operations of brain and mind make it understandable about molecules and mind (9, 10, 11, 12).

It is further recognized that the electronic and quantum chemical events give rise to different states of human consciousness. Where we observe the connections and interactions between mind and matter. Basically it is the consciousness which affects the quantum electronic states and vice-versa. Truly speaking, electron and consciousness are just one reality and there exists not any duality (13-15). Recently, electromagnetic field theories (EMF theories) of consciousness propose that consciousness results when brain produces an electromagnetic field with specific characteristics (31, 32) and Johnjoe McFadden (33, 34, 35) have proposed EMF theories.

Some electromagnetic theories are also quantum mind theories of consciousness; which include quantum brain dynamics (QBD) (37, 38). Conscious electromagnetic information (Cemi) theory, which, proposes that every time a neuron fires to generate an action potential and post synaptic potential in the next neuron down the line, it also generates a disturbance in the surrounding electronic field. McFadden has proposed that brain's electromagnetic field creates a representation of the information in the neurons. McFadden also proposes that the digital information from the neurons is integrated to form a conscious electromagnetic information (Cemi) field in the brain. Consciousness is suggested to be the component of this field that is transmitted back to neurons and communicates its state externally. Thoughts are viewed as electromagnetic representation of neural information and the experience of free will in our choice of actions is arranged to be our subjective experience of the Cemi field acting on our neurons. McFadden claims that the Cemi field theory provides a solution to the binding problem of how complex information is unified within ideas to provide meaning: The brain's EM Field unifies information encoded in millions of neurons.

A word about Quantum Brain Dynamics:

The concept underlying this theory derives from the physicists Hiroomi Umezawa (16) and Herbert Fröhlich (17). Recently, their ideas have been elaborated by Mari Jibu and Kunio Yasue. The recent paper "The emergence of mind as quantum field phenomenon" (77) is about mind, vacuum, quantum biology and artificial intelligence. This paper suggests the result of quantum interaction between subatomic and force fields wherein it is made clear that living cells are bio-machineries that work with a combination of electrical and biochemical processes supported by quantum mechanics from which the quantum mind is derived. Nowadays, the human mind and quantum physics are being studied in the language of quantum mind, quantum meditation, quantum life, quantum brain and quantum psychology. Presently in Buddhism, mind only ground consciousness and quantum *Kamma* (78) have become the matter of quantum research.

1. QUANTUM MEDITATION

Quantum meditation can be defined as “the meditation in which quantum mind phenomena is at work in integration with neuroplasticity of brain with wholesome states of mind”. In simple words, meditation is a powerful technique of purification of mind, body and speech in which systematic expansion of awareness or consciousness take place. The neuro quantum scientists have been exploring all the possibilities in the field of physiology, neurobiology, quantum biochemistry, psychobiology and neuro-quantum physics of mind (16-25, 52-53, 55-56).

2. MEDITATION AND QUANTUM THEORY

Meditation helps make contact with higher state of consciousness with vacuum state. Dr. Domash (scientific research on T.M., Meru, 1976) and Dr. Capra, the particle physicists give their views and hypotheses on meditation and quantum field theory. Dr. Domash points out the “There exists a striking parallel between the attributes of pure consciousness and the properties of vacuum state of quantum field theory. The vacuum state is the state of least excitation of the fields of matter and energy. It is also zero particle state of all possible configurations of matter and energy and excitations of vacuum state field and transcendental consciousness is the state of least mental activity, a state in which no specific thought exist yet consciousness is mentioned. Both the vacuum state and the state of transcendental consciousness are unique states characterized by perfect orderliness for unboundedness and all potentialities.”

Similar views are put forth by Dr. F. Capra (Tao of physics, 1975), who states that “Einstein’s unified field theory is similar to *Dhammakaya* in Buddhism, which is the ultimate unified form from which springs all the phenomena, unified field is compared with *Sunyata*, the void. This void which has an infinite creative potential and can easily be compared to the quantum field subatomic physics. The quantum field gives birth to an infinite variety of forms. According to field theory of matter, a material particle such as an electron is merely a small domain of electrical field within which the field strength assumes enormously high value. The relation of form and emptiness can be conceived as a state of mutually exclusively

opposite but only as two aspects of the same reality which co-exists and are in continual cooperation”.

Our concept of physics comes from mind cannot be explained without reference to the characteristic of consciousness (31-32). Infact, theory of events points out the replacement of matter by events which corresponds to the quantum electrodynamic field theory which comes very close to the idea of non-physical but purely phenomenological idea of the *Dhamma* implied by Khanika-vago (27) theory of momentariness of *Abhidhamma Pitaka*. From Buddhist point of view, matter is the continual oscillation between moment (non-being) and stability (being) and the synthesis of which represents becoming.

In Buddhism, all mental phenomena causally conditioned (*Paticca Samuppada*), that means all causal laws operation is not only in the physical realm (*Utu niyama*) or biological realm (Bija niyama) but in psychological realm (Citta niyama) too (28, 29), and that is why it is said, “All things are preceded by mind, governed by mind and are creations of mind” (30).

3. THE NEUROSCIENCE AND MINDFULNESS MEDITATION

Research in mindfulness meditation recently has shown that neuronal and molecular changes in the brain take place with wholesome states of mind in wellbeing of human. It has, therefore, received the attention of neuroscientists of various fields (44-51). The studies in this area have shown the changes in multiple aspects of multiple function in healthy individuals and patients. Mindfulness meditation originally comes from Buddhist meditation. The studies in this area indicate changes in thoughts, emotions, feelings and behaviour (64). It has been reported that in mindfulness breathing meditation, vipassana meditation (moment to moment non-judgemental awareness), and *metta* or compassion meditation (59-63).

The positive changes in the brain structure and therefore in the behaviour of meditators have been shown through different techniques such as Magnetic Resonance Imaging (MRI) and functional Magnetic Resonance Imaging (fMRI) (70). These techniques have investigated neuroplasticity in brain regions such

as multiple prefrontal regions, limbic regions and the striatum for emotion regulation, for attention control, the anterior cingulate cortex (ACC) and the striatum, and for self-awareness, insula, medial prefrontal cortex and posterior cingulate cortex and precuneus. Structural MRI data suggest that mindfulness meditation might be associated with greater cortical thickness (65) and might lead to enhance with white matter integrity in ACC (66, 67).

Other attentional related brain region in which functional changes have been observed following mindfulness meditation include the dorsolateral prefrontal cortex (PFC), where responses were enhanced during executive processing (68). Neuroimaging studies have shown enhanced emotion regulation associated with mindful meditation (68, 69-73). According to Buddhist philosophy, the identification with a static concept of 'Self' causes psychological distress. Misidentification from such a static self- concept results in the freedom to experience a more genuine way of being. The enhanced awareness (making awareness itself on object of attention), mindfulness meditation is thought to facilitate a detachment from identification with the self as static entity (59, 74). In case of compassion meditation, activation in insula is enhanced (128).

4. CONCEPT OF KAMMA IN BUDDHISM

*"Sabba papassa akaranam
Kusalassa upasampada
Sa-citta pariyo dapanam
Yetam Buddhānu sasanam"*

Not to do any *akusala kamma* (unwholesome deeds)

To do the *kusala kamma* (wholesome deeds)

And purify the mind

This is the teaching of The Buddha. (Dhammapada, Buddhavagga, 183).

Further to explain more, *kamma* consists of five precepts and eightfold path:

Five precepts:

1. Not to kill

2. Not to steal
3. Not to indulge in sexual misconduct
4. Not to tell lies
5. Not to intoxicate

Eightfold path:

1. Right Understanding (*Samma Ditthi*)
2. Right Thoughts (*Samma Sankappa*)
3. Right Speech (*Samma Vācā*)
4. Right Action (*Samma Kammanta*)
5. Right Livelihood (*Samma Ajiva*)
6. Right Efforts (*Samma Yāyāma*)
7. Right Mindfulness (*Samma Sati*) and
8. Right Concentration (*Samma Samadhi*)

With this,

“By *kamma* the world moves, by *kamma* men live; and by *kamma* are all beings bound.

As by its pin, the roaring chariot wheel,
 By *kamma*, one attains glory and praise.
 By *kamma* bondage, ruin, tyranny,
 Knowing that *kamma* fruit manifold,
 Why say ye, “In the world no *kamma* is.” (76).

“VOLITION IS KAMMA” (*Anguttara Nikaya*) (76, p-348).

The Buddha says: “I declare, O Bhikkhus, that volition (*cetānā*) is *kamma*, having willed as acts by body, speech and thought, every volitional action of persons, except those of Buddha and *Arahatas*, is called *kamma*. An exception is made in their case because they are delivered for both good and evil. They have eradicated both ignorance and craving, the roots of *kamma*. “Destroyed are their germinal seeds (*Khina-bija*), selfish desires no longer grow”, states the *Ratana Sutta*. This does not mean that the Buddha and the *Arahatas* are passive. They are entirely active in working for the real wellbeing and happiness of all. What is most important is: “In the working of *kamma*, its most important feature is mind. All our words and deeds are coloured by mind or consciousness we experience at such particular moments. When the mind if unguarded, bodily

action is unguarded; speech also is unguarded; and thought also is unguarded” (76, p-350)

“By mind the world is led, by mind is drawn; and all men own the sovereignty of mind”.

“If one speaks or acts with a wicked mind, pain follows one as the wheel, the hoof of the draught-ox”. (*Dhammapada*, V, I)

“If one speaks or acts with a pure mind, happiness follows one as the shadow that never departs”. (*Dhammapada*, V, 2)

In short, like attracts like. Good begets good. Evil begets evil. This is the law of *kamma*. In Buddhist sense, *kamma* is the law of cause and effect in the ethical realm. (76, p-351).

“Thoughts themselves are the thinkers”- William James (76, p-358).

Dependent on individual psycho-physical continuity or flux is every experience the so-called being has passed through, every influence felt, every influence received characteristic of transcendental or human is force or energy.

So, the entire *kammic* energy is dependent on the dynamic mental flux (*citta santati*) ever ready to manifest itself in multiple patterned phenomena as occasion arises. Therefore, *kamma* is an energy (force) transmitted and transformed from one existence (point existent) to another. It plays the chief part in the moulding of character of individual and society. The understanding of this law is essential for the global education, ethics, harmony and peace through quantum mind and quantum meditation.

5. QUANTUM MEDITATION, NEUROPLASTICITY AND TRANSFORMATION

It is, now, known beyond doubt that meditation brings about plasticity (changes) modifications in the human brain (44). It is neuroplasticity that has the greatest potential for meaningful interaction with Buddhism. Various scientists and doctors such as Stephen LaBerge, Richard Davidson and John Kabat-Zinn have been prominently working in this area of research. “The quantum and the Lotus” by Matthieu Richard and Trinh Xuan Thuan

(45) explores the physics and Buddhism with their parallels. The Buddhist theory of neuroplasticity is now gaining ground in modern quantum science.

The work of A. Lutz, J.D. Dunn and R.J. Davidson, on “Meditation and neuroscience of consciousness: An introduction” in the Cambridge handbook of consciousness (Cambridge: Cambridge University Press, 2007, certainly attracts the scientists like Nobel laureate Roger Sperry and Thomas Wille, the father of modern neurology and many others whose names are reflected often in neuroscience research on meditation. There are numerous Buddhist meditation practices. But mindfulness meditation and compassion meditation are being used on large scale in the field of research. According to Schwartz: That wilful, mindful effort can alter brain function-and that such directed brain changes neuroplasticity are a genuine reality. Mental action can alter the brain chemistry of an obsessive-compulsive disorder (OCD). The mind can change the brain (46). It is now being shown that chronic pain, anxiety disorders, general psychological wellbeing, psoriasis and recurrent depression have been treated by mindful meditation (39). The other studies have revealed that this type of meditation also produce changes in brain structure showing meditation can induce neuroplasticity (47). Also, compassion meditation had shown that selfishness and ethnocentrism decrease. This practice of meditation suggested the development of positive mental states transforming emotions such as happiness and other positive emotions like compassion and non-attachment which prove that meditation can change the brain through the process of neuroplasticity where patterns of neural activity or even the structure of the neurons can be altered.

During compassion meditation, change in patterns of prefrontal activation and physical location correlated to positive emotions have been observed (48). The quantum neuro-physicists and neurobiologists agree that consciousness is process and research on neuroplasticity has revealed that brain is dynamic (49). According to Laura Vollmer, “The cultivation of compassion will necessarily result in the diminishment of hate and ethnocentrism. Neuroplasticity has shown that change in the mind and brain are observed” (50, 51).

6. GLOBAL EDUCATION, ETHICS, HARMONY AND PEACE

The basic foundation of Buddhism is based on three most important pillars:

1. *Sila* (Morality)
2. *Samadhi* (Meditation)
3. *Pannya* (Wisdom)

This in totality would serve the real basis of global education, ethics, harmony and peace. In the age of digitalization and quantum computing phenomenal life, Buddhism contributes enormously in many disciplines like medicine, technology, logic, mathematics, artificial intelligence, philosophy and spiritual practices. The scientists and societies evolved thus are basically important in increasing the overall wellbeing of human kind where scientific wisdom can come to our rescue. In this era, mental health is crucial looking at the multi-complexity of life. If understood and practiced “*dhammachakka ppavattana sutta*”, the neuro-quantum dynamics of mind and its plasticity through meditation can solve the problems of global education, ethics, harmony and peace.

The dependent origination (cause and effect theory) of Buddhism which is equivalent to quantum theory of physics, which means everything is nothing more than set of relations. In other words:

- When this is, that is.
- This arising, that arises.
- When this is not, that is not.
- This ceasing, that ceases.

If one knows this, the sufferings: physical, mental and spiritual are annihilated. The phenomenal life is thus built on a set of relations. We create illusions in our mind because of cravings, and therefore it is hard to realise that the world is like bubble or *sunnyata* (void) or quantum reality, unreal but real. Therefore Buddhist teaching, i.e. *dukkha*, *anatta* and *anatma* (no self) make us understand that mind is the master, mind creates everything and everything is the reflection of mind with respect to *kamma*. If mindfulness meditation and compassionate meditation are taught which produce the state of mind devoid of *raga* (greed), *dosa* (hatred), *moha* (delusion)

wherein the different forms of *kamma* like charity, morality and meditation in combination with liberty, equality, fraternity and justice can transcend the individual and society. If one, therefore, works at quantum *kamma*, the process of experiential reality in accordance with quantum meditation dynamics comes about. And we see, “As we sow, so we reap”. We are thus the result of what we do and what our mind is. This is the perfect approach to what, here, we are dealing with.

CONCLUSION

If the Buddhist Grand Unified Theory (GUT) of mental forces *sila*, *samadhi* and *pannya*; and the Grand Unified Theory of physical forces work in integration coherently, then global education, ethics, harmony and peace will prevail forever and ever on this planet earth.

ACKNOWLEDGEMENT

I am grateful to all the neuro-quantum scientists who inspired me for this work and who contributed their might in the field of mind and meditation with respect to *Dhamma*, The universal law.

Thanks are due to Mr. Aman Ghutke, M.Sc, my student friend; for mindfully typewriting this paper.

References

- Bertrand, R. (1967). *Analysis of mind*. London: Unwin brothers, Ltd., 287-308.
- Elliot, K. A. C., Page, I. H., Quastal, J. H. (1962). *Neurochemistry*. Illinois U. S. A: The chemistry of brain nerve Spingfield.
- Delgado, J. R. M. (1979). *Brain and Mind*. N. Y: Ciba foundation, symposium (new series), expert medica oxford, pp. 369-394.
- Mandell, A. J. (1978). *Psychochemical research in man*, N. Y. London.
- Clerk, G. (ed), *Principles of Psychopharmacology*. A. P. London.
- Uttal, W. R. (1978). *Psychobiology of Mind*. LEA: University of Michigan.
- Sperry, R. W. (1975). *Bridging Science and Values: A unifying view of mind and brain Vol. 1*. N.Y: (Proc. 4th Int. Conf. Icns) pp. 247-259).
- Gyorgyi, A. S. (1962). *Bioelectronics*.
- Delgado, J. M. R. *Physical control of the mind: Toward a psycho civilized society: (World perspective series)*.
- Doty. R. (1977). *Consciousness from neurons; where, how, why and so what?* BIS (Brain Information Science), Conf. Rep. BIS, Conf. Rep., 45, 24-39.
- Searl, J. (1984). *Minds, brains and Cambridge*. Mass.
- Velera, Francisco, (1996) *Neurophenomenology*. Journal of consciousness study vol. 3, No. 4. pp. 330-49
- Kasha, M., Pullman, B. (1962). *In: Horizons in Biochemistry*.
- Gyorgyi A. S. (1962). *In: Bioelectronics*.
- Pribram K. H. (1978). *Consciousness and neurophysiology*. Fed. Proc. 37, pp. 2271-2274.
- Shear, J., Jevning, R. (1999). *Pure consciousness: Scientific exploration of meditation techniques*. Journal of consciousness studies, Vol. 6, No. 2-3, pp. 189-209.
- Banquet, J. P. JPL. (1973). *Spectral analysis of EEG in meditation-*

electro encephalography and clinical neurophysiology. 35, pp. 143-151.

Davidson, J. M. (1976). *The physiology of meditation and mystical states of consciousness: Perspective in biology medicine*. 19, pp. 345-379.

Schwartz, G. E. (1974). *Meditation as an altered state of consciousness*. New Orleans: Current findings on stress reactivity, attentional flexibility and creativity, 82nd Annual convention of the American psychological association.

Lutz, A., Greischar, L.L, Rawlings, N.B., Richard, M., Davidson, R.J. (2004). *Long term meditators. "Self-induced high amplitude gamma synchrony during mental practice*. Proc. Natural academy of sciences 101: 16369-73.

Davidson, R.J. (2004). *Well-being and effective style: Neural substrates and bio-behavioural correlates*. London: Philosophical Transactions of the Royal Society, pp. 359, 1395- 411.

Davidson, R.J., Kabat-Zinn, J., Schumacher, J., Rozenkrantz, M., Muller, D., Santorelli, S. F. et. al. (2003). *Alterations in brain immune function produced by mindfulness meditation, psychosomatic medicine, Vol- 65*, pp. 564-570.

Dr. Dispenza, J. (2012). *The quantum you, brain and meditation*. Hay house, India, UK, USA. pp. 3-37, 123-146.

Penrose, Rozer. (1994). *Shadows of mind. A search for missing science of consciousness*. N. Y: Oxford University Press.

Tonuni Ginhio, Edelman, G. (4 Dec, 1998). *Consciousness and complexity science*. Vol. 282, pp. 1846-51.

James, J. (1947). *The new background of science*. London: Cambridge University Press pp. 223.

Buddhadasa, P, Kirthisangha. (1984). *Buddhism and Science*. Delhi: Motilal Bamarasidas, p. 26.

Lama Anagarika Govinda. (1961). *Psychological attitudes of early Buddhist philosophy*. London: Rider and Rider Company, pp. 131-134.

Ibid, p. 134.

Dhammapada- Verse I.

Pockett, S. *The nature of consciousness*. ISBN 0- 595- 12215- 9.

Pockett, S. (2012). *The electromagnetic field theory of consciousness a testable hypothesis about the characteristics of consciousness as opposed to non- conscious fields*. *Journal of consciousness studies*. 19 (11-12), 191-223.

McFadden, J. J. (2002). *The conscious electromagnetic information (cemi) field theory: The hard problem made easy?* *Journal of consciousness studies*, 9 (8), pp. 45-60.

McFadden, J.J. (2002). *Synchronous firing and its influence on the brain's electromagnetic field: Evidence for an electromagnetic field theory of consciousness*. 9 (4): pp. 23-50.

McFadden J.J. (2006). *The CEMI Field Theory: Seven clues to the nature of consciousness*. In Jack A. Tuszynski. *The emerging physics of consciousness*. Berlin: Springer. pp. 385-404. ISBN 3-540-23890-5.

Uttal, W. R. *Neural Theories of mind: Why the mind-brain problems may never be solved*. ISBN 0- 8058- 5484-3.

Jibu, M. Kunio, Y. *Quantum brain dynamics and consciousness*. ISBN 1- 55619- 183- 9.

Vitiello, G. *My double unveiled*. ISBN 1- 58811- 076- 1.

Umezawa, H. (1993). *Advanced Field Theory: Micro, Macro and Thermal physics*. The American Institute of Physics.

Frohlich, H. (1968). *Long- range coherence and energy storage in biological systems*. *International Journal of Quantum Chemistry*, 2. 641-649.

Hameroff, S. (2014- 05- 14). *Consciousness, the brain and space time geometry* *Ann. N.Y. Acad. Sci.* 929: pp. 74-104.

Chalmers, D. *The conscious mind: In search of a Fundamental Theory*. ISBN 0-19- 510553- 2.

Huping, Hu. Maoxin, Wu. (2007). *In spin mediated consciousness; Theory, experimental studies, further development and related topics*. pp. 85-91.

Begley. *Survey of scientific research on neuroplasticity and related research on meditation.*

<http://www.mindandlife.org/books.pubssection.html>

Schwartz, J.M., Begley, S. (2002). *The mind and brain: Neuroplasticity and the power of mental force.* N.Y: Regan books.

S. Lazer, G., Bush, R. L., Gollub, G. L., Fricchione, G., Khalsa. Benson, H. (2005). *Meditation experience is associated with increased cortical thickness.* Neuroreport 16. 17 1893-7.

Mikulincer, T., Dolev, Shaver. (Nov. 2005). *Attachment related strategies during thought suppression. Ironic rebounds and vulnerable self-representations.* Journal of Personality and social psychology 89, 817-39.

Ekman, P., Richard, J., Davidson, Mathieu, R. B., Wallace, A. (2005). *Buddhist and psychological perspectives on emotions and well-being.* In current directions in psychological science, 14.2, 59-63.

Begley. (2005). *12th Mind and Life conference.* 242.

Ibid, 147.

Yupapin, Punthawanut. (2016). *Quantum Meditation: The self-spirit projection.* International journal of psychology study, (IJPS), Vol. 4,

Patian, S., Yupapin, P.P. (2014). *Wave particle duality model using micro optical device for neuroquantum investigation.* Science letters journal 3, 61-64.

Wendt, A. (2015). *Quantum Mind and Social Science*, ISBM: 9781107442824 eBook.

Yupapin, P.P. (2015). *Buddhism and quantum physics: Generality.* International Journal Science World, 3(2), pp. 221-222.

Yupapin, P.P. (2015). *Contemplation and perception energy transition states.* International Journal Science World, 3(2), pp. 223-226.

Tang, Y.Y. & Posner, M.I. (2013). *Theory and method in mindfulness neuroscience.* Soc. Cogn. Affect. Neurosci. 8, pp. 118-120.

Ivanovski, B., Malhi, G. S. (2007). *The psychological and*

- neurophysiological concomitants of mindfulness forms of meditation.* Acta Neuropsychiatr. 19, pp. 76-91.
- Hölzel, B. K. *et. al.* (2011). *How does mindfulness meditation work? Proposing mechanisms of action from a conceptual and neural perspective.* Perspect. Psychol. Sci. 6, pp. 537- 559.
- Tang, Y. Y., Rothbart, M. K., Posner, M. I. (2012). *Neural correlates of establishing, maintaining and switching brain states.* Trends Cogn. Sci. 16. pp. 330- 337.
- Zeidan, F., Johnson. S. K., Diamond, B. J., David. Z., Goolkasian, P. (2010). *Mindfulness meditation improves cognition: Evidence of brief mental training.* Conscious. Cogn. 19, pp. 597-605.
- Ding, X. *et. al.* (2014). *Short-term meditation modulates brain activity of insight evoked with solution cue.* Soc. Cogn. Affect. Neurosci. 10, pp. 43-49.
- Tang, Y. Y. *et. al.* (2007). *Short-term meditation training improves attention and self-regulation.* USA: Proc. Natl Acad. Sci. 104, 17152- 17156
- Cahn, B. R. & Polich, J. (2006). *Meditation states and traits: EEG, ERP, and neuroimaging studies.* Psychol. Bull., pp. 132, 180-211.
- Grant. J. A., Courtemanche. J., Duerden, E. G., Duncan. G. H. & Rainville. P. (2010). *Cortical thickness and pain sensitivity in zen meditators.* Emotion 10, pp. 43-53.
- Tang, Y. Y. *et. al.* (2010). *Short-term meditation induces white matter changes in the anterior cingulate.* USA: Proc. Natl Acad. Sci., pp. 107, 15649- 15652.
- Tang, Y. Y., Lu, O., Fan. M., Yang, Y., Posner, M. I. (2012). *Mechanisms of white matter changes induced by meditation.* USA: Proc. Natl Acad. Sci., pp. 109, 10570- 10574.
- Allen, M. *et. al.* (2012). *Cognitive-affective neural plasticity following active- controlled mindfulness intervention.* J. Neurosci. 32, 15601- 15610.
- Desbordes, G. *et. al.* (2012). *Effects of mindful- attention and compassion meditation training on amygdala response to emotional*

stimuli in an ordinary, non-meditative state. Front. Hum. Neurosci, pp. 6, 292.

- Lutz, J. et. al. (2014). *Mindfulness and emotion regulation- an fMRI study.* Soc. Cogn. Affect. Neurosci, pp. 9, 776-785.
- Taylor, V. A. et. al. (2011). *Impact of mindfulness on the neural responses to emotional pictures in experienced and beginner meditators.* Neuroimage, pp. 57, 1524-1533.
- Westbrook, C. et. al. (2013). *Mindful attention reduces neural and self-reported cue-induced craving in smokers.* Soc. Cogn. Affect. Neurosci. 8, pp. 73-84.
- Hölzel, B. K. et. al. (2013). *Neural mechanisms of symptom improvements in generalised anxiety disorder following mindfulness training.* Neuroimage Clin. 2. pp. 448-458.
- Olendzki, A. (2010). *Unlimiting Mind: The radically Experiential Psychology of Buddhism.* Wisdom Publications.
- Lutz, A., Brefczynski, Lewis, J., Johnstone. T., Davidson, R. J. (2008). *Regulation of the neural circuitry of emotion by compassion meditation expertise.* PLoS ONE 3, e1897.
- Narada. (1988). *The Buddha and his teachings.* Malaysia. Buddhist Missionary Society, Edition. 4, pp. 342, 348, 350, 358.
- Reddy, J.S., Parera, C. (Nov. 2018). *Neuroquantology.* Vol. 16, Issue 11, pp. 68-78.
- Smetham, G.P. (Nov, 2010). *Focus Issue: Quantum Brain/ Mind/ Consciousness 2010 (Part II).* Journal of Consciousness, Exploration and Research. Vol. 1, Issue-8, pp. 1048- 1069.

THE VALUE OF MORAL PRACTICE IN BUDDHISM

by Ven. Mokesh Barua*

ABSTRACT

Moral conduct (Sīla in Pāli) is one of the most important pillars of Buddhism and is based on universal values. It is frequently translated into English as “Virtuous behavior” “Morality” “Ethics” or “Precept”. Buddhist ethical principles which were formulated by the Buddha refer to moral purity of thought, words and deeds. The morality found in all the precepts can be summarized in three principles – to avoid evil; doing good; and to purify the mind; this is the teaching of all Buddha’s (Dhammapāda, 183). Buddhist morality is not only confined in good or bad actions, it also includes the unchanging natural law of cause and effect (kamma), which is the root of the Buddhist ethics. It plays an important role in promoting peace and happiness in modern society and protecting the environment from degradation. Furthermore, it helps in modifying a person’s behavior and transforms his emotional and cognitive constitution. This study will investigate the significance of Buddhist morality in modern society and how to prevent environmental degradation. More specially, it will focus on how Buddhist morality helps a person to modify his/her behavior and transform emotive and cognitive constitution to liberation from saṃsāra (recycling birth).

INTRODUCTION

Moral values are the standards of good and bad, which determine individual behavior and choices. An Individuals sense of morality

*. Mahachulalongkornrajavidyalaya University, Thailand.

may be derived from society and government, self or religion. Religion is a great source of moral values and most of the religions have set of do's and don'ts, a set of code of conduct. As a religion Buddhism also have provided such sets of code of conduct but Buddhism tends to believe that Morals are far more than just about good and bad. It is the *dhammā* or universal law, which governs both the physical and moral order of the universe.

WHAT IS “MORALITY”

Morality is termed in Buddhism as *Sīla* and it is frequently described as morals, discipline, ethics and precept. *Sīla* is an inner virtue, i.e, endowment with the qualities of simplicity, kindness, contentment, practice etc, which is expressed outwardly, by the virtuous actions of body and speech, and is done by following the rules of conduct intended to give these ideas concrete form. The Buddha has given as classic definition of good conduct and bad conduct in the *Mahā Rāhulovādasutta* of the *Majjhimanikāya*: whatever action, bodily, verbal or mental, leads to suffering for oneself, for others or for both, that action is bad (*akusalā*). Whatever action, bodily, verbal or mental, does not lead to suffering for oneself, for others or for both, that action is good (*Kusalā*). Human beings are not perfect being by nature; they have to train themselves to be good hence, morality becomes the most important aspect of living.

Morality describes the system of behavior with regards to standards of right or wrong behavior, without this in place societies cannot survive for long. Everyone adheres to a moral doctrine of some kind, although in today's world morality is frequently thought of as belonging to particular religious point of view. According to a British renowned thinker, scholar and author C.S. Lewis, Morality has three important levels as it relates to our behavior and defines them as (1) make certain fair play and harmony; (2) to help make us good people in order to have a good society; and (3) keeping us in good relationships with the power that created us (All About Philosophy, 2002-2018). Professor Lewis explains that most of the people agree with the point 1, When we began to see problem occurring by the point 2. Considering the popular philosophy “I am not hurting anyone but myself,” people used to excuse bad

personal choices do hurt others person of the society. The point 3 refers to the question of creation, as a theory of origin, is definitely hotly debated in today society, while the majority of the world's population believes in God, therefore, this is the most disagreement surfaces. According to Ven. Walpola Rahula, "The idea of moral justice arises out of the conception of a supreme being, a God, who sits in judgment, who is law-giver and who decides what it right and wrong" (Wayne, 2016).

THE SIGNIFICANCE OF BUDDHIST MORALITY IN MODERN SOCIETY

The Buddha was the first religious thinker in the history to emphasize the social harmony and its cohesion with humanity. During the time of the Buddha, the *Brahmin* dominance and in the Hindu social order the caste systems were very rigid and Buddha totally opposed the caste system. Buddha said that, "*Cattāro vaṇṇā samasamā*" which means the four classes are equal to one another. Every human being is equal and no one is more superior on inferior. Every person irrespective of his caste could enter the Buddhist order of monks. To define the caste system Buddha said, "not by birth does one become an outcaste, not by birth does one become a *brahmin*. By (one's) action one becomes an outcaste, by (one's) action one becomes a *brahmin*." (Sn 136).

Today, Modern society is immensely influenced by modern science which has made human life much easier through tremendous material progress. But still it cannot make human life more contented, secure and safe. Acts of terrorism, violence, violation of human rights, discrimination, poverty and destitution are frequently witnessed in many parts of the world. From Buddhist stand point, scientific and technological progress has failed in reduction of the un-wholesome action of human behavior. The teachings of the Buddha are very much relevant to the crisis faced by the world today. In order to bring peace and happiness in the society as well as global community; unity is very important. Unity is the more powerful than division that is why Buddha in the *Siḅālovāda sutta* has been introduced the four foundations of social unity (*Sanḅaha-vatthus*). These are Give (*dāna*); Kindly Speech (*piya-vācā*); Helpful action (*atha-cariya*); and impartial treatment

and equal participation (*samānattātā*). There are more others important suttas included code of ethics for the household people are the *Mahāmaṅgalasutta*, *Dhammikasutta*, *Parābhavasutta* and *Vasālī sutta* of the *Sutta nipāta*, and *Vyaggapajjia (Dīghajāṇu) sutta* and the *Ghisukhasutta* of the *Aṅguttaranikāya*.

The Golden five rules or precepts is a guidance on how to be happy and successful in this life and next life. This is the most widely known lists of precepts in Buddhism.

1. To refrain from destroying living creatures.
2. To refrain from taking that which is not given.
3. To refrain from sexual misconduct.
4. To refrain from incorrect speech.
5. To refrain from intoxicating drinks and drugs which lead to carelessness.

The Buddha has been given a beautiful and most authenticity axiom, “*Yo attānaṃ rakkhati, so paraṃ rakkhati*” means he who protect himself protects others; or “*Paraṃ rakkhanto attānaṃ rakkhati*” means when you protect others, you protect yourself. Therefore, when one practice the five precepts scrupulously able to protect oneself and others. However, apart from the five precepts another lists of precepts are found such as eight precepts (*aṣṭaṅga-sīla*) and the for the novice and monk ten precepts (*daṣasīla*), and 227 precepts and the nun 311 precepts. The Buddhist teaching on the four sublime states (*Brahma-vihāra*) are of great significance as a way of life at the individual level as well as social level. These are a series of virtues and the meditation practices made to cultivate them. The four sublime emotional states are:

1. To extend loving kindness (*mettā*) to all living beings without any kind of discrimination and with good will towards all;
2. Compassion (*karuṇā*) is identifying the suffering of others as one’s own. It is a results from *mettā*.
3. Sympathetic joy (*muditā*) refers to the feeling of joy because others are happy, even if one did not contribute to it.

4. Equanimity (*upekkhā*) one of the most sublime emotions of Buddhist practice, is the ground for wisdom and freedom and the protector of compassion and love. This refers an even-mindedness and serenity, treating and events impartially.

These Buddhist sublime virtues deemed to bring immense peace and happiness in the trouble world or society where we live in. As expressed by a noted Thai scholar monk: a society of self-disciplined, self-reliant people will be peaceful, and in turn support individual growth and development. In this process, the importance of associating with good people is often stressed, so that good qualities are stimulated, reinforced and spread (Harvey, 2000).

BUDDHIST MORALITY CONTRIBUTION ON PREVENTING ENVIRONMENTAL DEGRADATION

The environment is an important issue. It's includes all living and non-living things which interact with us like air, water and energy. Environment pollution has existed for centuries but only started to be significant following the industrial revolution in the 19th century which is one of the greatest challenges that world is facing today. The continuing exponential growth in human activities such as burning fossil fuels and clearing forests for industry and farm use is the responsible for affecting earth climate.

In many parts of the world deserts are expanding, forests are shrinking, the atmosphere is warming, soil is eroding, rivers are running dry and therefore environment protection must be taken seriously. Buddhism is considered as an ecological religion and teaches that human beings should live in harmony with nature and all other creatures. In the *pāli* canon several *suttas* has mentioned that early Buddhism believes that there to be close relationships between human morality and natural environment. And also has mentioned about five natural laws (*pañca-niyamadhamma*) namely; *utuniyama*, *bījanīyama*, *cittanīyama*, *kammanīyama*, and *dharmmanīyama* (Lily , 2005). They can be translated respectively as physical laws, biological laws, psychological laws, moral laws, and causal laws. The first four laws operate within their respective spheres. The last mentioned law of causality operated within each of them as well as among them.

This sutta further explain the pattern of mutual interaction. When a mankind demoralized through greed, ignorance and hatred, the famine is the natural outcome, epidemic is the inevitable result, widespread violence is the ultimate outcome. According to a Buddhist scholar Buddhadasa's "The nature (*thammachat*) and the *Dhammā* can contribute toward transforming our understanding, attitudes, and actions regarding the care of the earth" (Bhikkhu, 1994, 2014). Buddhism response a gentle non-violent attitude towards living creatures and plants. It is said that if one throws dish water into a pool where there are insects and living creatures, intending that they feed on the tiny particles of food thus washed away. One can accumulate merits even by such trivial generosity. And the Buddha also feed the fish his leftover food into a river. For the plant life Buddha said his disciples one should not even break the branch of tree because that may has given one shelter and showing gratitude and reverence to the mountains, forests, groves and trees for giving us food, shadow, shelter and protect from the natural disasters (Lily , 2005).

However, Buddhism is connected to environment and has a responsibility to share knowledge of global resistance against environment degradation. There are various aspects and dimensions of Buddhist perspectives on environmental conservation and sustainable development. Buddhist attitudes to nature is perceived as relational, and each phenomenon is dependent on a multitude causes and conditions. Therefore, human beings should respect and live in tune with environment. Changeability is one of the perennial principles of nature. Everything changes nothing remains static in nature.

In Buddhism this phenomenon is called *aniccā* (impermanence). *Sabbe Saṅkhārāniccā* means everything formed is in a constant process of change, that natural processes are affected by the morals of man. According to His Holiness Dalilama, "the moral degradation had effects on the external environment too." In the *Cakkavattisihanānda Sutta* of the *Dīgha Nikāya* mentioned that, when human morals undergo further degeneration, man's health become progressively worse. Human life is reduced to ten years. At that time all delicacies food such as ghee, honey, butter will have disappeared from the world. And the poorest coarse food today will

become a delicacy of that day. Thus Buddhism maintains that a close link between man's morals and the natural resources (Lily , 2005). The middle path or the noble eight-fold path is the way to reduce ecological footprints for sustainable future. Morality consists of three factors; i.e, Right speech, Right action and Right livelihood focused on the five precepts (*pañcha-sīla*) of the noble eightfold path of the teaching of *dhammā*. These five precepts are the basic ethical guideline which teaches us not to kill any beings, stay with natural vegetation wild animals in harmony and for natural survival.

BUDDHISM - FREEDOM THROUGH DISCIPLINE

Human aspiration is to be free from suffering and find happiness, to be free from bondage and find true freedom and purity of mind. To be free from darkness and find the happiness- Buddha has seen the fundamental and underlying causes which leads to suffering, happiness, bondage and liberation that is mind itself. The Buddha had seen even more deeply into these factors of the mind which were responsible for both bondage and liberation. He saw the three unwholesome rules or negative emotions or destructive roots greed, hatred and delusion. Buddha's teaching emphasized on personal liberation from the three unwholesome or destructive roots.

