UNITED NATIONS DAY OF VESAK 2019

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VIETNAM BUDDHIST UNIVERSITY SERIES

Buddhist Ethical Education

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HONG DUC PUBLISHING HOUSE
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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 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 helps our lives for overcoming 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 international level for fostering permanent peace in the societies and in the lives of individuals.

In 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 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 the world converging in Vietnam, to spread 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 the 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, National Vietnam Buddhist Sangha and the 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 quite 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.

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 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, (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, peaceful and harmonious place to be cherished and enjoyed by all sentient beings.

On behalf of 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 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 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 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
EDITOR’S FOREWORD

The day of Vesak marks the birth, the Enlightenment and the Nirvana of the Buddha. His birth heralded the age of man's deliverance from suffering. His enlightenment was the discovery of the Truth well illustrated in the Four Noble Truths and the Law of Dependent Origination. His Mahaparinirvana led us to think and prepare our lives for the right mindfulness. The three major events in the life of the Buddha signal the birth of Buddhism, a great enlightened phenomenon in the history of humanity.

For this reason, many countries, including India, Nepal, Vietnam, China, Japan, Korea, Sri Lanka, Myanmar, Thailand, Cambodia, and Laos observe the Day of Vesak as their national Day of Great Importance and Remembrance. The commemoration of the Day of Vesak by Buddhists everywhere in the world is to worship and honor the compassion, wisdom and purity of the Buddha who taught humanity to be kind and tolerant towards each other, instill life values and qualities which would foster world peace.

The United Nations Day of Vesak was recognized by the United Nations through a resolution at its General Assembly on December 15, 1999. As Vesak is a special Full Moon day for Buddhists all over the world, we all can observe precepts on this very special day wherever we live and abide by them throughout the day.

On this “Thrice blessed day” we all should understand and practice the teachings of the Buddha and apply them to our day to day life for the well-being of human beings as taught to us by the Buddha Himself. As the greatest man ever born on this earth, the Buddha has taught us how to live peacefully and harmoniously in society by supporting each other. As most of us know, Buddhism is not a religion but a way of enlightened living. As it is a way of
enlightenment, we all should be able to put it into practice in our daily life to overcome all hardships and suffering.

In November 1998, at the International Buddhist Conference in Colombo, Sri Lanka, all member countries unanimously expressed the intention to gain International Recognition for the Day of Vesak, a symbol of the birth of Buddhism as well as the religion for peace. United Nations representatives of the following countries Bangladesh, Bhutan, India, Laos, Maldives, Mongolia, Myanmar, Nepal, Sri Lanka and Thailand, proposed to the UN General Assembly to adopt the resolution for the international recognition of the Day of Vesak. On 15 December 1999, the Plenary Meeting of the UN General Assembly at its 54th session considered the agenda item 174 and adopted the draft resolution for the International Recognition of the Day of Vesak and for the proper arrangements for its observance at the UN Headquarters and other offices of the 34. UN countries sponsoring the draft resolution.

Since the year 2000, on that most auspicious day (which is the full-moon in the fourth lunar month) Buddhist countries have joined in the commemorative event at the UN Headquarters. Thailand had the honor of hosting the event in 2004. Since then until today, the UNDV celebrations have been held twelve times in Thailand, once in Sri Lanka and thrice in Vietnam.

Vietnam had the mandate to organize this most prestigious and important event of the UN in 2008 and 2014 and again now in 2019, the 16th United Nations Day of Vesak Celebration in Ha Nam Province, Vietnam. Each time Vietnam has hosted the UNDV Celebration, it achieves huge success for not only having a theme, which covers the burning issues of the globalized world, but also in terms of participant numbers and showcasing the living Buddhism of Vietnam to the world. That is why, ICDV with the same hope mandated Vietnam for the third time to host the 16th United Nations Day of Vesak Celebration and Conference from May 12-14, 2019 under the leadership of the Government of Vietnam and the National Vietnam Buddhist Sangha.

It is also imperative to mention that, in 2007, three Executive Members of the National Vietnam Buddhist Sangha including
Most Ven. Thich Thien Tam, Prof. Le Manh That and I joined the International Organizing Committee for UN Day of Vesak. Since then, the three of us have played a crucial role in building strong relationships between the National Vietnam Buddhist Sangha and in particular the International Council for Day of Vesak as well as the Global Buddhist communities in general.

Since the teachings of the Buddha have steadily gained widespread popularity in Vietnam, this year, the National Vietnam Buddhist Sangha has initiated a new vision to showcase the statues of the Buddha from various parts of the World to reflect a range of cultures and Buddhist traditions and enrich the understanding of Buddhist followers in Vietnam through Buddhist art.

As we all know, Buddhism has helped to identify the root cause of contemporary crisis in our modern civilization as being a spiritual crisis of today’s human values. It is now time for people the world over to seek the means of creating a “human civilization” that will contribute to the peace and happiness of humankind and harmonize our differences in ethnicity, culture, and language.

Toward the realization of this goal, I am personally determined to expand the circle of global dialogue and further develop a network of solidarity.

I conclude my congratulatory message with a prayer that the National Vietnam Buddhist Sangha under its leadership will steadily develop into an oasis for enlightening dialogues and will shine even more brightly as a beacon of intellect and understanding in the years to come.

I extend my best wishes to the fruitful accomplishments and great success of the 16th Anniversary Celebration and International Buddhist Conference of United Nations Day of Vesak 2019 at Tam Chuc International Buddhist Convention Center in Ha Nam Province from 12th to 14th May 2019.