The eight-fold path a set of practical guidelines which helps to improve ethical and mental development. It is the only through practice that one can attain a higher level of understand and destroy the fundamental roots of three destructive unwholesome emotions. The middle way is nothing if not moral, and such morality of righteousness are- Understanding, thought, speech, action, livelihood, effort, mindfulness and concentration an eightfold aim which provides the core of the Buddhist philosophy of life. The eightfold path can be divided into three groups that represents three stages of training: the training in the higher moral discipline, the training in the higher consciousness, and the training in the higher wisdom (Bodhi 1994).

1. *Paññākkhandha*, the wisdom group, made up of right view and right intention;
2. *Samādhikkhandha*, the concentration group, made up of right effort, right mindfulness, and right concentration;

3. *Sīlakkhandha*, the moral discipline group, made up of right speech, right action, and right livelihood.

Right view:

Right view is considering as the first step of the noble eightfold path which is also known as middle path leading to the cessation of suffering when the individual understands the source of suffering, he often determines to change the way he engages with himself and the world.

Right intention:

Right intention is the kind of mental energy that control our action. It refers to the cognitive aspect of wisdom. There are three kinds of right intentions:

1. Intention of renunciation, which means resistance to the pull of desire.

2. Intention of good will, means resistance to feeling of anger and aversion and,

3. Intention of homelessness, means do not think act cruelly, violently and to develop compassion. However, it is the only possible through managing emotions.

Right Speech:

Speech is very important to us and very powerful. it can be break or safe lives, make enemies or make friends, start war or create peace.

Buddhism explained right speech as follow:

1. To avoid false speech, especially not to tell deliberate lies and not to speak deceitfully;

2. To avoid slanderous speech;

3. To avoid harsh words that offend or hurt others;

4. To avoid idle talk; instead of this positively, to tell the truth, to speak in a friendly, warm, and gentle way, and to talk only when necessary.

Right action:

Right action passion at promoting moral, right-mined and peaceful conduct. Bhikkhu Bodhi writes, in the context of the

Noble eight-fold path: “The Buddha mentions three components of right action: abstaining from taking life, abstaining from taking what is not given, and abstaining from sexual misconduct.” He notes that right intention is the most important to avoid these proscribed actions. Right intentions lead to right actions.

Right Livelihood:

Right livelihood is living in a righteous way and the wealth should be acquired legally, honestly, peacefully, and ethically. Of course, livelihood means not only our job, but also all our main daily activities that we do to have food, clothes, shelter and so on. The Buddha has mentioned five specific kinds of livelihood one should be avoided: dealing in weapons; dealing in living beings (raising animal for slaughter, slave trade and prostitution); working in meat production and butchery and; selling intoxicants and poisons, such as drugs and alcohol (Bhikkhu, 2001).

Right effort:

Right effort is one of the three elements of the mental discipline (the others right mindfulness and right concentration). Right effort is the energetic will (1) to abandon evil and un-wholesome states of mind from arising; (2) to abandon unwholesome states that have already arisen; (3) to arouse wholesome states that have not yet arisen; and (4) to develop and bring to perfection the good and wholesome states of mind already present in a man (Thera, 1999).

Right Mindfulness:

Right mindfulness means being aware of the moment, and being focused in that moment. It is a very grounded awareness which is to be diligently aware, mindful and attentive with regard to (1) the body action (*kāya*); (2) feeling (*vedanā*), (3) thoughts (*citta*) and; (4) mental objects (*imagination, image of mind*). The Buddha elucidated mindfulness when one fully developed, as the direct path to enlightenment and the ending of suffering:

This is the one-way path for the purification of beings, for the surmounting of sorrow and lamentations, for the passing away of pain and dejection, for the attainment of the true way, for the realization of Nibbāna – namely, the four establishments of mindfulness. “What

are the four? A person dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world. He or she dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having subdued longing and dejection in regard to the world. He or she dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having subdued longing and dejection in regard to the world. He or she dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having subdued longing and dejection in regard to the world” (Bodhi, 2005).

Right Concentration:

Right concentration for the purpose of the eightfold path means wholesome concentration. It is the practice of concentration on breathing (*ānāpānasati*) is one of the well-known exercises connected with the body, for mental development. To develop the mental development right effort is clearly needed because without right effort concentrating on something can't make any efforts, as well as for all the other limbs of the eightfold path.

The deepest states of concentration known as “*jhānas*” or “*samādhis*” eliminate the hindrances. The three factors: right effort, right mindfulness and right concentration of the concentration group can help one penetrates into the true nature of mental and physical processed. Thereby one can able to attain right view by realization of insight wisdom. However, the noble eightfold path is the fourth of the Buddha's noble truths which the only way that leads to uprooting of the causes of suffering, and helps to established profound, peacefulness, wisdom, virtue and happiness.

CONCLUSION

Moral values are connected to fundamental human emotions and experiences that motivate us in distinctive ways. Emotions itself has no nature good or bad, generally they are divided into positive and negative emotions and helps in inducing behavior that has good or bad consequences. It cannot be completely excluded but they can be effectively managed and moderately controlled. Buddhism immensely helps to transforms negative emotions into positive emotions. Morality is the one incredible way to manage

emotions. By practicing morality and doing all wholesome actions and avoiding all unwholesome actions, even tiny bad things we can manage our emotions and find a positive life. In the digital era, most of the people are empowered with technology.

The technology which is supposed to make our life beautiful and easy, has become the source of all the problems that we can destroying the very bases of life which is the planet. Today 6 billion people do destroying the peace and ecological balance of the planet. All serious problems in society are created because of man's ignorance and illegitimate desires. What I believe, Buddhist morality or Buddhist ethics or Buddhist virtue ethics is goal directed. It aims at transforming the practitioner into being liberated and involves eradicating vice, and cultivating virtue. According to Buddhist account, what makes an action good or "wholesome" is that it is well-motivated, well-intentioned, and wise. Being well-motivated, well-intentioned and wise we can establish sustainable peace, happiness, progress and environmental sustainability in the earth.

References

- Keown, D., 2005. *Buddhist Ethics: A very short Introduction*. New York: Oxford University Press Inc.
- Harvey, P., 2000. *In: An Introduction to Buddhist Ethics*. New York: Cambridge University Press, P.11.
- Dharmasiri, G., n.d. 1986. *Fundamentals of Buddhist Ethics*, Singapore: Buddhist Research Society.
- Wisadavet W., 2002. *Theravāda Buddhist Ethics*, The Chulalongkorn Journal of Buddhist Studies, Vol 1, No. 1.
- Dhammapiya, S.U., 1999. *Buddhist Ethics in Daily Life*, Malaysia: Selangor Buddhist Vipassana Meditation Society.
- Rahula, W. S, 1990. *What the Buddha Taught*, Hawtra Foundation, Bangkok, p. 63-73.
- Bodhi B., trans. 2012. *The numerical discourses of the Buddha: A complete translation of the Anguttara Nikaya*. Annotated edition. Boston: Wisdom Publications.
- Harvey, p., 1990. *An Introduction to Buddhist Ethics*, Cambridge.
- Lily, D.S., 2005. *The Buddhist Attitude Towards Nature*. [Online], Available at: <https://www.accesstoinsight.org/lib/authors/desilva/attitude.html> [Accessed 1 January 2019].
- Bodhi, B., 1989. *The Essential Meaning of Sila* [Online], Available at: https://media.audiodharma.org/documents/Meaning_of_Sila-_Bodhi.pdf [Accessed 1 January 2019].
- Hanson, R., 2006. *The Noble Eightfold Path*. [Online], Available at: <https://www.rickhanson.net/the-noble-eightfold-path/> [3 January 2019].
- Karunaratna, s., nd. *Prosperity and Happiness the Buddhist view* [Online], Available at: <https://www.budsas.org/ebud/ebdha049.htm>. Noble Eight

EDUCATION FOR AWAKENING, AWAKENING FOR EDUCATION: REFLECTIONS FROM THE FIELD OF STUDY ABROAD

by Christie Yu-Ling Chang*

ABSTRACT

This paper is an initial attempt to propose “Mindful Study Abroad.” Based on the author’s practices and participant observation from the field of study abroad for the past 17 years and inspired by Venerable Bhiksuni Shig Hui Wan’s (1912-2004) ideal for education, “覺之教育,” the author replaced the old translation, “Education of Enlightenment” with “Awakening Education,” and expounded the concept in both directions: “education for awakening” and “awakening for education.” The author argues the importance of Venerable Hui Wan’s study abroad as a crucial period for her life and compares “study abroad” to the Buddhist practice of “renunciation” (“leaving home”) while recognizing study abroad, a new popular trend among younger generations today, as a fertile ground for awakening. “Mindful study abroad” is proposed as a powerful vehicle to achieve “Awakening Education”, whereas the Four Methods of Guidance and Gathering, together with the “Glocal Youth Sangha” building, is shared as both practical and powerful skillful means.

1. OVERVIEW

What is education for? Having gone through the secular

*. Ph.D., Center Director, CIEE (Council on International Educational Exchange) Taipei, President, International Buddhist Confederation (IBC), Chair, International Lay Buddhist Forum (ILBF), President, Sakyadhita Taiwan.

educational system in Asia and America by obtaining a Ph.D. degree myself and having taught both in Taiwan and Hawai'i for the past 20 years, including at the universities (both National Taiwan University and the University of Hawai'i at Manoa) as well as in various types and levels of education, such as "cram schools" in Taiwan, overseas Chinese language schools in Hawai'i, and currently in the study abroad context where I receive students (mostly aged between 19-21) with extremely diverse backgrounds from potentially 400 universities in the US¹, I cannot help but reflect upon this very important question: WHAT is education for after all?-- I find myself having to agree with what the Buddha has come to realize some 2600 years ago. Awakening IS the only goal.

In this paper, I will first re-interpret and expound the concept on "Awakening Education" as advocated by the renowned and respected Venerable Bhiksuni Shig Hui Wan(1912-2004)², who founded the very first Buddhist University in Taiwan after having traveled all over the world and studied abroad. Next, I compare study abroad to basic Buddhist concepts such as leaving home, renunciation, and awakening while sharing reflections from my years of observations and practices in the field. "Mindful study abroad" will be proposed and we will share how the Four Methods of Guidance and Gathering, as taught by the Buddha, are applied in building a "glocal youth sangha" (or *kalyanamitra*) to facilitate the awakening of our study abroad students.

2. VENERABLE HUI WAN, THE "AWAKENING EDUCATION", AND STUDY ABROAD

Founded in 1990, Huafan University is known as the very first Buddhist (or Buddhist-founded) secular university in the Mahayana Chinese history and it is unique in that it has emphasized the

1. For professional life, since August 2001 the author has been working for a non-profit and non-government organization named CIEE, which was established after the end of the Second World War. To promote world peace by "humanizing international relations," CIEE operates sixty-five study centers in forty-five countries that support study abroad programs for over 10,000 U.S. students annually. For more information, please see www.ciee.org.

2. This is the Cantonese pronunciation of the name that has been conventionally used. In Mandarin Chinese pronunciation and when spelled in Pinyin, it should be "Xiao Yun". Venerable Hui Wan is usually known as "Xiao Yun Fashi" in the Chinese speaking world.

“Education of Enlightenment,” as pointed out in its “Educational Philosophy” on its university website:

‘Our goal as an educational institution is to help students improve themselves through self-education, or the “Education of Enlightenment” as advocated by our founder, the Ven. Hiu Wan. This involves self-awakening, self-development and human-oriented education based on Chinese ethics and Buddhist compassion. Our objectives are to cultivate the students’ academic competency as well as the integrity of their personality, to help them achieve wisdom and compassion and to ultimately benefit mankind as a whole.’³

The founder of Huaan University, Venerable Bhiksuni Shig Hui Wan, is a prominent and eminent Buddhist Bhiksuni leader of her time that has integrated multiple talents in herself as a renown painter, educator, and Buddhist practitioner⁴ (Li, 2016), who purchased the very first piece of land to establish the university at the age of 78 and has advocated the “Education of Enlightenment” for this university as well as throughout her life. However, this term “Education of Enlightenment” requires further thoughts, just as the extraordinary life of Venerable Hui Wan, especially her international experiences, deserves further examination.

The original Chinese expression for this university motto as advocated by its founder is “覺之教育,” literally “awakening/enlightenment-possessive-education”, and there have been various translations for this motto of Huaan university, including “Enlightened Education” as used in one of Ven. Hiu Wan’s own paper presented at the 10th Conference of the International Association of Buddhist Studies in Paris⁵ (Chen, 2006). However, as a linguist and trainer for language educators and translators myself, “awakening”

3. Located in the northern suburb of Taipei, capital city of Taiwan, Huanfan university is a full-fledged university that has four colleges and offers both undergraduate and graduate programs in 13 fields of studies. For more introduction of this university and its educational philosophy, please see <https://www.hfu.edu.tw/en/eng>.

4. Li, Yu-Chen. (2016). “As Nonattached as Clouds and Water: the Pattern of Bhiksuni Image Exemplified by Ven. Hiu Wen.” *Journal of Xuanzan Buddhist Studies*. [on line] Vol. 25-3. pp. 73-104. Available at <http://www.hcu.edu.tw/upload/userfiles/37837C6FAB904E548360E98C1217A9BE/files/25-3.pdf>. [Accessed 20 Jan. 2019].

5. Chen, Hsiu-Li. (2006). *The Passion for Education and Life Career of Venerable Hiu Wan*. Taipei: Wanjuanlou Publications Co., Ltd. P. 171.

sounds a “better fit” because it is more dynamic and it is more a process for “everyday life,” perhaps just as its Chinese counterpart “覺” (*jue*), the very same Chinese character that is used to denote both “sleeping” (when pronounced with the fourth or falling tone) and “awakening” (when pronounced with the second or rising tone). On the other hand, the bigger word “enlightenment” sounds both static and more like the final goal. Moreover, “enlightenment” cannot be simply educated or taught. It takes stimuli in contexts, and it takes practices, time after time. Study abroad, therefore, provides such a fertile ground for opportunities to awakening.

Awakening is a moment-to-moment process; there can be different degrees or stages in this process of awakening before the final goal, “Nirvarna” (for those practicing in the Theravada tradition) or the “Buddhahood” (for those in Mahayana), the fully awakened and enlightened state, or the status as the “full-time Buddha”, as Venerable Thich Nhat Hanh describes it⁶. Furthermore, “Awakening” involves two directions: the “Awakening Education” is not just the education to get students (but the educators themselves as well) to wake up, but also to reflect upon, to wake up and to stay mindful to the purpose and process of education itself all together, any kind-- secular or spiritual. Without this “awakening” to the purpose and process of education and without this aspiration to share the true spirit of “Awakening Education,” Venerable Hiu Wan would not even have had bothered to establish a secular university at the age of 78!

Being able to start establishing a university at the age of 78 is something that is extremely extraordinary, although the fact that Venerable Hiu Wan lived a rather long life⁷ and that she had been working literally non-stop throughout her life on her Bodhisattva path might have obscured some very important clues that deserve further attention in understanding what contributed to this aspiration of her later stage of life. A closer re-examination has revealed that, in addition to a renowned Chan painter, educator, and full-time Dharma practitioner after her ordination as a Buddhist

6. Thich, Nhat Hanh. (2017). *Growing Together*. [online] Lion's Roar. Available at: <https://www.lionsroar.com/growing-together/> [Accessed 1 Feb. 2019].

7. Venerable Hiu Wan passed away at the age of 92 in 2004.

nun at the age of 46⁸, Venerable Hiu Wan is unique in that she had traveled extensively, not just within China as a result of war, but also all over the world before her ordination and her establishing the university. Moreover, Venerable Hiu Wan is actually one of the pioneers who has gone “study abroad”.

Between 1947 and her returning to Hong Kong in 1951⁹, Venerable Hiu Wan spent four years teaching Chinese painting and researching at the University of Tagore in India, and before reaching India, she also traveled through Vietnam, Myanmar, Cambodia, Malaysia, and Singapore. Right before her originally planned ordination in 1958, she had also organized a “grand tour” for herself to travel in 32 countries within 32 months¹⁰. While most people have paid more attention to Venerable Hiu Wan’s more explicitly identified purposes of doing the pilgrimage in the Buddha lands (especially in India) as well as visiting those well-established institutes for higher education all over the world via her “grand tour” (so as to prepare for her ordination and the plan to establish a new university), yet I would like to point out the perhaps even more important period of time in which Venerable Hiu Wan went “study abroad”!

During the four years at the University of Tagore in Calcutta, India, not only had Venerable Hiu Wan taught Chinese painting and conducted research, she had also had great opportunities of studying with renowned Indian artists, Abanindranath Tagore (1871–1951) and his pupil Nandalal Bose (1882–1966)¹¹ as well as meeting and interacting with people who must have influenced the formation of her thoughts and ideal. Meanwhile,

8. In 1958, You Yun-Shan (the lay name of Ven. Hiu Wan) was ordained under Venerable Tanxu, the 44th patriarch of the Chinese Tiantai Order in Hong Kong.

9. Venerable Hiu Wan was born in Guang Dong Province, China, but had studied, taught, and resided in Hong Kong before moving to teach at the Chinese Culture University in Taiwan in 1965.

10. Shig, Hui Wan. (1998). *Travelogue from Around-the-World*. Taipei: Yuan Chuan Press.

11. It was mentioned in various sources in Chinese that Venerable Hui Wan had learned from “印度藝術大師阿邦寧及其大弟子難陀婆藪院長” but there were no English names of theirs. By searching on the internet and matching the lifespans as well as localities, etc., the author concludes that these must have had been the two Indian artists that Ven. Hiu Wan had studied with. https://en.wikipedia.org/wiki/List_of_Indian_artists. Visited as of Jan. 20, 2019.

Venerable Hiu Wan also went up all the way to the Himalayas to paint¹². Those four years, I would argue, must have been one of the most critical and fruitful time of her life because, even before her Buddhist ordination, Venerable Hiu Wan had already “left home” and immersed herself in a completely different culture, where there were infinite occasions of being shocked, stimulated, and therefore, boundless and tremendous opportunities for awakening. The four years of study abroad experiences that Venerable Hiu Wan had gone through must have contributed not only to the making of her life career as an educator but also to her personal awakening for education as Education for Awakening.

3. STUDY ABROAD: LEAVING HOME, RENUNCIATION, AND WAKING UP

“Study abroad,” is a field in which I have devoted the past 17 years of my professional life¹³ to because, in addition to having identified its potential contributions to world peace and serving as students’ “life-changing experience”, I believe study abroad has also provided our younger generation with precious opportunities for awakening. Why? Because when someone goes study abroad, one inevitably needs to “leave home”, “renunciate”, and basically, they’d better “wake up” and stay awake in order to adapt to an entirely new environment or context. One cannot afford not-changing, so to speak. As a matter of fact, “leaving home”, in Chinese “出家” (chujia), is the very expression used for renunciation.

While voluntary renunciation in the Buddhist world is getting rarer and increasingly difficult¹⁴, study abroad is getting popular among our young generations. In the US, study abroad has almost become a norm, and many universities have even required their students to study abroad for at least one semester before

12. “A Brief Introduction to the Life of Venerable Hiu Wan.” By the Committee of Venerable Hiu Wan’s funeral. http://hfu.edu.tw/~pr/hiuwan_chinese.htm. Downloaded as Jan. 20, 2019.

13. The author returned from Hawai’i after having obtained her Ph.D. degree in Linguistics and has been serving as the Center Director for CIEE’s study abroad programs in Taipei since August 2001.

14. The number of young people coming forward to joining Buddhist monastic life has witnessed continuous dropping in most Asian countries, perhaps except for Vietnam, according to the author’s personal participant observation via her extensive traveling throughout the years.

graduation. There is even an initiative called “Generation Study Abroad,” which was signed by more than 150 universities in 2014 and aims to double the number of Americans who study abroad by end of the decade¹⁵. To me, this is yet another example of the educators’ awakening for education, after having recognized the valuable opportunities for educating and awakening our younger generations in this globalized world.

Just like the Buddha who “left home” and renounced his comfortable palace life behind, the university students that I have come across with, more or less, also had to leave or renounce their “comfort zone,” their beloved families, friends, and everything behind when they come to study abroad in Taiwan. For sure, unlike the Buddha who renounced in order to search for the Truth, most students have chosen to study abroad for more worldly purposes, such as to improve their Mandarin Chinese, to experience total immersion in the Chinese/Taiwanese culture, to gain academic credits, and/or to make friends, etc. Nevertheless, most students have also expressed a strong wish to learn and to grow independently, or even “spiritually”; more and more students are found to have already been familiar with the term “mindfulness,” perhaps particularly for those born after the 90s.

In any case and in the Buddhist understanding of non-duality, all the worldly purposes are good incentives towards renunciation and awakening eventually, because during study abroad, lives of the students are bound to drastically change and transform, and it is almost like a “rebirth” experience— it is like a brand new but not entirely brand new start: most of the students are new to the environment; most of them do not necessarily speak the local language well, not to mention fluently, and all of them are bound to encounter various degrees or levels of discomfort and/or “cultural shock” here and there, not to mention all kinds of challenges or even obstacles in many different aspects, including their studies, lives, or relationships. And the fact that they are away from home for at least one semester (which is around 4 months, though not 4

15. Redden, Elizabeth. (2014). Generation Study Abroad. *Inside HigherEd*. [on line]. Available at: <https://www.insidehighered.com/news/2014/03/03/new-initiative-aims-double-number-americans-studying-abroad>. [Accessed 20 Jan. 2019].

years like Venerable Hui Wan's) makes it rather challenging but also presents countless precious opportunities for life transformation and awakening, especially when facilitated with the Buddha's teachings and skillful means.

4. MINDFUL STUDY ABROAD: FOUR METHODS OF GUIDANCE/GATHERING AND "GLOCAL YOUTH SANGHA" BUILDING

When studying abroad in a foreign land, everyone can use some guidance from mentors and support from a community. Mentoring mindfully with the Buddha's teachings on wisdom and compassion by applying the Four Methods of Guidance/Gathering as well as trying to provide a community of support by building, what I call, a "Glocal Youth Sangha" for the study abroad students will undoubtedly help students to stay less frustrated and more open-minded. Through inspiring and encouraging students to practice mindfulness, glimpse into the Four Noble Truths is increased, and as more positive seeds are also planted along the way, through times of awakening moments in the study abroad context (including how toilets can be designed so differently and why beds are so hard and mattress so thin, for example), hopefully and eventually, more causes are created towards Enlightenment, the Great Awakening, somewhere (most likely NOT right in the study abroad period) and somehow (depending on the students' individual causes and conditions).

For mentoring, we know the Buddha has taught the Four Methods of Guidance or Gathering (四攝法)¹⁶, namely: generosity (or giving), kind (loving or pleasant) speech, beneficial action (or meaningful action/conduct), and identity-action (or consistency/integrity)¹⁷. Just as pointed out and very well said by Erick Tsiknopoulos (2013): "The Four Methods of Guidance are tools

16. While there may be other English renderings for the Four Methods of Guidance/Gathering according to the references in different Buddhist texts or traditions, such as the Four Methods of "Attraction," "Delighting," "Magnetizing," "Maturing," or "Influencing," in this paper, we have found "Guidance" as used by **Erick Tsiknopoulos (2013)** to be most appropriate, but have also kept "Gathering" for our particular context in that the practices of these four methods have indeed helped brought students together and even made the "Glocal Youth Sangha" possible.

17. I have adopted the Chinese translation for the fourth method and used the English translation from the "Zen texts" as referred to by **Tsiknopoulos (2013)**.

for benefiting others through the vehicle of oneself as an active agent in the world, engaged and involved with other people and sentient beings. These four methods can be used in many different situations and for various purposes.¹⁸ Indeed and of course, for the study abroad context, all four methods can surely apply and have proved to be not only useful but also powerful in bringing people together as a community, just as *kalyanamitra*, or what I would like to call, a “Glocal Youth Sangha¹⁹” in this study abroad context.

I have personally witnessed how mindful applications of these Four Methods of Guidance or Gathering²⁰ have managed to assist the students in their study abroad experience and how influential these four methods have become in the emerging of a “Glocal Youth Sangha” right at our study center. We shall examine these Four Methods of Guidance/Gathering one by one below while relating each to the building of this “Glocal Youth Sangha” as a result, whenever applicable.

4.1. the Practice of Generosity (or Giving)

When students are abroad, they can surely benefit from people’s generosity, especially those in the host country. In practicing generosity, we know there are typically three types of giving in Buddhism: giving of materials, giving of the Dharma, and giving of no-fear, and the third one seems especially immediately applicable upon students’ arrival in the study abroad context. For the students that are in the host country for the very first time, they would inevitably feel less secure in terms of resources and they tend to feel uncertain, inadequate, or sometimes even easily intimidated in various occasions. The practice of generosity, even with a genuine smile and warm welcome, will immediately reduce the fear in the

18. Tsiknopoulos, Erick. (2013). The Four Methods of Guidance as a Framework for Engaged Buddhist Ethics and Social Harmony: An Interpretation Based on Scriptural, Tibetan and Indian Commentarial, and Japanese Zen Sources. Tibetan Translations. [online] Available at: <https://tibetan-translations.com/2015/01/20/the-four-methods-of-guidance-as-a-framework-for-engaged-buddhist-ethics-and-social-harmony-an-interpretation-based-on-scriptural-tibetan-and-indian-commentarial-and-japanese-zen-sources/>. [Accessed 20 Jan. 2019].

19. Following Venerable Thich Nhat Hanh’s new interpretation and many others in the west, here “Sangha” means basically a “community”, or especially a “community of (spiritual) practice”.

20. Unlike Tsiknopoulos, I have chosen to keep the meaning of “Gathering” in that the Four Methods do bring people together, as the following discussions shall prove soon.

students. To practice “giving”, in the first month upon students’ arrival, our study center has played this “Angel & Master” game²¹ among our study abroad students and a recruited group of local host university students, whom we call “Culture Ambassadors²².” Through playing this “Angel & Master” game, we encourage the students to exchange small gifts and/or well-meaning and kind notes in order to also encourage a sense of gratitude as well as to build friendship. By the end of the first month, “giving” has become an enjoyable practice or even habit, and the center is always filled with joyful surprises.

4.2. The Practice of “Kind (Loving or Pleasant) Speech”

Language, in this study abroad context, is a particularly convenient tool to focus on. Students in both groups, either those studying abroad or serving as “Culture Ambassadors”, are forced to slow down when not speaking or listening to their native languages, and this presents a good opportunity to instill mindfulness for speech. With the encouragement of sending well-meaning and kind notes to one’s “Master,” students get to practice using kind and pleasant expressions in two languages, namely, English and Chinese. Students no longer take language for granted as they used to and are willing to pause and reflect on what comes out of their mouths or hands/fingers as they type and what the potential consequences are after their speech or writing. Softer and kinder words continue to nourish and “glue” the group, the foundation of a “sangha” is slowly built through mindful speech to each other.

4.3. the Practice of “Beneficial Action (or Meaningful Action/ Conduct)”

21. This is a game that we played in our college days in Taiwan, in which everyone has a known “Master” by random drawing and an unknown “Angel.” The “Angels” are supposed to secretly observe, help, and provide little surprises for their “Masters” without exposing their identities. The Masters will not know who their Angels are until after a month (if not longer) when the game formally ends.

22. “Culture Ambassador” is a program that I have introduced and implemented for the Taipei Center some fifteen years ago, which recruits local Taiwanese university students and provides an opportunity for the students from both sides to interact and engage in language and cultural exchanges. CIEE-Taipei students have highly endorsed and recommended this program and most students become “life-time friends” with these Culture Ambassadors.

From the mentor's perspective, the practice of this Third Method of Guidance and Gathering refers more to the mentor's role as a "facilitator," as the Chinese translation "利行" (*li4xing2*) perhaps more obviously suggests, which literally means "to benefit/facilitate actions of others." And this echoes very well to the "student-centered" approach and trend in contemporary education. As I have always told the students during the orientation in the study abroad program:

"Former students have called me their 'Taiwanese Mom,' and yes, I feel happy and privileged to be your 'Mom' here, but I am NOT the kind of hand-holding Mom—I will stay in the background because this is YOUR study abroad experience, not mine. I want you to go explore yourself and learn perhaps together with the Culture Ambassadors -- but do please remember, I am always here for and with you in the virtual space, on your smart phone, just one click or one ring away, ready to assist any time when you need me."

Towards each other, among the students themselves or between the study abroad students and the local Culture Ambassadors, the practice of "Beneficial or meaningful action/conduct" is always encouraged and strengthened, especially through various team-building games and activities, such as "Scavenger Hunt" and the "Bystander Intervention" workshop. In the training session for "Bystander Intervention," students practice how to support each other through role plays with various skits or scenarios. Meanwhile, a "LINE" messenger group is established, in which this practice of beneficial action is made even easier. When any students "shout out" in the group in need of help or advice, immediately people in the group will respond and/or take actions to help or support the meaningful action/conduct of each other's.

4.4. the Practice of "Identity-Action (or Consistency/Integrity)"

For the Fourth Method of Guidance or Gathering, again, the Chinese translation seems much more straightforward: "同事" (*tong2shi1*), which literally means "together-working."²³ Just like *Guanyin* or *Avalokiteshvara* in the Lotus Sutra, who appears in

23. In modern colloquial Chinese, this term is used to refer to "colleagues."

whichever form that would benefit the sentient beings the most, this fourth method not only denotes the willingness to “put oneself in others’ shoes,” but also the spirit of equality through immersing oneself and working together with everyone in the group. As a center director in the study abroad context, in addition to serving as a “facilitator,” working together with the students and mentoring them throughout the process is equally important. Although these days, I have become much busier than ever with additional responsibilities and projects in hand so that I could not participate physically in all the activities planned, yet thanks to modern technology, I have been able to stay involved remotely through the LINE group and continue to mentor students whenever needed, either physically or in the cyber space.

An Emerging “Glocal Youth Sangha”

Although I cannot help but wish that I had thousands of arms and eyes, just like *Avalokiteshvara*, or had 48 hours a day so that I could be there for our students all the time, yet I have also come to realize that through practicing the Four Methods of Guidance and Gathering, and again thanks to modern technology, a “Glocal Youth Sangha” has been gradually emerging. Imagine a group of like-minded and kind-hearted youth peers coming from various parts of the world²⁴ who have gathered in the same local study abroad center in Taipei, who have been practicing the Four Methods of Gathering, knowingly or unknowingly, and who have remained in the LINE group even after leaving Taipei. Imagine many of these students still keep coming back to Taiwan and would announce or notify their “Culture Ambassadors” in the LINE group—some may come back to simply visit; some are back with a Fulbright scholarship to teach or research; some are back to work, and some have come back to do further studies in Chinese, some for graduate degrees, and even one of them has obtained a Master’s degree in Buddhist Studies already!

24. Although all the study abroad students at the Taipei center are from universities in the US, many of them have gone to study in the US from different countries, such as Japan, Korea, Vietnam, India, Sweden, Italy, Brazil, Nigeria, or even China, just to name a few. Even for those who were born in the US, they may be “heritage students” of parents from very diversified backgrounds too.

This past October before we celebrated the 25th anniversary for our Taipei Center²⁵, again thanks to modern technology, we were able to gather many beautiful testimonials from former students through video clips, sharing their reflections on how study abroad has transformed their lives and how they remember their “Culture Ambassadors” and this beautiful community back in Taipei. Many former students have explicitly asked to stay in touch and hoped to continue such a community on line. A virtual and virtuous community, or a modern *kalyanamitra*, has thus been built through the application of the Four Methods of Guidance/Gathering in the study abroad context. Following the reinterpretation of “Sangha” by Venerable Thich Nhat Hanh and many western practitioners, here I would like to formally name this group or community a “Glocal Youth Sangha.”

5. CONCLUSION

This paper shares the inspiration from Venerable Hiu Wan’s lifetime contributions to education and reinterpreted her ideal for “Education of Enlightenment (覺之教育)” as “Awakening Education” by expounding it further into including two directions: Education for Awakening and Awakening for Education. The author points out “study abroad” as a crucial period of Venerable Hiu Wan’s life that has not received due attention and proposes “Mindful Study Abroad” as one timely skillful means to educate our youth today when study abroad has become a popular trend. The author also shares her experiences from seventeen years of mentoring the study abroad students in Taipei by applying the Four Methods of Guidance and Gathering (四攝法) and the very positive consequence of it: an emerging “Glocal Youth Sangha,” which in turn can serve as a powerful and practical vehicle to (continue to) engage our young friends in their faith for the good and practice of ethical conducts globally.

Buddhism has always been about awakening and education. The Four Methods of Guidance and Gathering are but a very small part of the vast and profound teachings by the Buddha. The Buddhist teachings on dependent origination and the understanding of causes,

25. The Taipei branch Center of CIEE was founded in 1993.

conditions and consequences are both precious and practical, and the Buddhist practices on compassion are most powerful. All these teachings can contribute to any type and level of secular education when applied skillfully. It all depends on whether we, as educators, have been aware of the means available to us, and whether we have been awakened and awakening (since it is a moment-to-moment realization) to our ways of education. Most important of all, it depends on whether we are fully committed and whether we are taking actions to put all ideals into practices. When skillful means are applied and beneficial practices persisted, not only can Buddhist teachings help global citizens become ethical and happy in the long run, but also these timely teachings can contribute tremendously in helping our anxious younger generations remain sane in this much troubled world, just as what I have witnessed for the past 17 years during their study abroad.

References

- Chen, Hsiu-Li. (2006). *The Passion for Education and Life Career of Venerable Hiu Wan*. Taipei: Wanjuanlou Publications Co., Ltd.
- Li, Yu-Chen. (2016). "As Nonattached as Clouds and Water: the Pattern of Bhiksuni Image Exemplified by Ven. Hiu Wen." *Journal of Xuanzan Buddhist Studies*. [on line] Vol. 25-3. pp. 73-104. Available at <http://www.hcu.edu.tw/upload/userfiles/37837C6FAB904E548360E98C1217A9BE/files/25-3.pdf>. [Accessed 20 Jan. 2019].
- Redden, Elizabeth. (2014). Generation Study Abroad. *Inside HigherEd*. [on line]. Available at: <https://www.insidehighered.com/news/2014/03/03/new-initiative-aims-double-number-americans-studying-abroad>. [Accessed 20 Jan. 2019].
- Shig, Hui Wan. (1998). *Travelogue from Around-the-World*. Taipei: Yuan Chuan Press.
- Thich, Nhat Hanh. (2017). *Growing Together*. [online] Lion's Roar. Available at: <https://www.lionsroar.com/growing-together/> [Accessed 1 Feb. 2019].
- Tsiknopoulos, Erick. (2013). The Four Methods of Guidance as a Framework for Engaged Buddhist Ethics and Social Harmony: An Interpretation Based on Scriptural, Tibetan and Indian Commentarial, and Japanese Zen Sources. Tibetan Translations. [on line] Available at: <https://tibetan-translations.com/2015/01/20/the-four-methods-of-guidance-as-a-framework-for-engaged-buddhist-ethics-and-social-harmony-an-interpretation-based-on-scriptural-tibetan-and-indian-commentarial-and-japanese-zen-sources/>. [Accessed 20 Jan. 2019].

UTILITY OF BUDDHIST EDUCATION IN THE ERA OF GLOBALIZATION

by Deepak Kumar*

In the present day human society is headed towards a doomsday primarily because it has undertaken, what from the Buddhist perspective may be called as a wrong path (*agatigamma*), to development. In order to understand the “Utility of Buddhist Education” in the era of globalization, it is imperative for us to discuss globalization in a brief way, and its Holistic impact on global society. Literally speaking globalization meaning is to make, connect and spread something Global or worldwide, otherwise taking into consideration the whole world without boundaries, in a simple way, Globalization means the establishment of relations of the economy with the world economies in regard to foreign investment, markets, trade, production and financial matters. Globalization may be defined as integrating and connecting the economy of a country with the economies of other countries under the terms and conditions of free-flow of import, export, capital and movement of persons across the border.

In the modern era, the Globalization has both positive and negative impacts. There are some positive impacts, that it paved the way for economic expansion, and it has accelerated the processes of information technology.

Our ancient saint had a very noble thought like-

“*Sarve Bhabantu Sukhinam*”

*. Research Scholar at Department of Buddhist Studies, University of Delhi, Guest Lecturer at NCWEB (University of Delhi), India.

Sarve Santu Niramaya

Sarve Bhadrayani Pasyantu

Ma Kashit Dukho Ma Bhava Bhavat”

This is also an aspect of Globalization and prehistoric saints have many aspects that were so altruistic, that they thought equally benefit of everyone, but this noble idea could not spread at the large scale because those days, they did not have an advance information technology which we have in our command today. It was an invisible aspect of Dhamma at his time which has potential in today’s globalization; and every one could derive benefit from its revolutionary thoughts and philosophies.

Today we have economic globalization, and it also has some negative impact, that it gave birth to a culture of capitalism and consumerism in this world. A society which is dominated by consumerism and capitalism is greatly influenced by money and materialistic items, and there is little space for moral sentiments and social values. Moral sentiments are viewed as irrelevant to business and economy because market demands only money. Various marketing and management courses came into existence in post globalization for the function of this globalized system. It serves only the interest of one class i.e. the capitalist class, and the majority of the populations are sufferers.

Various management courses came into existence in the post globalization era, and our younger generation of learners got attracted towards these courses for the sake of employment and market oriented luxurious life, because such courses have great potential to create employment opportunities but hardly may be useful to build a worthy character of the youth and coming generations. The type of education imparted by such courses is a means to learn an art and business on how to make money and profit rather than building character. So, it is based on to have an aspect of life, rather than to be an aspect of life further it generates ignorance, arrogance, greed, selfishness and conflict among people in society. Today, our consumer society is characterized by this belief that owning and buying things is the primary means to happiness and thus, overconsumption is accepted as a way to self-

development, self-realization, self-contentment and prosperous life with joyfulness and happiness.