Most Ven. Dr. Thich Nhat Tu
Vice Rector of Vietnam Buddhist University
Deputy Secretary General of the 2019 UNDV in Vietnam
‘NALANDA CULTURE’ AS AN ARCHETYPAL OF GLOBAL EDUCATION IN ETHICS: AN APPROACH

by Anand Singh*

ABSTRACT

Buddhism has made a unique contribution to global culture, growth of education, and ethics. Indian Buddhism as a monastic institution developed an inimitable educational ethics based on śramanic tradition. It created plethora of knowledge in the field of Abhidharma, epistemology, metaphysics and other disciplines of education. The Mahāvihāra tradition, otherwise known as Buddhist universities was started first time in Nālandā monastic complex in the early centuries of the common era. This mode of education was different from monastic education. In this scholastic tradition not only the Buddhist curriculum but also knowledge of all disciplines was taught. It was really a cosmopolitan approach in which people from different faiths, from different parts of the world could come, reside, and embrace variety of knowledge with all super specialties. It was a first kind of model which promoted global education ethics to global citizens. In fact, Buddhism innovated this style that how a humanitarian ethics could be universalized through the teachings of the Buddha. The aim here was that settling moral dilemmas in the monastic and general context have a limited chance of producing an enduring fruitful and educational outcome because dilemmas are

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typically constructed by arbitrarily ruling out meaningful options. Therefore, the scrutiny on moral subjects needs to be accompanied by the exploration of alternatives through philosophical inquiry and ethical values. However, ethical inquiry does not happen by itself, something needs to provide an opportunity for it to occur. Settling immediate moral dilemmas is not the goal of monastic ethical inquiry; the initial concern is to conduct ourselves in regard to such matters. Therefore, encouraging people to engage in ethical inquiry in the monasteries is a matters of genuine ethical concern. Nālandā has been precursor of other such Buddhist universities in India and the world and its contribution could be rightly said as ‘Nalanda Culture’. The contemporary world also needs such a wonderful model to solve, accept, and propagate global education in ethics.

1. EVOLUTION OF ‘NALANDA CULTURE’

The foundation of this Buddhist landscape in Nālandā was accentuated with frequent visits of the Buddha and delivery of some of his important suttas and also because of birth places of two of his most important disciples Sariputta and Mahamoggalana in Nālandā sacred zone. The special geographical attention has been given in the Ganga Valley where Nālandā was connected to Buddhism and monastic education. The foundation of Buddhism in Nālandā was laid by the Buddha but its real ascendancy began in the age of Asoka in the 3rd century BCE and it generated substantial level of scholarship especially of Mahāyāna Buddhism because of its development as a great Centre of learning since the Gupta age onwards. Nālandā’ is situated in the Mid Ganga Valley (24°30’N to 27°50’ N and 81°47’ E to 87°50’E) in its southern fringes Ganga plains with Chotanagpur gneissic formation and circumference in the north, south, east, and west by Patna, Gaya, Navada and Jahanabad districts of Bihar respectively. The geographical feature leaves an imprint on landscape of Nālandā through monastic establishments, ritual practices, population structure, and life style. It concerns with linking geography and cosmology in the mind of religious followers and worshippers and in that sense existence of a sacred space that incorporates such religious ideas is evident from time immemorial. (Kong, 1990). The general process involved in
spreading of such ideas is through diffusion between believers and non-believers sometimes deliberately by the monastic institution in a hope that the people will adhere their ideas and practices.

It shows special bond between Buddhism and other phenomenon which starts with experience and observation about the spatial attributes of Buddhism and then those doctrinal and ecological aspects in form of relationship with another phenomenon. Their beliefs and attempts to demonstrate the input also offer the spatial and ecological virtues of another existing phenomenon. Religious pattern is so important and interrelated with the life pattern of numerous communities of a sacred complex. The main credential is that the religious beliefs and practices influence the natural environment, sacred complex and spatial characteristics of a natural and cultural phenomenon. (Stoddard and Prorok, 2003). The characteristics of sacred complex is the manifestation of power that requires to regulate and command. It consists of a specific regional zone that incorporates all the propensities associated with the land. Frequently sacred sites are confronted with accompanying issues of ownership, maintenance and access to site as well as its identification as sacred. The stakes are high when local population and faithful develop trust that certain territory belong to him. (Ibid: 2003:762) It might be true for Nālandā monastic establishment when it was fully developed as a university and because of numerous land grants and patronages the sacred space of Nālandā was closely defined. But early phase of Nālandā has no such sacred boundary. The monks and lay followers visited the site, and stayed but monopolizing the properties was not the feature of the early Buddhism. The economic life of monasteries was basically run and maintained on gift of nissaya i.e. food, dress, medicine and shelter. The features of land grant to monasteries developed only in early centuries of common era. The teachers of Nālandā as deliverer of the knowledge, as disciplinary or epistemic authority, as motivator or even as generator of knowledge has a local function in traditional educational settings. They worked to direct the group toward auto facilitation where each member of the community can enjoy some experience of leadership and nurturing the process as a whole. Here the goal of the facilitators is to distribute their function amongst the members and to experience the dialogue
as one among many monastic members, albeit one with a special role. Also, the teacher models the skill of group dialogue and makes complicated interventions related to the psychodynamic structure of the student as a whole or the conceptual structure of the argument that the student is involved with. Since this work of clarification and generation of new ideas out of confrontation is a nonlinear process, it is accompanied by branching, recursion, the emergence of some unpredictable and irrelevant materials and the presence of communicative noise. Nālandā encompassed arena to understand and describe the spatial variations among the followers, virtues, and activities considered as sacred.

The stūpas, monasteries and other sanctified sites are identified by observable religious structure and ceremonies. Certain ceremonies were performed only at certain specific sites such as stūpas of Sariputta and Mahāmoggalana had special worshipping for them. It creates frequent motivation for religious journeys to that sacred sites by the believers and followers. The ceremonial events within the simā of sacred site are important factor for emergence of sacred religious geography of Nālandā. The spatial and environmental dimensions, religious behaviours, artifacts and attitude are important features to examine because spiritually motivated convictions and actions play an important role in human affairs. (Ibid, 2003:759). The geography of Buddhism in Nālandā is primarily concerned with how religious form affect landscape. It has internal and external dimensions which relate to its ethics and ceremonies. The effect of myth on development of landscape and its implications in the perception of space is also important. Religious experience symbolizes space by assessing religious values to natural phenomenon. The question lies in transforming the powers of religion upon the landscape and why in different cultures have different adaptability and susceptibility. (Issac, 1959-60). The cultural geography of any sacred complex is concerned with two kinds of relationship, the interaction between a culture and its complex earth environment and secondly the spatial interaction among different cultures. As society and economy became more complex, symbolism and abstraction of ecological concerns increase the process of assimilation. It became intensified as tradition moves from ethnic to universal. (Sopher, 1981). In Nālandā,
Buddhism is imbued with doctrine, myth, ethics, and ceremonies. It is experimental, part of the lived world and such is inextricably social. Here homogeneity between religious elements and physical environment could be introspected and it is an ordering experience relating to other relations. It is structuring in congruence and accord with social relations. The religious acts as elements of the landscape can be treated as visible and physical. The important elements of landscape like shelter, population, economic resources, occupation and genre can be examined to deal with the religious phenomenon of the region. The way of life and human use of environment has not only been directed towards people but it also orients towards sacred. (Deffontaines, 1953). Another important factor that could be seen in Nālandā monastic complex is avoidance of conflict for any economic cause. A mechanism to avoid conflict developing within the settlement was that people often shifted to new areas where the same structure was repeated and internal tension was avoided. Such migration of a certain group began the process of totem and origin of myth of many descent groups mentioned in Buddhist literature. Such migrations are known in the Ganga valley since the late second to the first millennium BCE. The spread of Painted Grey ware sites from dense concentration in the upper Ganga-Yamuna doab to lesser concentration in central and southern doab and the area east of doab would suggest such migrating pattern. (Thapar, 2000).