As once pointed out by Erich Fromm, “the profit oriented economic system is no longer determined by the question: what is good for human? But by the question: what is good for the growth of the marketing system?” In the real world, such society is based on the principles of egotism, selfishness, arrogance and greed. However, egotism, selfishness, arrogance and greed are neither innate in human nature nor are they fostered by it; as once Socrates said that human is neither good nor bad by nature. In fact, Nature of humans is rather the product of social circumstances and life experiences. Moreover, greed and peace preclude each other sometimes.

A consumer society found a way for more production of material goods and services, their increased overconsumption and cravings as the means for joy and happiness. It fostered a physical and mental environment in which life has become extremely unhealthy and sophisticated, this also responsible for various type of health hazards globally.

As once explained by Erich Schumacher, the author of “Small is Beautiful” that an attitude to life which seeks contentment and fulfillment in the single minded pursuit of wealth, capital and matter i.e.; materialism does not fit into this world, because it contains within itself no limiting principle only outrageous consequences. While the social environment in which it is placed, is strictly limited in nature, such an attitude, he points out, carries within itself the seeds of destruction. Materialistic attitude is a moral, ethical, spiritual and metaphysical monstrosity which “means conducting the economic affairs of a man as if people really did not matter at all. To get rid of these negative impacts, an entirely new system of thought based on attention to people instead of good is needed, which is not influenced by jealousy and hatred within people. It could be summed up in the phrase of “Production by the masses, rather than mass production”.

Another negative aspect of globalization in this world is that developed nations, mostly through multinational companies and

global financial and regulatory organizations, continue to exploit and harness the sources of developing nations, one of the biggest flaw of the current globalizing market and consumer system is that it encourages and promotes competition rather than cooperation. It paved the way for greed and selfishness in society where by the personal success of a person is valued more highly than his social responsibility. Political leaders and business leaders often take self-serving decisions rather than serving humanity. Moreover, “the general public is so self-centered and selfishly concerned their private, personal affairs that they pay little attention to all that transform the personal realm in the world. As a result of that when they get power and get an opportunity to enter into political and bureaucracy engaged themselves in all type of corruption and scams.

Another flaw of the current globalizing consumer system is this, that it is widening the gap and building an invisible wall between rich and poor people. In this world, everyone does not have an equal opportunity to access resources. It serves the interest of only one class the capitalist class of the system.

In our globalized world, consumerism has so much impact on our modern life that our ecology and biodiversity is adversely affected by it. Human and ecology are interdependent. They can protect and destroy each other; if the relationship between both of them is smooth and happy, both will grow and flourish. But if the relationship is strained, both will be adversely affected and will have long lasting impact on each other. That is because two are deeply interrelated, interconnected and interdependent. As a human thinks, so he/she becomes. This is true for humans, but as human thinks and acts, so does ecology becomes in near future.

As mentioned above, consumer society generates greed, Buddha referred to this; as immoral roots are responsible for the destruction of fauna and flora on this planet, which turn into the genesis of pollution on mother earth. Pollution of human minds is coming out as a result of hazardous impact on our environment. Buddha describes it as there is only one reason for all bad consequences and that is ‘desire’.

It appears from above writing that this globalizing profit-oriented

system is responsible for generating greed, competition and hatred among people in this beautiful and loveable society. There is no place for this kind of education which imparted thoroughly our values and morality; such system has no place for character building. It may be helpful for mental growth rather than character build-up. In such an adverse circumstance, humanity is threatened by consumerism. The hope that by the passionate and single-minded pursuit of wealth, without dwelling our head in spiritual and moral questions, 'we could establish peace on earth with every living creature' is an unrealistic, unscientific and irrational hope for the future.

In the light of this globalizing profit oriented system, utility of Buddhist education has to be examined in a profound way for a higher purpose of establishing peace and order in the world. Our species of more than seven billion humans on this planet can learn so much from twenty five hundred old human's philosophy; to cure all sorrow, illness, misery of this world.

As mentioned above, greed is the main characteristic feature of the profit-driven globalizing world. The question arises about the origin of this, since greed originates in our mind, it is born in our mindset. Buddha was a great psychologist and he read the human brain and discovered that our mind is influenced by two types of mulas; one is kusala and another one is Aukusala Mulas. Buddha explained that 'Lobha', 'Dosa' and 'Moha' are the three roots of evil in human mind. Their opposites are the roots of good. "Lobha", from Lubh, to cling or attach itself may be rendered by 'attachment' or 'clinging'. it is synonymous with 'greed'. Craving is also used as an equivalent of 'Lobha'. In the case of some desirable objects, human is attached or cling to something which he desires, and in the case of an undesirable object, ordinarily there is opposite of it.

In this context, let us reflect on why we attach ourselves to some object or entity of it; is because of our "Moha" for the object. 'Moha' word is derived from much to delude; It is delusion, stupidity and bewilderment. It is Moha that clouds an object and blinds the vision of a human; we do not understand the real nature and different dimensions of this world.

Buddha said in many of his conversations with his disciple

Ananda, that everything is impermanent, which is the cause of suffering and misery. In philosophy, diametrically opposing to the above three roots are the roots of “Kusala”. ‘Alobha, Adosa and Amoha’; all three indicates the absence of certain evil conditions, but also signify the presence of certain; Adosa does not simply mean non-attachment, but also sacrificing and generosity. Adosa does not simply mean non-anger or non-hatred, but also good will and good heartedness, or benevolence, or loving kindness and compassion (*metta*). Amoha does not merely mean non-delusion, but also wisdom or knowledge or clarity of views (*nana or panna*). Three immoral roots bring darkness in one life and removal of all these bring light in one’s life. Every great religion of this world teaches that one should not be greedy and one should walk on right path. But usually people do not follow this and indulge themselves in immoral aspect of life, if they get an opportunity to do wrong acts in their life.

The solution to this endemic epidemic looming over us is that, how to create real consciousness, so that people will genuinely avoid immoral quests like “Lobha”, “Moha”, and “Dosa”. For that purpose, Buddha prescribes the technique of Meditation. By practicing it we learn to look within and not to be worried about outer world. By the practicing of this meditation, anyone can understand that when everything is impermanent why to run after it, why to hanker after it. This consciousness can be created through Vipassana.

For the practice of Vipassana, Buddha describes the five precepts (i). Abstain from killing (*Ahimsa*); (ii). Abstain from stealing (*Asteya*); (iii). Abstain from telling lies (*Satya*); (iv). Abstain from committing adultery (*Brahmcharya*); (v). Abstain from taking intoxicants (*Suramryi*). By practicing these five precepts of Buddha, defilements like aversion, greed, sensuality, ego etc. in human minds can be rooted out; which one may become purist in character. Buddha taught the eight fold path to the world for transforming people within. Most important part of Buddha’s education is Sila. Sila comes under eight-fold path (*Aṭṭhaṅgika Magga*) by encompassing wisdom (*Paññā*), morality (*Sila*), and meditation (*Samādhi*). In eight fold paths, we can truly offer a path leading to sustainable development in world as prescribes by

Buddha; eight fold path described as right view (*Sammā Ditṭhi*) and right thought (*Sammā-saṅkappa*) constitute wisdom; right-speech (*Sammā Vācā*); Right-conduct (*Sammā Kammanta*); and right livelihood (*Sammā Ajiva*) constitute morality; Right-effort (*Sammā Vāyāma*); Right-Mindfulness (*Sammā-sati*) and right concentration (*Sammā-samādhi*) from the practice of meditation: by following this path wisdom, morality and meditation one can grow inwardly in any human and follow a life of enlightened simplicity. By following this path humans can aim a harmonious living (*dhammacariya sammacariya*) and compassion (*karuna*) with the desire to remove what is detrimental and harmful to others feelings and their unhappiness. This would form the basis of the best example of the well-adjusted and balanced person, who would seek inner peace (*Ajjhattasanti*) and inward joy. By applying and exercising a degree of restraint, limiting his/her need, and avoiding being greedy (*Usuka*) for materialistic objects, because one can never become worthy of respect if one is envious, selfish, and fraudulent (*Issukī maccharī saṭhe*) in his nature and character. So, Buddhist education talks about wisdom and morality in its new dimension of life. Both cannot be separated from each other—” Sila paridhotam Panna; Panna paridhotam silam; Silam Tattha Panna; Yattha panna tattha silam; Silavato Panna pannavato silam.”

In other way, wisdom is purified by morality and morality is purified by wisdom. The education propounded by Buddha has a great potential to create an ideal society, and may be extremely useful for building up character. This should be the purpose of education. If we educate ourselves in the Buddha way of Sila, Samadhi and Panna then there will be spiritual awakening within us. There will be transformation of self for the greater good of everyone. We will be ever mindful with these learning and not say, do or act anything without assessing its advantages and disadvantages from the moral point of view for everyone. Buddhist education, very precisely, means establishing oneself on Sila to attain concentration of mind and to develop Panna that purifies and liberates the human mind and soul.

Development of Sila, Samadhi and Panna is the salient and core essence of Buddhist education. A man who observes moral

precepts will not work under craving and aversion or other bad desires and thus will not steal and kill or any other bad deeds in any condition. He will not even think of hurting any creature in his mind. He will develop compassion for every living being on earth. When such a person develops higher concentration of mind he sees things as they are not as he wants to see/suppose/imagine/predict them. In other words he realizes the impermanent and changing nature of all things in every dimension of life. So, he comes to the only one last conclusion that if the things he wants/desires/fights/ craves for are so impermanent and unstable then why want/desire/ fight/crave for them. This is a great realization once in a lifetime as enlightenment, which goes a long way in reducing his craving for material objects and ultimately rooting it out. What greater advantage of any education can be than this kind of realization?

Gurudeva Rabindra Nath Tagore gives us a description. He says that some kind of realism has to find a place in our educational system. Mahatma Gandhi has rightly said that intellectual development without developing values and Sanskara is very bad and dangerous because we will not develop our noble qualities without a developed, dedicated, disciplined value system, only because we may create Frankenstein and thus take the world near a catastrophe. So, Buddhist education has great potential to establish ideal (*moral, ethical, sensible*) society and may be useful in building up characters of coming generations. It talks about purification of mind and addresses the root cause of this problem in human life.

It cannot be denied that ideal and harmonious society cannot be built in adverse economic circumstances because poverty is a major cause of crime in society. So, it appears in the Kudadanta Sutta that Buddha convinced the various monarch of his time that adequate capital should be provided to farmers and mercantile community of his time, so that they could carry out their farming and business; which will help in developing the structure and prosperity of state.

Wealth too is responsible for too many ills and diseases around world. Excess wealth too may be director of wrong things and evil acts. What Buddha advocates that 'right means of livelihood', means of livelihood should be based on right and correct means. The Buddha did not neglect man's economic aspect. Although, he did

not glorify poverty but what he wanted was to renounce the greed for wealth. He also wanted people to earn wealth by honest means for his family and society and for helping other creatures on planet.

Such teachings are a great means to establish a balance between spirituality and materialism. Buddha taught to humanity that every entity of this world is impermanent. But one's action is important, for which he will be punished or reward in this birth and next birth both.

*“Idha socati pecca socati
papakari ubbhayatha socati,
so socati so vihannati
disva kammakilithanamattaho”*

– (Dhammapada, Yamakavagga, Verse 15)

Grieves here (in this world) grieves after death; in both cases the wrongdoer grieves. He grieves; he is grieved having seen his own evil Kamma.

*“Idha modati, pecca modati
katapunno ubhyatha modati
so modati so pamodati
disva kammavisuddhimattaha”*

– (Dhammapada, Yamakavagga, Verse 16)

Rejoices here (in this world) rejoices after death in both cases the well doer rejoices He rejoices, he is happy having seen his own virtuous karma.

As far as ecology and environment is concerned, from a Buddhist point of view, a new relation must be established between people and mother nature; one of smooth cooperation not of exploitation or domination in any way by any means. The most storngest driving force of such an economy would be to make distinct on between states of utmost misery (*daḷiddatā*). There would be a balance between materials excess and deprivation with time, i.e. avoidance to both mindless materialism and needless poverty leading to a balanced approach to living that harmonize both inner and outer development of human beings.

The essence of a happy society lies not in the multiplication

of desires but in downsizing of these desires. It seems very unbuddhistic to consider goods as more important than people and consumptions as more important than creative activity; both choices are inhumane in its nature. Such an aim was made explicit and committed in the Green Buddhist Declaration, prepared by members of the international Buddhist community for discussion at the World Fellowship of Buddhism in Colombo; they discussed that available world resources and the living ecosystem cannot support all peoples at the level of the consumption of the advantaged nations at this rapid pace, efforts towards global equity must be coupled with efforts towards voluntary simplicity, in one's individual life-style and through democratically-determined policies through world leaders. The economic structures which encourage consumerist greed and alienation must be transformed into very spiritualistic and nature friendly harmonious structures. Unless, we don't make a dramatic shift in our every dimension of thinking and living patterns, we will soon produce a world of monumental misery and destruction by our own deeds. In this rapid change of globalization, our environment is at stake; life of million creatures is in doldrums; basic needs not fulfilled; glaciers on melting age; and after all these truths, humans are not realizing the needs of the time, still fighting for their petty selfish reasons.

Buddhist view is very clear in these circumstances; if people start sensitizing themselves with the great cause for humanity and every living creature on this planet, and to the fact of the interconnectedness and interdependence of all living beings, including humans, and resources. But the present system believes that fulfillment of the material needs of humankind will lead to peace and happiness, may be this is a mistaken view. Only an animal is content if its physiological needs-hunger, thirst and sexual needs are fulfilled. From Buddhist perspective, an ideal society would follow the motto of happiness and welfare of maximum number of people (*Bahujanhitaya Bahujansukhaya*).

In short, Buddhism discouraged possessions of any materialistic object. It paved way for higher purpose of happiness and welfare of maximum number of people in world as it encourages restraint, simplicity, conferment and contentment; which is viewed in

Buddhism as the best wealth (*Samtutthiparama dhanam*). The best wealth of any living human being on this planet is the mental condition of himself, as someone is satisfied with what he/she has or the position in which he/she finds himself (*Samthssamano itaritareva*).

The paper had demonstrated, the utility of Buddhist education, in the context of Globalization whereas former has a potentiality to make a balance between spirituality and materialism and later is useful to create material prosperity for welfare of human race, and hence no place for spiritual aspect of life thus its ignores spirituality.

Bibliography

- Arrow K., Dasgupta P., Goulder L., Daily G., Ehrlich P., *et al.* 2004. "Are we consuming too much?" *Journal of Economic Perspectives*. 18: 147-172.
- Capra, Fritjof. 1983. *The Turning Point: Science, Society, and the Rising Culture*. Toronto: Bantam Books.
- Durning, Alan. 1992. *How Much is Enough? The Consumer Society and the Future of the Earth*. New York: W.W. Norton and Co.
- Elkington, J., Hailes, J., and Makower, J. 1988. *The Green Consumer*. New York: Penguin Books.
- Fausböll, V. (ed.). 1985. *The Sutta-Nipāta*. London: Pali Text Society.
- Feer, M.L. (ed.). 1884-1898. *The Saṃyutta Nikāya*. 5 vols, London: Pali Text Society.
- Goodwin, N.R., Ackerman, F., and Kiron, D. (eds.). 1997. *The Consumer Society*. Washington: D.C.: Island Press.
- Gross, Rita M. 1997. "Toward a Buddhist Environmental Ethic," *Journal of the American Academy of Religion*, 65 (2): 333-353.
- Jones, Ken. 1993. *Beyond Optimism: A Political Buddhist Ecology*. Oxford: Jon Carpenter.
- Kaza, Stephanie. 2000. "Overcoming the Grip of Consumerism," *Buddhist-Christian Studies*, vol. 20: 23-42.
- Loy, David. 1997. "The Religion of the Market," *Journal of the American Academy of Religion*. 65 (2): 275-290.
- Merchant Carolyn. 1980. *The Death of Nature*. New York: Harper & Row.
- Morris, R. and Hardy, E. (eds.). 1995-1900. *The Aṅguttara Nikāya*. 5 vols, London: Pali Text Society.
- Myers, P. and Hessler, W. 1994. *Scarcity or Abundance: A Debate on the Environment*. New York: W.W. Norton.
- Oldenberg, V. (ed.). 1879-1883. *The Vinaya Piṭaka*. 5 vols, London: Pali Text Society.

- Payne, Richard K. (ed.). 2010. *How Much is Enough?: Buddhism, Consumerism, and the Human Environment*. Somerville, MA: Wisdom Publications.
- Pearce, J. 2001. *Small is Still Beautiful*. London: HarperCollins Publishers.
- Pearce, J. 2001. *Small is Still Beautiful*. London: HarperCollins Publishers.
- Rhys Davids, T.W. and Carpenter, J.E. (eds.). 1890-1911. *The Dīgha Nikāya*. 3 vols, London: Pali Text Society.
- Russell, Bertrand. 1954. *Human Society in Ethics and Politics*, London: George Allen & Unwin Ltd.
- Sarao, K.T.S. (trans). 2009. *The Dhammapada: A Translators Guide*, New Delhi: Munshiram Manoharlal.
- Schumacher, E.F. 1973. *Small is Beautiful: Economics as if People Mattered*. 1999 print with commentaries, Point Roberts, WA: Hartley & Marks.
- Sen, Amartya. 1997. "Economics, Business Principles and Moral Sentiments," *Business Ethics Quarterly*, vol. 7, no. 3, July 1997: 5-15.
- Sivaraksa, Sulak. 1992. *Seeds of Peace*. Berkeley: Parallax Press.
- Trenckner, V. and Chalmers, R. (eds.). 1888-1896. *The Majjhima Nikāya*. 3 vols, London: Pali Text Society.
- Walpola, Rahula. 1988. "Social Teachings of the Buddha," in F. Eppsteiner (ed.) *The Path of Compassion*. 2nd edn, Berkeley: Parallax Press: 103-110
- White, Lynn. 1967. "The Historical Roots of our Ecological Crisis," *Science*, 155, 1: 203-207.
- World Commission on the Environment and Development. 1987. *Our Common Future [The Brundtland Report]*. Oxford: Oxford University Press. (Also www.un-documents.net. Retrieved 16.07.2013).

THERAVADA BUDDHISM AND ITS APPROACH TO GLOBAL EDUCATION ON ETHICS

by R.G.D Jayawardena*

ABSTRACT

Expanding knowledge and diverse courses in the global education seems to be as supplementary of alternative approach of ethics for resolving the problems that humankind feels under the lack of ethical codes. It is remarkable that global education is moving from ethical dimension to material development. As a common thought it has been accepted that the approach of ethics into the global education is required. Considering this requirement, this paper examines and analyses to apply that Buddhist ethics into the global education. The Buddhist ethics both Mahayana and Theravada, and their sub sects have played an important role in the field of oriental education within the period of past more than 2500 years, contributing to the ethical teachings for the survival of humankind in the eastern world. However, Buddhist ethics point out in the Pali canon can be approached as most apposite principles for this requirement.

The combination of ethics with global education seems to be an emerging tendency for resolving the problems that humankind experiences because of the lack of a moral code. It is remarkable

*. Prof. Dr., Head of Department of Pali and Buddhist Studies, Univrsity of Peradeniya, Sri Lanka.

that global education is moving from ethical dimension to material development. As a common thought it has been accepted that the approach of ethics into global education is required. The fundamental reason for emphasizing the need of ethics for global education is the serious disastrous nature in certain outcomes regarding human behavior which can eventually become harmful for the society. Moreover these unanticipated outcomes have been violently harming to the nature for centuries. Current education merely targets only the quality of education and vocational development in spite of the absence of ethics. Most secular curriculums aim for sensuous pleasures with material development.

The learning process based on such curriculums will change our society, culture, economy, and environment. New interpretations about learning process differ from old ones and these interpretations don't necessarily focus on the ultimate purpose of studying¹. According to Buddhist philosophy, the learning process should convey the welfare of all human kind as the ultimate aim of a proper education. Some denote that a set of ideas taught to enhance one's perception about the world is called global education². Another interpretation conveys that the change in our society in learning process based on the universal values of tolerance, solidarity, equality and justice, co-operation, non-violence. Though there are diverse interpretations, the practical value of global education has not resulted until the complement of ethics. Although the conceptual development of global education is getting advanced, the ethical values and attitudes of students are not well developed. The rate of crimes, human problems, and environmental pollution are the unexpected outcomes of this prevailing education system on the absence of proper ethics.

Considering this situation, this paper examines Buddhist ethics which helps to approach global education. Buddhist ethics in both Mahayana and Theravada, and their sub sects have played an important role in the field of oriental education more than 2500 years, while contributing to the ethical teachings in the eastern

1. Marvin D. Glock, 1971. p. 27

2. Ira J. Gordon. 1962. p. 143.

world. The Buddha's teaching considers morality and wisdom as the constituents on the way to resolve all sufferings of humankind.

The ethical principles of Theravada Buddhism could be utilized as an approach to global education with practical values. The contemporary education system should find a mean of including Buddhist ethics into many subject fields offered by schools and higher educational sectors. The ways of integrating ethics with global education based on Theravada Buddhism are needed to be investigated. With conceptual development, the students must advance themselves in ethical values and attitudes. Buddhism does not accept the curricular principles giving more prominence to material development at the cost of one's moral development. In such an educational system there are no right thoughts (*sammā saṅkappa*).

The attitudes and values of mankind are based on both ethical and conceptual development. Buddhism denotes that every concept which avoids morality causes our remorse. If curriculums are deprived of right views and thoughts (*sammā ditṭhi* and *sammā saṅkappa*), human actions based on such curricular methods may harm oneself and others. Human actions are based on views and thoughts they have learned. *Ambalaṭṭhika Rāhulovada sutta* mentions that our actions should be done with a proper examination about their consequences.

In this context global education needs to consider its consequences. Research indicates that in a certain stage of high school and college, youth might be in an immature stage of development³ In Buddhist perspective, the effectiveness of such curriculum should be investigated. Hence there is an urgent need for preparing curriculums of school and college to achieve material advance consistent with ethical teachings assimilated from traditions. Buddhism emphasizes that extreme sensuous pleasure gained from material phenomenon needs to be moderated. Earning and using of wealth must be based on ethics.

Buddhism does not accept the adequacy of sensuous pleasure and acquisition of material passions as the appropriate happiness.

3. Ira. J. Gorden. 1962. p. 364.

In the case of using natural resources and labor power, Buddhism applies the simile of absorbing nectar as a bee from a flower. As a bee gathers honey from the flower without injuring its colour or fragrance, even so the sage goes on his alms-round in the village⁴. Buddhism considers natural resources as common property of all beings. A simple and frugal life will conserve the other's rights regarding nature. Wealth should be used for one's welfare as well as that of others⁵. A modern curriculum with this concept may reduce one's selfishness. The perfection of giving is a practical ethic preserving the basic need of all beings. The integration of such Buddhist ethics with global education, hence, is a good approach to mental culture. Early Buddhist discourses mention the word "*cariyā*" which means behavior. The behavior of people depends on what they have learnt. Any ethical approach to global education should observe the impediments and traits of learners before applying relevant principles.

The lack of relaxation causes mental tension and dissatisfaction in an unethical education system. This is a result of material development. The effort of Buddhist ethical education is to establish the satisfaction of life. There should be no competition with the expectation of material development encouraged by new technology. As Buddhism perceives, the goal of global education must target the benefit and happiness of all beings. To improve human performance, ethical guidance is needed to be added into education. The objective of education must be the production of good citizens and supporters of human beings. The combination of Buddhist ethical thoughts into education seems to be the most successful suggestion as we have experienced from traditional Buddhist education systems in Asia. In Buddhist culture others' welfare has been considered more important than that of individual life.

Before launching his first mission, the Buddha exhorted the group of sixty Arahants "Go forth, O Bhikkhus, for the good of the many, for the happiness of the many, out of compassion for the world, for the goods, benefit, and happiness of gods, and men...

4. Acharya Buddharakkhita. Trans. 1985. p.10.

5. K. Sri Dhammananda. 1977. p. 0.

Preach, O Bhikkhus, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end, both in spirit and in the letter, proclaim the Holy Life, altogether perfect and pure.”⁶ In Buddhist view, at the beginning, middle, and end of global education, ethics are necessary. Some harmful outcomes of these three steps of education indicate that there is a necessity of ethical approach into global education. The harmful incidents can be precluded by adding ten *puñña-kammas* or meritorious actions into education. There are also ten *akusala-kammas* or evil actions to be avoided from global education.

“Frequently mentioned educational objectives, pertaining to the acquiring of intellectual competence will ultimately fulfill a vocational aim.”⁷ Vocational aim will not succeed beyond ethical values. Therefore ethics must be an important part of any curriculum as the most effective constituent in human behavior. Most social problems emerge from the unethical behavior of people. Some pointed out that the modern scientific education has contributed in creating more problems rather than promoting peace, happiness, and security.⁸ To resolve the increasing amount of social problems, there is no other way than the combination of ethics into global education.

Buddhist ethics consider fundamental rights not only of humans but also of other beings. For this necessity Theravada Buddhism presents a moral code based on five precepts.

- i. Must not take the life of any living creature knowing.
- ii. Must not take anything not given.
- iii. Must refrain from lying and harsh frivolous speech.
- iv. Must guard against sexual misdemeanor.
- v. Must not take anything (like drugs and liquor) which causes to lose.

These precepts are observed by Sri Lankan students at the commencement of schools. The practice of five precepts can be

6. Narada. p. 47.

7. Marvin D. Glock. 1971. p. 57.

8. K. Sri Dhammananda. p.192.

applied to produce good citizens; a goal of global education. Five precepts are the base of development of positive attitudes such as love, sympathy, gratitude etc. The increasing amount of crimes implies the violation of rule in the absence of ethics. In Buddhist perspective, the amount of juvenile delinquency is unable to be changed without an ethical approach into global education. Buddhism denotes the importance of controlling the bodily, verbal, and mental behavior harmful to others. The first precept controls the forms of violent behavior involving bodily injury to other living beings. The second precept controls the violation of property rights of another being to satisfy one's own greed and selfishness. The other three precepts protect the human rights in same way.

In general, these precepts are respected, if not protected, by a number of Buddhist communities belonging to various traditions. They are originally mentioned in Pāli canonical texts which are considered with high esteem in Sri Lanka and some countries in South-east Asia. These precepts, nonetheless, are included in Bodhisattva precepts in North-east Asian Buddhist communities. The history of Buddhism itself has proven that five precepts are applicable in different contexts, implying that they are of universal significance. Even the Buddha did not attribute an exclusively "Buddhist nature" to those precepts. They can equally be followed by Buddhists and non-Buddhists. Any claim about the hard applicability of those precepts in global education, hence, is deniable on good grounds.

As Buddhism points out, whatever the knowledge we apply for physical development, there is an essential need of integrating ethics into it. For all systems of education *Mahākaruṇā* (great compassion) can be applied as a fundamental of ethics. The Buddha is a perfected and enlightened one with true knowledge (*vijjā*) and conduct (*caraṇa*). Buddhist ethics gets advanced from its foundational ethics to meta-ethics. In the basic stage, students may dedicate oneself for the happiness of all beings (*sabbe sattā bhavantu sukhittā*)⁹ with compassion. Education should consider others' lives (*sabbesaṃ jīvitam piyaṃ*) approaching such ethics.

9. Sutta-Nipāta. 1932. p. 36.

Generosity can be cultivated with the intention of helping others. When deprived of the quality of *Mahākaruṇā*, human values are in danger. In such a setting, children will not respect their parents and teachers.

Buddhist education is a form of lifetime education. For the benefit of all beings, it is important to apply ten perfections in Buddhist thought. Ten perfections are of intrinsic value for a beneficial global education. There are ten principles of beneficence based on perfections. The practitioners of perfections are obliged with a form of ethical universalism. Here good-will and conscience play a significant role in ethics. Ten perfections will uplift humanity in parallel to material development. It is possible to combine ten meritorious actions into education. This will assist to overcome the problems arisen with unethical global education system.

As mentioned in early Buddhist teachings, the investigation into the outcomes of any human action is required. *Ambalaṭṭhika Rāhulovāda sutta* consists of a criterion of investigating the consequences of our actions. The discourse presents a principle of being non-maleficent. Such an investigation into outcomes will preserve all human rights. In psychological perspective mankind is obsessed with “self-love”. (*sabbesaṃ jīvitam piyaṃ*) The consideration of others’ rights is a principal ethical teaching presented in Buddhism. There is no independent self-existence as everyone is a part of dependent origination. The respect and gratitude to others is an ethical teaching supportive to the existence all beings. The Buddha, throughout the second week after his enlightenment, as a mark of gratitude to the Bodhi tree that sheltered him during his struggle for enlightenment, stood gazing at it with motionless eyes.¹⁰

Ethical speech and language can be utilized to govern the emotional behavior of people and resolve social problems. There are four unethical verbal behaviors i.e. lying (*musāvāda*), slandering (*pisuṇāvācā*), harsh speech (*pharusāvācā*), and frivolous talk (*samphappalāpa*). In the eightfold path leading to liberation, right speech (*sammā vācā*) means trustworthy language. What we learn

10. Narada. 1992. p.29.

through language changes our attitudes and values either harmfully or fruitfully. The constituents in noble path can be taken as an approach to global education.

There are ten kinds of action called *puñña-kamma* or meritorious actions which could be applied as the basic requirement of global education. Following meritorious actions will bring values into human life.

- i. Generosity (*dāna*)
- ii. Morality (*sīla*)
- iii. Meditation (*bhāvanā*)
- iv. Reverence (*apacāyana*)
- v. Service (*veyyāvacca*)
- vi. Transference of merit (*pattidāna*)
- vii. Rejoicing in other's merit (*pattānumodanā*)
- viii. Hearing the doctrine (*dhamma-savaṇa*)
- ix. Expounding the doctrine (*dhamma-desanā*)
- x. Straightening of one's own views (*diṭṭhijjukamma*)

Buddhism points out ten *akusala-kammās* or evil actions to be avoided from global education.

- i. Killing (*pāṇātipāta*)
- ii. Stealing (*adinnādāna*)
- iii. Non-chastity (*kamesu micchācara*)
- iv. Lying (*musāvada*)
- v. Slandering (*pisuṇāvācā*)
- vi. Harsh speech (*pharusāvācā*)
- vii. Frivolous talk (*sampapphalāpa*)
- viii. Covetousness (*abhijjhā*)
- ix. Ill-will (*vyāpāda*)
- x. False views (*micchā diṭṭhi*)

By avoiding these ten evil actions, students will understand to protect the human rights UNA expect to establish today in law.

The Buddhist discourses are rich in ethical codes which guide to the success of laity's secular life. Earning and accumulating wealth without damaging and injuring others and nature has been approved by the Buddha as a form of righteous gaining. Selling animals, flesh, alms, and drugs are not the modes of righteous earning. Such a teaching in curriculum will less likely to plant greed, hatred, and delusion in the student's mind. Humanitarian attitude towards beings is a fundamental point of ethics which can be utilized in global education. In brief the Buddha proclaimed thus:

*All tremble at violence.
All fear death.
Knowing this,
One should neither strike,
Nor cause to strike.*¹¹

Global academic programs expect the existence of humankind with benefit. Humankind exists on ethical matters rather than on vocational knowledge. *Maṅgala sutta* presents precise instructions as the modes of highest blessing.

- i. To honor those who are worthy of honor
- ii. Much learning
- iii. Perfect handicraft
- iv. Highly trained discipline
- v. Pleasant speech
- vi. The support of father and mother
- vii. The cherishing of wife and children
- viii. Peaceful accusations
- ix. Liberality
- x. Righteous conduct

11. Acharya Buddharakkhita. Trans. 1985. p. 25.

- xi. Helping of relatives
- xii. Blameless actions
- xiii. Reverence
- xiv. Humility
- xv. Contentment
- xvi. Gratitude
- xvii. Patience
- xviii. Obedience
- xix. Self-control etc¹². Can be taken as a foundational approach into global education.

Usually the bad habits of a human cause his or her downfall. Global education does not point out the causes of downfall of students. *Parābhava sutta* denotes some bad habits which causes one's downfall as below.

- i. A hater of Dhamma is the declining one.
- ii. The vicious are dear to him. In the virtuous he finds nothing pleasing. He favors the creeds of the vicious.
- iii. The man is drowsy, fond of society, not industrious, indolent, and who manifest anger.
- iv. Whosoever, being rich, does not support his aged mother and father who have passed their youth.
- v. He who, by falsehood, deceives a Brahmin or an ascetic or any other mendicant
- vi. The man owns much property, having gold and food, but alone enjoys his delicacies.
- vii. The man takes pride in birth or wealth or clan, and despises his own kinsmen.
- viii. The man is a debauch, a drunkard, a gambler, and who squanders whatever he possesses.

12. Sutta-Nipata. Mangala Sutta. 1932. p. 64.

- ix. Not contented with one's own wives, one is seen amongst courtesans and the wives of others.
- x. The man, past his youth, brings a very young wife and sleeps not for jealous of her.
- xi. He places in authority an intemperate spendthrift woman, or a man of similar nature.
- xii. He, of warrior birth, with vast ambition, but of slender means, aspires to sovereignty¹³.

Abovementioned twelve causes of downfall consist of ethical values with socio-cultural and economic significance which brings a life philosophy for modern world where moral codes are increasingly in destruction.

When students reached their young age, they get married. Modern global education does not offer ethics for their family life. Before entering into family life, the young generation should be concerned on ethical matters which assist their mutual assistance with spouse. The Buddha's advice to a couple can be used as a good guidance in the fields of humanities and social sciences in global education. The following ethical guidance makes peace and harmony of family life. The wife should respect and treat her husband as below.

- i. Not harboring evil thoughts against her husband
- ii. Not being cruel or harsh or domineering
- iii. Not being spendthrift but being economical and live within her means
- iv. Guarding and saving her husband's hard earned earnings and property
- v. Always being attentive and chaste in mind and action
- vi. Being faithful and harboring no thought of any adulterous acts
- vii. Being refined in speech and polite in action

13. Sutta-Nipata. Prabhava Sutta, 1932, p. 26.

- viii. Being kind, industrious, and hardworking
- ix. Being thoughtful and compassionate towards her husband
- x. Being modest and respectful
- xi. Being cool, calm and understanding
- xii. Serving not only as a wife but also as a friend and adviser when the need arises.¹⁴

The husband also should respect and treat his wife with following ethical behavior.

- i. Honoring and respecting his wife
- ii. Being faithful to her
- iii. Giving her the requisite
- iv. Giving her authority to manage domestic affairs
- v. Giving her befitting ornaments.

The students who follow various disciplines, including those even of technology or science, need to understand the causes of downfall or success of their lives. The academic programs without ethical significance will lead humankind to destruct plants, water, beings, food chain, air, and ecosystem.

Each academic program should be based on a moral philosophy. Our academic programs need to consider that mind comes first of all. Buddhism indicates following moral codes which control numerous actions of bodily, verbal, and mental behavior.

To do good, not to do evil,

To purify the mind,

This is the teaching of all the Buddha's¹⁵.

However, when thinking about the mere utility of actions even in terms of well-being of doer and other beings, a large part of moral evaluation is dismissed. The most important thing which

14. Digha Nikaya. Singalovada Sutta, 1996, p.180.

15. Acharya Buddharakkhita, 1985, p. 34.

demarcates good from bad is the mentality of doer; not the utility of action. Hence taking a utilitarian ethical approach in global education will not and cannot make a great change in spite of some possible outcomes. The utility of actions, perhaps, is best to be considered by one who is at the 'beginning stage', and who finds oneself incapable of doing serious moral evaluations in many circumstances. Nonetheless, a more matured human possesses a source better than investigation into utility. By one's own intuition of virtues, such a person can take decisions and act according to it. In fact much of modern global education is based on utilitarian approach, i.e. "Will this action bring forth the well-being of many?" Some virtues may be denied by such an approach. Lying, for instance, may be evaluated as a morally good act with instrumental value which will result in a good end, such as keep harmony in wider society by hiding truth. Therefore, the utilitarian approach used by global education should not be heralded in same way by ethicists. Virtue is the best key of understanding goodness than utility. The Buddha's emphasis on the precedence of mind gets important here.

Noble Eightfold Path of the Buddha can be viewed as the quintessence of Buddhist ethical doctrine. Right view, the first item of this path, draws attention to the ideological basis necessary for a satisfactory outlook on life¹⁶.

The constituents of noble eight fold path, i.e.

- i. Right understanding (knowledge with ethics),
- ii. Right thought (being free from sensuality, ill-will, and cruelty),
- iii. Right speech (usage of language free from falsity, gossip, harshness, and idle babble),
- iv. Right action (avoidance of killing, stealing, and sexual misconduct),
- v. Right livelihood (occupation that harms no conscious living beings),
- vi. Right effort (training of the will),

16. Premasiri.P.D. 2002, p.11.

- vii. Right mindfulness (perfection of faculty of action), and
- viii. Right concentration (cultivation of higher mental states) can be utilized as a theoretical approach into global education based on values.

When combining these constituents of noble eight-fold path, they can be organized into three groups. The first two (i, ii) among above mentioned build up the wisdom (*paññā*) of individual. The next three (iii, iv, v) together work as the foundation of virtue (*sīla*). The last three (vi, vii, viii) are focused on concentration (*samādhi*). These three groups respectively stand for cognitive, ethical, and spiritual dimensions of education. They are, however, not isolated from one another in a clear-cut way. Indeed the Buddha often shows them in an order different from that of noble eight-fold path; as virtue (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). This Buddhist teaching will be an invaluable insight into the modern educational theories with a serious concern on the balanced development of knowledge, skills, and attitudes. The precedence of virtue and wisdom in two different contexts implies the equal importance and inseparable nature of them. There is no virtue without wisdom; and no wisdom without virtue.

There are three causes which harm humankind through certain emotions emerge in mind: covetousness (*abhijjhā*), ill-will (*vyāpāda*), and false views (*micchā diṭṭhi*). Buddhism thoroughly emphasizes the necessity of the development of mind along with cognitive development. Hence an individual who gives heed to both the purification of mind from negative, evil thoughts and the development of his cognition is considered to be a properly educated individual who possesses a higher level of ethical code.

References

- Acharya Buddharakkhita. Trans. The Dhammapada. The Buddha's Path of wisdom. Buddhist Publication society. Kandy. Sri Lanka. 1985.
- Digha Nikaya. Vol. 111. PTS. 1996.
- Dhammananda, K. Sri. *Human Life and Problems*. The Buddhist Union, 28, Jalan Senyum, Singapore. 1997, p.20
- Ira J. Gordon, *Human Development: From Birth through Adolescence*, Harper & Row Publishers, New York. 1962, p.364
- Lee, Sun Keun, and Rhi, Ki Yomg (ed.), *Buddhism and the Modern World*. Dongguk University, Seoul, Korea.
- Leonard A. Bullen, *A Technique of Living Based on Buddhist Psychological Principles*. Buddhist Publication Society, Kandy, Sri Lanka, 1982.
- Marvin D. Glock (ed.), *Guiding Learning: Readings in Educational Psychology*. Printed in the United States of America, 1971
- Narada, *A Manual of Buddhism*. Buddhist Missionary Society, Buddhist Vihara, 123, Jalan Berhala, 50470, Kuala Lumpur, Malaysia, 1992
- Nyanaponika Thera, *The Four Sublime States (Brahma-vihāra)*. The Wheel No. 6, Buddhist Publication Society, Kandy, Sri Lanka.
- Nyanamoli Thera, *The Practice of Loving-kindness (Mettā)*. The Wheel No. 7, Buddhist Publication Society, Kandy, Sri Lanka.
- Premasiri, P.D. *Ethics in Buddhism*. Published by the Department of Buddhist Affairs, Ministry of Buddhasasana, Sri Lanka, 2002, p.11)
- Sutta-Nipata or Discourse –collection. Volume Thirty seven. Harvard University Press. 1932.
- Vimalo Bhikkhu, and Dr. C.B. Dharmasena, *Purification of Character*. The Wheel No. 39/40, Buddhist Publication Society, Kandy, Sri Lanka.

Muditā: The Buddha's Teaching on Unselfish Joy (4 Essays), The Wheel
No. 170, Buddhist Publication Society, Kandy, Sri Lanka.

THE PRACTICE OF DHAMMA: A BUDDHIST APPROACH TO GLOBAL EDUCATION IN ETHICS

by Ravindra Panth*

The Conflict-ridden society of the present day is indeed, in need of Global Education in Ethics in order to live a Peaceful, Happy and Harmonious living. No doubt, with the scientific and modern material advancement we may be living a life of ease and comfort on one hand but on the other hand we have so much submerged in materialism that our lust and desire for material wealth, power and pleasure has made us greedy and devoid of the ethical values. Further, there is no empirical evidence to support the assumption that social and economic progress based on a materialistic conception of life can ensure the happiness and well-being of humanity. With the modern material advancement, present day Society has become more complex with the multifarious contemporary issues creating conflict in every sphere. This is mainly due to the degradation of the moral values in the present-day Society. As a result, we are facing Social, Economic, Political, Religious and even Ecological problems. The so-called Modern Man is under tremendous stress, mental anxiety and psychological problems – Dukkha – Suffering.

Buddhism provides the answer for such issues and prescribes the practice of the Middle Path, which the Buddha calls as Dhamma in Pali (or Dharma in Sanskrit). According to the Buddha, Dhamma

*. Prof. Dr., Former Vice Chancellor, Nava Nalanda Mahavihara University, Nalanda, Visiting Professor at Indira Gandhi National Centre for Arts, New Delhi.

is the only panacea and the Practice of Dhamma is the Right approach to the Global Education in Ethics. There is no alternative to 'Dhamma'. This is the eternal truth – *Esa Dhammo sanantano*¹. This can be well understood, if we understand the real meaning of the term 'Dhamma' as given in our ancient Indian texts with the direct practice of it, as indicated in the Buddhist texts. This will certainly help to make the norms set out in the Global Ethics - such as non-violence, compassion, human solidarity, tolerance, equality etc. in the lives of people. For the entire humanity which is facing wide spread decline of moral values, a crisis of character, on slaughter on women, violence and many other ills, adherence to "Dharma" alone is the remedy. It alone can destroy sinful thoughts, establish moral authority and make people follow the righteous path, and thus save the nation and humanity from catastrophe.

Before I discuss the Practice of Dhamma: A Buddhist Approach to Global Education in Ethics, let us first understand the meaning of the term 'Global Education in Ethics'. In generic sense the term is defined as a moral philosophy or code of morals practiced globally by persons or group of people, communities, primarily for the smooth way-faring in the world, where people can live happily, peacefully and harmoniously like one family on earth – *Vasudhaiva Kuṭumbakam*².

The term also refers to a set of moral values taught to enhance one's perception of the world. It can be taught within the curriculum where teachers integrate multiple dimensions, perspectives, and citizenships into everyday lessons. This will enable people to participate in shaping a better, shared future for the world and emphasizes the unity and interdependence of human society, developing a sense of self and appreciation of cultural diversity, affirmation of social justice and human rights, as well as building peace, harmony and actions for a sustainable future. The Dhamma provides all these elements.

In the Indian tradition the Sanskrit word Dharma or Pali word Dhamma has a special significance. On account of its antiquity,

1. Dhammapada Pali, verse 5, Nalanda edition, 1960.

2. *Maha Upanishad* translated by Dr. A. G. Krishna Warriar, 1953, Published by The Theosophical Publishing House, Chennai, India.

utility and universality the very mention of that word rouses the conscience of an individual in the land wherever the Dhamma is practiced by the people of that land. I very much feel that our present-day problems are a direct result of disregarding 'Dhamma', under the influence of a materialistic philosophy, in the belief that it alone can usher in happiness and secure the welfare and well-being of the people.

The Pali term Dhamma is a multi-significant term. It is derived from the root verb *Dhr* (*dhāreti*) which means 'to hold' or 'to sustain' which is its general meaning. In the Indian tradition the Pali word Dhamma has a special significance and a unique expression of the widest import. There is no corresponding word in any other language like the expression Dhamma. It would also be futile to attempt to give any definition of the word. It can only be explained. It has a wide variety of meanings. A few of them would enable us to understand the range of that expression. For instance, the word 'Dharma' is used to mean Justice (*Nyāya*), what is right in a given circumstance, moral values of life, pious obligations of individuals, righteous conduct in every sphere of activity, being helpful to other living beings, friendliness towards all being, giving charity to individuals in need of it or to a public cause or alms to the needy, natural qualities or characteristics or properties of living beings and things, duty and law as also constitutional law and also the law of nature, the eternal law. In true sense Dhamma incorporates: the phenomenal world as it is; the laws of nature; the duties to be performed in accordance with the laws of nature; the results of fulfilling such duties.

In Mahabharata the great Indian epic on being asked by Yudhisṭhira to explain the meaning and scope of Dharma, Bhishmapitamah who had mastered the knowledge of Dharma replied thus:

*"It is most difficult to define Dharma. Dharma has been explained to be that which helps the upliftment of living beings. Therefore, that which ensures the welfare of living beings is surely Dharma. The learned rishis have declared that which sustains is Dharma."*³

3. Mahābhārat, Shanti Parva - 109-9-11.

Karna Parva eulogizes Dharma in the following words:

“Dharma sustains the society, Dharma maintains the social order Dharma ensures well-being and progress of Humanity. Dharma is surely that which fulfils these objectives.”⁴

The Buddha defines the Dhamma in the following verse of Dhammapada⁵:

<i>Sabba pāpassa akaraṇaṃ,</i>	<i>not to perform evil deeds,</i>
<i>kusalassa upasampadā.</i>	<i>to perform wholesome deeds.</i>
<i>sacitta pariyodapanam,</i>	<i>to purify the mind,</i>
<i>etaṃ buddhāna sāsanaṃ.</i>	<i>this is the teaching of the Buddhas.</i>

Precepts, which form the foundation of morality is the integral part of Dhamma in Buddhism and serve as an interface between an individual and other beings, thereby, working as a tool to avoid conflict. The Dhamma is founded on the understanding of the interconnectedness of all phenomena and hence it relates to the root and fruit of all actions. Essentially it serves to protect the one who protects or observes them – *Dhammo have rakkhatu Dhammacāri*.

Therefore, Dhamma embraces every type of righteous conduct covering every aspect of life essential for the sustenance and welfare of the individual and society and includes those rules which guide and enable those who believe in the Ultimate Truth or nature and attainment of nirvana, the Enlightenment. “Dhamma, on the external level, refers to the path of practice, the Buddha taught to this followers”. Broadly speaking Dhamma refers to three levels of meaning: the words of the Buddha, i.e., *Buddha Vacana (Pariyatti)*, the practice of his teaching (*Paṭipatti*), and the attainment of the experience (*Paṭivedana*). So, Dhamma is not just doctrines - it is teaching, its practice and also the realization or enlightenment. “It includes not only the conditioned things and states, but also the non-conditioned, the Absolute Nirvana. There is nothing in the universe or outside, good or bad, conditioned or non-conditioned, relative or absolute, which is not included in this term.”⁶

4. *Ibid.* Karna Parva- Ch. 69 Verse 58.

5. *Dhammapada Pali*, verse 28, Nalanda edition, 1960.

6. *What the Buddha Taught*, Walpol Rahula, Grove Press, 1974, p. 58.

Thus, the underlying meaning refers to ‘universal law’ which sustains and governs both the physical and moral order of the universe. Dharma can best be translated as ‘law of nature’, a term that captures both its main sense namely, as the principle of order and regularity seen in the behaviour of natural phenomena and also the idea of universal moral law whose requirements have been revealed by the Enlightened beings such as the Buddha.

The distinctive feature of Dhamma is that it should be capable of being realized at the experiential level through insight and applied in daily life. Unless Dhamma becomes applicable in daily life, it will be like a flower that is lovely and beautiful to look at, but does not emit any fragrance.

With the proper application of Dhamma in daily life, one is bound to get amazing results. When this starts happening, one begins to realize sooner rather than later that applied Dhamma is nothing but an art of living, as it keeps one happy and contented in all situations.

Although Dharma is universal and nothing to do with sectarianism, the misconception that these are one and the same has prevailed in India for a long time and still continues. We must understand that Dhamma or Dharma doesn’t mean Religion. Religion is personal to individuals, and left to their belief. One can join or change a religion according to one’s urge and desire. But the respect for all religions is Dharma. Dharma is universal, it applies to all whether they belong to any religion or not. It is a code of conduct for all human beings for all time to come. It is eternal and unalterable just as one cannot alter the characteristic of fire which is burning or heat.

Even in the Buddha’s time there were people who would use such terms as “my dhamma” and “another’s dhamma”. They called their own dhamma perfect and the other’s dhamma imperfect. Thus contending, the quarrel with each other. They consider their own depositions to be true. To guard people against such statements, the Buddha gave a clear and succinct message to the Kālāmas, who also felt perturbed by similar talk on certain occasions:

“Now look, you Kālāmas. Be not misled by report or tradition

or hearsay. Be not misled by proficiency in any scripture, or by reasoning or logic or reflection on and approval of some theory, or because some view conforms with one's own inclinations, or out of respect for the prestige of a teacher. But when you know for yourselves: these things are unwholesome, these things are blameworthy, these things are censured by the wise; these things when practiced and observed, conduce to loss and sorrow - then do ye reject them. But if at any time you know for yourselves: These things are wholesome, these things are praised by the intelligent; these things, when practiced and observed, conduce to welfare and happiness, then Kālāmas, do ye, having practiced them, abide.⁷

Thus, the accent in this message was on realizing for oneself for the sake of one's welfare. Such realization comes through the practice of Dhamma and realizing by experience, through deep introspection through the technique of the practice of morality (*Sīla*), mastery over the mind (*Samādhi*) and insight (*Paññā*), which the Buddha revealed at the Deer Park at Saranath when he delivered his first Sermon known as *Dhammacakkapavattana Sutta*.⁸

Turning the Wheel of the Dhamma, the Buddha taught that seekers of truth must avoid two extremes – that of the path of sensual pleasure, and that of extreme penance or austerity. By avoiding the two extremes one follows the Middle Path, the path of Moderation. In order to observe moderation, it is necessary to have strength on the one side, and thoughtfulness on the other. So, we find in the formula of the Eight-fold Path that Right Concentration is well supported by the two principles of Right Effort and Right Mindfulness. Of these, Right effort promotes the ability to rise in one who is prone to sink into sensual pleasure; while Right Mindfulness becomes a safeguard against falling into extremes of asceticism.

Right Concentration is not possible without that moral purity which rids one of impure deeds, words and thoughts, and therefore, it presupposes Right Speech, Right Action and Right Livelihood. These are the three principles of *Sīla* or moral purity, which is necessarily the preparatory ground to meditation. The training in

7. *Kālāma Sutta*, *Anguttara Nikaya Pali*, Vol. I, p 174-179, Nalanda edition, 1960.

8. *Samyutta Nikaya Pali*, Vol. V, p 420, Pali Test Society edition.

these principles is the most fundamental aspect of Buddhism and forms the vital factor in contemplative life. Hence, first of all, one must train oneself in moral purity in accordance with the rules of the Middle Path, in order to attain full and immediate results of meditation in an ascending scale of progress. One who conforms oneself to these ideals will acquire self-confidence, inward purity, absence of external fear, and thereby, mental serenity, factors which are imperative for ultimate success in meditation.

The remaining two principles of the Middle Path, Right Understanding and Right Intention, form the next important stage, the acquisition of Paññā or full knowledge, which must be attained by moral purity and concentration.

Thus, the scheme of Dhamma training consists of the three sections: *Sīla*, *Samādhi* and *Paññā*; and it is referred to in the Tipitaka as the Three-fold Training, “*Tividha Sikkhā*.”

These three divisions in their most highly developed form constitute the Noble Eight-fold Path, the interrelation of which is discussed in the *Culla-vedalla Sutta*⁹. The three principles, Right Speech, Right Action, and Right Livelihood comprise *Sīla*; Right Effort, Right Mindfulness, and Right Concentration *Samādhi*; and Right Understanding and Right Intention is *Paññā*. The practical aspect of Dhamma is the practice of *Vipassanā* Meditation clearly revealed by the Buddha in the *Mahāsatipaṭṭhāna Sutta*.¹⁰ In this discourse the Buddha clearly indicates that how the practice of Mindfulness with insight helps in the eradication of craving and desire, which is the major cause of conflict and suffering.

Before I conclude let me now discuss about the practical aspect of the *Dhamma* which is the practice of *Vipassana* Meditation and how it helps in dealing with the contemporary Social issues, arising of the negative impulses which comes because of reactions and conflicts. *Vipassana* is a Pali term and has a distinct meaning. Etymologically it is derived from the verb *passa*¹¹ (in skt. *paśya*)

9. *Majjhima Nikāya*, I, p. 369, Nalanda edition.

10. *Mahāsatipaṭṭhāna Sutta*, 22nd discourse of Dīgha Nikāya, Nalanda edition.

11. *Vipassati* which means ‘to see clearly’, ‘to obtain spiritual insight’, Pali – English Dictionary by Rhys Davids, 627.

to see with 'Vi' prefix, which means *visesena* with special manner or *vividhena* with different angles, or *vicayena* by disintegrating it. Thus, in Pali literature we do find expressions as:

Paññattim ṭhapetvā visesena passatīti vipassanā.¹²

Vipassana is observation of reality in a special way, in the correct way by disintegrating the apparent truth. Thus, Vipassana means to see things as it is and not as it appears. Vipassana is best rendered in English as insight. Paññā, full wisdom, full knowledge and 'yathābhūta ñānadassana'¹³ - knowledge and vision as it is - are the terms generally used to define Vipassana. It is particularly applied to the 'full knowledge' acquired by discerning the three characteristics (*ti-lakkhana*) of the phenomenal world namely - impermanence (*anicca*), suffering (*dukkha*) and substance-lessness (*anattā*).

Therefore, *Vipassana* can best be rendered in English as insight, to see things as they really are, in their true perspective, in their true nature. It is in true sense a practical technique of self-examination, a scientific method of self-observation that results in the total purification of mental impurities and the realization of highest happiness of full liberation. The best advantage in the practice of *Vipassana* meditation is that one finds that even before the eradication of the ultimate suffering, one experiences many benefits. One learns how not to react to the symptoms of suffering, which include the physical and mental discomforts of mundane world amongst the human beings. These discomforts are the main source of suffering, due to the habit pattern of our mind leading to greed, hatredness and ignorance. These negative impulses create psychic and psychosomatic disorders in the present-day society, thereby, curtailing the human relations.

In today's chaotic world we find the vibrations of negativity - anger, hatred, ill-will, animosity, ego, etc., in the atmosphere around us. This pollution, although invisible, causes so much distress and is the main cause for the contemporary social issues and problems in the society. It is also the vital cause for mental tensions, stress, strain, conflicts and several types of psychosomatic disorders. This

12. Aṭṭhasālini, Dhammasaṅgani aṭṭhakathā, ii. p. 67.

13. Paṭisambhidāmagga, p. 37 Nalanda edition.

results in nothing but misery. Vipassana or the practice of Dhamma is the way out of this suffering. In true sense it is a technique to purify the mind. With a pure mind one is able to easily overcome the darkness of ignorance and negativity. It brings total 'well-being' to the person who practices it and provides a secure, happy, peaceful and harmonious living.

Nearly two centuries after the passing away of the Buddha, the Emperor Asoka practiced and propagated the Dhamma for the ethical development of his people, with remarkable success. This earned him great fame in the annals of the world. H.G. Wells, the renowned historian of modern times, pays glowing tribute to him in the following words in 'The Outline of History':

'Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousness's and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star.'¹⁴

Emperor Asoka explains in one of his edicts how he could achieve amazing success while his predecessors could not. According to him, in olden times other rulers also wanted their subjects to progress by the adequate promotion of Dhamma. He himself was filled with a similar desire, and to achieve this goal he undertook various measures. He provided several types of amenities to the public, as his predecessors had, but doing this proved of no avail. Then he exhorted people to follow certain dhamma practices, so that they might develop compassion, charity, truthfulness, purity, gentleness and goodness. For this purpose, he adopted two means: the issue of dhamma proclamations and the practice of deep introspection - *nijhati*.¹⁵ It is quite possible that by the word *nijhati*, Asoka referred to the practical aspect of Dhamma as Vipassana Meditation.

The understanding of Dhamma and its practice in the form of Vipassana meditation helps in purification of mind and promote positive values amongst practitioners to take responsibility for their

14. In the article, 'Ashoka in Ancient India' by Nayanjot Lahiri (5 August 2015). Harvard University Press. pp. 20-. ISBN 978-0-674-91525-1.

15. Pillar Edict VII of King Ashoka.

actions and see themselves as global citizens who can contribute to a more peaceful, just and sustainable world.

To conclude, we may say that there already exist the ancient guidelines for human behaviour which are found in the teachings of the religions of the world and especially in the Dhamma preached by the Buddha which are the condition for a sustainable world order and can form the basis of a Global Ethics. This truth is already known, but yet to be lived in heart and action.

The practice of Dhamma makes us understand that as a human-being we are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and the plants, and for the preservation of the earth, the air, water and the environment. We take individual responsibility for all we do. According to the law of Karma, all our decisions, actions, and failures to act have consequences.

Dhamma teaches us that we must treat others as we wish others to treat us. We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception. We must have patience and acceptance. We must be able to forgive, learning from the past but never allowing ourselves to be enslaved by past memories of hatredness, thereby opening our hearts to one another. We must sink our narrow differences for the cause of the world community practicing a culture of solidarity and relatedness.

Considering all of us as a global family, we must strive to be kind and generous. Dhamma teaches us not live for ourselves alone, but should also serve others, never forgetting the children, the aged, the poor, the suffering, the disabled, the lonely and the people from other cast, religion, community and countries as well. No person should ever be considered or treated as a second-class citizen, or be exploited in any way whatsoever. Our happiness lies in the happiness of others. There should be equal partnership between men and women. We must not commit any kind of sexual immorality. We must put behind us all forms of domination or abuse.

The practice of Dhamma makes our commitment towards a culture of non-violence, respect, justice and peace. Dhamma

inspires us not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences.

We must strive for a just social and economic order, in which everyone has an equal chance to reach full potential as a human being. We must speak and act truthfully and with compassion, dealing fairly with all, and avoiding prejudice and hatred. We must not steal. We must move beyond the dominance of greed for power, prestige, money and consumption to make a just and peaceful world.

One cannot be changed for the better unless one purifies one's mind. If each individual is changed then the entire Society will change and so the World will change. The Dhamma practice motivates us to increase our awareness by disciplining our minds, by Vipassana Meditation, by prayer, or by positive thinking. Therefore, Dhamma makes us commit ourselves to this global ethic, to understanding one another, and to socially beneficial, peace-fostering, and nature - friendly ways of life.

It is high-time that we compile all the moral values based on Dharma and classify them into different levels. The United Nations should adopt them as the Global Education in Ethics and prescribe it for study at appropriate levels from the primary to university courses in the education system of all nations and make it part of the Human Resources Development Programme.

This should constitute the Blue Print for education commencing from the 21st Century for all the Nations of the world in order to produce better individuals, lead a simple and better family life, secure a better national life, better environment ensuring happiness to Humanity as also to all living beings. This is the long range and the only solution for all the problems of the World.¹⁶

16. Dharma The Global Ethics by Justice M. RAMA JOIS, Bhartiya Vidya Bhavan, 1997, pp. 94-96.

THE SIGNIFICANCE OF USING THE BUDDHIST MENTORING CONCEPT TO BUILD UP AN ETHICAL ATMOSPHERE IN GLOBAL EDUCATION

by Ven. Dr. Polgaswatte Paramananda

ABSTRACT

An academic mentor is defined as a faculty advisor. In Buddhism, a mentor is considered as an ideal teacher who shares life experiences and wisdom with the students. According to the Buddhist perspective, a mentor should have a concrete long-term relationship with the student, but it should not be too close or too far from the student as well. The way of mentoring depends on mutual understanding, respect, and empathy. It means that a mentor should conduct himself properly towards the student. In modern education perspectives, a good mentoring practice is endowed with multiple roles. The goal of mentoring in modern education is to help the student improve the various potentialities within himself. Buddhism recommends that the mentor should be sufficiently qualified to hold this position and is capable of developing critical thinking, self-discipline, and good habits with students, respectively. In general, the Buddhist mentor is approachable, available, and is familiar with the students. In addition, the mentor benefits enormously by reaching towards the goal on the grounds of ethical atmosphere. The Buddhist mentoring concept can be applied to global education concepts positively.

1. INTRODUCTION

The mentoring concept is mentioned in Buddhist scriptures as well as in classical literature and currently it is used in the field of

education. The Buddha addressed the mentor as “Upajjhaya” simply means a teacher. Homer, in his classic *Odysseus* introduced the mentor as a wise and trusted guardian. An academic mentor in the present global education arena bears multiple roles. Mentoring is typically defined as: a relationship between an experienced and less experienced person in which the mentor provides guidance, advice, support, and feedback to the mentee (Haney, 1997). The mentoring concept in the present academic context is more updated and has attributes to psychosocial and career-related areas respectively. It is not only confined to a face to face, long term relationship between two persons but also could be involved in a one-on-one relationship or even a network of multiple mentors. A network can also be referred as a “cascade mentoring” (Packard, 2003). The Buddhist perspective in mentoring directly concerns the teacher and student relationship in the ethical perspective. However, it can be applied to the modern education system to make a strong relationship between teacher and student, and further, to create a close match in demographic variables in case of education circles. Therefore, the Buddhist mentoring concept addresses a board sense of a functional relationship between mentor and mentee.

2. BUDDHIST PERSPECTIVE ON MENTORING

The Buddhist mentor (*Upajjhaya*) is introduced by the Buddha in order to uphold high standard discipline, motivating, inspiring, and enthusiastic behavior patterns in the mentee who lives with his teacher. “The Vedic term *Upajjhaya*, and in Buddhist Sanskrit *Upadhyaya*, is analyzed as upa+adhi+i, lit. ‘one who is gone close up to’, a spiritual teacher or “preceptor” (Witanachchi, 2011). In the background, to introduce a mentor to the Order of Buddhist monks is due to the malpractices of some Buddhist monks who behave against the disciplinary code. It is mentioned in the Buddhist canon that the Buddha as a great master in contemporary society, many followers from various parts of the country gathered around him and some were entered into the Order (acquired ordination). The newly ordained monks remained under the personal supervision of the Buddha until they reached sufficient spiritual maturity in the Order. In the course of time, the number of candidates that were entering the Order of the Buddhist monks increased and the

Buddha was unable to pay personal attention to guide them and be involved with their disciplinary matters. Therefore, he had to seek the assistance of his senior monks to guide these newly ordained monks (Witanachchi 2011). Such a scheme was necessary and very urgent as all the new recruits were not of the desired high caliber in intelligence and experience. One could often see references to monks and nuns described by the Buddha as unintelligent and unexperienced (*bala avyatta*). There were also those who sought admission to the Order for reasons other than spiritual or religious. They came from all walks of life and from all strata of society. Those coming from lower strata of society were possibly uneducated and were not aware of even the basic rules of social ethics.

The need for appointing a mentor to train and guide monk recruits for their spiritual advancement, and to overcome the unethical manner and lesser behavior of some monks was the way to form educated and experienced disciples. The constitution of mentorship occurs due to the misbehavior of monks, it is mentioned in the Mahavagga; “Now at that time monks, being without mentors, not being exhorted, not being instructed, walked for alms food wrongly dressed wrongly clothed, not befittingly attired . . . and they are manner less in having foods, they remained in the refectory making a loud noise, a great noise. Then the people were saying that the sons of Sakyamuni were not befittingly attired, were also making loud noises, and were fed up with the monks. The modest monks heard the blame from the people and told this matter to the Lord Buddha. Having heard the matter, the awakened one, the Lord rebuked them, saying, “... it is not fitting, monks, in these foolish meant, it is not becoming, it is not proper, it is unworthy of recluse, it is not allowable, it is not to be done.” Further, the Buddha points out certain facts that are to be adhered to by the disciples in dealing with the society. “Disciples should perform by pleasing those who are not yet pleased, by increasing the number of those who are already pleased, and having given reasoned talk on what is fitting, and on what is becoming. He addressed the disciples saying, “I allow a mentor to recruit the mentee monk” (Mahavagga pali).

The mentor should arouse in the one who shares his chamber the attitude of a son’s mind (*putta citta*), the one who shares his

chamber should arouse in the mentor the attitude of a father's mind (*pitu citta*) like living with reverence and with courtesy towards one another. Then they will come to growth, to increase and to mature in the knowledge of wisdom and discipline." (Mahavagga pali).

The mentoring concept intended is a modern perspective in the broad sense. An effective mentoring relationship is characterized by mutual respect, trust, understanding, and empathy. Good mentors are able to share life experiences and wisdom, as well as technical expertise. They are good listeners, good observers, and problem-solvers. They make an effort to know, accept, and respect the goals and interests of a student (Zelditch, 1995). The Buddhist's thought on mentoring is sharing the experience with each other like father and son. Generally, the "father" is a matured and well experienced person while the "son" is less experienced and advisable. For this reason, the Buddha mentions that the mentoring has occurred with good partnership between mentor and mentee which is built upon trust and honesty. However, the Buddha does not recommend having a very close relationship between them and advises to keep a certain distance. The mentee should not be too far away from the mentor, but also should not be too close. At the same time, one should strive as a mentor to be aware of the distinction between friendship and favoritism. It is obvious that the Buddha advises not to allow favoritism in the case of developing a long-term relationship between the two. He (the mentee) should not interrupt the mentor when he is speaking, however, if the mentor is bordering on an offence, then he should speak to warn him. The Buddhist mentoring concept is completely based on ethics and allows both sides to exchange perspectives and support each other.

Obviously, the Buddhist mentorship is not an authority. The mentee comfortably feels the freedom to ask questions and confess to the mentor. There is an example in Anguttara Nikaya (Upajjhaya Sutta) about one mentee monk, who lived with his mentor monk, sharing his cell and one day the mentee went to his mentor and confessed to him the difficulty he experienced in living the celibate life. It further mentions that if dissatisfaction has arisen in the mentor, then he should give him a talk on discourse. If he committed an offence against an important rule, he deserves

probation. The meaning of probation is giving emotional and moral encouragement to the mentee. In Buddhism, it is recommended (in the *Mahavagga Pali*) that the relationship between mentor and mentee should be based on mutual understanding, with reverence, and with difference. Courtesy towards one another would grow in time, and finally mature in this wisdom (*Dhamma*) and discipline (*Vinaya*).

The Vinaya account states that the mentee needs to be under the guidance of the mentor. The chief duty of the mentor is:

- To guide them in the discipline of decorum and propriety
- To guide them in the discipline leading to the attainment of the monastic ideal
- To regulate their life in terms of the Dhamma
- To regulate their life in terms of Vinaya
- To dispel any incorrect views by analyzing them in terms of the Dhamma (*Mahavagga Pali*,64p).

The purpose of guiding mentees is to prevent them from a distorted perception, a distorted mind, and distorted prejudices (*Anguttara Nikaya*, ii). As mentioned earlier, the role of the mentor is not being a guide of the mentee, but it is a parent-like concern towards the mentee. Consequently, this strong and lovely relationship creates a perfect spiritual life for the mentee. Buddhism always gives priority to purifying one's thoughts, therefore, the above three prospects are mainly leading him to spiritual stability which regulates the mentee and leads him to acquire a wide knowledge regarding discourse. In other words, the spiritual stability based on morality and conduct is called "*sila*" or virtue. It is the first stage in regarding the basic training and ethics to adhere in studying any subject.

According to the *Samyutta Nikaya*, it is very important to stand on virtue (*sila*) first to gain knowledge and to develop one's mind. "The perfection in *sila*, no doubt, marks the first stage in the spiritual development of the Buddhist disciple and this advice of the Buddha to his disciples is found scattered in many places in the Sutta Pitaka, sometimes addressed to single individuals and sometimes to the Sangha as a whole. It is thus clear that *sila* was the

corner-stone of early Buddhist monasticism. First and foremost, the Buddhist disciple had to be *silava* (virtuous). It meant that the disciple had to regulate his life in terms of what is recorded under sins as conditions of good monastic living, abstaining from what is indicated as “worthy and contradictory to his spiritual aspirations” (Dhirasekara, 2007). The Buddhist mentor relationship basically is dependent on caring and sharing with each other. The mentee is not expected to be a subject of the mentor and has enough freedom to correct his mentor if he is in the wrong such as violating the disciplinary code. It is mentioned in the Vinaya as follows:

- If dissatisfaction has arisen in the mentor, then the mentee should discuss it with him. If remorse has arisen in the mentor, then mentee should get another to dispel it.
- If the wrong views have arisen in the mentor, then the mentee should give him a talk on discourse.
- If the mentor committed an offense against an important rule, he deserves probation.
- If the mentor deserves rehabilitation, then the mentee appeals to the Sangha community to rehabilitate the mentor.
- If the Sangha community desires to carry out an act against the mentor- one of censure, guidance, banishment, reconciliation, or suspension, then the mentee could appeal to the Sangha to carry out the necessary disciplinary action against him or change it to a lighter one (*Mahavagga Pali*).

The Buddha further points out that the mentor should conduct himself properly and be exemplary towards his pupils. Within this context, the Buddhist mentee is considered to be on a certain standard of knowledge and on a good setting of virtue. He is not merely a normal pupil, but he is empowered to urge the sangha community to correct his mentor whenever he is on the wrong track. “These duties of the institution are not one-sided, but mutual. Above attention was drawn to the broad outlines of the services expected from a mentor (preceptor) towards his ward. The mentor must assist his co-resident pupil with regard to his education, literally, by recitation (*uddesa*), by inquiry (*paripuccha*) to help

him to clear his doubts, by exhortation (*ovadena*) to put him on the right track and instruction (*anusasaniya*) (Witanachchi, 2011).

Finally, Buddhist mentoring is more than advising. It is counseling on ethical basis to exchange experiences between two individuals. It is characterized by mutual trust, understanding, and empathy. The Buddhist mentor needs to acquire sound qualifications to hold this position and the Buddha further said, I allow you monks to give guidance as an experienced, competent mentor who is ten years studying or of more than ten years studying. The ultimate achievements of mentoring in Buddhism are to possess and adopt moral habits: the body of concentration, the body of wisdom, the body of freedom, the body of vision and knowledge, and of freedom in the shade of the mentor.

3. THE BUDDHIST MENTORING AND THE GLOBAL EDUCATION

Global education is considered to be a vast and complex issue in the academic setting, and it is a knowledge-based idea that has arisen in the end of twentieth century. “Global education is tantamount to giving a broader geographical perspective to the social studies curriculum to enable students to compete more effectively in the global marketplace. For others, it represents a fundamental re-evaluation of content, organization, and purpose of schooling in line with a transformative vision of education in a planetary context (pike, 2000). Further, it states that the objectives of global education would be developing education, including education for global perspectives, intercultural education, and world studies. “UNICEF is committed to ensuring access to basic education of good quality where children can acquire the three essential learning tools needed to gain the knowledge, skills, values and attitudes critical to their own lives, the well-being of their families, and their constructive participation in society” (UNICEF, 1999).

However, the prospectors of education want to create a perfect citizen together with high level qualities and a high standard knowledge. Therefore, it is accepted that global education should consist of norms and values based on being able to make creative and visionary persons- academically and socially. But the current education system is not sufficient to produce such a perfect citizen

for the wellbeing of the society. At present, the school syllabus leads to build a much closer relationship between education and the economy in general. In this respect, the mentorship which is available in current academia is unsuccessful in developing the moral aspects in students. On the contrary, the Buddhist mentoring concept is affordable, trustworthy and full of ethics and it is a friendly approach in the global education system and can be attributed to any subject stream, respectively. Buddhist mentoring is quite different from modern mentoring. It is apparent when investigating the objectives of both sides. There are various definitions and objectives of mentoring in modern education, as well as in counseling, being pointed out by educationists and psychiatrists as well:

- Mentoring is a partnership between two people built upon trust.
- The mentoring relationship is confidential.
- Mentors can help individuals reach significant decisions about complex issues.
- Mentoring is a positive development activity.
- Mentors can advise on development and how to manage a career plan (Clutterbuck, 2001).

It is obvious that the existing mentoring is variable in its nature, origin, and purpose. In other words, mentoring has been defined generally as a coach in the field of modern education (Robbins, 1991). Coaching is always part of mentoring, but coaching does not always involve mentoring. Within the context of a mentoring relationship, coaching has to do with the skill of an individual to fill a particular knowledge gap by learning how to do things more effectively. Coaching is normally concerning one's skill and knowledge, but sometimes directing the individual to improve skills only. The purpose of coaching is more professional than the mentoring, some scholars conceptualize the mentoring relationship as career development or a business arrangement. But mentoring is not only counseling for career development, it is required to establish social values also. The American

Psychology Association (2006) defines the mentor and mentee as thus:

A mentor who is clear and upfront about what the mentee can expect from a mentoring relationship, who guides the process, and who sets appropriate boundaries to create an environment in which the relationship can thrive. A member who can provide a perspective during critical incidents, and encourage the mentee to find balance, enables growth throughout the relationship. From the mentee's perspective, respectful behaviors such as punctuality, reliability, and the development of an independent work style, create an environment in which the mentor can best meet the needs of the mentee.

Within this context is how to attribute the Buddhist mentoring concept to the improvement of the quality of the teacher workforce as well as the student attitude in the global education system. Buddhist thought is not pointing out one side in mentoring, it insists on both parties potentially solving the issues related to education, personal, institutional, disciplinary and so on. The Buddhist mentor is required to be a full measure of wisdom, and integrity. It is mentioned that the mentee also should be a moral vigilant person to direct the mentor whenever he needs assistance in dealing with organizations or whenever he damages his ethical body. Therefore, the comprehensiveness and mutuality are the essence of both parties in mentoring and Buddhist mentoring doesn't end with academic success or career improvements of a mentee, but it is life long process that works unto the spiritual attainment of the mentee. In addition, the Buddhist thought is mainly concerned on one's spiritual improvement rather than materialistic achievements. It is said that mentorship may not be a higher position or influential role in accordance with Buddhism, but it is a parental and guiding role with an extraordinary experience about the world. Jacobi (1991) points out three components of the mentoring relationship; emotional and psychological support, direct assistance with career and professional development, and role model. This refers to only one aspect of mentoring but the Buddhist approach in mentoring is working harmoniously and productively benefitting each other and can easily be applied to global education in building a sustainable

world. Current global education is derived in part from its practice, not just from a theoretical understanding alone (Pike, 2000). The Buddhist thought of mentoring is a theoretical and practical form in the collective inquiry regarding any educational setting and it would be a new approach in forming a consensus view in the global education capacity by developing the ethical aspects to make perfect citizen for the sustainable society.