The sacred landscape of Nālandā was developed because a number of factors already existed there. Nālandā is mostly covered by alluvial soil except the hilly region of Rājagrīha. The whole region is marked by four types of soil formation; clay loam, fine loam, loam, and coarse loam mainly take from alluvium deposits of the southern Ganga plain. These alluvial deposits have been brought from southern uplands and is relatively coarser in nature. Nālandā lacks ox-bow lakes and in narrow Gangapar plain at the west of the river Karmanasa, a special topography is arising from the contacts of the plains with small, flat topped, and heavily eroded hillocks supported by embayment of alluvium soil. The relief east of Karmanasa is free from the pent land topography. The southern edge is more regular. The lower Son Valley is physiographic. In Magadha- Anga plain a number of hills such as the Barabar, Jethian and Nāgarjuni hills, etc are found. (Singh, 1993). The rich alluvium
soil and growing agrarian structure produced sufficient economic growth. The people not only could feed their family, sell it for profit but also gifted to the bhikkhus and the bhikkhunis for religious merits. (Singh, 2018). The region is known for paddy cultivation and it is the main crop of the Magadha-Anga region. The multitude of references of bhatta (rice) in almsgiving in Buddhism literature, shows importance of paddy cultivation. The lay followers usually invite the monks for meals (bhatta). Sometimes selected monks were invited (salakabhatta) and sometimes the whole samgha was invited (samghabhatta). The people who sponsored such meals were known as bhattar. The bhattauddesaka is considered to be supervisor who assign particular monks to visit particular house. (Findly, 2003). The wide stretch of flood plain of north Bihar provides vast land for it. The banks of jheels and chaurs gave a marshy land outlook to landscape. Buddhist texts informs about paddy cultivation and the varieties of rice as much as Vedic literature mentions cows. (Thapar, 2001). This region is also dominated by forests, hills and caves. Rājagriha is an important hill side and Barabar, Jethian, Rajapinda had lot of caves. It facilitated meditation for the monks and nuns, an important requisite for them to attain nibbāna. In the Theragātha and the Therīgātha numerous suttas are mentioned, praising Gijjhakuta and its surroundings. Another factor is that Nālandā was also able to develop sacred spots to attract not only monks and nuns but also lay followers. It was not only the Buddha who preached some of the important suttas here but also number of Buddhist monks like Sariputta, Mahâmoggalana born and took mahāparinibbāna here. A number of prominent scholars like Nāgarjuna and Padmasambhava were associated with it. So since early age Nālandā was pilgrimage for the Buddhist followers. It may be said that all religion in their development exhibit more or less manifest culture that include ceremonies, symbols, and behaviours. Because of such development the religious phenomenon appears in real relationship with the earth’s surface and so examined spatially. It depends on three concepts; sanctity, ceremonies and toleration. There are two types of sanctity, nature-magic, which is identified with space or things and historical-religious which is related to a person or an event. It will lead to sanctification or vice-versa. It is important here to acknowledge the virtues of ceremonies,
religious arrangements and their applications. It can distinguish between religious ceremonies that is oriented to life from perpetual ceremonies that is more oriented to commandments and prohibitions. (Fickeler, 1962). The idea of toleration could be seen in Nālandā and had been noticed during the age of the Buddha. In this age Nālandā was an important Centre of Jains and Ājivikas. Both Vardhamana Mahāvira and Makkhaliputta Gośala resided here. In the early centuries of common era absorption of Brāhmanical deities and vice versa are quite visible in sculptures and architecture of Nālandā. However hostilities also could be seen in art and literature where Brāhmanical and Buddhist ideologies contesting with each other not only in literary debates but also visible in images and arts.

Imparting practical knowledge and learning were applauding aspect of the study at Nālandā. The theoretical teachings were also introduced in the lives of the monks practically. Education as conceived and understood by the custodians and professors of Nālandā did mean their all around development that is intellectual, moral and spiritual and aesthetic. (Chaudhry, 2000). Inside the Mahāvihāra, monks and nuns were trained to live a highly moral and spiritual life according to the precepts laid down by the Buddha. Outside of the Mahāvihāra, Nālandā education covered both leading a successful and peaceful life in the society and at times to prepare the self to be prosperous. I-ching informs that sometimes the monks of Nālandā Mahāvihāra went to the King’s court and after showing their abilities in Buddhist scriptures get monetary help or academic/administrative positions. Even people who had not earned degree from Nalanda, boasted of having education from here. The Chinese travelers say that even those who stole the name of Nālandā were all treated with respect wherever they went. (Beal, 1969). All educational institutions are extended shadows of its great teachers, scholars and alumnus. Nālandā, was alike the extended shadow of its scholars and students. At one point of time as many as 10,000 resident monks resided at Nālandā. (Beal, 1973). The curriculum at Nalanda was a skillful blend of secular and religious knowledge. It included language and grammar, arts, medicine, logic and philosophy, as well as exhaustive study of the works of
the eighteen sects of Buddhism. It had students from countries like Korea, Japan, China, Tibet and other parts of Asia.