4. CONCLUSION

Buddhism always suggests a democratic, open, and harmonious relationship between the mentor and mentee, and it is solely based on spiritual attainment of both sides as opposed to mundane success of individuals. The present education system of the world has failed to make a perfect person by educating him alone, therefore, the objectives of modern education should be based on norms and values. In this respect, Buddhist mentoring is not a way of solving the problems of solely the mentee but offering him an insight in social issues. This study basically identifies the significant applications on Buddhist mentoring that can be used in developing the global education culture respectively. The goal of Buddhist mentoring is the spiritual achievement of mentee. The relationship between the Buddhist mentor and mentee is on a parental base and it is quite different from the role of a teacher. The Buddhist mentoring partnership is lasting unto spiritual attainment of the mentee - who feels freewill, freedom, and privilege to ask any question from the mentor and also the freedom to correct the mentor when he is in wrong view. The main thing is that the objectives of Buddhist mentoring are not merely career oriented. They first focus on changing the behavior patterns on ethical basis of the mentee. The fundamentals of Buddhist mentoring are mutual trust, understanding, and empathy with each other, accordingly, sharing experiences of both mentor and mentee. Buddhist mentoring recommends not having too close of a relationship between the mentor and the mentee which causes favoritism. In other words, the mentee has a right to select a proper mentor when commencing the studies. Ultimately, Buddhist mentoring targets producing a platform for students to develop their spiritual level under the guidance of a well experienced mentor. The mentor should perform

towards the mentee as a father to a son. It is not giving priority on text books or other school materials, but on counseling to change the behavior pattern of the student which is an essential part to be applied in the modern global education context.

References

- Anguttara Nikaya ii, PTS, London.
- Clutterbuck, D. (2001) *Everyone Needs a Mentor*, 3rd edition, London, Chartered Institute of Personal Development.
- Dhirasekara, Jotiya (2007) *Buddhist Monastic Discipline*, Dehiwala, Buddhist Cultural Center.
- Haney, A. 'The role of mentorship in the workplace' in *Workplace Education*, (eds.) M.C. Taylor, Toronto, Culture.
- Jacobi, Maryann (1991) "Mentoring and Undergraduate Academic Success: A Literature Review" In *Review of Educational Research*, London, Vol. 61. No. 4, pp. 505-532.
- Mahavagga, *The book of the discipline*, (1951) Trans. I.B. Horner, London.
- Packard, B.W. (2003) *Definition of Mentoring*, Career Development Quarterly, Mount Holyoke College.
- Pike, Graham (2000) "Global Education and National Identity; In pursuit of Meaning," In *Theory into Practice*, College of Education, The Ohio State University, Vol.39, Num.2.
- Robbins, p. (1991) *How to plan and implement a peer coaching program*, Alexandria, VA.
- Samyutta Nikaya I, PTS, London.
- The American Psychology Association (2006) *Introduction to mentoring; A guide for mentors and mentees*, in 2006 convention.
- UNICEF, 1999, E/ICEF/1999/14
- Upajjhaya Sutta, Anguttara Nikaya iii. PTS, London.
- Witanachchi, C. (2011) *Upajjhaya*, In *Encyclopedia of Buddhism*, Vol.viii, (eds.) W.G. Weeraratne, Colombo, Department of Buddhist Affairs.
- Zelditch, Morris (1995) *on being a mentor to students*, NY.

ETHICAL AND MORAL EDUCATION FOR GLOBAL CITIZENSHIP

by Petcharat Lovichakorntikul*

ABSTRACT

In every country, the government has provided the mandatory education to its people in order to have good knowledge and better life. Since the globalization and powerful technology have removed the boundary of each nation, then people can connect to each other within a second. The research study had found out that an individual could reach another person who he or she has not known before across the globe by contacting only 6 people. Surprisingly, but it is true! Consequently, knowledge, skill, and ability that indicate people's competency can be transferred or even copied to another corner of the world easily and rapidly. As a citizen of one country, how can we fathom thoroughly on other nations' culture and etiquette as well as how can we have a good manner? In this situation, it is not only competency but also the courtesy which derives from cultivating ethical and moral education by their parents, school, community, and society at large. In this study, the researcher has examined and shared how to implant the basic habits that called "Universal Goodness" which will be beneficial for children as the global citizens. The qualitative approach was conducted for this study. The key informants were school directors, teachers, parents, and students who attended the World Peace Ethics Contest (World-PEC) program in the year of 2018 from Thailand, Myanmar, Bangladesh,

*. Dr., Lecturer at Stamford International University, Bangkok, Thailand.

and Nepal. In-depth interview and focus group discussion were employed as means of acquiring data including documents and research papers related to this issue were analyzed and synthesized. Finally, this research will demonstrate how to cultivate ethical and moral education in practice to young children who are the global citizen in the future and subsequently they will bring the true peace to our world.

1. INTRODUCTION

According to the Levin Institute (2016), “Globalization brings the traditional concept of citizenship into question as it becomes easier to identify oneself with a set of common global interests shared by many,” since the digital networks move our world go forward and bring us come closer. Then we can contact to each other within a few seconds no matter how far we apart. To empower the learning knowledge in the 21st century becomes a piece of cake. Everyone can update his or her knowledge through the Internet. While there are plenty of researches on multicultural education trying to understand of cultural differences and sub-cultures and to recognize the existence of cultural pluralism that should be extended and preserved for the next generations.

In addition, James A. Banks (2003) emphasized that, “Citizens in this century need the knowledge, attitude, and skills required to function within and beyond cultural communities and borders.” In reality, our society needs to boost up the scale of global citizenship, it is no longer enough to simply categorize and even “care” about our global issues such as global warming, climate change, environment preservation, etc.; but individuals must develop their “Within Empathy” which means that our society needs to concern about “Ethics and Morality” to protect our chaos world. Once everyone understands and practices “Empathy” from his or her within, which originally starting from himself or herself, later on he or she will thoroughly understand others as well. Furthermore, Banks (2003) noticeably explicated that, “students need to understand how life in their cultural communities and nations influences other nations and the cogent that international events have on their daily lives.”

Besides, in the essay on Gender Perspectives on Educating for Global Citizenship by Dr. Peggy McIntosh; she has demonstrated

that, “the idea of a global citizen with habits of the mind, heart, body, and soul that have to do with work for and preserving a network of relationship and connection across lines of difference and distinction, while keeping and deepening a sense of one’s own identity and integrity.” Therefore, schools K-12 and institutions of higher education work to provide students with increasingly multicultural and cosmopolitan perspectives while teaching those highly coveted 21st century skills (The Levin Institute, 2016).

On the other hand, we had better utilize the benefits of advanced technology to implant ethics and morality to our new generations in order to prepare themselves to be better persons who are talented and virtuous human capital for our peaceful world. Hence, a good manner should be cultivated into them. In this study, the researcher has focused on the World Peace Ethics Contest (World-PEC) program which was organized by the World-PEC club in the year of 2018 in Thailand, Myanmar, Bangladesh, and Nepal. This project has highlighted on ethical and moral conducts in terms of learning the core values and principals and practicing in their everyday life.

2. THE WORLD-PEC PROGRAM

“Peace” is wanted by all mankind, but we have not discovered yet how to create and maintain the true peace in this world. Recently, there was one Thai Buddhist monk who definitely desired to bring the true happiness and real peace to our world by spreading out the Lord Buddha’s teaching and universal goodness throughout the globe. He was aware that the true peace starting from individuals’ mind. Since our mind was absorbed by defilements or immoral, therefore our world is still confronting with conflicts and war. As a result, Venerable Dhammajayo has been teaching Dhamma and meditation as well as cultivating ethics and morality to laypeople at all beliefs, faiths, cultures, languages, nationalities, genders, ages, education levels, and all walks of life. When one has the refuge for one’s mind, all suffering will be decreasing.

And this is why Ven. Dhammajayo has been promoting Dhamma teaching and learning with all means in order to everyone can apply to their everyday life. Nevertheless, the “Path of progress,” the Dhamma Contest for students starting from kindergarten to

university level, was first established in 1982 with 382 students to over one million students attended in 2018. In September, 2000, UNESCO had proposed and acknowledged the “Path of progress” program at the international conference on the theme, “Future of Our Children” at Geneva University, Switzerland. Afterwards, the World-PEC program was first recognized in February 2007 which aims to promote the inner peace and true happiness to all humanity. Henceforward, the good ethical education will be instilling to all participants like a basic foundation of their mind. Also, the book was translated from Thai language into other 4 languages, namely English, Chinese, Japanese, and Laotian. Later on it was translated into 5 more languages such as Indonesian, Malays, Spanish, Portuguese, and Arabic. In this case, there were participants from different nationalities and religions to take part in this program as well as to learn about the virtues, true inner peace, and meditation (World-PEC, 2019).

The World-PEC contest has two parts for students to complete. The first one is the written examination to measure on their ethical and moral knowledge and principles based on the book, *Values Education for Peace: Peace Ethics for Young People*. The second part is how to apply their knowledge into practice, so it will be a moral practice based on the Universal Goodness 5 (UG 5) which are composed of cleanliness, orderliness, politeness, timeliness, and mediation. This program encourage all participants to experience values education, ethics, morality, mindfulness, concentration, and peaceful mind in the real exercise as well as they all take note on their “Diary of Inner Peace” on daily basis. In addition, all of participants will have more awareness and understanding on universal goodness, morality, ethics, and good action. Finally, they would like to be a good people and try to preserve all good deeds then they will deliver it to the next generations. Ethical and moral knowledge is like the inner wisdom to brighten individual’s insight. As a result, everyone will be nice to others and be happy with oneself. Eventually, the whole world will be peaceful.

3. THE OBJECTIVES OF WORLD-PEC PROGRAM

To raise a child, we need to begin teaching him or her on how to differentiate the right things from the wrong ones and what is

merit and sin as well as the polite manner and etiquette that are very necessary to live in this world. The old sayings accepted that ethics, morality, mindset, and attitude are the basic principles which we need to instill to our children at an early age. Accordingly, we will ensure that these young generations will grow up to be good children for their own families, good students for their schools, and good citizens for their society and country. Ultimately, they will be the global citizens who will be the great human resources and bring prosperity, true happiness and peace for the whole world (Thanavuddho, 2013).

The World-PEC (or the World Peace Ethics Contest) program which was organized by the World Peace Ethics Club, has a good intention and core objectives on cultivating ethics and morality to young people who will be the future of our world regardless of their nationalities, races, religions, beliefs, faiths, age, gender, and education. As a result, they can use these moral principles as guidelines in their daily life to continuously search for success and happiness. Since we view Buddhism as the way of life and a universal philosophy for living, hence it can be integrated into any cultures and religious practices (World Peace Ethics, 2016).

This program has main objectives as the following:

- i. To promote young people to learn basic moral principles that are universal and accessible to people of any race, religion and creed, so they have Right Livelihood.
- ii. To instill creative potential in young people by encouraging positive personal qualities in daily lives, leading to a happy environment in both family and society.
- iii. To teach young people to become well-rounded citizens in quality and morality, so they can build our society and nation to success, happiness and peace.

4. THE FINDINGS FROM DOCUMENT RESEARCH

According to the Lord Buddha's teaching which highlighted on the heart and essence of Buddhist practice for individuals was the "Ovadha Patimokkha" which was first delivered on Magha Puja Day, the day of the full moon of the third lunar month. These

principles are 1) To cease from all bad deeds; 2) To do all good deeds; and 3) To purify one's mind. Starting from the smallest unit of our society, family had better teach their children at the early ages to know what is right and what is wrong. And parents should support their children to do good acts and avoid the bad ones. In the book, *Values Education for Peace: Peace Ethics for Young People* emphasizes on moral principles which are the thirty-eight Blessings (*Mangala*) of life. It seems like we are climbing the 38 steps of stair to improve ourselves to be a better person and lastly to achieve the highest goal in our lives.

Everyone is looking for happiness, progress, and prosperity in life, therefore it is like we are searching for "Blessing of Life." In this book, the blessings are divided into 10 groups as the following (Thanavuddho, 2013):

4.1. Blessing Group One: Prerequisites for a Good Person

People have originally accumulate their habits from their family, school, and surroundings. It is very important to not associate with the fools and only select good people to be our friends. Good friends will encourage us to think, speak, and do good acts and discourage us from all bad deeds. As a result, we will be ready to have more virtues by paying respect to those worthy people and learn from them.

4.2. Blessing Group Two: Fundamental Preparation for a Good Person

This step is for everyone who wants to improve oneself, then to live in a good environment is the key factor to develop the spiritual growth and to succeed in life with a strong intention as well as a powerful mind.

4.3. Blessing Group Three: Practice for Success in One's Life

These blessings in group three will enhance individuals to be beneficial to oneself and their society at large. At this level, everyone should train oneself to be fully equipped with knowledge, skills, and abilities in a pragmatic approach of artfulness in knowledge, application, usage, and communication.

4.4. Blessing Group Four: Practice for Harmony in Family Life

The fourth step is supporting everyone to be able to have a

stable and happy family life by well cherishing their parents, raising their children, cherishing their spouse, and not leaving one's work undone.

4.5. Blessing Group Five: Practice for Becoming a Good Person in Society

For these blessings, apart from our family's happiness, we have a duty to contribute the benefits to our community, society, and nation at large. Therefore, we ought to do some charity and practice universal goodness in order to get rid of our greedy and to purify our mind.

4.6. Blessing Group Six: Preparation for a Good Mind

From this step, it will increase more ethics and morality as well as destroy defilements so it might be the "Spiritual Development" for everyone. All these blessings are including abstaining from unwholesomeness, restraint from drinking intoxicants, and non-recklessness in the Dhamma. All of these things will enhance us to have a good mind.

4.7. Blessing Group Seven: Instilling Oneself with Basic Virtues

After we have prepared our mind to be ready for the basic virtues, in the sixth group of blessings will connect to the "Soft Skill" of human beings such as respect, humility, contentment, gratitude, and listening to Dhamma teachings. Anyone who can practice these blessings will be loved by surrounded people. We might call these people as "Charming" persons.

4.8. Blessing Group Eight: Instilling Oneself with Higher Virtues

In the path of progress, after we train ourselves to have basic virtues, next we need to cultivate more on higher virtues with patience, openness to criticism, the sight of a true monk, and having regular Dhamma discussion. At this point, we can learn more on other Dhamma knowledge because we are open-minded people and acquisitive to learn new things.

4.9. Blessing Group Nine: Practice for the Eradication of Defilements

In the ninth group of Blessings, we will learn how to practice the Dhamma in order to get rid of our "Badness" within ourselves

by practicing austerities, practicing the Brahma-Faring, seeing the Four Noble Truths, and attaining the Nirvana.

4.10. Blessing Group Ten: The Benefits of Having Practices until Reaching an End of Defilements

The last group of Blessings will bring us to the positive outcome and the highest goal in our lives. Since we have been training our mind by purifying it properly, we will feel joyful. Similarly, our mind will be a mind invulnerable to worldly vicissitudes, the sorrowless mind, free from subtle defilements, and be the blissful mind finally.

Consequently, the thirty-eight steps of Blessing will free individuals from suffering and unhappy situation. They have learned to discipline themselves; pay respect to their parents, teachers, and elderly; be kind to others; behave well; and eager to do good deeds. Similarly, individuals should practice on the basic virtues in order to cleanse their minds, no matter what races, creeds, ages, gender, this basic goodness will enhance the peaceful world for everyone and create a good working environment for every organizations when they collaborate together. Nonetheless, it will impact on the world's atmosphere as a whole (Lovichakorntikul & Walsh, 2015). On the other hand, individuals ignore to the Dhamma, have no Dhamma knowledge, and do not practice the Dhamma, our world is in chaos and is getting more critical conflicts around the globe. It is the signal of danger of world peace (Dhattajeevo, 2018)

5. THE FINDINGS FROM IN-DEPTH INTERVIEWS

The researcher has gathered the data from the students' Diary of Inner Peace and also the in-depth interviews with students, parents, teachers, and the principals from various institutions from Thailand, Bangladesh, and Nepal who attended the World-PEC contest in the year of 2018 and the ones who had attended in the early year of this contest.

5.1. Students' Perspectives

From the researcher's interview and observation, most of participants who attended this program shared their perspectives and more understanding on practical Buddhism in their daily lives. They could focus on their study and had more concentration and

mindfulness in whatever they performed. Furthermore, they felt happy and obtained the benefits of practicing according to the values education for peace.

There are some of students' opinions and sharing to this program. The first one from Ratchanuanan Phainog (2012) from Ramkhamhaeng Advent International School (RAIS), Thailand:

"I think the Diary of Inner Peace help me to develop myself. I learn to respect others, care about them, and also to keep a peace of mind. I think it helps me develop my character, behavior, and attitude. I think I have creatively and morally develop myself and have a good manner in daily lives which binds my family relationship stronger. I have learned the basic moral principles which are the universal knowledge that people of any races, religions, and creeds apply to their daily lives. I have noticed that my environmental in my family, school, and others grew better. It's actually brought peace to my community".

This program opens to everyone who have in different beliefs can join as well, for example Hye Won Jung (2012) from Ramkhamhaeng Advent International School (RAIS), Thailand, has revealed as follows:

"As a child born in a Christian family, courtesy is a normal thing for me. But as one human being, Sometimes I behave negative like a naughty girl. Writing this Diary of Inner Peace helps me a lot. As I begin writing this diary, I begin to feel that I must become well. I respect my parents, teachers, and every single people I meet. Even though this diary has come to end, but I'll continue to be righteous and courteous to everyone as a good student. I will continue to respect and love one another. I will try my best to make every place I go become happy".

In addition, opinion from I-yada Leelamasavat (2012), Santa Cruz Convent School, Thailand, has demonstrated that:

"When I participated this contest, I did many good things. I helped many people and performed to be a good manner in daily lives. In my opinion, I think that 'World Peace Ethics Contest' is a good contest. It makes me learn morality. I can morally develop myself and can apply to my daily lives".

From Tanai Tanachotevorapong (2012), Saint Gabriel's College, Thailand, has explicated as below:

“For me, this diary is one of the longest projects I have ever put my effort into. Someday during this project I felt so tired. My sinew expanded like a rubber tire, my muscle melt like an unrefrigerated beef jerky, that day, I was completely worn out. I would not mind waking up even if there were a fire burning up my bed, but this diary is a thing that wakes me up from the sea of tiring. It was not too over acting to say that this project had raised my responsibility to the next level. Moreover, it gave me a lot of moral-awareness in my daily life. Now I could even turn off my automatic mosquito search-and-destroy ability. Thank you so much for this project. Thank you so much for the ideal that you have been pursuing. I will be looking forward to your organized progress, no matter how far it goes or what it has accomplished. For the Peace of the World”.

5.2. Parents’ Perspectives

In this program, most of parents could notice the change of their children’s attitudes and behaviors. There are some of examples representing about their impression towards this program. Rupali Jain’s mother from Thai Sikh International School, Thailand (2012) has explained:

“I think this is a very good opportunity for young minds to develop moral principles and follow peace in this modern world. My daughter has changed a lot and I am proud of her. I have seen her write the diary daily, it is a good habit to write diaries and I have encouraged her to write it. She once also said to me that this new year the daily resolution will be her new year resolution”.

Sirirut Prukthanakul (2012), a mother of one students from Patumwan Demonstration School, Srinakarinwirot University, Thailand, has indicated:

“It is time to remind about fundamental life skills and maintain good manners. My daughter can improve her discipline, relation, expression gratitude and many more. I am so proud of her effort and hope she will continue practicing every day until she has good manners that is the best thing and valuable. Thank you everyone who creates this project and gives the great opportunity to the children”.

One more opinion which has proven the good change from her daughter studying at Patumwan Demonstration School,

Srinakarinwirot University, Thailand is proposed by Wanvipa Tangpradubkiat (2012):

“Starting to record in this Diary of Inner Peace, my daughter realized that she had to do more than usual to have something to be recorded in the diary each day. She tried to help more household chores. She got up early and often made up her own bed. She started to do meditation, though only at the short period of time every night. Sometimes, she prayed before her bedtime. During the month of recording the diary, I observed the improvement to her behavior. These repeated actions were really admirable to us, as her parents”.

5.3. Teachers’ Perspectives

In 2018, the Bhassara Secondary School has participated to the World-PEC program for the first time, Ms. Abha Awale (2019), the principal of this school has described that “This program is very great. It is not only good for students but also for teachers and our school. The students can change their behaviors very well and so do the teachers by practicing meditation.

They know what is good and what is bad, then they do not stealing and they are willing to clean up and protect the environment as well. This program is very practical one and we can apply to our daily lives. Moreover, meditation helps students in learning and staying clam as well as respecting to teachers. Meditation is very important and all students and teachers meditate together every week. They all are very organized. I am very proud to join into this program.

This program cannot run by the World-PEC Club only, but the most important partner is teachers in every school. Consequently, one of the lecturers of Agrashara Girls College, Chittagong, Bangladesh has dedicated her life and put an endless effort to establish this program in Bangladesh. Hence, the first contest was held in 2017 with only 375 students attended the program. After that, in 2018 there were 1,675 students from 165 schools participating. The number of interested students has been increasing significantly. This made Mithila Chowdhury (Chowdhury, 2019), Joint Secretary General of World Alliance of Buddhists (WAB) and Secretary General of Nirvana Peace Foundation, feel very proud and very happy with the great outputs. And in 2019, she has

planned to have the World-PEC program in India as well. Her aim is to preserve Buddhism and build up the morality especially to the young generations.

The World-PEC program has expanded to many places in the world. Also in the Solomon Islands, Cynthia Manepuria's teacher (2012), Mbokona School, has shared her point of view on this program.

“As a class teacher, I want to thank the organizer of this program to help our future leader of this nation Solomon Islands by giving them such an interesting activities which you have provided for them for the last few months. They can learn more from outside activities, rather than just learning in the classroom environment every day. It is a good idea to bring peace to all people everywhere on this busy world. Wish you a God's blessing as you continue with your program”.

As this program has been carrying out over 10 years, Mr. Silvino A. Bonifacio, Jr. (2019), Filipino teacher at Pingkarattana School, Chiang Mai, Thailand, was the World-PEC coordinator and has participated in the World-PEC program since the first time until this present. He has illustrated as follows:

“World Peace Ethics for young people is truly a great path to pave the way of young generations to become more aware about their moral principles. As a teacher and coordinator of World-PEC, I have helped and encouraged our young learners to creatively and morally develop themselves and have a good manner in their daily lives. At school, our students have learned and practiced the proper way of praying, chanting, and meditation every day before they start school classes. We saw and observed their good responsibility as a student and role model to others. They are very respectful to their parents, teachers, and their peers. We are proud to tell the community and to the whole world that our students are morally upright and could be one of the best citizens of the world”.

One of the teachers from Patumwan Demonstration School of Srinakarinwirot University, Thailand, she is Kritapas Punpermcharoenkit's teacher (2012) has depicted:

“I think that this Diary of Inner Peace is good for students because they have more intention of studying in class and become a good student

with politely, good manner and positive-thinking. Moreover, it can enhance good habits to be a good person in society”.

Another’s comment from Wimala Karintrithip’s teacher, Kwong Chow School, Thailand (Karintrithip, 2012) is showed below:

“This is a very good activity of letting the students write their diary. They will be able to appreciate the good things (big or small) that they do. And in turn, it will help the students to improve their character. Through this diary of Wimala, my student, will be able to learn what good deeds they can do for their friends, family, environment and country. I hope that this will continue for a long year”.

5.4. School Executive’s Perspectives

Ms. Saipin Sukunta (2019), School Licensee, ChiangMai, Thailand, has established the Pingkarattana School more than 30 years. She has highlighted as below:

“As a school executive of private school which provide the Basic Education for young people, I am also in charge of building up the good manner and courtesy for my students especially the “Right Understanding” to differentiate what is good and bad and then follow the universal goodness and moral conducts. I would like to express my sincere thankfulness to the World-PEC Program for its support to students in order to learn and to a good family members as well as the society. For the sake of good outcomes, it is not only good for students, but also for our teachers and parents. The World-PEC activity will enrich a warmed-family for parents and children whereas it also enhance a good relationship between students and teachers. Subsequently, this program does not develop moral conduct for students but also for our teachers as well. This is a good way to generate happiness and bring peace to family, school, community, country, and the whole world”.

6. CONCLUSION

From all of perspectives and comments from students, parents, and teachers who have participates in this program, we can notice that most of them feel happy and would like to thank the World Peace Ethics Club for bringing happiness to their family. They could observe the drastic change in their children in a good way. These young generations have learned and practiced some of the

fundamental life skills, especially improving in their discipline, respect, good manners and try to continue to practice mediation and being virtuous people. Students have more “Empathy” to help their friends in school and help their parents to do some household chores as well as have more responsibility.

The feedback from some parents said that, “I like this program and it helped my daughter became more responsible and kinder to other people. She learned the most important value of life. I strongly recommend this exercise to everyone.” Whereas another one stated that, “We are glad to see this program is making an effort to implant ethical and moral values into the minds of young kids. We understand that this will help in the overall development of the children’s personality. We, as parents, would like to extend our gratitude towards this effort to the organizer and all the management team, teachers as well as supporters.” They do want this program to continue to cultivate the universal goodness to new generations. All the worldly knowledge can be learned and transformed rapidly; but the ethical and moral education are the most important knowledge for young people who will be the global citizen. They should learn how to behave properly and nicely and to be loved by all humanity.

In summary, the researcher has intended that the benefits from this study will impose to the related organizations, foundations, or any public or private sectors that prefer to create the shared values by bringing true happiness and world peace to our world. We can stay alone and we all need partners who would like to build up our peaceful society.

References

- Awale, A., 2019. Ms. [Interview] (19 January 2019).
- Banks, J. A., 2003. *Diversity and Citizenship Education: Global Perspectives*. San Francisco: Jossey-Bass.
- Bonifacio, S. A., 2019. Mr. [Interview] (19 February 2019).
- Chowdhury, M., 2019. Ms. [Interview] (19 January 2019).
- Dhattajeevo, 2018. *The Ultimate Dhamma Reached by Paying Respect*. First ed. Bangkok: Rungsilpa Printing (1977).
- Jain, R., 2012. Ms., Bangkok: World-PEC Program.
- Jung, H. W., 2012. Ms., Bangkok: World-PEC Program.
- Karintrithip, W., 2012. Ms., Bangkok: World-PEC Program.
- Leelamasavat, I., 2012. Ms., Bangkok: World-PEC Program.
- Lovichakorntikul, P. & Walsh, J., 2015. *The Contemporary Basic Morals in Sharing and Working together for ASEAN Economic Community (AEC) in 2015*. Ayutthaya, Mahachulalongkornrajavidyalaya University.
- Manepuria, C., 2012. Ms., Bangkok: World-PEC Program.
- Phainog, R., 2012. Ms., Bangkok: World-PEC Program.
- Pruktanakul, S., 2012. Ms., Bangkok: World-PEC Program.
- Punpermcharoenkit, K., 2012. Mr., Bangkok: World-PEC Program.
- Sukunta, S., 2019. Ms. [Interview] (19 February 2019).
- Tanachotevorapong, T., 2012. Mr., Bangkok: World-PEC Program.
- Tangpradubkiat, W., 2012. Ms., Bangkok: World-PEC Program.
- Thanavuddho, V. S., 2013. *Values Education for Peace: Peace Ethics for Youn People*. Bangkok: O.S. Printing House Co., Ltd.
- The Levin Institute, T. S. U. o. N. Y., 2016. *Global Education and Global Citizenship*. [Online] Available at: <http://www.globalization101.org/global-education-and-global-citizenship/> [Accessed 18 February 2019].

World Peace Ethics, C., 2016. *The 9th World Peace Ethics Contest (World-PEC)*. [Online] Available at: <http://www.vir2kidz.com/eng/index.html>, [Accessed 15 January 2019].

World-PEC, 2019. *World Peace Ethics Contest (World-PEC)*. [Online]

<https://www.dhammadakaya.net/%E0%B8%81%E0%B8%B4%E0%B8%88%E0%B8%81%E0%B8%A3%E0%B8%A3%E0%B8%A1/world-peace-ethics-contest-world-pec> [Accessed 21 February 2019].

THE SIGNIFICANCE OF ENRICHING THE IMMUNE SYSTEM IN DHAMMA THAT LEADS TO THE HEALTHY WORLD

by Thiri Nyunt*

ABSTRACT

Immune system is vitally important to be good health for everyone. Merely good health enables one to bring happiness and peace. Likewise, immune system of Dhamma is necessarily required to be healthy and peaceful world. The world in these decades is decorated with modernized things, luxuries, richness, higher education and cultivating brotherhood, to be a beautiful and comfortable world day by day. No matter how much enjoyment the world has, global violence: disasters, crimes, conflicts, dreadful weather, diseases, poverty, economic crises that still occur in some places brings about unhappiness and non-peacefulness. In those places, the world-citizens are frightening due to the new shocking crimes or conditions. Thus it can be said that our world is not completely healthy. To cause the harmful conditions like diseases, the untrained mind which is naturally and evilly rooted in everyone's mind is the culprit. As long as untrained mind exist, people cannot distinguish what is right or wrong on they did. On contrary training the mind without letting go it normally becomes significant to solve the issue of global violence and to strive for sustaining global peace. Training the mind by oneself is indeed making to enrich the immune system in Dhamma for the sake of oneself as well as the entire world. The significance of training mind leading to

* Professor Doctor Lecturer, the PaYipatti Faculty International Theravāda Buddhist Missionary University Yangon, Myanmar.

be sustainable global peace produced by healthy world are sincerely and mainly discussed from the outlook of Buddhism in this paper. Besides, other ways: to build a good human society with loving-kindness and compassion, to encourage for doing good deeds and cultivating good attitude, to participate in some associations performed honestly for the sake of all, to be thankful to those supported one in any way, to set up the strong Global Friendship between countries with positive mind – are also pointed out here. To find out the solution of the violent problems which supports to sustain the global peace is in fact the responsibility of a dutiful world-citizen. Also it is the way to repay the gratitude to the world where we live in harmony.

1. INTRODUCTION

Just as immune system plays a vital role to be a healthy body, immune system of *Dhamma* is necessarily required to be healthy and peaceful world. Despite the world today is decorated with modernized luxuries, richness, high education and cultivating brotherhood to be a beautiful and comfortable world day by day, global violence – disasters, crimes, conflicts, dreadful weather, diseases, poverty, economic crises still occur in some places one way or another which brings about non-peacefulness. Thus it can be said that our world is not completely healthy. To cause the harmful conditions like diseases, the untrained mind which is naturally and evilly rooted in everyone's mind is the culprit. As long as untrained mind exist, people cannot distinguish what is right or wrong on they did. Some people who do not have deeply understanding in the Buddhism may argue that Buddhism as the old idea, irrational and too much tied up with superstitions. On the other hand, after wide studying in the Buddhism and adhering to the instructions of the Buddha, such kind of their concept would be turned about eventually and the Buddhism is realism originated from the nature and natural law would be realized that. Based on the Buddhism, some ways to develop the immune system of the *Dhamma* which is to be taken as the major source to be healthy world are sincerely discussed in this paper as a dutiful world citizen. Firstly, trying to know what is good or bad that encourage us to be good person; secondly, to train the mind by oneself supportive to enrich the immune system in the *Dhamma*;

thirdly, studying the Buddhist fundamental courses since school days to build a good human society with good attitude, fifthly, analyzing the Buddha *Dhamma* by the research of scholars and spiritual icons of Buddhism.

2. TRYING TO KNOW WHAT IS GOOD OR BAD

To distinguish what is good and bad can be taken as the first chapter in the Buddhism to set up a peaceful human society. In other words, this point is very fundamental to become a good person. We can distinguish between human beings and animals or the wise and the foolish based on this point. In accordance with definition of 'man' (*manussa*), "*Kusalākusale dhamme manati jānātīti manusso*" means "One who knows in wholesomeness and unwholesomeness is called a man"¹, a man with knowledge, should know the good and the bad whether he is a Buddhist or not. No one is of any complaint when good action defines that it is faultless bodily, verbal or mental action without making harm to others as well as oneself, and bad action is bodily, verbal or mental action with fault enables others as well as oneself to be harm.

Depending on performing good action and bad action, Buddhism designates wholesomeness (*kusala*) and unwholesomeness (*akusala*). It is said in the commentary of *Sayuttanikāya* that wholesomeness produces faultless happiness owing to accompanying wisdom, so it is reckoned as *kusala* and unwholesomeness produces misery with fault owing to lack of wisdom, so it is reckoned as *akusala*². Although that definition is described in Buddhism, it is universally agreeable what the good action, the bad action and their respective results are regarded. Needless to say, there is no one who wants to be hurt, harm and ill mentally and bodily. Even animals always want to relish good food and warm bed with no danger. Making others to be body hurt and mental hurt is censured by people from all nationalities, religions and countries. To work out the issue of oppressing beings each other and to untangle the unjust affairs in the world, the organizations

1. Kaccayana, 671; Rūpasiddhi, 671

2. *Kusalākusalā dhammātiādisu kusalāti kosallasambhūtā anavajjasukhavipākā. Akusalāti akosallasambhūtā sāvajjadukkhavipākā. (Mahāvagga, Saṃyuttaniāya Aṅṅhakathā, p. 141)*

for humanity are formed nowadays with the aim to make safe of beings. These organizations work out the conditions of oppressing, cruelty and the unfairness around the world. Participating in some organizations or associations is also performed to set up the strong Global Friendship between countries with constructive mind. Again from Global friendship, brotherly feeling will effect to solve the encountering of worldly issues. In fact, the Buddha laid down the rules of conduct or ethics which protect the evil conditions and make beings to be safe since about 2600 years ago. Following the ethics for modern civilization world-citizens can really get guarantee of their safety.

Extensively the Buddha explained again in *Akusaladhamma sutta*, *Micchattavaggo*, *Mahāvagga*, *Sayuttanikāya* what the unwholesome *Dhammas* are and what the wholesome *Dhammas* are: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong mindfulness, wrong effort and wrong concentration are taken as unwholesome *Dhammas*; reversely right view, right thought, right speech, right action, right livelihood, right mindfulness, right effort and right concentration are taken as wholesome *Dhammas*³. Moreover the clarification “Evil deeds lead the world to be changed or perished”, is advocated in *Cakkavatti sutta*⁴ how unwholesomeness can crush in the world. In that discourse, the entire universe can be evaporated due to a lack of wholesomeness are highlighted.

In another way, the right and the wrong can be distinguished in accordance with ten kinds of wrong action and right action delivered by the Buddha in *Aggañña sutta*⁵, *Pāthikavagga*, *Dīghanikāya*, as followings: killing any living beings, stealing other’s properties, committing sexual misconduct, telling a lie, harsh speech, slandering, vile talk, covetousness, ill-will and wrong view can be taken as the wrong actions; in a contrary, the opposite of these wrong actions such as abstaining from killing any living being, abstaining from stealing other’s properties, etc., are taken as the right actions. Following these right actions and avoiding these

3. Saṃyuttanikāya, Mahāvagga, p. 19.

4. Cakkavatti sutta, Pāthikavagga, Dīghanikāya, p. 58.

5. Aggañña sutta, Pāthikavagga, Dīghanikāya, p. 80.

wrong actions, as a consequence, there would be no danger, war, conflict between groups of people.

As making a brief all the teachings of the Buddha, there are only two kinds: Dos and Don'ts. The main instruction of the Buddha is:

“Not to do bad; To do good; To purify the mind; This is the teaching of all Buddhas.”⁶

Having got the knowledge able to distinguish the good and the bad, one can judge himself he is following the good way or the bad way that encourage him for doing good deeds and cultivating good attitude. These directions taught by the Buddha are the criteria to be a good person like capsules to take to be good immune system of the world.

3. STUDYING THE BUDDHIST FUNDAMENTAL COURSES SINCE SCHOOL DAYS

The Buddhist basic courses should be learnt by all Buddhists since their childhood. The teachings of the Buddha or the Dhamma itself is good and perfect for the Buddha taught us only the nature and truth can be agreed universally. These Dhammas are the all-time record that need not to be updated or upgraded in any time. Being a Buddhist should study the fundamental courses: good conducts or ethics, kammic law and positive mind that ought to be known since his or her school days. Children today are leaders in the future. To handle the fortune of the world, children ought to be trained by teaching the Dhamma courses – about rules or disciplines, ethics, team work, obedience, faithfulness, repaying gratitude to the benefactors etc. The Buddha gave many guidelines on how to live life for the sake of beings. With the Buddha's guideline that we should learn from it and live accordingly we can solve the world's problems such as conflicts, crises and disharmony. In Buddhist countries including Myanmar, Dhamma schools or Sunday schools are opened then the children are trained their fundamental mind-set to be polite, helpfulness for others, non-selfishness and so on. Venerable K Dhammasirī agreed with the requirement of learning in the Dhamma in his book titled 'Buddhism for the Future'.

6. Verse 183, Dhammapada, A³guttaranikāya, p.41.

“We humans have the same propensity for good and evil as our forbearers did during the time of the Buddha. The difference may be that today, given our vast technological advances and education, we are in a better position to develop our good and evil natures. If we have the good sense to slow down and look at the Teachings without bias and practice them sincerely, we can raise the human race to high level of divinity”. “All of us who have inherited this rich treasure from various sources, must come together to help all of mankind gain ultimate happiness”⁷.

With the aim to increase the number of good persons in the future, *Dhamma* school foundation was formed in Myanmar, then opened as Sunday *Dhamma* schools in the many states. In the curriculum for *Dhamma* schools, the life of the Buddha, the *Dhamma* or ways to be a good person, Buddhist history and culture of Buddhism, etc., which helpfully offer the guiding light to children to be good morality in daily life, are included. Patron of the Paungdaw Oo monastic school, Venerable Sayadaw Bhadanta Nāyaka said that the schools would adopt a modern approach to teaching and religion would be as part of education of attraction in the younger generation.

In Myanmar, Buddhist monasteries have been providing education since the 11th century, when King Anawrahta (1044-1287) first established Theravāda Buddhism⁸. In the ancient time, children used to study monastic education from monks, spiritual teachers at monasteries. The parents sent their children to the monks asking for education and proper admonishment to them. Those children used to learn from the monks not only education but also culture, Dhamma knowledge, good manner and good attitude. As repaying the gratitude to the teacher-monks, children helped monks in their free times at the monasteries taking water from wells, sweeping surrounding of the monastery, following the monks’ going alms round to carry alms and curries. It was a beautiful Buddhist culture in the ancient time of Myanmar.

7. Dr. K. Sri Dhammananda (2000), *Buddhism for the Future*, 1st Edition, Kula Lumpur, Malaysia: Sāsana Abhiwurdhi Wardhana Society, Buddhist Mahā Vihāra, p. 3, 8.

8. Maung Han Tha, *Monastic School Education, State, Religion and Sāsana*, Compiled and reproduced by Aung Thein Nyunt, Deputy Director General, Departement of Promotion and Propagation of Sāsana.

Under British colonization (1924 to 1942/ 8), however the British introduced a competing education system and monastic education had to assume a subordinate role. In 1964, under the Socialist Era, all private education, which included monastic schools, were officially banned; they were allowed to re-open in 1992. Monastic education was the first education system in Myanmar and it is still in demand today. Based on the 2014 census population data Monastic schools are educating 3% of school-aged population (5-16 years) in Myanmar and provide the national curriculum to 278, 273 students in 1512 schools in all 14 states and regions in Myanmar⁹.

Monastic education system refers to the basic education schools managed and operated by monks and nuns within monasteries or nunneries. It is critical in ensuring learning opportunities for those children in Myanmar who are not fully served by the government system; it currently provides education to over 275,000 children. Being free of charge and free of bureaucratic constraints allows monastic schools to provide access to education regardless of socio-economic status, age, access to paperwork and ethnicity. This is recognized as a key strength of the system. Good education with Dhamma knowledge that can distinguish good and bad plays a vital role to build up better families, societies, states and world.

In monastic schools, the students have to learn the same curriculums prescribed by the Ministry of Education and besides, they are trained to be virtuous and culture. Myanmar traditional culture and customs are based on the teachings of the Buddha indeed. Learning from those schools since their childhood enable children to be supportive to have deep faith and keen interest in the Buddhism, then a good human society could be set up with them in the future. That is also a matter of prime importance in making enriching the Immune System of the *Dhamma*.

In learning the Buddha *Dhamma*, knowing the teachings of the Buddha only is not completely enough to be a good person. Having known these *Dhammas*, he should store it in his heart, then should

9. Department of Promotion and Propagation of Sāsana, Ministry of Religious Affairs (2014-15) Data on Monastic Education System.

he reflect very frequently and should he utilize the store *Dhamma* in his daily life. If one followed the good conduct what should be followed he would grow up as a mature person in his future days. He should look at himself weakness which reduce his ability to truly practice the Buddha's messages to help his fellow beings. Being a well-trained person he will do merely good deeds for himself and others. He will bring sooner or later happiness towards others inclusive of himself consequently.

4. TRAINING THE MIND MAKES ENRICHING THE IMMUNE SYSTEM OF THE *DHAMMA*

Training the mind to be mental strength or enriching the immune system of the *Dhamma* is the essential point for everyone who adheres to the Buddha's means. In fact, the *Dhamma* should be regarded as the best companion for the Buddhists enduring happiness. People in the world cannot stay alone. They stay with companions. Human companions however cannot give much help when life ends. Enduring happiness can only be obtained by taking the *Dhamma* as a companion. Although it is true that the *Dhamma* is useful for everyone, it does not come into one's heart easily. One should take time and practice the *Dhamma*¹⁰. So long as the immune system of the *Dhamma* is increased, mental illness (*kilesā*) can be decreased in one's mind. His mental power with good-hearted mind will be strengthened as a consequence. In other words, mental strength can cure mental illness which is called defilements (*kilesā*) in Buddhism.

In line with the Buddha *Abhidhamma*, mental strength is vitally important in all conditions: success, good fortune, prosperity, happiness, good health, destination hereafter and the attainment of liberation from the birth, ageing, sickness and death. Dependent on mental purity, one's actions will not be blamed. It is because mind is the leader in the world. It is said in the *Dhammapada* that the mind precedes all things, that the mind is the maker of all mental states¹¹. There is no radical division between mind and matter. Mind is used

10. Venerable Sayadaw Dr Nandamālābhivāṣa, *Words from the Heart*, Pyin-Oo-Lwin, Myanmar: The Dhamma Saḥāya Sāsana Centre- Institute for Dhamma Education (IDE) press.

11. *Dhammapada*, A³guttaranikāya

as *citta* in *Pāṭi* and Sanskrit. In emphasized studying in Mind, it is described in *Citta sutta*, *Saṃyuttanikāya* thus:

“*Cittena nīyati loko, cittena parikassati;*

*Cittassa ekadhammassa, sabbeva vasamanwagū*¹²”

It means – “By mind is it that the world is led;

By mind is it that the world is dragged;

And mind is it in whose sole sway;

One and all have come to stay.¹³”

Dealing with individual understanding in Mind, David Smith distinguished *Dhamma* Mind, *Worldly* Mind and *Special* Mind. It is here ‘beyond the thinking mind’ in the body that the *Dhamma* Mind is to be nurtured, for Truth waits to be discovered. Our habits are deeply ingrained, so we may well start off with the wrong intentions for our practice of the *Dhamma*. It is because the root of *Dhamma* practice is ultimately not about becoming anything at all, but about unbecoming. This mind is called **Dhamma Mind**¹⁴. He said that he used **Worldly Mind** to denote normal everyday minds of people and state of being that is goal – oriented and saturated in ego and self-interest which turns away from the *citta* as a whole thus making it impossible for ever to know the truth. Concerning **Special Mind**, he continued that in practicing the *Dhamma* such as reading *Dhamma* books, listening *Dhamma* talk, our knowledge has a chance to grow and deepen. It does take a special type of mind, not the one we would normally employ while accumulating more worldly knowledge. While listening to the *Dhamma* it is best to try to keep your mind empty of thoughts and judgements, not to engage with them and get caught up in them¹⁵.

The entire world can be prosperous or crumble owing to the headed mind. To train the mind, it is necessary to know the real

12. *Citta sutta*, *Sagāthāvagga*, *Saṃyuttanikāya*. p.36

13. Bhikkhu Ñāṇananda (2008), *Saṃyutta Nikāya*, An Anthology: Part 2, BPS Online Edition, Kandy, Sri Lanka: Buddhist Publication Society, p. 6

14. David Smith(2002), *Dharma Mind Worldly Mind*, A Buddhist Handbook on Complete Meditation, Aloka Publications, P. 45, Available at <http://www.Buddhanet.net>

15. *Ibid.* p. 7, 11, 12

nature of mind firstly. Mostly enjoying in the immoral deeds is the nature of mind corresponding to the Buddha's word, "*Pāpasmiṃ ramati mano*¹⁶". Mind usually conveys to enjoy in the five sensual objects: desire for seeing on pleasant forms, for hearing good sounds, for smelling desirable scents, for eating delicious foods, for touching luxurious things. As a result of enjoying in the sensual pleasure tends to the way for increasing defilements which goes astray from the way of demolishing sufferings. This is the unwholesomeness accumulated in every moment of worldings whether they notice or not.

On the contrary, the untrained mind signifies the unwholesome mind which is lack of mindfulness. Impurity of mind (i.e. *kilesā*) enables one's mind to burn. As long as mind is burning, one cannot see the righteousness as well as cannot make the correct decision. Unless there is correct decision, it will bring about misunderstanding, hate, disagreement, then different kinds of misery such as conflicts, quarrels, disharmony, etc., which are the outcomes of the untrained mind regarded as mental illness. That is why, to cause the harmful conditions like diseases, the untrained mind which is naturally and evilly rooted in everyone's mind is the culprit.

To cure the mental illness or to set up the immune system of Dhamma, establishing attentive awareness through the practice of meditation is necessarily needed.

Being a man constructed by just mind and body should wisely train the mind without letting it go with no awareness. Attentive knowing or awareness is a lock to prevent from the arising of the defilements in the mind. Suppressing defilements supports to cool mind. Only with the cool and pure mind, one can see the reality which is utilized to be good mental strength. In other words, all impure minds are afraid of steadfast mindfulness. Like a strong building that makes of bricks so too mental strength makes of mindfulness encourage to develop firm concentration and high wisdom. Just as a dirty cloth is washed by a soak to be whiten, so also the impure mind should be cleansed by steadfast awareness or mindfulness repeatedly to reach pristine purity of the mind. Replacing pure mind instead of impure mind is as a matter of fact

16. Verse. 116, Dhammapada, A³guttaranikāya, p. 30

called meditation that is the way to self-training to be good minded. In this way, training the mind by oneself is indeed making to enrich the immune system in *Dhamma* for the sake of oneself as well as the entire world. The practice of mindfulness meditation offers reducing the defilements to be lesser and lesser. Lesser defilements urges closely to become the peaceful person by oneself, then happy society till the world with no danger.

Analyzing the Buddha *Dhamma* through the research of scholars and spiritual icons of Buddhism

Needless to say, Buddhism arouses extensive interest by some people of the world in this present. In taking an answer from the questions why people in the world have high interest in the Buddhism nowadays, it is because Buddhism is able to analyze from various points of views. A variety of scholars from different fields and leaders of other religions try to make remarks in the Buddhism after their surveys or researches in the Buddha *Dhamma* and Buddhists. It is clearly exemplified by the remark made by **Albert Einstein** in his auto biography, the remark that he was not a religious man, but if he were one, he would be a Buddhist.

Dealing with he said, **Dr Peter D Sabtiner** said in the book “Fundamentals of Buddhism” that if we look closely at the Buddha’s approach to the problem of knowledge, we find that His approach is very similar to the scientific approach and this too has aroused a tremendous amount of interest in the west. We can now begin to see why it is that Einstein could make remark like the one that he did. We will see more clearly why this is not as surprising as it seems initially because I would like to talk about the Buddhist method of analysis and we can begin to see it operation very clearly when we look at the Buddhist approach to experience¹⁷. In fact Buddhism emphasizes analytical approach which is not at all strange to modern science and philosophy. The Buddha spotlighted clearly us a greater credibility over others in *Kālāma sutta*¹⁸. In that discourse, the Buddha claimed not to easily believe His teachings by others’ said,

17. Dr Peter D.Santina, *Fundamentals of Buddhism*, P. 8. Available at BUDDHANET’S e BOOK LIBRARY, <http://.buddhanet.net>.

18. A³guttaranikāya, III. P.66

but decide oneself to believe by analyzing, testing, investigation, scrutiny oneself. It means no one persuade to become a Buddhist: only through one's own belief one ought to be a Buddhist.

Buddhism is noted for its analytical method in the area of philosophy and psychology. Corresponding to *Abhidhamma* which is the Buddha's Philosophy, the Buddhism stressed merely ultimate realities: consciousness, mental concomitant, matter and Nibbāna are present, but no man, woman, person and living beings. However, no one can see these ultimate realities with normal eyes except wisdom eyes which can be attainable direct knowledge through practicing insight meditation. Insight meditation is trying to discern the truth or nature by applying and analyzing the Buddha's Philosophy.

There have been studied that compare quite successfully the philosophy of Bertrand Russel with the philosophy of the Buddhist *Abhidhamma*. So in western science and philosophy, we find a very close parallel with the Buddhist analytical method and this again is one of the familiar features that has attracted western thinker and academics to the Buddhism. In the area of psychology, psychologists are now deeply interested in the Buddhist analysis of the various factors of experience – feeling, idea, habits and so forth. They are now turning to Buddhist teachings to gain a greater insight into their own disciples¹⁹.

Regarding the relationship between mind and Psychology, some important points highlighted by Venerable Master Hsing Yun in his book named "Buddhism and Psychology" as following:

*"All the Buddha's teachings deal with the mind. From the mind all phenomena arises. Buddhism interprets everything in the world as the manifestation of our mind. It investigates and analyzes human problems at the most fundamental level. From this perspective, Buddhism can be considered a fully developed system of psychology. Psychology is the science of the mind, which includes investigation into the mental activities of human life"*²⁰.

19. Dr Peter D.Santina, *Fundamentals of Buddhism*, P.9, 10; Available at BUDDHANET'S e BOOK LIBRARY, <http://www.buddhanet.net>

20. Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from

In fact, the root cause of suffering and other problems are originated from one's mind. Buddhism instructs sentient beings on how to recognize the mind, calm the mind and handle the mind. The mind indicates a person's behavior. How much importance of the mind is described in the *Dīghanikāya a hakathā* thus: "Because the mind is impure, beings are impure"; "Because the mind is pure, beings are pure"²¹,"

To be good world in line with the Buddha *Dhamma*, the Most Venerable Janakābhivaṣa who is an example Buddhist teacher as well as a famous commentator written many commentaries in Burmese language encouraged us thus:

*"The useless world where there are only useless people living a useless life, there will be any good improvement for no reason. If there is any good in the world, it is due to good morals without which nothing good can possibly result. Human existence is the key position; you can work for moral purity to achieve celestial existences and even Nibbāna. If we conduct ourselves in accordance with Buddhist culture, we will keep abreast of advanced countries."*²²

In fact, the Buddha taught for all mankind. The Buddha was not bound by narrow sectarian interests, but he was concerned with all sentient beings. To promote social harmony and universal peace through Buddhism all mankind ought to be united and not waste precious energy and resources arguing about the superiority of any particular school of Buddhism, that said by Dr. K Sri Dhammananda²³.

Furthermore, Bhikkhu Bodhi, a well-known respectable leaned western monk stressed how much magnitude of the Buddha's teachings is thus:

"Though Theravāda Buddhism does stress the inescapably personal

Chinese by Otto Chang, Ph D, U.S.A: Buddha's Light Publishing.

21. *Dīghanikāya aḥhakathā*, II, p.338.

22. Compiled by Chit Kyi Than (Nyaung Yan) (1998), *The APHORISMS of The Venerable Ashin Janakābhivaṣa*, Translated by U On Pe (Tet Toe), Amarapura township: Mahāgandhārum Press. p.8, 10, 26

23. Dr. K. Sri Dhammananda (2000), *Buddhism for the Future*, 1st Edition, Buddhist Mahā Vihāra, Kula Lumpur, Malaysia: Sāsana Abhiwurdhi Wardhana Society press. p. 3

*nature of the ultimate goal, if we carefully examine the suttas or discourses of the Buddha, we would see that the Buddha was keenly aware of the problems human beings face in the social dimensions of their lives, and He formulated His teaching to address these problems just as much as to show the way to final liberation. Even today they still offer clear-cut practical guidelines in devising a social ethic capable of addressing the problems peculiar to the present age*²⁴.

Dr. Nandamālābhivasa who is the Great Scholar of *Abhidhamma* in Myanmar highlighted the relationship between the human's attitude and the world thus:

*“Humans and their outside worlds are always connected. Weather becomes bad as soon as morality drops. Consequently, the nutritive essence of the crop that grows dependent on the weather will diminish. This causes the shortening of the lifespan of people because they consume food with lower nutritive value. People's lifespan can become longer when they perform wholesome deeds and it can become shorter when they continue to do evil things. That is why, corresponding to the Buddha's admonishment, **Be yourself, your own reliance, be the Dhamma you practice, be your reliance**, it is important to do wholesome deeds, and this depends on yourself.*²⁵”

From those precious words of imminent Buddhist monks and great scholars, investigating the Buddha *Dhammas* are able to be analyzed then approve that enriching the immune system of *Dhamma* also pertain to be the peaceful world.

5. CONCLUSION

This paper, the significances of enriching the immune system in *Dhamma* that leads to the healthy world, is sincerely and mainly discussed from some outlooks of Buddhism. Training the mind to be right understanding on oneself, learning to be good man corresponding to the Buddhist literature since childhood that provides to be well growing-up the trained mind-set, making some

24. Bhikkhu Bodhi (2000), *Facing the Future*, Kendy, Sri Lanka: Buddhist Publication Society press. P. 9. Available at <http://www.buddhanet.net>

25. Venerable Sayadaw Dr. Nandamālābhivasa (2016), *Words from the Heart: A compilation of 75 Dhamma Talks*, Published by the Dhamma Sahāya Sāsana Centre- Institute for Dhamma Education (IDE), Pyin-Oo-Lwin, Myanmar, p. 5

surveys of analyzing the Buddhism by spiritual icons of Buddhism are groundwork to become happy, prosperous and healthy world.

Besides them, to participate in some associations performed honestly for the sake of all, to be thankful to those supported one in any way, to set up the strong Global Friendship between countries with positive mind, cultivated loving-kindness and compassion are also some cornerstone to be harmony world. To find out the solution of the violent problems supportive to sustain the global peace is in fact the responsibility to be a dutiful world-citizen. Also it is the way to repay the gratitude to the world where we live in its earth.

In accordance with the value of the *Dhamma*, the Buddha uttered thus: “One who practices the *Dhamma* is protected by the *Dhamma* (*Dhamma have rakkhati dhamma cārī*)” and “The *Dhamma* is so distinct, pure and delightful that it is worthy of inviting others to come and see it” which is one of the attributes of the Buddha (*Ehipassiko*). Now we have got the torrential rain of *Dhamma* in the entire world. It is because the Buddhism nowadays is interested by people from many parts of the world. We can attain the *Dhamma* in different valued levels depending on our evaluation on it. If one values it highly, he will be a man of great treasure worth, but if one values it superficially, he will be just a man of losing treasure. As long as we treasure the *Dhamma*, which is following the valuable instructions of the Buddha, we human society will be prosperous and comfortable. So to enrich the strength of *Dhamma* or immune system of the *Dhamma* ought to be strived for building the healthy and peaceful world in coming days.

References

Kaccayana; Rūpasiddhi.

Mahāvagga Aṅṅhakathā, Saṃuttanikāya.

Mahāvagga, Saṃyuttanikāya.

Pāthikavagga, Dīghanikāya.

Dhammapada, A³guttaranikāya.

Sagāthāvagga, Saṃyuttanikāya .

Dīghanikāya aṅṅhakathā, II.

A³guttaranikāya. III.

Sri Dhammananda, K. Dr. (2000) '*Buddhism for the Future*'. 1st edn.
Kula Lumpur: Press of Sāsana Abhiwurdhi Wardhana Society.

Han Tha, Maung, '*Monastic School Education, State, Religion and Sāsana*'. Compiled and reproduced by Aung Thein Nyunt, Deputy Director General, Department of Promotion and Propagation of Sāsana, Yangon: Myanmar.

Nandamālābhivaṃsa, Dr, Venerable Sayadaw (2016), '*Words from the Heart*'. Pyin-Oo-Lwin: The Dhamma Sahāya Sāsana Centre-Institute for Dhamma Education (IDE) press.

Ñāṅānanda, Bhikkhu (2008), '*Saṃyutta Nikāya, An Anthology: Part 2*'. BPS Online Edition, Kandy: Buddhist Publication Society.

Smith, David (2002), '*Dharma Mind Worldly Mind: A Buddhist Handbook on Complete Meditation*'. Aloka Publications. Available at <http://www.Buddhanet.net>

Santina, D, Peter, Dr, '*Fundamentals of Buddhism*'. Available at BUDDHANET'S e BOOK LIBRARY, <http://www.buddhanet.net>

Yun, Hsing, Venerable Master (2004), '*Buddhism and Psychology*'. Translated from Chinese by Otto Chang, Ph D, U.S.A: Buddha's Light Publishing.

Than, Chit Kyi (Nyaung Yan) (1998), *The APHORISMS of The Venerable Ashin Janakābhivaṃsa*. Translated by U On Pe (Tet Toe), Amarapura: Mahāgandhārum Press.

Bodhi, Bhikkhu (2000), *Facing the Future*. Kandy: Buddhist Publication Society. Available at <http://www.buddhanet.net>.

BUDDHIST ETHICS AND TECHNOLOGY REVOLUTION 4.0

by Do Thu Ha*

ABSTRACT

Technology Revolution 4.0 is the great innovation of the world, of mankind, which brings great achievements to the development of human production and life, however, it also puts human beings in the midst of many challenges and new risks. The paper chooses several points that, according to the author, are positively related to the sustainable values of Buddhism, suggesting the possibility of promoting such sustainable values to limit the negative impacts of the new industrial revolution, to increase factors of humanity, to continue developing human and human values in the new age.

The paper mentions 03 main issues involved in the fourth industrial technology revolution such as (i). Point raising, (ii). Revisiting Buddhist philosophy via Technology Revolution 4.0; (iii). Connecting Buddhism with technology, connecting with the human spirit and social responsibility and (iv). Social networking, cyber society, cultivated netizens and Buddhism.

1. POINT RAISING

We are living in the 21st century when mankind has so far gone through tremendous development. The hands and the mind of man have created miraculous values: artificial intelligence,

* Assoc. Prof. Dr., Department of Indian Studies VNU, University of Social Sciences and Humanities, Vietnam.

advanced technology, large databases, global connectivity, smart cities, manufacturing and intelligent services are constantly being deployed. However, humanity is also facing the challenges, the unprecedented risks in history. Climate change and environmental pollution, depleted resources, ethnic conflicts, ideological, cultural and economic conflicts, poverty and terrorism, transnational diseases, the problem of autism and suicide on a large scale ... The suffering still clings to humanity on the whole mankind. Greed, ignorance and desire are still lulled. Individuals are still putting up a lot of risk.

Currently, in the year 2018, human beings were saying much about, cheering, implementing the 4th industrial revolution, or Industry 4.0. This new revolution is evaluated: "... completely different in stature, scale and complexity from in any other previous revolution. Featuring a new set of technologies that blends the physical world, the digital world, and the biological world, the evolution of the fourth industrial revolution is affecting every rule, every economy, every industry and government, even challenging the connotation of "human" concept¹.

This is a huge technological, economic, cultural and social movement from east to west. This technological revolution implements the global digitization, bigdata building, maximizes artificial intelligence, internet of things, performing all activities with the attendance and support of information technology. This is an individualized movement for serving objects and consumer demand, relation innovation, production and service. "Innovation" and "Connection" are two particularly important keywords. This new industrial revolution creates new production capacities that better meet human needs, expand human limitations. Individualistic human beings are also emphasized and satisfied at higher levels of utility than any other revolutions. One can predict the material effects, the natural environment, and the advantages of the revolution on human life, but its effects on social life and human life are still showing up gradually. People just feel, just see some

1. Klaus Schwab. 2018. Forewords, *The Fourth Industrial Revolution*. National Political Publishing House. Hanoi.

of its aspects on both positive and negative sides. Social activists, social science researchers and humanists are having a lot of work ahead. The paper tries to raise some points of the possibilities that can bring into play the advantages of Buddhism in supporting and complementing the human beings and humanistic aspects of the new industrial revolution, in the direction of increasing positive values, minimizing the negative effects of this new revolution.

2. REVISITING BUDDHIST PHILOSOPHY VIA TECHNOLOGY REVOLUTION 4.0

The new industrial revolution better meets the needs, in the direction of individualizing and providing services to every individual and intelligent services. This also means to stimulate and promote human desire and ambition. Whether the great religions and the humanistic doctrines want or not, they have discussed, analyzed, and given their notions of human desire and ambition, which mostly expresses their concerns for human sufferings caused by their own lust and ambition. So how are all of these modern phenomena related to the philosophy of Buddhist ethics and philosophy?

Buddhist ethics are traditionally based on what Buddhists view as the enlightened perspective of the Buddha, or other enlightened beings such as Bodhisattvas. The Indian term for ethics or morality used in Buddhism is *Śīla* (Sanskrit: शील) or *sīla* (Pali). *Śīla* in Buddhism is one of three sections of the Noble Eightfold Path, and is a code of conduct that embraces a commitment to harmony and self-restraint with the principal motivation being nonviolence, or freedom from causing harm. It has been variously described as virtue², right conduct³, morality⁴, moral discipline⁵ and precept.

2. Harvey, Peter (2000), *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (PDF), Cambridge University Press, ISBN 978-0-511-07584-1, p.199.

3. Edelglass, William (2013), "Buddhist Ethics and Western Moral Philosophy" (PDF), in Emmanuel, Steven M., *A Companion to Buddhist Philosophy* (1st ed.), Wiley-Blackwell, pp. 476–90, ISBN 978-0-470-65877-2, p.242.

4. Gombrich (2002), p. 89; Nyanatiloka (1988), entry for "sīla"; Archived June 13, 2016, at the Wayback Machine and Saddhatissa (1987), pp. 54, 56.

5. Peter Harvey *An Introduction to Buddhist Ethics* Cambridge University Press 2000, page 195.

Sīla is an internal, aware, and intentional ethical behavior, according to one's commitment to the path of liberation. It is an ethical compass within self and relationships, rather than what is associated with the English word «morality» (i.e., obedience, a sense of obligation, and external constraint).

Sīla is one of the three practices foundational to Buddhism and the non-sectarian Vipassana movement — *sīla*, *samadhi*, and *panna* as well as the Theravadin foundations of *sīla*, Dana, and Bhavana. It is also the second paramita⁶. *Sīla* is also wholehearted commitment to what is wholesome. Two aspects of *sīla* are essential to the training: right “performance” (*caritta*), and right “avoidance” (*varitta*). Honoring the precepts of *sīla* is considered a «great gift» (*mahadana*) to others, because it creates an atmosphere of trust, respect, and security. It means the practitioner poses no threat to another person's life, property, family, rights, or well-being⁷.

Moral instructions are included in Buddhist scriptures or handed down through tradition. Most scholars of Buddhist ethics thus rely on the examination of Buddhist scriptures and the use of anthropological evidence from traditional Buddhist societies, to justify claims about the nature of Buddhist ethics⁸.

All phenomena, the Buddha once said, are rooted in desire. Everything we think, say, or do - every experience - comes from desire. Even we come from desire. We were reborn into this life because of our desire to be. Consciously or not, our desires keep redefining our sense of who we are. Desire is how we take our place in the causal matrix of space and time. The only thing not rooted in desire is nirvana, for it's the end of all phenomena and lies even beyond the Buddha's use of the word “all.” But the path that takes you to nirvana is rooted in desire — in skillful desires.

6. Horner, I.B. (trans.) (1975; reprinted 2000). *The Minor Anthologies of the Pali Canon* (Part III): ‘Chronicle of Buddhas’ (*Buddhavamsa*) and ‘Basket of Conduct’ (*Cariyapitaka*). Oxford: Pali Text Society. ISBN 0-86013-072-X.

7. Mirka Knaster, *Living This Life Fully: Teachings of Anagarika Munindra*, Shambhala Publications, USA, 2010. Pg. 67.

8. Damien Keown, *The Nature of Buddhist Ethics* Macmillan 1992; Peter Harvey *An Introduction to Buddhist Ethics* Cambridge University Press 2000.

The path to liberation pushes the limits of skillful desires to see how far they can go.

That's why it is necessary to set policies, methods and points of view to protect humanity and human conscience by self-cultivation. The Buddhist methods of self-cultivation such as sutra-reading, ritual worship, abundant offering and charitable practices, strict observance of the Canons of Discipline, Name-reciting, Ch'an Meditation, taking a journey to visit venerable monks living in secluded places, and so forth are numerous and diversified.

The Avatamaska Sutra says: If one does not understand one's own mind, how can he know the Right Way? It is because of the perverted mind that he only increases his evil deeds.

The Sandinirmocana Sutra also says: If one does not understand the Dharma of Formlessness, he can hardly wipe out contaminations.

According to the Vairocana Sutra: Bodhi means understanding the reality of self-mind...

From this, it may be clearly seen that to practise Buddhism, we should cultivate self-awareness; by developing awareness, we can also develop concentration and wisdom to understand the mind and the self-nature, so that we may wipe out our various habits and realize the Truth of Life by self-experiencing; so that we may turn subjective thinking into objective awareness and look deeply into things before us from their phenomena to their substance, liberate ourselves from the suffering of birth and death in this world and then attain the supreme and perfect Enlightenment - this is practically the gist of Buddhism, and mind you, it is also the fundamental objective of Buddhism!

It can be said that Buddhism is very experienced in persuading people to cultivate, train to master human lust, to regulate human desire and ambition, to set free the spirit so that man can reach rational behavior, harmony among individuals and between individuals and the community. The self-cultivation, self-control, self-monitoring of traditional Buddhism, if promoted, will benefit individuals to regulate their desire and ambition in the context of new production and service backgrounds that can surely promote lust.

3. CONNECTING BUDDHISM WITH TECHNOLOGY, CONNECTING WITH THE HUMAN SPIRIT AND SOCIAL RESPONSIBILITY

The new industrial revolution advocates connecting man to man, social networking is a tool that turns society into a real network. There are two issues here, the issue of social networking on the internet and the socialization of the social network, which is connected by social networks to many layers of small groups, big groups and extremely big groups to the biggest group of the whole mankind.

Buddhism has advocated building a social order, in which the links create order, individuals and elements of society have the best spiritual and personal life, but the personality and the human values of individuals are determined in relation to the community and they are only formed and confirmed in relation to the community (with others). So it included a maximum connection. It is not just connected in form or bound by social responsibility (as child, husband, student or teacher ... in family and society), the connection is also made self-discipline depth from inner feelings, from human personality. Relationships and connections are self-made in the sense of humanity and the human ideal.

In the Eightfold Path the Buddha talks about Right Thought or Right Aspiration, which has three aspects. *The first* is cultivating thoughts that are free from desire, discarding transitory experience, and developing a sense of inner contentment. *The second* is cultivating thoughts free from ill will and resentment; this means cultivating thoughts of compassion and gentleness. *The third* is cultivating thoughts free from cruelty; this means nourishing the forces of kindness and active love within us. With a sense of Right Aspirations we can use all the different situations we face as stepping stones, this is the thread that unites all the moments of our lives. Each moment becomes an opportunity.

Does the world need more medicine and energy and buildings and food? Not really. There are enough resources for all of us. There is starvation and poverty and disease because of ignorance, prejudice, and fear, because we board materials and create wars over imaginary geographic boundaries and act as if one group of people is truly different from another group somewhere else on the planet.

What the world needs is not more oil, but more love and generosity, more kindness and understanding. The most fundamental thing we can do to help this war-torn and suffering world is to genuinely free ourselves from the greed and fear and divisive views in our own minds, and then help others to do the same. Thus, a spiritual life is not a privilege; it is a basic social responsibility. From the *Dhammapada*, Verse 270, the Buddha says: “One is not called noble who harms living beings. By not harming living beings one is called noble.” Or “When watching after yourself, you watch after others. When watching after others, you watch after yourself”, as the Buddha says in the *Samyutta Nikaya*.

This kind of connection is the spirit of selflessness, the spirit of compassion. It is also the most durable and deepest connection. The connection is based on the transformation of human desire and ambition, from the desire for the individual to the desire for others. That makes the practice goodness for others become stronger, livelier, a permanent demand. It is very simple, normal but very powerful as well.

Buddhism since the early stage has especially emphasized the connection, the linkage of people. The difference is that modern human connectivity is based on technology and information connectivity. Buddhism attaches great importance to the human spirit and sentiments. Buddhism regards this connection as a part of the very activity of cultivation, activity of personality. This kind of mental connection can bring about better effects on human relations in the new age of technology, increasing the sense of social responsibility and empathy of human beings in the activities of technology connection.

The new industrial age with the support of technology, of artificial intelligence, of the internet of things not only connects man to man but also man to things, and everything with each other. The connection of the whole world realized by digital technology is likely to be better if one emphasizes on incorporating a familiar Philosophy of Heaven - Earth – Humanity in Unity model of Buddhism.

That connection extends the limits for man, making the spiritual life vast and enriched, so that the cultivation of human beings is not

limited in the ordinary life, but great and eternal. That connection is based on self-confidence, self-awareness, self-contentment of man. This connection is in a self-conscious and lively manner.

4. SOCIAL NETWORKING, CYBER SOCIETY, CULTIVATED NETIZENS AND BUDDHISM

New technological life creates the maximum connection of man and things, things with each other and with man. As mentioned above, that connection is the achievement of technology, the universal digitization, the bigdata, of the artificial intelligence and the internet. The connection of new technology needs to pay attention to the human factor and put human beings in the ultimate position, otherwise internet of things will become meaningless, or the dangerous technology game and goes against the human tradition that has been built in the East and the West for thousands of years.

Self-cultivation, self-monitoring and self-control are the basic methods of Buddhist cultivation of personality. In today's virtual world, people can hide their faces, can put their nicknames, can express their views without being responsible for their speech or directly bearing the consequences. In this case, the personality training in the way of Buddhist cultivation can be effective. The Five Precepts are the basis of Buddhist morality. They are not all of it. We start by recognizing our bad behavior and striving to stop doing it. That is what the Five Precepts are for. After we have stopped doing bad, we then commence to do good. Take for example, speech. The Buddha says we should start by refraining from telling lies. After that, we should speak the truth, speak gently and politely and speak at the right time. Buddha says: "Giving up false speech he becomes a speaker of truth, reliable, trustworthy, dependable, he does not deceive the world. Giving up malicious speech he does not repeat there what he has heard here nor does he repeat here what he has heard there in order to cause variance between people. He reconciles those who are divided and brings closer together those who are already friends. Harmony is his joy, harmony is his delight, harmony is his love; it is the motive of his speech. Giving up harsh speech his speech is blameless, pleasing to the ear, agreeable, going to the heart, urbane, liked by most. Giving up idle chatter he speaks

at the right time, what is correct, to the point, about Dhamma and about discipline. He speaks words worth being treasured up, seasonable, reasonable, well defined and to the point.”

So, before “throwing stones” to others or another virtual character (behind that is a real person), please think, we can hide our face but God knows, heaven knows, earth knows. When we act with hidden face, please take it into consideration that there are hundreds or thousands of eyes watching our behavior. If you think like that, people will act cautiously, will “throw stones” in a more responsible way.

5. CONCLUSION

It has been internationally accepted that the trend of this global village has become the Fourth Industrial Revolution or 4IR that has been built by integrating technologies on electronics and information of the third revolution. While technologies have been affecting humankind, the borderlines between physical, mental and digital are hardly defined among humans. Though technologies have been focused by all sectors, the world will always need human brilliance, human ingenuity and human skills. Power of data needs to be utilized by power of people. It has been argued that emerging new technologies have been socially and economically widening the gap between the north and the south, the rich and the poor and the ignorant and the educated. In addition, the inexorable integration of technology could diminish some of humans’ quintessential capacities, specially compassion and cooperation. In this scenario, to care and share or having compassion and cooperation among humankind is, thus, a crucial element that people can use their potentialities to utilize these technologies not only for their own wealth but for the well-being of all members in society. And Buddhism can bring us that wonderful power.

Reference

- Edelglass, William (2013), “*Buddhist Ethics and Western Moral Philosophy*” (PDF), in Emmanuel, Steven M., *A Companion to Buddhist Philosophy* (1st ed.), Wiley-Blackwell, pp. 476–90, ISBN 978-0-470-65877-2
- Gwynne, Paul (2017), *World Religions in Practice: A Comparative Introduction*, John Wiley & Sons, ISBN 978-1-118-97227-4
- Harvey, Peter (2000), *An Introduction to Buddhist Ethics: Foundations, Values and Issues* (PDF), Cambridge University Press, ISBN 978-0-511-07584-1
- Keown, Damien (2003), *A Dictionary of Buddhism*, Oxford University Press, ISBN 978-0-19-157917-2
- Keown, Damien (2012), “*Are There Human Rights in Buddhism?*”, in Husted, Wayne R.; Keown, Damien; Prebish, Charles S., *Buddhism and Human Rights*, Routledge, pp. 15–42, ISBN 978-1-136-60310-5
- Keown, Damien (2016b), *Buddhism and Bioethics*, Springer Nature, ISBN 978-1-349-23981-8
- Ratanakul, P. (2007), “*The Dynamics of Tradition and Change in Theravada Buddhism*”, *The Journal of Religion and Culture*, 1 (1): 233–57, CiteSeerX 10.1.1.505.2366, ISSN 1905-8144
- Seeger, M. (2010), “*Theravāda Buddhism and Human Rights. Perspectives from Thai Buddhism*” (PDF), in Meinert, Carmen; Zöllner, Hans-Bernd, *Buddhist Approaches to Human Rights: Dissonances and Resonances*, Transcript Verlag, pp. 63–92, ISBN 978-3-8376-1263-9
- Terwiel, Barend Jan (2012), *Monks and Magic: Revisiting a Classic Study of Religious Ceremonies in Thailand* (PDF), Nordic Institute of Asian Studies, ISBN 9788776941017.
- Vanphanom, Sychareun; Phengsavanh, Alongkon; Hansana, Visanou; Menorath, Sing; Tomson, Tanja (2009), “*Smoking Prevalence, Determinants, Knowledge, Attitudes*

and Habits among Buddhist Monks in Lao PDR”, BMC Research Notes, 2 (100): 100, doi:10.1186/1756-0500-2-100, PMC 2704224, PMID 19505329

Wijayaratna, Mohan (1990), *Buddhist monastic life: According to the Texts of the Theravāda Tradition* (PDF), Cambridge University Press, ISBN 978-0-521-36428-7.

SUSTAINABLE DEVELOPMENT AND ETHICS IN THE STRATEGIC PLANNING OF TERTIARY EDUCATION: BUDDHIST VALUES AS A PROMISE FOR THE FUTURE

by Milada Polišenská*

ABSTRACT

The existence of our global civilization depends on how the mankind will manage its most urgent and difficult problem – the sustainable development. So far, the general understanding of the global seriousness of the situation does is not in line with the responsibility and measures taken. There is a lack of ethical thinking and moral values. Egoism and unscrupulous consumerism prevail.