2. ‘NALANDĀ CULTURE’ AS AN ARCHETYPAL OF GLOBAL EDUCATION

1. Nālandā Mahāvihāra was situated in a region where people embraced a wide variety of beliefs from the many branches of the Buddhist faith and it represents throughout the land to the world’s other major religions and to beliefs which lie out with religious traditions. Such diversity enriches this region and serves as an inspiring and thought-provoking background for monks and students to develop their own beliefs and values. Religious and moral education enabled them to explore the India’s other religions and views which are independent of their religious belief. It supports in developing and reflecting upon their values and their capacity for moral judgement. Through developing awareness and appreciation of the value of each individual in a diverse society, religious and moral education stimulates responsible attitudes to other people. This awareness and appreciation had assisted in counteracting prejudice and intolerance as they consider issues such as sectarianism and discrimination more broadly. Such benevolent attitude in academic curriculum is still possible.

2. Religious and moral education is a process where monks and novices engaged in a search for meaning, value and purpose in life. This involves both the exploration of beliefs and values and the study of how such beliefs and values could be articulated. They must become aware that beliefs and values are fundamental to monastic system, families, and to the fabric of society in communities, local and global. There is an intrinsic value in learning about religion as well as learning from religion, as students develop their understanding of diversity in our society and their own roles in it. The skills of reflection, critical thinking and an enhanced understanding of the beliefs and values of others are all crucial in this process.

3. Learning through religious education enabled monks to recognize religion as an important expression of human experience and learning about the beliefs, values, practices and traditions of Buddhism. It explored and developed knowledge and understanding
of different sects of Buddhism and investigated the responses which religious and non-religious views can offer to questions about the nature and meaning of life. It also advances their beliefs, attitudes, values and practices through reflection, discovery, and critical evaluation which further makes a positive difference to the world by putting their beliefs and values into action.

4. Logic, epistemology, and moral education were essential part of every student’s educational experience in Nālandā. The experiences and outcomes relating to the development of their own beliefs and values do not form a separate context but intertwined with the experiences and outcomes for Buddhism. When planning for religious and moral education, Buddhist institutions can take account of the communities and the context in which modern society lives and learns. Through their learning in religious and moral education people will develop an understanding of Buddhism, which has shaped the history and traditions of many countries of Asia and continues to exert an influence on global values.

5. It is also a fundamental truth that some of the students of Nālandā Mahāvihāra had a range of faiths and views. Indeed, their experiences and outcomes led to extending their learning far beyond the local context to global context. Now adopting the same view of active learning approaches and collaborative learning will encourage people to discuss and share ideas, experiences and moral challenges in a variety of ways. It will develop skills for life and work.

6. It was also a tradition in Nālandā that students from within any faith were treated with compassion and care. It should be inculcated in contemporary societies too. While some may wish to apprise their faith, others may not. One should not assume that any person should be automatically drawn upon as a source of information. Viewpoints independent of religious belief can be considered within the learning and teaching approaches adopted for Buddhism. The experiences and outcomes in growth of beliefs and values support the development of wider understanding and infuse learning and teaching. Above all, it is the teacher who carries the stimulus and challenge critical ideas in accomplishing aspirations for all. It is imperative to acknowledge local conditions and community
expectations. It is also important to avoid superficial treatment of too many religious views and too many characteristics which is potentially puzzling. However, while one or more dimensions of Buddhism will be studied in depth, teachers may also desire to draw upon carefully selected aspects of other religions, possibly in the context of interdisciplinary erudition.

7. The context of inquiry often leads educators to appropriate points where viewpoints independent of religious belief, and traditions can be measured. The processes associated with the idea of personal search remain a key component of learning in Buddhism. The context of study should encourage the development of person’s own beliefs and values in addition to developing his knowledge and understanding of values, practices, and traditions. This can be achieved through consideration of, reflection upon and response to the challenges presented by religious beliefs and values.

8. ‘Nālandā Culture’ encourages that beliefs and values is embedded in the framework of exploring religions and its viewpoints. Eighteen types of teachings were taught in the Mahāvihāra and the Pandits recognized that assessment of religious and moral education will focus on people’s knowledge and understanding of religious practices and traditions and on their skills in making them informed, responsive to issues and morality. By practicing this, the students will be able to demonstrate their progress through increasingly reflective responses to the beliefs, values, practices and traditions for themselves and others. Values such as tolerance, wisdom, compassion and integrity are constantly being passed through all aspects of the life as a community. These can be further developed through exploration and discussion in religious and moral education. The people should be given opportunities to participate in service to others and to meet people who demonstrate their faith in action. They will learn from all those who offer inspiration, challenge and support.

9. The ethical education based on curriculum of Nālandā gives experiences and encourages links with other areas of the learning to provide learners with deeper, more enjoyable and active understandings. These experiences lead much to the growth of the following capacities in a person, he becomes a successful learner,
poised and accountable individual and effective contributor. Religious and moral education has strong associations with learning for humanism, enterprise, creativity and sustainability. ‘Nālandā Culture’ offer opportunities to relate religious and moral education to global contexts and to raise contemporary moral and ethical issues. The expressive learning fetches means through reflecting upon the learning and values of others. It raises awareness and understanding of different views and beliefs and promote discussion and debate.

10. What ‘Nālandā Culture’ implores that is an understanding of religion is a part of society and should be addressed within its own social framework. It is getting increasing consensus in contemporary multi-cultural society. The increase in Buddhist-based adaptability and religious plurality have reinforced this awareness. It emphasizes the important role Buddhism has to play in facilitating intercultural dialogue about the safeguarding and promotion of compassion, and peace. In addition, it organizes meetings with different religious communities and enters into a dialogue in order to exchange ideas on common concerns such as education and human rights. Not to engage in dialogue makes it easy to develop a stereotypical perception of the other religions and cultures, create a climate of mutual suspicion, tension, and anxiety, and generally foster intolerance and discrimination.

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References


BUDDHIST EDUCATION:
PATH LEADING TO THE AWAKENING

by Hira Paul Gangnegi

Buddhism is all about learning how to lead a moral and awakened life for oneself as well as for other living beings. The Buddha is called the Shasta, the teacher and his teaching of his Dharma which is meticulously developed to evolve a holistic life style for the member of both the lay and monastic community. The purpose of education is to achieve happiness through all round development in life. This begins with having physical happiness that is acquired through being prosperous and wealthy in material goods finally culminates in to spiritual awakening. For this, the search begins with finding out and identifying a suitable teacher and the guide who himself is well trained and well established in the well laid down spiritual path of the Buddha Shakyamuni. Under the apprenticeship of such teacher, the disciple acquires fairly good insight into the unsatisfactory nature of this world by activity and one’s own deficiencies in handling imminent crisis. In such a dire situation person identifies the Buddha as teacher, the Dharma as his teachings and the Sangha as the companion are the most capable and reliable refuge where one can have complete comfort and ultimate solace.