My goal is to (i) characterize the United Nations Seventeen Sustainable Development Goals from the point of view of tertiary education as a key area of formation of the young generation on sustainable development and ethics in all ways of life; and to (ii) compare and confront selected the National Review Reports of selected European Union States and Asian countries with a main attention to whether and how they deal with the key categories of sustainable development and ethics.

My conclusion is that to fulfill the sustainable development goals despite the global efforts and urgent warnings is more than challenging and without a fundamental ethical and philosophical change impossible. The reason lies in the still persisting Western neoclassical economic thinking oriented on profit maximalization. Buddhism, despite its

*. Prof. Dr., Vice President, Anglo-American University, Prague, Czech Republic.

long tradition, has a strong potential to address the most urgent issues of our present world. Fundamental principles and teachings of Buddhism provide theoretical foundation, methodological guidance, humanistic, ethical and moral background, most urgently needed in Western society and in consumerist society in general nowadays. This is a very important dimension of Buddhism.

1. INTRODUCTION

Sustainable development is an issue touching nowadays with an increasing intensity our concerns. Our environment is in a highly alarming state, its perspectives for the future are pessimistic and the irreversible changes - whether it be a depletion of natural resources, climate changes or an environmental contamination and diminishing of natural habitat of flora and fauna - severely threaten every being. Undoubtedly, these are major stressors of our globalized world. Most of media expose us to information ranging from serious articles to quasi serious information and even fake news. Consequently, the stress among people is rising and they become passive, fatalistic or lazy. Shortsighted and selfish behavior corresponds well to the Latin proverb *Carpe Diem*, on the other hand the atmosphere sometimes resembles the hysterical expectations of an Apocalypse in Middle Ages.

We can not say that in the past no one was interested in the environmental issues and did not take care for the environment. Period of Enlightenment of the 18th Century and following that the Industrial revolution could be named as two opposite thresholds – on one hand fascinating examples of landscaping, and first devastatingly polluted industrial areas on the other hand, described by such famous writers as Charles Dickens, Polish Wladyslaw Reymont, and also Friedrich Engels, if we speak on the Western world. In the 20th Century, the approach of the Soviet Union and of its satellite countries toward the environment is another example to mention. There was a strong pressure on extensive exploitation of natural resources and on heavy industry. Lack of consideration and inefficient economy which could not afford the “unproductive” expenditures on environmental protection led to the neglecting of wastewater treatment and to tons of pollutants and chemical waste discharged without any filters in the air and in the rivers. This

caused a heavy damage to the environment and to the health of people in industrial areas and led even to a decrease of the average life expectancy and exodus of people from these regions which was prevented by various administrative measures. A bank note of one hundred Czechoslovak Crowns from 1961 which was for many decades a bank note with the highest value and was a symbol of prosperity and wealth shows clearly this ideal: a steelworks worker and a collective farm women are featured standing against the background of factories spraying clouds of smoke. Symbol of education was not accepted among these indicators of prosperity.

After the countries of Central Europe – Czechoslovakia, Poland, Hungary and Slovenia started in 1998 their accession process to the European Union, one of the most demanding tasks was to regenerate and recultivate these devastated areas and to modernize the industries including compulsory installation of modern filters and wastewater treatment plants.



Fig. 1 bank note of one hundred Czechoslovak Crowns from 1961

Sustainable development has much larger meaning and goals than an environmental protection. Calling for environmental protection, responsibility and ethics is not enough. It is imperative that the sustainable development becomes an integral and substantial part of education at all levels of educational systems globally. It is indispensable to reorientate university curricula so that the sustainable development be an integral component of any program of study. But most importantly, we have to change substantially our mindset, we have to change our values. The spiritual dimension of sustainable development is a concern of everyone. In my paper,

I will focus on the goals related to education and to responsible consumption as this is an area where we can clearly demonstrate the need, usefulness and indispensability of a Buddhist approach.

2. SEVENTEEN SUSTAINABLE DEVELOPMENT GOALS

The policies, norms and conducts of Western society resulted in the 2nd half of 20th Century in an alarming notion of an approaching catastrophe. This led to a calling for a sustainable development and subsequently to a launching of global actions to achieve this goal. This concept of sustainable development was however influenced by the scientific-materialist philosophy of the 19th and 20th centuries and the Western neoclassical economic thinking, which has been always oriented on maximalization of production, profit, benefit and expansion. A lasting discrepancy and struggle between the urgency to achieve a change and chances to achieve this change are imbedded here. Despite sincere and determined intentions these chances would be limited, unless the mentality, the mindset and the system of values changes. For this, Buddhism can provide the best guidance.

The term “sustainable development” appeared rather recently. The first quite alarming studies on the environmental deterioration appeared in the beginning of 1970’s in the influential elite think tank called Club of Rome¹. Their prognosis was a depressing picture of 21st Century. Then the issue of securing an environmentally acceptable development reached the United Nations platform and world wide and globally coordinated initiatives came to the existence, later on under the motto “think globally, act locally.”

The definition of sustainable development was however formulated not earlier than in 1987 in so called Brundtland report² called *Our Common Future*, which said “Sustainable development is development that meets the needs of the present without

1. Club of Rome defines itself as “an organisation of individuals who share a common concern for the future of humanity and strive to make a difference.” (Club of Rome, 2019).

2. Named after Gro Harlem Brundtland, Norwegian Prime Minister from 1981 to 1996 (with interruptions), Chair of the *World Commission on Environment and Development* — WCED (from 1983) and Director –General of the World Health Organization. She is one of the most important world leaders in this area sustainable development.

compromising the ability of future generations to meet their own needs.” (International Institute for Sustainable Development, n.d.). In the first half of 1990’s, this term and concept started to spread widely and represent today a dominant approach.

The Earth Summit of the United Nations in Rio de Janeiro in 1992 resulted in an adoption by 178 governments of the world of a document Agenda 21 (stands for 21st Century). Even if it was a non-binding action plan, it had a very strong authority and initiated an adoption of corresponding Agenda 21 at a level of individual countries. Agenda 21 has been structured into four sections. In this document, the education was defined as an essential tool for achieving sustainable development.

The next key step was a Sustainable Development Summit which was held in 2002 in New York. Its main outcome was a document *Transforming our world: Agenda 2030 for Sustainable Development*³ (par. 54 of the Resolution RES A/RES/70/1). The Agenda 2030 identified seventeen so called Sustainable Development Goals (SDGs) (United Nations, 2015, pp. 14-27).

Agenda 2030 represents a program for global sustainable development of the world in the fifteen years from 2015, we so are now in one third of this process. Agenda 2030, as is the Agenda 21, has a not binding character and positions of countries are voluntary. All 193 nations however participate and there is a strong central apparatus supporting this agenda.⁴ The United Nations yearly publishes a report on fulfillment of the goals, so called *SDG Index*. From 2015 when Agenda 2030 has been adopted, three SDG Indexes were published (for 2016, 2017 and 2018). Some countries reported every year, some submitted just one report so far which is the most common case, some announced a publication of their first report in 2019.

Agenda 2030 and its SDGs has been so far the largest and most

3. Adopted by the UN General Assembly on 25 September 2015.

4. At the top international level, there is a UN Commission on Sustainable Development which is in charge for preparation of summits and sessions on the implementation of Agenda 21 and Agenda 30 respectively. The UN Department of Economic and Social Affairs’ Division for Sustainable Development monitors and evaluates the implementation country by country.

complex development strategy in which all the UN member states participate. The intention is also to achieve in each country a large public engagement and therefore representatives of academia, governmental and non governmental institutions, business, civil society organizations and other sectors have been invited to take part in Open Forums on Sustainable Development.

The Sustainable Development Goals to be achieved by 2030 are these: 1. No poverty, 2. Zero Hunger, 3. Good Health and Well-Being, 4. Quality Education, 5. Gender Equality, 6. Clean Water and Sanitation, 7. Affordable and Clean Energy, 8. Decent Work and Economic Growth, 9. Industry, Innovation and Infrastructure, 10. Reduced Inequalities, 11. Sustainable Cities and Communities, 12. Responsible Consumption and Production, 13. Climate Action, 14. Life below Water, 15. Life on Land, 16. Peace, Justice and Strong Institutions, 17. Partnership for the Goals. The goals have been elaborated in more detail, structured in targets and responded at international and national level.

3. SELECTED VOLUNTARY NATIONAL REVIEWS, EDUCATION AND ETHICS

Sustainable Development Goal 4 (SDG4) which is the main focus of this article has a full title “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.” It has ten subdivisions and one of them names explicitly the sustainable development: (4.7): “By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development.” (United Nations, n.d.a).

This subchapter examines the implementation of the SDG 4 based on their Voluntary National Review Reports⁵ (Division for Sustainable Development Goals, n.d.).

5. Full title of the reports is *Voluntary National Review Reports on Implementation of the Sustainable Development Goals presented to The High-Level Political Forum on Sustainable Development*. New York: United Nations.

From Central Europe, Czechia (Czech Republic), Slovakia, Poland and Hungary have been selected, from Western Europe Belgium and France have been examined, taking into account also Germany, and from Asia we will see India, Sri Lanka, Bhutan, Japan, Singapore and Vietnam.

The Czech Republic adopted, based on the UN 17 SDGs, a *Strategic Framework Czech Republic 2030* (Ministerstvo životního prostředí ČR, 2019). This document is divided into six major blocs, on the first look not corresponding to the 17 SDGs, but these UN goals are strongly intertwined among and across them.⁶ This should be a fundamental document of the state administration in the area of sustainable development and its aim should be an increase of the quality of life of the people. The education in general has been paid a large attention in the Czech Strategic Framework, yet on the education on sustainable development and reasonable consumption we read just: “[The education] must be oriented towards development of life long competencies needed to enter the path of sustainable development.” In my opinion, just “to enter the path” is at current situation not sufficient. There is also a plan to support the consumer education with priority on children, young adults, seniors and handicapped people (sic!), which is in my opinion also a weak statement. It is not clear why the consumer education of these particular groups should be supported and why some stratas were excluded. The goal “to waste less, to produce more economically, to recycle” is not interconnected with the educational system and a clear interconnection between the education in sustainable development and practical life is missing. The Czech National Review Report from 2018 stemming from the Strategic Framework states that “A good education system accessible to all is vital for the creation of sustainable societies. The ability to use innovative approaches is crucial to raise awareness about sustainable production and consumption and to increase the general understanding of natural ecosystems (abbr.) The report does not mention the ethics, ethical values or any spiritual categories (Office of the Government of Czech Republic, 2017).

6. These chapters are People and society, Economic model, Durable ecosystems, Communities and regions, Global development and Good governance.

The Slovak 2018 National Review Report refers only to the Slovak Methodological and Pedagogical Centre offering training programs on global issues including environmental education for teachers to be integrated in the subjects and curricula (Deputy Prime Minister's Office for Investments and Informatization of the Slovak Republic, n.d.).

Poland, unlike Czechia and Slovakia, took in consideration the importance of ethical values. A Minimum Standard of the Ethical Programme should be developed jointly by Global Compact Network Poland and Partner Institutions and the Coalition of Ethics Officers and be applied in every organisation of any size (Council of Ministers, 2018).

Hungarian report more than any other examined European reports reflected both the spiritual and ethical and traditional approach.

Hungary *verbis expressis* stated that the sustainable development due to its nature requires a holistic approach. Importance of cross-sectoriality appears in a number of other country reports, but the Hungarian emphasis on holistic thinking is unique, particularly for Europe. Hungary underlines a need of a more substantial reform of education: "Sustainable society requires people that understand systems-based approach, who are able to identify the interrelations and act accordingly; that is why an education reform is necessary. We must pay much more attention to education aiming at raising awareness of global issues and their interconnectedness. We must strengthen the role of ethics and consciousness related to sustainability in politics, society and economy."

Hungary is one of few countries speaking on ethics as a key factor: "To implement the Sustainable Development Goals, the concept and the values of sustainable development should be integrated in the everyday and long - term decisions. This requires the change of our behaviour; we have to create a new system of ethics and values. Therefore, the issue of sustainability cannot be managed as only a political or governmental matter."

Responsible consumption and production are crucial for the achievement of sustainable development while education and raising of awareness have a pivotal role in the sustainable

consumption and production. The driving forces which create the problems should be changed (Ministry of foreign affairs and trade of Hungary, 2018).

Belgium reports environmental and sustainability principles at all educational levels and emphasizes particularly “the green” aspect of sustainable development (Pathways to sustainable development, 2017).

France as one of first countries submitted its report in 2016 and announced its next publication in 2019. The Frech report from 2016 differs from most of other reports by its brief statements on domestic situation and strong accent on international dimensions of each goal which left the text at rather general level. We will see how the next report will be. Very similar approach – shorter report on domestic situation and large international context – chose Germany even if its report from 2016 was larger. United Kingdom did not submit any national report yet and will do that for the first time in 2019 (United Nations, n.d.b).

Asian Buddhist countries reports differ from European reports. This undoubtedly stems from Buddhism and philosophical traditions of those countries. This is very clear already from the opening statements of national reports.

India refers to its spiritual and philosophical traditions, saying that “an ancient Indian phrase meaning “the world is one family”, pithily captures the spirit of India’s approach to all aspects of life including economic development. The Sustainable Development Goals are, thus, part and parcel of the country’s longstanding tradition and heritage. The SDGs are understood as identical with the national development strategy and plans of India and cooperation is named as inherent to India’s civilizational values.⁷ The Indian report pays a strong attention to education and reports successes in meeting targets of the respective goals. Overall it is very positive about Indian achievements which reflects recent economic progress of India (NITI Aayog, 2017).

7. Prime Minister of India Narendra Modi in his speech at the United Nations Sustainable Development Summit in September 2015 said: Sustainable development of one-sixth of humanity will be of great consequence to the world and our beautiful planet. (Modi, 2015)

Also Sri Lanka refers to its legacy of culture that had embraced the principles of sustainable development in its actions throughout the history. The national report emphasizes the integration of economic, social and environmental dimensions. Its structure is brief but to the topic, with each goal clearly indicating current status, trends, gaps and way forward.

The problems Sri Lanka has to face to meet the SDGs requirements are huge: for example its consumption of energy is constantly growing which is interconnected with the economic development, but the country is fully dependent on imports of fossil fuel. Sri Lanka sees the necessity to integrate the Sustainable Consumption and Production Policies to all national policies and plans which should be supported by education (Ministry of Sustainable Development, Wildlife and Regional Development, 2018).

Bhutan entitled its report *Sustainable Development and Happiness*. In European reports, the word happiness does not appear. Bhutan even established a Gross National Happiness Commission Secretariat which coordinated the preparation of the national report. Bhutan states that its goal is not just to achieve an economic development. A holistic goal of maximization of Gross National Happiness which is the nation's principal philosophy, ideal and practical policy is more meaningful. Bhutan states that both the 17 UN SDGs and the Gross National Happiness have the same goal and that the sustainable development was integral part of its policy well before the inception of Agenda 2030. Bhutan's document strongly emphasises the ethics in various context. Problems Bhutan has to face are however very serious: Bhutan reports that emissions from waste increased by 247.45% between 2013 and 2016 which is enormously alarming. There is no legal framework on sustainable consumption and production (Royal Government of Bhutan, 2018).

Japan and Singapore are two economically highly developed Asian countries. Japanese report states that Education for Sustainable Development is essential for achieving the aims of the SDGs as a whole. Ethical consumption behavior is subject to rising awareness which takes into consideration people, society and the environment, including regional revitalization and job creation, which is called "ethical consumption." Among Asian countries,

Japan paid in its report the largest and most comprehensive attention to consumer behavior and education toward it. Japanese government holds symposia “Ethical Lab” in local regions and is actively introducing advanced cases of ethical consumption. There are also initiatives across the area of ASEAN aimed at cooperation in sustainable consumption. Part of ethical consumption is ethical business management, socially responsible to build a sustainable and desirable society (Government of Japan, 2017).

Singapore was is the only country which included in the Goal 4 a special paragraph on Education for Sustainable Development. This should guide the students to develop “soft skills” as part of their educational process. (Ministry of Foreign Affairs, 2018).

Cambodia did not submit any report yet but announced its submission in 2019 and Thailand did not submit its report either. The last Asian country examined here is Vietnam.

Vietnam claims that the Agenda 2030 and the SDGs are in line with the long-term development strategy of the country. Education is defined as the top national priority and Vietnam reports that 20% of government budget is dedicated to education and training.⁸ Vietnam faces many difficult challenges in the area of sustainable development which are beyond the focus of this article - for example Vietnam claims that it was more than any other country affected by a climate change. The sustainable production and consumption is examined from the point of view of exploitation of natural resources, greener production and access of the poor and vulnerable to benefits from sustainable and safe products. Excessive consumption and all its negative consequences which are one of major problems of developed countries does not appear in the national report of Vietnam (Ministry of Planning and Investment, 2018).

4. UNIVERSITY EDUCATION ON SUSTAINABLE DEVELOPMENT AND ETHICS

Providing the education is nowadays considered a profitable

8. For comparison: Among the OECD countries, the Czech Republic is one of the four countries (with Hungary, Slovakia and Italy) with the lowest investments in education. In Czech case, it is of 4% of GDP, while OECD average is 5,2 %.

business. Openly this was stated in the article called „ When I was bored shopping I got the idea to establish a school “ published in a leading Czech newspaper (Brzybohatá and Kania, 2019).

How fits the Education for Sustainable Development (ESD)⁹ in this educational environment? The education, the formation of young people, is an indispensable key tool to the sustainable development. But are the educational structure and the curricula today prepared to fulfil this crucial task? The United Nations and Unesco claim that it should be an integral part of all levels and forms of education. There has been some progress made which is very positive, but it is still not adequate considering the seriousness of the situation, yet I see in this area good perspectives for the future.

At least twenty to thirty Master's Programs of study in sustainable development, sustainable and innovative resources management, environmental leadership, interdisciplinary studies in environmental, economic and social sustainability, global sustainability governance etc. exists at various universities around the world and these programs are mushrooming. This is a substantial step forward in education of sustainable development experts.

The top ranked universities offering these progressive programs are these, but not exclusively only these:

i. United Kingdom: University of Sussex, University of Oxford, University of Cambridge, London School of Economics and Political Science, School of Oriental and African Studies-University of London, University of East Anglia, University of Manchester, University of Leeds, and University of Edinburgh;

ii. Netherlands: Utrecht University, Wageningen University and Research, Erasmus University Rotterdam;

iii. Denmark: University of Copenhagen;

iv. Austria: University of Vienna;

v. United States and Canada: Harvard University, Stanford University, University of California Berkeley, University of California Los Angeles, Princeton University, University of

9. Also used as Sustainability Education (SE) or Education for Sustainability (EFS).

Chicago, Brown University, University of Toronto;

vi. Australia: Australian National University, Melbourne Business School, University of Queensland, University of Sydney, Monash University;

vii. Asia: University of Tokyo, University of Malaya and University of Hong Kong;

viii. South Africa: University of Cape Town and University of Witwatersrand (Studyportals, 2019).

There are also frequent calls for doctoral or post-doctoral students in sustainability related fields.

The ethics is very closely related to sustainable development, it is a connecting thread of all aspects of sustainable development.

Programs of study in ethics are represented at a number of universities, but they do not focus on sustainable development, or just marginally. Ethics has been so far mostly taught as ethics in specific scholarly fields – Ethics in medicine, Ethics in psychology, Business ethics within programs on Business Administration. Programs and courses on ethics related with computerization, data science, as, for example, Ethical and Social Implications of Data (Marquette University), Ethical and Policy Dimensions of Information, Technology and Media (University of Colorado, Boulder) are developing very dynamically. Ethics is also an important part of education at Christian educational institutions (Glanzer et al., 2004).

However, in respect of sustainable development, the ethics is one of the most underdeveloped field in the area of Western civilization.

5. SUSTAINABLE DEVELOPMENT AND BUDDHIST VALUES

How is Buddhism related to sustainable development? From a superficial, uninformed or “non-Buddhist” point of view, Buddhism may be not very helpful and may be even unfortunate for sustainable development, particularly because of unattachment and teaching on impermanence. According to Buddhism, nothing is everlasting, unchanging, permanent or stable. Three fundamental characteristics of our world are impermanence or

transience, unsatisfactoriness or painfulness, and no permanence or an unchanging self. Western world, unlike Buddhism, always aimed to achieve the opposite, and the changes, instability and the unknown cause a fear and terrify it. In Buddhism, all phenomena come into existence and inevitably are coming to an end. Shouldn't we ask a question, whether, from the Buddhist point of view, the environmental catastrophs such as climate change and exhaustion of resources do not mean this inevitable end which is approaching? Shouldn't the humans better stay unattached if the attachment to the world phenomena is meaningless?

Hungarian expert in Business Ethics and Buddhism Gábor Kovács¹⁰ says: "The clinging to the sustenance of phenomena is a kind of suffering in Buddhism – it is not praised, especially if it is connected with worldly material things... .. Sustainable development for a Buddhist implies rather an inner spiritual quality which has to be realized by ongoing practice of virtues, wisdom and meditation." (Kovács, 2011, p. 21).

The characteristics of Buddhist economy should be not struggling for maximalization of production, benefits and expansion and then to self-imposing its limitation due to the sustainable development requirements. In contrary, "the practice of the Buddhist economic strategy involves sustainability in the strict sense as a byproduct (on individual, social and environmental level) towards the realization of non-harming." (Kovács, 2011, p. 22).

Why to struggle in futile attempts, such as 17 Sustainable Development Goals? Is not the second Sign of Being - unsatisfactoriness, pain, suffering – an expression of seeing the stable, permanent and materially prospering Western world disappearing? The central doctrine of Buddhism is the Four Noble Truth. The Second Noble Truth identifies the origin of unsatisfactoriness in ignorance and unchecked craving for the ephemeral phenomena of the impermanent world. Attachment or clinging to the illusion of phenomenal permanence is suffering – especially if it is connected with worldly material wants (Kovács, 2011).

10. Gábor Kovács received M.A. in Buddhist studies from the Budapest Buddhist University and is a Ph.D. candidate in Business Ethics Center at Corvinus University in Budapest.

Sustenance is a preservation of a given situation. The dominant concept of sustainable development set up by the United Nations and then further elaborated, lays on technical and material parameters and the ethical values are making slowly their space in it. As Kovács says, “if one is clinging to the realization of sustainable development, and pegging away at economic and technological development, than the result will be suffering.” (Kovács, 2011, p. 27).

Buddhist economic theory is based on different paradigm than the Western economy. Question is, whether in the field of economy the Buddhist specifics will be able to resist the inexorable pressure of the globalization which is predominantly Western influenced. Can Buddhism contribute to the current interpretation of sustainability and sustainable development?

The first and foremost goal of Buddhism is the final cessation of suffering which can be achieved, as the Third Noble Truth teaches. The path known as the Middle Way refers to right behavior that leads to the full cessation of unsatisfactoriness. Its eight divisions form three parts: 1. Wisdom (Right View and Right Decision), 2. Virtues (Right Speech, Right Action and Right Livelihood), and 3. Concentration (– Right Effort, Right Mindfulness and Right Concentration) (Kovács, 2011).

The concept of development can be found in the teachings of the Buddha, but with three main differences from the common Western perception. Unlike in the concept of 17 Sustainable Goals, the Buddhist development process has an inner, spiritual nature. The development is not goal per se, but a by-product of the purification of the human character, which is the pursuit of the Threefold Practice for the cessation of suffering. According to Buddhism, the development is not sustainable, rather is emerging as a byproduct of ongoing practice.

Gábor Kovács praises the writings of Ernst Friedrich Schumacher, a German-born English economist who in 1973 was the first who mentioned Buddhist economy as an alternative to Western economics (Kovács, 2011, p. 29). Kovács also claims that a number of other authors affirmed that Buddhist economics is able to be an alternative of the traditional paradigm of Western economics. Its distinguishing axioms are:

i. According to the third Sign of Being the starting point of Buddhist economics is non-self in opposition with the Western basic paradigm of self-interested individual.

ii. The main goal of Buddhist economics is the reduction of suffering by fulfilling non-harming business activities, not profitmaximization as it is in Western economics.

iii. According to the ongoing practice of the Noble Eightfold Path a developing cognitive consciousness makes the background of economic actions rather than rationality and rational choice theory.

iv. Based on sympathy the main motivator of actions in economic relationships is cooperation rather than exquisite competition (Kovács, *ibid.*, according to Payutto, 1994; Puntasen, 2007; Zsolnai, 2007; Zsolnai, 2011).

According to Buddhist thinking, sustainability and sustainable development must be the consequence of non-harming economic activities, rather than their fundamental goal. “Economic sustainability is a byproduct of Buddhist economic practice, which allows an inner sustainable spiritual development and accomplishes the goals of the modern concept of sustainable development, as it satisfies the needs of present generation without compromising the ability of future generations to meet their own needs”. Furthermore it contributes to the preservation and the restoration of environment. (Kovács, 30, according to Welford, 2006).

6. LASZLO ZSOLNAI SUMMARIZES IN THE CONCEPT OF BUDDHIST ECONOMICS STRATEGY

There are five basic characteristics of Buddhist business activities: 1. Minimization of suffering: it is the main principle of Buddhist economics, which is extended to all sentient beings; 2. Simplification of desires: Western economics is based on the cultivation of desires as profit motive requires ever-increasing demands. The Buddhist strategy is the opposite of this as it recommends moderation in consumption; 3. Practice of non-violence, market is not the tool of problem-solving; 4. Genuine care; 5. Generosity. (Kovács according Zsolnai, 2007 and 2008).

Buddhism does not teach to resign on economic activities.

Also satisfactory standard of living, health care, education etc. are necessary. Not always is true, however, that liberation from a scarcity will bring people to devote themselves more to their own spiritual growth. As an example may serve the post-communist countries, such as Czechoslovakia, where after the collapse of communism instead of returning to spiritual values the country, as the President Václav Havel predicted and hoped, the country fell in 1990's in a wild "Gründer Kapitalismus" and insatiable consumerism.

A glimpse in the real situation today provide two articles summarized bellow. They represent just a top of the iceberg of problems of implementation of the goals of the SDGs. Czech plan of the improvement of environment elaborated for the European Union by the Ministry of Industry has been criticized for staying half way. Environmentalists and representatives of modern energies criticize it for not being modern enough and for not using sufficiently renewable resources. Traditional industrial lobby fears to lose a competitiveness and argues that the increased costs of the „modern“ energy will be covered from the pockets of consumers. This is an argument that brings to these influential circles political benefits. Czech Republic declared that tried both: to satisfy the requirements of the European Union and at the same time to minimize the financial impact on energy consumers. (Petříček, 2019).

Poland uses the coal highly extensively and produces 92% of its electricity from coal.¹¹ In his report on 2018 world conference on climate change in Polish city of Katowice¹² former Czech Minister of the Environment Bedřich Moldan said, that the individual commitments of countries were in total not sufficient, that it was a paradox to convene the conference in the largest and highly polluted coal mining area in Poland. Moldan also reports that Polish President Andrzej Duda in his opening speech stated that his country can not and will not give up the coal. One of the most dramatic debates was about a prognosis of global climate change, when some delegates called for an immediate and radical action,

11. The emissions from burning of coal contribute in most significant way to the climate change.

12. This conference took place based on the resolution of Paris Climate Change Conference (2017) to organize every year a world conference.

otherwise the climatic catastrophe would be imminent, on the other hand Russia, the United States, Saudi Arabia and Kuwait did not see the situation that dramatic. Now, everyone waits for a world conference in two years where all the countries should submit their more strict commitments.

Bedřich Moldan thinks, and the author of this article joins his observation, that the current development does not give us many hopes in a positive change. There is a large general public which does not care. Many governments, cities and businesses proceed as nothing is happening. Global change of climate is progressing faster than it has been expected. From 1992 the concentration of greenhouse gas emissions increased for 15 % and in the last year only for 2.7%. Moldan associated the current situation with the orchestra still playing on the deck of sinking Titanic. (Moldan, 2019).

7. CONCLUDING THOUGHTS

The consumer behavior as a whole has to change. Lavish consumption and wasting does not guarantee more happiness. The “must have” mentality, fueled by an obtrusive marketing, is very negative.

The prominent world Vietnamese Zen Buddhist Thich Nhat Hahn monk and teacher said: “The situation the Earth is in today has been created by unmindful production and unmindful consumption. We consume to forget our worries and our anxieties. Tranquilising ourselves with over-consumption is not the way.” (Confino, 2010).

The program on Seventeen Sustainability Development Goals which was initiated and developed by the apparatus of the United Nations is very complex. There are critics and skeptics expressing doubts that such global plan can hardly be fulfilled by 2030. Considering the fact that we are now approaching the year 2020, then in ten years only, the sustainable management and efficient use of natural resources has to be achieved.¹³ Even more unrealistic

13. Sustainable Development Goal 12.

sounds the goal to “by 2020¹⁴ achieve the environmentally sound management of chemicals and all wastes and significantly reduce their release to air, water and soil in order to minimize their adverse impacts on human health and the environment” (United Nation, n.d.c.).

Taking in account, that even if the countries report a progress in some areas, overall the reality is much worse than it should be and in most of parametres any or little progress was made, the skepticism is in place.

There is one fundamental document which was not yet mentioned, and this is the *Europe 2020* strategy. It was issued in 2010 just after the shock of financial crisis of 2008. The language of this material differs from the other official materials examined in this article: José Manuel Barroso in the preface said that the crisis was a wake-up call “for Europe and the world”, that this was a Europe’s moment of truth, that the short-term priority was to get out of the crisis but the longer strategy is a sustainable future, Europe must act etc.

This material emphasises a need to enter into a new economy, smart, sustainable and inclusive growth as a way to overcome the structural weaknesses in Europe’s economy, improve its competitiveness and productivity underpinned by a sustainable social market economy. There are many ambitious, attractive goals, but sloely related to increase of productivity. There is however no ethics mentioned in this material. *Europe 2020* says: We need a strategy to help us come out stronger from the crisis and turn the EU into a smart, sustainable and inclusive economy delivering high levels of employment, productivity and social cohesion and that Europe must act to avoid decline. (Barroso, 2010).

Sustainable development as interpreted officially today means technological and economic advancement which rightfully takes into account the interests of the needy and the present and future generations. As Kovács says, this concept does not go beyond the prevalent paradigm of our age and it can’t solve the ever increasing

14. Unless this is a printing error which in top UN materials could also (but extremely exceptionally) appear.

problems of today's modern world. (Kovács) This paradigm has its limitations and therefore also limitations to succeed. A fusion of both attitudes, or, as Kovács says "the adaptation of Buddhist thought to this subject (sustainable development, author's note) – merging the prevailing Western philosophy with the ancient, but useful Eastern wisdom of Buddhism and with the practice of Buddhist economics" (Kovács, 2011, p. 23) is, in my opinion, the only way forward.

The United Nations appreciation of Buddhism as a United Nations Day of Vesak is a strong argument to be mentioned. Signs of the fusion could be identified already, but it is still the beginning of the process. Buddhist approaches are identifiable in governmental materials of Buddhist countries responding on the Western style initiatives. Studies on Buddhism and its application on the modern world are increasingly published also in the West.

In July this year, there will be a meeting of the high-level political forum on sustainable development convened under the auspices of the UN Economic and Social Council. The theme will be "Empowering people and ensuring inclusiveness and equality". Not all the seventeen goals of sustainable development will be reviewed, but six selected goals, among them the goals on quality education and urgent action to combat climate change and its impacts are on the agenda.

The issues discussed in this article are the most pressing and their urgency is high. As a person culturally Christian, religiously unaffiliated and philosophically Buddhist I hope that we will notice an advancement of the merging the two large paradims- Western and Buddhist, into a global paradigm. The world globalizes, the problems of sustainable development are global and without a global approach, they can be hardly solved.

References

- Barroso, J. M. (2010). Preface. In European Commission, *Communication from the commission: Europe 2020: A strategy for smart, sustainable and inclusive growth*. [online]. Available at: <http://ec.europa.eu/eu2020/pdf/COMPLET%20EN%20BARROSO%20%20%20007%20-%20Europe%202020%20-%20EN%20version.pdf> [Accessed 11-02-2019].
- Brzybohatá, A. (2019, 3 January). Pořídím si školy, napadlo mne, když mě nudily nákupy. Interview with Ondřej Kania. *Mladá Fronta Dnes*, 10).
- Brzybohatá, A., and Kania, O. (2019, 6 January). Koupit školu mě napadlo v obchodě se spodním prádlem, říká Ondřej Kania. Interview with Ondřej Kania. *Mladá Fronta Dnes*. [online]. Available at: https://www.idnes.cz/zpravy/domaci/ondrej-kania-skola-vize-ucitele.A181211_105925_domaci_brzy [Accessed 11-02-2019].
- Club of Rome (2019). *About us*. [online]. Available at: <https://www.clubofrome.org/about-us/> [Accessed 11-02-2019].
- Confino, J. (2010, 26 August). Zen and the art of protecting the planet. *The Guardian*. [online]. Available at: <https://www.theguardian.com/sustainability/environment-zen-buddhism-sustainability> [Accessed 11-02-2019].
- Council of Ministers [of Poland]. (2018). *Implementation of the Sustainable Development Goals in Poland*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/19409Poland_VNR_20180615.pdf [Accessed 11-02-2019].
- Division for Sustainable Development Goals. (n.d.). *Sustainable development: knowledge platform*. Available at: <https://sustainabledevelopment.un.org/vnrs/#keyword>. [Accessed 11-02-2019].
- Glanzer, P. L., Ream, T. C., Villarreal, P. & Davis, E. (2004). *The Teaching of Ethics in Christian Higher Education: An*

- Examination of General Education Requirements. *The Journal of General Education*, 53(3-4), 184-200. DOI: 10.1353/jge.2005.0005
- Government of Japan. (2017). *Japan's Voluntary National Review: Report on the implementation of the Sustainable Development Goals*. [online]. Available at: <https://sustainabledevelopment.un.org/content/documents/16445JapanVNR2017.pdf>
- International Institute for Sustainable Development (n.d.). *Sustainable Development*. [online]. Available at: <https://www.iisd.org/topic/sustainable-development> [Accessed 11-02-2019].
- Kovács, G. (2011). Sustainability and Buddhism. 2nd International Sustainability Conference: *People Planet Prosperity*, Shilong. Rajiv Gandhi Indian Institute of Management, 2011, 21-34 https://www.researchgate.net/publication/322754588_Sustainability_and_Buddhism [accessed 10-02-2019].
- Ministerstvo životního prostředí ČR. (2019). *Strategický rámec: Česká republika 2030*. [online]. Available at: <https://www.cr2030.cz/strategie/> [Accessed 11-02-2019].
- Ministry of foreign affairs. (2018). *Towards a sustainable and resilient Singapore: Singapore's Voluntary National Review Report to the 2018 UN High-Level Political Forum on Sustainable Development*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/19439Singapores_Voluntary_National_Review_Report_v2.pdf [Accessed 11-02-2019].
- Ministry of foreign affairs and trade of Hungary. (2018). *Voluntary National Review of Hungary on the Sustainable Development Goals of the 2030 Agenda: Transformation towards sustainable and resilient societies*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/20137Voluntary_National_Review_of_Hungary_v2.pdf [Accessed 11-02-2019].
- Ministry of Planning and Investment. (2018). *Viet Nam's voluntary national review on the implementation of the sustainable development goals*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/19967VNR_of_Viet_Nam.pdf [Accessed 11-02-2019].

- Ministry of Sustainable Development, Wildlife and Regional Development. (2018). *Sri Lanka Voluntary National Review on the Status of Implementing Sustainable Development Goals*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/19677FINAL_SriLankaVNR_Report_30Jun2018.pdf. [Accessed 11-02-2019].
- Modi, N. (2015). Speech at the United Nations Sustainable Development Summit in September 2015. In NITI Aayog, *Voluntary National Review Report on Implementation of Sustainable Development Goals, 2017*, iv. [online]. Available at: <https://sustainabledevelopment.un.org/content/documents/16693India.pdf>. [Accessed 11-02-2019].
- Nair, S. R. (2014). Ethics in Higher Education. In N. Baporikar (ed.), *Handbook of Research on Higher Education in the MENA Region: Policy and Practice*. Available at: https://www.researchgate.net/publication/282073327_Ethics_in_Higher_Education. DOI: 10.4018/978-1-4666-6198-1.ch011.
- NITI Aayog. (2017). *Voluntary National Review Report on Implementation of Sustainable Development Goals*. [online]. Available at: <https://sustainabledevelopment.un.org/content/documents/16693India.pdf> [Accessed 11-02-2019].
- Office of the Government of Czech Republic. (2017). *National Report on the Implementation of the 2030 Agenda for Sustainable Development Czech Republic*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/15717Czech_Republic.pdf [Accessed 11-02-2019].
- Office for Investments and Informatization of the Slovak Republic. (n.d.). *Voluntary National Review of the Slovak Republic on the Implementation of the 2030 Agenda for Sustainable Development*. [online]. Available at: https://sustainabledevelopment.un.org/content/documents/20131Agenda2030_VNR_Slovakia.pdf. [Accessed 11-02-2019].
- Petříček, M. (2019, 24 January). Plán na zelenější Česko se drží při zemi. *Mladá Fronta Dnes*, 6.