Education is also a means for inner transformation. This transformation is brought through rational insight, decent conduct and reasonable contemplation. During his last days, on many occasions, the Buddha in his discourses, underlined the importance

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of full development of the higher training in Sila, Samadhi and Prajna -which forms the part of the Noble Eightfold Path- for the sake of final liberation. (p.10). Thus Buddhas teaching begins with bringing change into one’s behavior and conduct moreover, religion means as well as change, transformation within which is the law of nature. As the Dhammapada underlines it below:

Do not commit any immoral act; accumulate all that is meritorious (Virtuous).

Discipline your mind completely, that is the teachings of the Buddha.

Along with such broad framework one engages oneself into virtuous deeds and abstains from committing sinful activities. In such a way, the spiritual journey of an ordinary lay Buddhist follower begins. But for the monastic community a higher degree of learning is prescribed, Three Higher Learning. Thus, all this training and learning are the path leading towards the realization of the status of omniscience and the Buddhahood. That is known as higher training in moral conduct (sila), higher training in meditative contemplation (Samadhi) and higher training of the insight wisdom (Prajna) which is the sum total of the Eightfold Path, Six Paramitas and ten stages of the Bodhisattava practices.

It is said that when a Tibetan Buddhist master Dogmi was leaving Tibet for India, his Upadhyaya Shakya Zhonnu and Acarya Yeshe Tsondui advised him that while in India he should;

1. Listen to the exposition of the Vinaya (moral discipline) for, it is the basis of the doctrine.

2. Listen to the Prjnaparamita (Transcendental wisdom) as it is the essence of the doctrine.

3. Listen to the Vajrayana for it is the spirit of the doctrine.

Thus all training and learning are the path leading towards the ultimate realization of the status of omniscience or the Buddhahood. That’s the bottom line of the Buddhist ethical values of the universal appeal.

For sustainable social harmony and universal peace efforts have
to begin from within the individual to the collective level and from micro to macro level. Thus the social harmony and environmental wellbeing guarantees social security and political stability. Religious Education primarily focuses on attainment of material and spiritual happiness. Happiness is the core issue of all human endeavors. Material wellbeing ensures optimum security and physical comfort that brings mental stability to the maximum extent. This paves the way for spiritual quest and transforms the obsessive notion towards material gain into the higher learning of omniscience.

Education means to develop a wholesome understanding which in turn means see and realize events, things and ideas as they are without having any kind of judgmental position.

Six paramitas:

* **Dana (Generosity):**

  This transcendental perfection of giving involves giving away anything, any worldly possession and material object and also scriptural and spiritual instruction above all granting a sense of protection having without any attachment.

* **Shila (Moral discipline):**

  This transcendental Moral discipline includes accumulation and performance of virtuous actions and abandoning of non-virtuous deeds.

* **Kshanti (Perseverance):**

  This transcendental Perseverance is all about having kindness towards evil-doers, observe endurance in difficulties for goodness and to have patience and fearlessness over the profound meaning of teaching.

* **Virya (Efforts):**

  This transcendental effort is to be diligent and enthusiastic and also always remain engaged in doing wholesome activities.

* **Dhyan (Concentration):**

  This transcendental concentration is to carry out a meditative stability without any outer distraction and internal hindrance such
as laziness. It is for the freedom from conceptual projection and develops detachment from grasping and to uphold emptiness.

*Prajna (Insight Wisdom):*

This transcendental wisdom is the discriminating intelligence attained through hearing, contemplating and meditating on meaning of the reality. It helps to understand the nature of an object as an appearance and nothingness.

Thus these six paramita constitute the higher learning as the generosity, moral conduct and perseverance forms as Shila, meditation as Samadhi and the insight wisdom as Prajna.

The whole purpose of esoteric teaching is for the attainment of the natural tendency of luminous consciousness. When the body and consciousness is purified then it acquires the luminosity, which is a form of deity. Having luminosity as an essential nature then it transcends the Samsara and Nirvana, thus the state of consciousness is free from bondage and liberation. Thus it transcends the notion of ultimate reality as well.

**BUDDHIST EDUCATION AND UNIVERSAL RESPONSIBILITY**

The Contemporary world is facing multiple challenges such as social inequality, economic disparity, religious intolerance, environmental and ecological degradations. For our own survival, it demands our immediate attention. Fear, insecurity and dogmatic obsession further caused terrorism that has badly affected our social fabrics. Insatiable greed and ignorance led us to relentless exploitation of natural resources as well as environmental degradation. In such an insecure and insensitive environment, a safe and secured space is needed where individual and society can live in peace and harmony. If religion is meant for accomplishment of both material prosperity and spiritual advancement then to resolve these challenges sole responsibility falls upon the followers of each religious denomination. Therefore, Buddhism cannot be an exception. In this regard the H.H. Dalai Lama has extensively spoken about the Global community and Universal Responsibility. In which he talked about ‘One Human Family’ ‘The Medicine of Altruism’ ‘Reality of War’ ‘World Peace’ etc. which he has gleaned
out of the basic Buddhist idea of compassion and loving kindness that covers not only human being but the entire living beings. Therefore, it becomes imperative to understand that our pain and suffering are due to our unreasonable thrust on our attachment, hatred and ignorance thus proper education and learning is a prerequisite in handling these problems through loving kindness, compassion and insight wisdom.

Buddhist education is a means for individual and social transformation. It empowers an individual to develop a wholesome life that ensures happiness and prosperity in this very life and life after as liberation or perfect awakening. Therefore; education need to be taken up very seriously. The Shakyamuni Buddha evolved two tier- societies. The monastic institution is to cater the need of education to monastic community and to train the monks as teacher who will further diffuse his teachings to the lay folk. Buddha himself is known as Shasta the teacher. Position of teacher changed in successive period.

Having faith in Buddhism means to have an insight into the true nature of this phenomenal world and its suffering. This lead one to the undeceptive and most reliable source of refuge called triple gem (Trisharan gaman), the Buddha as teacher, Dharma as his teachings and the Sangha as a community of learned and learners. As stated, in the Sangha teachers are trained then these teachers go to the lay community further diffuse the teachings of the Buddha. In turn, the monastic community, for its food, medicine and other necessary things depends upon the lay follower. This symbiotic community partnership had created a healthy relationship in which every rung of society was benefitted and fostered Buddhism. Consequently Buddhist literature and literary traditions emerged that had strengthened Buddhist teachings and practices. Different disciplines evolved such as five major and ten minor learning became important components of Buddhist academic curriculum. With this, monastic institutions flourished with intensive course materials and practical realization thus Siddha and philosophical schools developed.

The monk centric education pattern of Theravada focuses mainly on what the Buddha has spoken with conventional reality and with provisional in meaning. Following moral conduct and by
treading over middle path one can have realization of Arhathood.

This Nobel Eightfold Path (middle Path) is understood in three broad category known as Moral Conduct (Sheela), Meditative Concentration (Samadhi) and Insight Wisdom (Prajna). The fundamental teachings of the Buddha has gradually paved way for further philosophical interpretation that later on became more pronounced as Mahayana. With Mahayana, Buddhism acquired new height of spiritual expression through the concept of Bodhisattava ideal. The Buddhist thought and practice has undergone perceptible change. It has also provided with a congenial space for the efflorescence of Buddhist art and aesthetic sensibility. This has given rise in creative construction of monastic complexes, stupas and cave temples filled with sumptuous sculptures and paintings of Buddhas, Bodhisattava and other narrative arts. In later period fusion of Madhyamika thought and Yogacarin conduct has given rise to the Vajrayana Buddhism that primarily focus on realization of Buddhahood in this very life with this very body. It is also known as tantric Buddhism in which transcendental meditation takes central stage.

Thus, Buddhist learning begins with getting into refuge, mastering three higher trainings, passing through stages of spiritual achievements and finally paves way into the ultimate objective to attain the status of perfectly awakened being as sambuddha with an objective to fulfill its universal responsibility to relieve each and every living being from suffering and cyclic existence.

Following could be included as sub-themes:

1. Buddhist Ethical values and contemporary Social Challenges.
2. Buddhist Learning and Spiritual Awakening.
3. Mindfulness and Buddhist Meditation.
5. Fundamentals of Buddhist Art and Iconography.
6. On Buddhist centers of learning and Education.
7. Buddhism its beginning and change (Theravada).
8. Buddhism its change and continuity (Mahayana).
14. The Filial Pity and Family Responsibility.
15. The Bodhisattava and its Universal Responsibilities.

The Buddha never taught sectarian. He taught dhamma, which is universal. This universality is what attracted me to the teaching of the Buddha, which gave me benefit and therefore this universal dhamma is what I offer to and all; with all my love and compassion, for me dhamma is neither Mahayana or Hinayana nor any seat.

“I below that to meet the challenge of our times, human beings will have to develop a great sense of universal responsibility. Each of us must learn to work not just for his or her own self, family or nation, but for the benefits of all man kinds. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources and through concern for future generation, the proper care of environment”. (As Stated by SN Goneka, *The Arts of living*, VRI igat Puri 1988, p. 31)

Dalai Lama says

“In our present circumstance none of us can afford to assume that somebody else will come and solve our problems; each of us must take his or her own share of universal Responsibility” (p. 7).

“To me it is clear; a genuine sense of responsibility can result only if we development of human society is based entirely on the people helping each other” (p. 7).

“Adopting an attitude of universal responsibility is essentially a personal matter. The real test of compassion is not what we say in abstract discussion, but how we conduct ourselves in our daily life” (p. 8).
“The purpose of religion is not to build beautiful church and temples, but to cultivate positive human qualities such as tolerance, generosity and love” (p. 9).

(As stated in book The global community and the need for universal responsibility, HH. Dalai Lama, Library of Tibetan work and archives, 2015.P7, 8, 9 Reprint.)

Albert Einstein (1879-1955)

During his school time was not happy with the education system which was lopsided and lay more emphasis on facts and figures and that lacked critical thinking and learning. He was of the opinion that, ‘it’s not the facts that matter, but ideas’. He said to his history teacher Mr. Braun, ‘I don’t see the point in learning the dates of battles, or even which of the armies killed more men, I’d be more interested in learning why those soldiers were trying to kill each other.’ The school was not providing Einstein with an opportunity to pursue his passion. He was very good in mathematics and the Geology. He was also passionate about music too.

J. krishnamurty

Education is for the transformation of the human mind and the creation of new culture. It is possible through training in various skills and disciplines. It helps awakening of one’s own thinking, feeling and action. This awareness makes one-self critically and observant, this it establish an integrity of perception, discrimination and action, which is crucial to the maturing within him of right relationship to man to mature and to the looks man creates.

Religion spirit and scientific attitude form part of the same movement of consciousness. They are two parallel process of the mind. They co-exist and should be fused to gain mastery and technical skills and acquiring intelligence. To determine what is relevant and what is irrelevant is also the fundamental task of education.

Thus, the students should be given ample freedom to grow and develop a deep sense of inner order. Order is the very root of freedom. Thus both are complementary to each other. Thus education should be interactive and communicate through communication by
questioning and counter question till the depth of the problems are exposed and understanding revealed, illuminating the mind both.

The ultimate purpose of the Buddhist education is to achieve the status of omniscience. The bhavana karam of Kamalshila says; ‘those who wish to attain omniscience quickly should focus their effort in three areas; namely: Compassion (Karuna), Awakening Mind (Bodhicitta) and Constant practice (prati-path).

The compassion is the fundamental cause of the entire Buddhist philosophy thus this need to addressed first. The Arya Avalokiteshwara asked the Buddha, if the Bodhisattva do not need to acquire entire Buddhist teaching then what is the one that will cover the entire teaching of the Buddhas at palm top. That one would be the great-compassion (Maha-Karuna) Thus, wherever the Bodhisattava moves the compassion of the Bodhisattava instantly follows, so the Buddhas follow. It is like a life force in a living being and back to the great compassion. The Bodhisattava’s conduct begins with the great compassion and its objective beings of the entire six realms. Beings in each realm undergo various kinds of suffering. With such realization the Bodhisattava thinks that as I do not wish suffering. Moreover, it is not known how many birth is taken in past coming to the present life, thus, there is great possibility that these living beings must have be enemy, parents and relatives. Therefore saving them from undergoing more suffering is our responsibility. With such motivation Bodhisattvas remain engaged in to welfare activities in this world.