- Pathways to sustainable development: First Belgian National Voluntary Review on the Implementation of the 2030 Agenda.* (2017). [online]. Available at: https://sustainabledevelopment.un.org/content/documents/15721Belgium_Rev.pdf [Accessed 11-02-2019].
- Royal Government of Bhutan. (2018). *Sustainable Development and Happiness: Bhutan's Voluntary National Review Report on the Implementation of the 2030 Agenda for Sustainable Development.* [online]. Available at: https://sustainabledevelopment.un.org/content/documents/19369Bhutan_NSDGR_Bhutan_2018.pdf [Accessed 11-02-2019].
- Studyportals. (2019). *Masters in Environmental Studies & Earth Sciences: Top Ranked Universities in Sustainable Development on MastersPortal.* [online]. Available at: <https://www.mastersportal.com/disciplines/127/sustainable-development.html> [Accessed 11-02-2019].
- Moldan, B. (2019, 4 January). Na Titaniku orchestr hraje. *Mladá Fronta Dnes*, 12.
- Payutto, Ven P. A. (1994). *Buddhist Economics: A Middle Way for the Market Place.* [online]. Available at: http://pioneer.netserv.chula.ac.th/~sprapant/Buddhism/buddhist_econ.html, cited in Kovács, Gábor, *ibid.*, 29, 30, 31. [Accessed 11-02-2019].
- Puntasen, A. (2007). Buddhist Economics as a New Paradigm toward Happiness. *Society and Economy*, 29(2), 181–200. Cited in Kovács, Gábor, *ibid.*, 29.
- Schumacher, E. F. (1973). *Small is beautiful: Economics as if People Mattered.* [online]. Available at: <http://www.scribd.com/doc/53596028/SmallIsBeautifulSchumacher>. Cited in Kovács, Gábor, *ibid.*, 29. [Accessed 11-02-2019].
- The Pennsylvania State University. (2019). *Integrating Ethics into the Undergraduate Curriculum.* [online]. Available at: <http://science.psu.edu/sciencejournal/archives/december-2013/college-news/integrating-ethics-into-the-undergraduate-curriculum> [Accessed 11-02-2019].
- United Nations. (2015). *70/1. Transforming our world: the 2030*

- Agenda for Sustainable Development*. [online]. pp.14-27. Available at: http://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_70_1_E.pdf [Accessed 11-02-2019].
- United Nations. (n.d.a). *4 Quality education*. [online]. Available at: <https://www.un.org/sustainabledevelopment/education/> [Accessed 11-02-2019].
- United Nations. (n.d.b). *States Members of the United Nations and States members of specialized agencies*. [online]. Available at: <https://sustainabledevelopment.un.org/memberstates> [Accessed 11-02-2019].
- United Nation. (n.d.c). *Sustainable Development Goal 12: Ensure sustainable consumption and production patterns*. [online]. Available at: <https://sustainabledevelopment.un.org/sdg12> [Accessed 11-02-2019].
- Welford, R. (2006). Tackling Greed and Achieving Sustainable Development. In L. Zsolnai, K. J. Ims (eds.), *Business within Limits. Deep Ecology and Buddhist Economics*. Bern: Peter Lang. pp. 25. Cited in Kovács, Gábor, *ibid*.30.
- Zsolnai, L. (2008). Buddhist Economic Strategy. In L. Bouckaert, H. Opdebeeck, L. Zsolnai L. (eds.), *Frugality*. Bern: Peter Lang. pp. 279–304. Cited in Kovács, Gábor, *ibid*, 29-32.
- Zsolnai, L. (2007). Western Economics versus Buddhist Economics. *Society and Economy*, 29(2), 145–153. Cited in Kovács, Gábor, *ibid*, 29, 30.

BIOGRAPHICAL NOTES ON CONTRIBUTORS

Alphabetically Arranged by Last Name

Prof. Dr. Kapila Abhayawansa is a renowned Buddhist scholar specializing in Pali, Sanskrit, and Buddhist philosophy, Western and Indian Philosophies. Graduated from the University of Peradeniya, Sri Lanka he obtained a Master of Philosophy Degree from Banaras Hindu University, India and the Doctor of Philosophy from University of Kelaniya, Sri Lanka. Served as the Head of the Department of Buddhist Culture of the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, he is currently a permanent professor holding the posts of the Dean of the Faculty of Religious Studies and the Vice Rector for Academic Affairs at the International Buddhist College in Thailand. He has published more than fifteen academic books and numerous research articles in scholarly journals and magazines.

Bhikkhu Prof. Ananda (Dr. Janardan Sardar) works as Professor of Chemistry and Director of Research in Milind College of Science, Aurangabad, India. Ven. Ananda obtained his Doctorate in Biochemistry from Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, India. His focus is in the areas of Mind, Matter, Meditation, Buddhism and Quantum Physics as well as biochemistry relating to the higher conscious state of Mind. He has published four books on the Dharma, more than 50 research papers in national and international journals and ten chemistry books for undergraduate students. Ven. Ananda is a member of The World Fellowship of Buddhist, Sri Lanka and the President of Maitreya Education Society, India. He is also currently Director of International Buddhist Meditation Vihara and Research Center, India.

Kazal Barua is from Chittagong, Bangladesh. He earned a

B.A. (Hons.) in 2010 and an M.A. in 2011 majoring in English Literature from the University of Chittagong. He further completed an M.A. in 2016 in Buddhist Studies at the International Buddhist College, Thailand. He has presented papers at several international conferences and published articles in international journals in Sri Lanka, India, Vietnam, Cambodia, Malaysia and Thailand on various topics of Buddhism. Currently, he is pursuing his Ph.D. in Buddhist Philosophy at the International Buddhist College, Thailand.

Ven. Mokesh Barua is a Buddhist monk from Bangladesh currently residing in Thailand (born 1989, Raozan, Chattogram, Bangladesh). He obtained a Bachelor of Arts Degree (BA) at International Buddhist College (IBC), Thailand in 2017. In his bachelor's program, he had extensively studied Buddhist psychology, philosophy, theology and neuroscience. He has also gained exposure to various aspects of Buddhist meditation. Ven. Barua worked as a visiting lecturer at Wat Chantarasuk Community learning center and has published several research articles and publications in journals around the world. His interest and inclination are Buddhist philosophies in general, and sociology and psychology. Currently, he is pursuing a Master of Arts Degree in Linguistics at Mahachulalongkornrajavidyalaya University (MCU).

Dr. Devin Bowles is the Executive Director of the Council of Academic Public Health Institutions Australasia, the region's representative organization for universities and other institutions, which teach and research public health. He is also a lecturer in the Australian National University Medical School and the President of the Benevolent Organization for Development, Health and Insight (BODHI) Australia. Dr. Bowles completed his Ph.D. at the National Centre for Epidemiology and Population Health at the Australian National University. His research is wide-ranging and past publication topics include the role of Buddhism in environmental protection, religious conversion, indigenous health, the socially mediated health effects of climate change, conflict prevention, and prosopagnosia (face-blindness). Dr. Bowles currently sits on the board of the Public Health Association of Australia and is a past

board member of the Australian Institute of Health and Welfare. In addition, he has spent nearly a decade working for the Australian government, primarily at an executive level, and has extensive experience in the non-profit sector.

Dr. Christie (Yu-ling) Chang received both her Ph.D. and Master degrees in Linguistics from the University of Hawai'i at Manoa. In August 2001, Dr. Chang returned to Taiwan upon the invitation by CIEE (Council on International Educational Exchange) to help rejuvenate its study abroad program at National Chengchi University. In addition to serving as CIEE Taipei's Center Director, Dr. Chang also taught Linguistics and translation at National Taiwan University. Meanwhile, Christie has been active in international Buddhist communities. She served as the President of Sakyadhita International Association of Buddhist Women between 2009 and 2013. In December 2017, she was elected as one of the eight presidents for International Buddhist Confederation (IBC).

Sanjoy Barua Chowdhury is a visiting lecturer in Early Buddhism, Seminar in Tipitaka, Theravāda and Mahāyāna Buddhism, Language and Literature at Mahāpajāpati Buddhist College (MBC)- an associated institute of Mahamakut Buddhist University (MBU), Thailand. He is currently a Ph.D. Candidate in Buddhist Studies at International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University (MCU), Thailand. He successfully obtained a Master of Arts in Buddhist Studies (with distinction) from International Buddhist College (IBC) in 2015. He has successfully presented academic research papers at the University of Hamburg in Germany, the University of Dhaka in Bangladesh, International Buddhist College in Malaysia, Mahidol University and Mahachulalongkornrajavidyalaya University in Thailand. His research interests are in the field of Buddhist Psychology, Atiśā's teachings, Secret Pāli and Sanskrit scriptures.

D.M.K. Dharmasiri was born in Sri Lanka and worked as a Probationary Lecturer with the Department of Pali and Buddhist Studies, University Peradeniya Sri Lanka. He is currently completing a Doctor of Philosophy degree at the University of Hong Kong. Mr. Dharmasiri holds a Master of Philosophy degree from the University of Peradeniya, Sri Lanka and a Master of Arts Degree

from the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka. He was awarded the Bachelor of Arts Degree specializing in Buddhist studies from the University of Peradeniya, Sri Lanka.

Rev. Dr. Dieu Hieu (Bhikkhunī Supetteyyā) achieved B.A. in Buddhist Studies from The Vietnam Buddhist University in 2001. She then joined an International Theravada Buddhist Missionary University, Yangon, Myanmar in 2016 and obtained B.A., M.A., and Ph.D. Her main research area is tranquility and insight meditation according to early Buddhist texts. Currently, she is a lecturer at the Vietnam Buddhist University in Ho Chi Minh City teaching Buddhist Meditation, Pali language, Dhammapada and Pali Literature. She is also holding the deputy director of Theravada Meditation Center affiliated to Vietnam Buddhist Research Institute. She is an abbot of Tuong Quang Temple in HCM city.

Prof. Dr. Do Thu Ha has obtained her M.A. and Post- Doctorate from Center for Historical Studies, Jawaharlal Nehru University, New Delhi under - ICCR Fellowship; Ph.D. of Philosophy in Vietnam National University. As a renowned scholar of Indology, she has extensively worked in India and was honoured by Asia Fellows Awards by Asian Scholarship Foundation (ASF) under Ford Foundation Fellowship and Ananda Coomaraswamy Fellowship, Sahitya Academy 2010. She has been a Visiting Professor in Princeton University, Montana University (America); Calcutta University, India; Chulalongkorn University, Thailand; KOICA- Korea; Phnom Penh University, Cambodia and The Institute of Short Term Educations & Sabbaticals, Qom. Iran. She has published several research papers and has been the editor and author of 18 books. Presently, she is serving as Professor in the Faculty of Oriental Studies, Vietnam National University, Hanoi, Vietnam.

Hnin Pwint Han is completing her Ph.D. with Shan State Buddhist University (SSBU), Taungyi in Myanmar. She has been teaching Business English, English for Communication Arts, ASEAN studies, Seminars in ASEAN as a full-time faculty at the Bangkok University, Language Institute and Bangkok University International College (BUIC), since 1996. She is now training for

community development projects in many places as a freelancer and also a visiting lecturer at the Hotel and Tourism Management Department, National Management Degree College in Myanmar. She has worked as a part-time broadcaster at the Radio Thailand World Service, Japanese animation movie voice-dubbing actress in Myanmar language (Burmese) on project-based with Cartoon Club Thailand and Myanmar National Television (MNTV). She founded the first ever female music band in Myanmar and worked as a lead guitarist, songwriter, singer, and music organizer. Her research interest is development, capacity building, reform in Myanmar, active learning, project-based learning, fun teaching strategy in shaping the youth for mindset changes ethically.

Dr. Wimal Hewamanage joined the University of Kelaniya, Sri Lanka and in 2001 was awarded his Bachelor of Arts degree with first-class honors, M.A. and M.Phil. In 2011, Dr. Hewamanage was promoted to the position of senior lecturer and traveled to the People's Republic of China on a scholarship grant from the Chinese Government Scholarship Council to continue his postgraduate studies. He earned his Doctoral Degree from the Wuhan University in 2016. Currently, he is the member of Senate, Sri Lanka Buddhist and Pali University, Member of Faculty Board, Post-graduate Institute of Pali and Buddhist Studies, University of Kelaniya and Coordinator of Master of Buddhist Studies, University of Colombo. In 2016, he was appointed as the Coordinator of the Post Graduate Diploma in Buddhist Studies and co-editor of the E-journal for the Faculty of Arts, University of Colombo.

Prof. R.G.D Jayawardena obtained a B.A. Degree program at the University of Peradeniya Sri Lanka, a Master of Arts Degree and a Ph.D. Degree in Buddhist Studies. He worked as a lecturer in the Department of Pali and Buddhist Studies and had been teaching in the field of Buddhist culture, history, Buddhist philosophy, arts, architecture, etc. He has been supervising the international and local postgraduate students since 2000. Currently, Prof. Jayawardena is the Head of the Department of Pali and Buddhist Studies in the University of Peradeniya Sri Lanka. He has published several books and articles based on Buddhism. Recently in 2014, he was awarded by the state literary award for his research publication. Also during

the academic period, Prof. Jayawardena has involved in diverse research fields of Buddhist Studies.

Aditi Kumar completed his B.V.A and M.V.A degree from Faculty of Fine Arts, M.S University Baroda (Gujarat) in 2012. The area of my specialization was Art History. He completed my MPhil degree from School of Arts & Aesthetics, Jawaharlal Nehru University (JNU), New Delhi in 2015. The research was on Public sculptures, statues and memorials of Jammu region. Currently, he is pursuing a Ph.D. from JNU, in the same department with ‘Visual histories of displacement communities from Pakistan Administered Jammu & Kashmir’ topic.

Prof. Bimalendra Kumar completed his Ph.D. in Buddhist Studies at the University of Delhi in 1990 and has been teaching for 29 years in various Universities including Delhi University, Visva Bharati University, Santiniketan (W.B.), Banaras Hindu University and Varanasi (U.P.). Currently, Prof. Kumar has the role of Professor and the Head of Department of Pali & Buddhist Studies, Faculty of Arts, Banaras Hindu University, Varanasi (U.P.) and his areas of interest are Pali, Theravada Buddhism, Buddhist Philosophy (Abhidhamma Philosophy) and Tibetan Buddhism. Prof. Kumar has published 12 books and more than 100 articles. He is also the Editor of Mahabodhi and Dharmadoot Journals, published by Mahabodhi Society of India, Kolkata and Sarnath respectively. He has been active in various national and international seminars, workshops and conferences and completed visiting assignments at different Universities. Prof. Kumar has also served as a member of various expert committees constituted by the University Grants Commission of India, National Testing Agency and Government of India. In 2016, he was awarded Viśeṣa Puraskāra on the text Bhesajjamañjūsā 1-18 Paddhati (Devanagari Edition) by Uttara Pradesh Sanskrit Academy, Lucknow (U.P.).

Deepak Kumar is currently teaching the subject “Decline of Buddhism in India” to the Postgraduate students in the University of Delhi, and also enrolled as M.Phil. research scholar in the Department of Buddhist Studies, University of Delhi. In addition, Mr. Kumar has graduated in Science from Hindu College, University of Delhi; and received an M.A. and Diploma in Pali Language and literature from the Department of Buddhist Studies, University of Delhi. As a

qualified JRF (UGC) in the subject Buddhist, Jaina, Gandhian and Peace Studies the areas of specialization are Buddhist Philosophy, Jainism Philosophy, Buddhist History, Buddhist Archeology and Social Engaged Buddhism. Research papers have been presented at nine national and international seminars/conferences and he is a founder member of a non-profit organization, GUHAR (Global Upliftment of Human Advocacy and Rights).

Dr. Sanjeewa Vijitha Kumara is a Senior Lecturer of the Department of Buddhist Studies at the Colombo University. He obtained his BA (Hon) from the University of Sri Jayewardenepura in 2008 and completed a Ph.D. at the same university in 2013. He was awarded a Master of Arts Degree in Buddhist Studies from Buddhist and Pali University and a Master of Arts Degree in Pali from the University of Kelaniya.

Dr. G.K. Ananda Kumaraseri is a career ambassador of over 30 years standing. He retired in 1995 as Director General ASEAN. Since then he has authored over 30 notable books on important subjects such as the cultivation of human values, personal development, holistic education, the sacredness of motherhood, mothercare, holistic parenting, childcare and development and peace. He is a much sought after Dharma Speaker in Malaysia and overseas. His recent treatise on holistic motherhood and parenting is widely used as a practical yet effective training manual for courses on social ills and crimes, such as drug abuse, AIDS, child abuse and gender inequality and on happy married life, the sacredness of motherhood, holistic motherhood, infant learning, comprehensive childcare and holistic education. He is the founder President of the non-profit charitable organization -- Human Development and Peace Foundation. He has carved a niche for himself in espousing the concept of "Living by Buddhism", by emphasizing the practice and practical application of the Buddha's Teachings in daily life. He has many landmark books and his popular Dharma Talks include a wide range of everyday life topics.

Prof. Baidyanath Labh is Vice-Chancellor at Nava Nalanda Mahavihara (NNM) University and is an eminent scholar of Pali and Buddhist Studies. In addition to having a brilliant student academic career, he has contributed academic papers in different

reputed research journals in both India and abroad. Prof. Labh authored 'Pañña in Early Buddhism' independently and has edited nineteen books written in both English and Hindi. He founded the Indian Society for Buddhist Studies (ISBS) in 2000 to provide a common platform for scholars to exchange their research findings on different aspects of Buddhism. To date, 18 annual conferences have been organized by the ISBS. Additionally, since 2015, Prof. Labh has served the cause of Buddhist Studies especially its history, art, architecture and archaeology as a Member of the Indian Council of Historical Research (Govt. of India), New Delhi.

Prof. Amarjiva Lochan grew up in the ancient city of Gaya and holds a Ph.D. in Southeast Asian History and Culture, with special reference to Thailand, and teaches history at the University of Delhi. He holds the position of Deputy Dean, Department of International Relations, University of Delhi. Prof Lochan is the President of SSEASR (South and Southeast Asian Association for the Study of Culture and Religion) which connects all South Asian and Southeast Asian academic institutions and is under the ambit of the IAHR, UNESCO. Prof. Lochan is also a Visiting Professor, School of Asian Studies, University College Cork (UCC), Ireland; Consultative Committee Board Member of International Association of Sanskrit studies, Paris and the Centre for Bharat Studies in Thailand at Mahidol University which was founded by him. Prof. Lochan has worked in all Southeast Asian countries and delivered lectures, keynote addresses and plenary speeches at over 60 universities and institutions in around 45 countries.

Dr. Petcharat Lovichakorntikul has been serving as a full-time faculty at Graduate School, Stamford International University (SIU) in Bangkok since 2017. Before moving to SIU, she was a lecturer and Associate Dean of the School of Management, Shinawatra International University (SIU). She earned her bachelor degree in Business Administration (B.B.A.) in General Marketing from Chulalongkorn University and a bachelor in Liberal Arts (majoring in Thai Language and minoring in Mass Communication) from Ramkhamkhaeng University, both from Thailand. Afterward, she received a Master's degree in Leadership and Management from the University of La Verne, CA, U.S.A. Finally, she obtained the

doctorate degree from SIU. Her dissertation titled, “Buddhist Principles for Human Resource Development of Professionals in the Healthcare Business in Thailand.” She has published several journal articles in general management, human resources development, self-development, spiritual development, and other allied areas of economics and social sciences. Furthermore, she is the author of a book chapter entitled, “The Virtuous Life of a Thai Buddhist Nun,” in *Women in Asian Religions*, (2017).

Marasinghe Arachchige Radika Sewwandi Marasinghe obtained Bachelor with First Class honors in Buddhist Studies (Buddhist philosophy stream) at University of Colombo, Sri Lanka in 2017. In 2018, she completed Master in Buddhist studies Degree at Postgraduate Institute of Pali and Buddhist Studies (PGIPBS), University of Kelaniya, Sri Lanka. She joined SAARC Cultural Center, Sri Lanka and completed one year internship there after three-month internship in the UN. She was a visiting lecturer for external undergraduate students at Buddhist and Pali University, Sri Lanka and currently pursues postgraduate studies at PGIPBS.

Prof. Heinz-Dieter Meyer is a Professor of Education at the State University of New York. As a native of Germany, he teaches and researches the philosophical foundations of mindfulness in education. He is also a long-term practitioner of meditation in the Theravada tradition.

Dr. Thiri Nyunt is a lecturer in the Payipatti Faculty of International Theravāda Buddhist Missionary University (ITBMU) Yangon, Myanmar. She holds a Bachelor of Science degree specialized in Chemistry awarded from Yangon University in Myanmar in 1992. Later she received her Ph.D. degree specialized in Vipassanā from ITBMU in 2013. Dr. Nyunt served for the Sāsana as a teacher in ITBMU in 2003. Before joining ITBMU, she started her meditation practice in many meditation centers in Myanmar. After entering the University to study from Diploma up to Ph.D. level, she earnestly studied the Buddhist literature and learned about two types of Theravāda Buddhist meditation: Samatha and Vipassanā in particular. To date, Dr. Nyunt has taught Samatha subject at ITBMU as well as at Pantapwinttaung Buddhist Missionary University, Yangon and presented 11 papers

in the International seminars and conferences. In her free time, she teaches the Essence of Visuddhimagga and instructs meditating to older residents in her hometown.

Tanushree Pabbi is currently a Ph.D Research Scholar at Delhi University. Her interests of study includes Early Buddhism and Gandhian Philosophy.

Prof. Ravindra Panth is superannuated from his role as the Director/ Vice Chancellor of the Nava Nalanda Mahavihara (Deemed University) at Nalanda, Bihar, India where he served from April 2000 through May 2016. At present, he is Visiting Professor of Buddhist Studies at the Indira Gandhi National Centre for the Arts, New Delhi, under the Ministry of Culture, Government of India. Before joining the Nalanda University, Prof. Panth served as the Director, Vipassana Research Institute for 14 years and devoted himself to *Paṭipatti* (practice) and *Pativedana* (experience). He has also been a Member of the Boards of several Universities and Advisor and Executive Member of several International Buddhist Institutions. In 2014, Prof. Panth was awarded the Lifetime Achievement Award at the International Festival of Buddhist Heritage of Ladakh 2014, in Leh and also awarded the Buddhism Today Award for Leadership Excellence, in Ho Chi Minh City, Vietnam in recognition of outstanding leadership and contribution for the development of Buddhism.

Ven. Dr. Polgaswatte Paramananda is a Deputy Editor, Institute of compiling Sinhala Dictionary, Visiting lecturer on Research methodology, Pali and Buddhist Department, University of Sri Jayawardenapura. He graduated with a Bachelor of Arts (Hon's) (Sinhala language and literature) University of Sri J'pura, 1997. He received both Master of Arts, (Sinhala language and literature), University of Kelaniya, 2001 and Master of Education, (Education science), University of Colombo, 2008. In 2013, he also received Doctor of philosophy, (Folkloric Lexicography), University of Huazhong, China.

Rev. Mediyawe Piyarathana is a Senior Lecturer in English. He is working as the Head of Department of Languages under the Faculty of Languages and Cultural Studies at the Bhiksu University

of Sri Lanka. He has obtained his MA degree in Linguistics from the University of Kelaniya, Sri Lanka. He has completed BA degree with English, Pāli and Sanskrit as the subjects at the University of Sri Jayewardenepura, Sri Lanka. He has written many research articles to many local and foreign academic journals, magazines and done research presentations in National and International conferences. He has presented his research findings in countries like Australia, Philippines, India, Malaysia and Singapore while holding many responsibilities in the University at present. He is an Executive Committee Member of the International Buddhist Confederation based in India. He is the Advisor of Tour Guides' Association of Northern Central Province of Sri Lanka.

Prof. Dr. Milada Polisenska is the Deputy to the President and Chief Academic Adviser at the Anglo-American University in Prague. She is a professor of history with a specialization in the contemporary history of Central and Eastern Europe, diplomatic history, nationalism and national identity. She has written many academic publications, including her most well-known book *Czechoslovak Diplomacy and the Gulag, 1945-1953*" (Central European Press, New York/Budapest 2015). She has worked for the Institute of International Relations (Prague) and the Institute for Contemporary History of the Czech Academy of Sciences. She joined AAU in 2003 and has held various administrative positions. Since 2008, she has been serving as Provost of Anglo American University. She has taught as a visiting professor at universities in the United States, Taiwan, and Thailand. She is a member of several academic boards at several universities. She participated in many international conferences as an invited speaker. She participated in VESAK conferences in 2015, 2017 (presenter) and 2018 (delegate).

Prof. Pahalawattage Don Premasiri is Emeritus Professor of Pali and Buddhist Studies, University of Peradeniya, Sri Lanka. He had been serving in the Department of Philosophy of the University of Peradeniya for 20 years and in the Department of Pali and Buddhist Studies for 23 years before his retirement in 2006. He is also a visiting professor of the Sri Lanka International Buddhist Academy which obtained the status of a degree awarding institution under the University Grants Commission of Sri Lanka.

He has also taught courses on Pali language, Western Philosophy, and Comparative Religion. Prof. Premasiri has published nearly twenty-five articles in the Encyclopedia of Buddhism published by the Ministry of Cultural Affairs of the Government of Sri Lanka and many research papers relating to Buddhist Ethics, Buddhist Philosophy, Buddhist Psychology and Comparative Philosophy in reputed journals.

Edi Ramawijaya Putra is currently a lecturer in Sriwijaya State-Based Buddhist College of Tangerang Banten Indonesia. He is a Ph.D. Candidate in applied linguistics and holding a Master Degree in Education and a Bachelor Degree in the same discipline. He has been invited as a panelist, speaker and facilitator in many international conferences for both academic and NGOs purposes. As a member of Indonesian Buddhist Higher Education Forum, he also works collaboratively as a moderator, researcher and reviewer in the areas of Buddhist education, Buddhism and praxis, teacher's professional development and Buddhist and social changes. Edi has also been involved in several national Buddhist organizations like Indonesian Buddhist Assembly, Vice President of National Youth Buddhist Generation, The Central Board, Senior researcher in CENAS of Indonesia, an NGO that focuses on Asian context and issues.

Prof. Kanchan Saxena worked as Academic Director in the Indian Council of Philosophical Research, New Delhi and is a member of Ethics Committee of King George Medical University, Lucknow, U.P. India and Balarampur Govt. Hospital, India. She has specialized in all fields of Ethics (normative, meta ethics and applied ethics) and Indian philosophy (classical and contemporary) and under her supervision, 22 Ph.D. Scholars, 3 Postdoctoral Fellows and 1 Doctorate in Literature students have been awarded degrees. Kanchan Saxena has published three books titled, Concept of Salvation in Hinduism & Christianity, Freewill Controversy and Readings in Applied Ethics in addition to publishing around 60 research papers in renowned national and international Journals and books as a contributor. She has organized more than 50 national & regional conferences and as an invited speaker has visited U.S.A., London and Sri Lanka.

Dr. Sarah Shaw read Greek and English, at Manchester

University, where she did a doctorate in English literature. After studying Pali and Sanskrit at Oxford University, she started writing and researching on Pali literature, particularly jātakas, texts concerned with meditation, and modern practice. She is a member of Wolfson College and the Faculty of Oriental Studies, Oxford. She is also a fellow of the Oxford Centre for Buddhist Studies. Her books include (2006) *Jātaka Stories: Birth Stories of the Bodhisattva*; co-authored, with Dr. Naomi Appleton and Professor Toshiya Unebe, (2013) *Illuminating the Life of the Buddha: An Eighteenth-Century Siamese Chanting Manual*, in the Treasures of the Bodleian Library Series, Bodleian Publications, Oxford; and (2015), with Naomi Appleton, *The Ten Great Birth Stories of the Buddha: the Mahānipāta of the Jātakatthavaṇṇanā* (Silkworm Books, Thailand/University of Washington Press, Seattle). As a frequent visitor to South and Southeast Asia, she lectures and writes on Buddhist subjects.

Dr. Arvind Kumar Singh currently teaches in the capacity of Assistant at School of Buddhist Studies and Civilization, and also Director, International Affairs, Gautam Buddha University, India. He has also worked at the Department of Buddhist Studies, University of Delhi for almost six years and written five books on Buddhism and published more than 60 research papers in India and abroad. He has presented his research papers on different aspects of Buddhism in various national and international seminars and conferences including the UNDV Conference in Hanoi, Vietnam (2008 & 2014), UNDV Conference in Bangkok, Thailand from 2009 to 2011 & 2015, in Taiwan in 2011 and Vietnam in 2013 organized by National University of Vietnam. Again, in 2015, he participated in the International Conference on Buddhism in the Mekong Region held by VBRI and VBU in Vietnam. Recently, he was appointed as a Member of Academic Advisory Board of Dhammachai International Research Institute (DIRI), New Zealand and Australia.

Dr. Sue Erica Smith has been a student of the Dharma in the Tibetan tradition for over 40 years. Her academic work traverses Buddhist inspired education, Indigenous Australian education, minority religions in the Asian region and teacher and student

wellbeing. At the core of her teaching and research is a commitment to equity in education and teacher and student wellbeing. Sue also loves good stories and is currently working on a lively anthology of Jataka stories for adult readers.

Dr. G.A. Somaratne is an Assistant Professor at the Center of Buddhist Studies, The University of Hong Kong, and Vice-President of Sri Lanka Buddhist Studies Association. He was a Co-Director of the Dhammachai Tipitaka Project in Thailand; Rector of Sri Lanka International Buddhist Academy; Associate Professor in Religion at Miyazaki International College in Japan; Professor & Head of the Department of Pali and Buddhist Studies at the University of Peradeniya, Sri Lanka; Research Fellow at The Pali Text Society, Oxford. He conducts research on early Buddhist teachings and editing and translating Pali texts.

Bhikkhu Thich Duc Quang was born in Quang Nam, Vietnam and ordained in 2011. He has completed a BA degree in Philosophy from the University of Social Sciences and Humanities, Vietnam and additionally another BA in Buddhist Studies from Vietnam Buddhist University, Vietnam. He has studied for a MA Philosophy at Hindu College, Delhi University and is a teacher in Quang Nam Buddhist School. His focus in the Buddhist field is studying metaphysics, epistemology, and ethics. In addition to religious activities, he regularly teaches Buddhist philosophy.

Dr. Kishor Kumar Tripathy is Program Officer, Sahitya Akademi, National Academy of Letters, Ministry of Culture, Government of India. He obtained his Doctoral degree from Utkal University, India. His fields of interest include Cross-cultural Studies, Indian Art & Culture, Asian Studies, Heritage Studies and cultural dialogue. Dr. Tripathy has engaged in research, documentation, publication and outreach activities related to Indian Art, Culture, and Area Study Programs include East Asia, South East Asia, Central & West Asia. He has been associated with international projects, i.e. Asian Encounters: Networks of Cultural Interaction, ABIA South and Southeast Asian Art and Archaeological index, Buddhist Transcreations in Tibetan Literature and Art and Cham Art Heritage of Vietnam: Ecological, Cultural and Art Historical Tradition.

Prof. J. Abraham Vélez de Cea has been a professor of Buddhism and World Religions at Eastern Kentucky University (EKU) since 2006. Before joining EKU, he taught Buddhist Ethics and Buddhist-Christian Mysticism in the department of theology at Georgetown University. He is active in the Society for Buddhist-Christian Studies and the Buddhist Critical-Constructive Reflective Group of the American Academy of Religion. He has published four books in Spanish and one in English, *The Buddha and Religious Diversity* (Routledge, 2013), which discusses the Buddha's attitude towards religious diversity in conversation with Christian theology of religions. He has also published several articles about diverse aspects of Buddhist Ethics, early Buddhist thought, and interreligious dialogue in peer-reviewed journals. At present, he is working on a book project about the relationship between Buddhist Ethics and mindfulness meditation.

Ven. Kudakathnoruwe Vineetha is a senior lecturer in Buddhist Philosophy attached to the Department of Pali and Buddhist Studies, University of Sri Jayewardenepura, Sri Lanka. He is a First Class honours graduate in Buddhist Philosophy and was awarded a Master of Philosophy (M.Phil.) and Master of Arts (MA) in Buddhist Philosophy Degree for his intensive research on Buddhist perspective on Disaster Prevention. His research interest in Buddhist studies derives from his longtime experience in teaching and research in Buddhist studies. Further, he is an expert at the oriental languages of Pali, Sanskrit and Sinhalese. The current research interest of Ven. Vineetha is on Theravada Buddhism, Mahayana Buddhism and Engaged Buddhism. Ven. Vineetha has presented research papers related to his academic field in national and International conferences. He has already published several publications in journals, edited volumes and conference proceedings. His career has an extensive reach and diversity in terms of teaching, research, supervision and administration.

Jeff Waistell is a Senior Lecturer on a prestigious Global MBA program (ranked 7th globally in the QS Distance Online MBA Rankings 2018) at Oxford Brookes Business School, Oxford Brookes University, UK. His research areas include Buddhism, mindfulness, ethics, and education. He has published articles

in the following journals: Contemporary Buddhism; Journal of Management, Spirituality and Religion; Culture and Organization; Organization and Environment; Journal of Business Ethics; Higher Education Research and Development; Philosophy of Management; International Journal of Management Education; Culture and Organization; and the Journal of Organizational Change Management. Jeff has presented papers at several UNDV conferences, including two in Vietnam.

ABOUT THE EDITORS

Most Ven. Dr. Thich Duc Thien obtained his Ph.D. in Buddhist Studies from Delhi University in 2005, currently is Vice President-Secretary General of Executive Council of National Vietnam Buddhist Sangha (VBS); Vice Chairman of Vietnam – India Friendship Association; Head of the Department of International Buddhist Affairs of VBS; Vice Rector of Vietnam Buddhist University in Hanoi; and Senior Lecturer of Vietnam National University, Hanoi (Tran Nhan Tong Academic Institute).

He served as Secretary General of the 2014 United Nations Day of Vesak in Vietnam and continues to hold a major role in UNDV 2019. He has published, edited, and translated many books in Buddhist studies and history. He has received many prestigious recognitions from the Government of Vietnam (the Third-Class Labor Order), from the Royalty of Cambodia (the General Order), and from the Government of India (the Padma Shri Order).

Most Ven. Dr. Thich Nhat Tu obtained his D.Phil., in Philosophy from Allahabad in 2002, is the Founder of Buddhism Today Foundation since 2000. He made valuable contribution as an editorial member of Hue Quang Encyclopedia of Buddhism (9 volumes, 1992-2007). He is editor-in-chief of the first ever audio Vietnamese Tripitaka, of the ongoing Vietnamese Tripitaka Translation project and Buddhism Today Series (over 250 books), as well as editor of more than two 200 CD albums on Buddhist music. He has authored more than 80 Vietnamese books on applied Buddhism. He has traveled extensively around the world to give public Dharma talks to Vietnamese communities in Vietnam, Canada, America, Australia, and Europe and has produced over 4,000 VCDs on various dharma topics.

Master Thich Nhat Tu now serves as Vice Rector of the Vietnam

Buddhist University and Vice Chairman of the National Department of International Buddhist Affairs. Several universities conferred upon him the title of Doctor Honoris Causa in appreciation of his excellent contributions to Buddhist education, his works on Buddhist academic research and leadership in international Buddhist communities. He has received many recognitions, awards, and titles from the Government of Vietnam, Myanmar, Thailand, and Cambodia.

VIETNAM BUDDHIST UNIVERSITY SERIES

Advisor: Most Ven.Prof. Thich Tri Quang

Editor: Ven.Dr. Thich Nhat Tu

ISBN: 978-604-89-7928-7

As a not-for-profit Publisher, VBU PUBLICATIONS is the publishing division of Vietnam Buddhist University, dedicated to publishing fine books on Buddhist Philosophy and socially engaged Buddhism in English, Chinese and Vietnamese, for the benefit of all sentient beings and dependent upon the kindness and generosity of sponsors in order to do so. We are committed to making Buddhadharma and authentic Buddhist works from all the major Buddhist traditions accessible to everyone.

This collection is jointly published by Vietnam Buddhist University and Buddhism Today Foundation.

Publishers

VIETNAM BUDDHIST UNIVERSITY PUBLICATIONS

750 Nguyen Kiem, Phu Nhuan, TP.HCM, Vietnam

Tel (Only in Vietnamese): +84-8-3847-8779 • Fax: +84-8-3847-8779

Email: thichnhattu@gmail.com • Website: www.vbu.edu.vn

BUDDHISM TODAY PUBLICATIONS

(A non-profit charitable organization and a part of Buddhism Today Foundation)

92 Nguyen Chi Thanh, P3, Q10, TP.HCM, Vietnam

Tel (In English and Vietnamese): +84-908-153-160

Email: buddhismtodayinc@yahoo.com • Website: www.buddhismtoday.com

BECOME A FRIEND OF VBU PUBLICATIONS

We invite our community of readers to support the publication and distribution of books by joining Friends of VBU Publications.

Donations of any amount are gratefully welcome. Friends of VBU Publications is a direct way you can help us sustain our commitment to reaching a wide audience and to preserve Buddha's Teachings for general public.

If you would like to sponsor the publication of a book, please write or email us for more information. If you would like to make a contribution or all donations to VBU Publications, you may send it to Vietnam Buddhist University office as mentioned above.

VIETNAM LAWYERS' ASSOCIATION
HONG DUC PUBLISHING HOUSE

65 Trang Thi, Hoan Kiem Dist., Hanoi

Email: nhaxuatbanhongduc65@gmail.com; nhaxuatbanhongduc@yahoo.com

Tel: 024.3 9260024 Fax: 024.3 9260031

Publishing Liability: BUI VIET BAC

Content Liability: LY BA TOAN

Editor: Phan Thi Ngoc Minh

Designer: Ngoc Anh

Cover design: Nguyen Thi Thu Thao

Publication Coordinator: Giac Thanh Nha

Printed for Free Distribution by

Buddhism Today Foundation

Giac Ngo Temple, 92 Nguyen Chi Thanh, P3, Q10, HCM City, Vietnam



Printed at Huynh De Anh Khoa Printing House, 409/16 Nguyen Trong Tuyen, Ward 2, Tan Binh district, Ho Chi Minh City. Publishing licence Info: 666 - 2019/CXBIPH/33 - 09/HĐ
Publishing decision No.: 195/QĐ-NXBHĐ dated on 16-04-2019. Printed and deposited in:
2019. ISBN: 978-604-89-7928-7