Generation of compassion begins with one’s own kith and kins, and then it is gradually extended toward neighbor, villages, state, region and nation. It is further expanded towards those whom are liking is less. When the same intensity of compassion as we have to our parents and family is felt towards enemy side and then to those who are not identified as my own friends or foe, then the compassion assume the form of the great compassion. This spontaneously generated concern is called great compassion. This great compassion is the path leading towards the attainment of perfect awakening and omniscience.

Compassion is inherent quality of awakening mind (Bodhicittas).
It is believed that everyone has seed of Bodhicitta. Bodhicitta in plain language, feeling concerned and warmth towards others. This is stated in two ways. Firstly we wish that like me no being want pain and suffering. Thus, they should not inflict with undesirable situation. May always remains blessed with happiness and joy. Such altruistic motivation is call awakening mind of Aspiration (pranidhi Bodhicitta) such as Shantideva in his Bodhicaryavatara says; मा कशचित...........दुम्मः |

Secondly, when this inspirational mind expands and decides to acquire skills and knowledge that helps ending suffering is called engaging Bodhicitta (Prasthan Bodhicitta). Here the student engages oneself in listening, learning and practicing moral conduct meditative concentrate and wisdom awareness. This cover the practices of six pramitas as means and wisdom (upaya and prajna), along with practical meditative skill with samth and vipashyana. This helps in determining the true and false notions towards the practice and perceptions. Thus, it provides us with clear vision to see the situation and problems is clearly exposed, solution can be effectively employee.

Vaircanabhisambodhi;

“The Omniscience is based upon compassion. Its causal condition is the awakening mind (Bodhicitta) which is accomplished with the skill means.” (As stated in Bhavanakaram, p.284).

The blessed one (the Buddha) often gave counsel to Bhikshu thus,

Such and such as virtue; such as concentration; and such and such is the wisdom. Great become the fruits, great are the gain of concentration when it is fully develops by the virtuous conducts;

Great becomes the fruit; great is the gain of wisdom, when it is fully developed by concentration; utterly freed from the taints of lust. Defiling factors becoming and ignorance is the mind that is fully developed in wisdom. (As state in Mahaparnibaana sutta, p-11).
ABSTRACT

Ethics education is a topic that has received wide attention among educators. Among the issues addressed is how to teach ethics to students effectively. Educators who taught ethics initially paid most of their attention to teaching students moral sensitivity and moral judgment. Later evidence showed that subjects with high moral reasoning scores still behaved unethically. Effective ethics education should go beyond the scope of “moral sensitivity” and “moral development” to include ethical motivation and ethical behaviour, sometimes referred to as “virtue” or “character. Because of the fact that education let us know our goals and paths; it set us what to do and not to do.

In line with the Aristotelian view, practical wisdom (the capacity to perceive the right means) guides moral judgment and moral motivation. It is virtue or character, however, which determines a person’s moral behavior at the end. The purpose was to help us remove our ignorance in order to upgrade with the wisdom interwoven in the teachings and also to help others toward emancipation. Therefore it is possible that it may be mistaken as it is only for mature, monks and nuns and that too regarding eschatology. But reality is that the Buddhist ethics in the form of engaged Buddhist teachings are useful to the people of all class and

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linked to every facets of life even for non-Buddhists. The need of the time is to link it with our day to day life through the formal channel of education and give it the interpretation of life science. With the Buddhist ethics, a child will be more focused and concentrated to his or her study and the teenagers will be more harmonious and synchronized within and also with parents, society and the adults will feel more responsive and respectful to the children and aged respectively. It is the need of the time that it should be made compulsory from the very childhood and it should not be left to become eschatology although it serves that too.

Firstly, we must understand that the Ethics and religion are the two facets of human life. Ethics is organizational, social and publicly visible actions whereas religion is altogether personal and can be observed by that practitioner only. It can be exhibited and shined in our work and thought but it itself is personal and can be seen and feel only by the practitioner. The materialistic approach, the degrees related to jobs, professional degrees, technical approaches and skill, all of the above need amalgamation of their approach towards mankind is to draw an ethical line where education is for the man, of the man and by the ethics to let it happen that is called the revolution in education. The Nālandā model of imparting education that was monastic primarily and later on opened to everyone may be taken as model system and can be infused with today’s layout of syllabi.

The quest of truth itself is a complete education for a child. Rest assure, he or she will develop the habit of raising the doubt in established norms and that will create a quest of truth and this is what Buddha mean when he said that you should not follow the word because it is said by me i.e. svākhāto bhagavatā dhammo sandiṭṭhiko akāliko, ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

Well proclaimed is the Law by the Blessed One, visible in this world, immediate, invites everybody to come and see, leads to the goal, is to be understood individually be the wise ones.

This will be the modern Buddhist Education system closely knitted with ethics in curriculum and virtue in minds. Although Buddhist Studies is a part of education in many universities in India
and abroad, the need of time is to link it in other subjects too. This way we will be able to achieve a comparative calm abiding and become impartial yet benevolent citizen who is ready to devote himself/herself for humanity.

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Later Vedic period has seen the evolution of Buddhist teaching in the nick of time when there was turmoil all over the globe. In Greek, China and in India too, there were unrests in cultural ethos and those gave rise to new religious orders to fulfill the unanswered or troubled questions in the society. The development of Buddhism provided the leadership for new order in India in 6th century BCE and still doing the same. Still we need it to nail the new rivet to tighten the grip of wisdom over the darkness of ignorance and the conflicts of societies. This time it will be through the educational revolution in formal channels although the approach will be the same i.e. Ethical training. Education helps us to improve our understanding. It shows us the ways to reach to the solution of the problems we face both at individual and societal level. It is the education that unfolds the layers of ignorance and paves the way to make a choice how we want to live within ourselves and with others. Education let us know our goals and paths; it also set us what to do and not to do. Ethics education is a topic that has received wide attention among educators. Among the issues addressed is how to teach ethics to students effectively. Educators who taught ethics initially paid most of their attention to teaching students moral sensitivity and moral judgment. Later evidence showed that subjects with high moral reasoning scores still behaved unethically. Effective ethics education should go beyond the scope of “moral sensitivity” and “moral development” to include ethical motivation and ethical behaviour, sometimes referred to as “virtue” or “character. Because of the fact that education let us know our goals and paths; it set us what to do and not to do. Modern Education system has the potential to sow skill and professionalism in the learner that helps one to get the job and develop that skill for entrepreneurship. Still it lacks ethical approach in its system that is essential in order to address the core issue of all the time i.e. the conflicts. Although there are branches of study those provide solution at local and regional levels and it also
addresses the conflicts but the universal approach is the element that I suppose is lacking and Buddhism can provide the same. The only reason behind the universal approach of Buddhist education is that it acts upon the cause and not the result or symptoms alone.

In line with the Aristotelian view, practical wisdom (the capacity to perceive the right means) guides moral judgment and moral motivation. It is virtue or character, however, which determines a person’s moral behavior at the end. The purpose was to help us remove our ignorance in order to upgrade with the wisdom interwoven in the teachings and also to help others toward emancipation. Therefore it is possible that it may be mistaken as it is only for mature, monks and nuns and that too regarding eschatology. But reality is that the Buddhist ethics in the form of engaged Buddhist teachings are useful to the people of all class and linked to every facets of life even for non-Buddhists. The need of the time is to link it with our day to day life and give it the interpretation of life science. With the Buddhist ethics, a child will be more focused and concentrated to his or her study and the teenagers will be more harmonious and synchronized among them and with parent and society and the adult will feel more responsive and respectful to the children and old aged respectively. Hence Buddhist education should be given compulsory from the very childhood and it should not be left to become eschatology although it serves that too.

The Buddhist approach to life is that one should involve in the removal of suffering; first for self and then for all sentient beings. It is pertinent to ponder that Buddhism is limited to the Education and whether this is true or not? Since Buddhist teachings are said the teachings of the Buddha hence Education word is appropriate. But the Buddha himself declared as a physician. So the better word is the Physician Teacher. Firstly, we must understand that the Ethics and religion are the two facets of human life. Ethics is organizational, social and may be group based that can be observed by other whereas religion is altogether personal and can be observed by oneself only. It can be exhibited through work and thought but it itself is personal and can be seen by the practitioner only. Hence the teachings of Buddha is twofold, at the level of religion it is personal and should be given to the mature mind. At ethical level
the Buddhist policies of moral values are of social, organizational value based and should be implemented from childhood by policy in Educational institutions.

The materialistic approach, the degrees related to jobs, professional degrees, technical approaches and skill, all of the above need amalgamation of their approach towards mankind is to draw an ethical line where education is for the man, of the man and by the ethics to let it happen that is called the revolution in education. But the Buddhist Education will be successful by the following:

Ethical education of Buddhism is not confined to the life beyond death or life after death or the rhetoric of the teaching we should do this or that. It is apt to raise the interest of truth in a child. The quest to know the truth itself is a complete education for a child. Rest assure, the doubt of established norms will create a quest to know the truth and this is what Buddha mean when he said that you should not follow the word because it is said by me. You should check and examine and then follow because it is you who has to cover your distance towards truth i.e. way to end the suffering. **Ehipassiko.**

\[ \text{svākhāto bhagavatā dhammo sandiṭṭhiko akāliko} \]
\[ \text{ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.} \]

Translated as:

Well proclaimed is the Law by the Blessed One, visible in this world, immediate, invites everybody to come and see, leads to the goal, is to be understood individually be the wise ones.

1. LITERATURE REVIEW

Dong (2003) in the study\(^1\) has focused on the conflict arises in an individual due to rapid developments. The author holds a view that modern day education is failing to strengthen the foundation of ethics in students. The study suggests that there is need to paradigm shift in our education system. Buddhist approach to education

'looking within’ will be helpful to build the model which produces quality and enhance the skills like self reliance among students.

Rhea (2012) in the qualitative and descriptive study\(^2\) has explored impact of Buddhism in the new schools in Australia. This paper also examined the elements which can transform and manage the internal conflict in teachers. Such kind of positive transformation eventually trickles down to the students. The findings suggest that that the mainstream education teaches the leadership and planning are taught in all schools. The thing that makes schools that are inspired by Buddhist principles brings freedoms, for teachers and students.

Aitken (2016) in the study\(^3\) has traced the history of usage of ethics in the Buddhist literature. The author describes that ethics are intrinsically linked with an individual’s mental health. Through the phenomenological and ethical inquiry, the author states five elements that form a basic structure of individual experience with the world. They are contact, feeling, ascertainment, intention, and attention. The aforesaid element shapes an individual’s experience. In this way, the mental domain is described not only as subjective and intentional, but also as morally significant.

Muldoon (2008) in the study\(^4\) has the ethical systems of our society i.e. Aristotelian and Buddhist Ethics. The study highlights the impact of these two systems on young people. The findings of the study reveal that the combination of both the systems is transformative as it brings the morality among young people. In addition, to facilitate both the practices, it needs a academic support.


\(^3\) Aitken D.T (2016), “Experience and Morality: Buddhist Ethics as Moral Phenomenology”, University of Tasmania, Australia.


http://theses.gla.ac.uk/384/1/2008muldoonmphil.pdf
Kaman (2016) in the study aims to understand the main goal of Buddhist ethics and its impact on morality of an individual. The author describes that as per Indian ethics morality refers to the social and personal obligations. The authority decides what is moral and immoral. Buddhism being religion Metaphysical principles disbelieves the existence of God and puts the onus on individual to decide about the morality and immorality. The study ponders on some of the preliminary reflections in terms of ethical theory.

2. ANALYSIS AND CONCLUSION

One of the noteworthy features of Buddhist ethics education is the belief that ethics starts with a correct view, or an insight of “reality” at the epistemological level. Vardhman Mahavira has given three terms, Right View, Right knowledge and Right character but their follower has reversed the order.

3. THE REALITY OF CONFLICT

Any conflict whether conflicts of thought, conflicts of faith, conflicts of interest, all starts with the notion of me and mine. In the absence of me and mine, no conflict can exist. It is not easy to grab the root of me and mine, but Buddhism helps in this. By realising the origination of me and mine, the base of any conflict can be resolved.

4. BUDDHISM TRANSFERABLE

In this phenomenon world everybody and everything is non-transferable. Nobody is able to transfer his or her knowledge to else. Everybody is unique and so his suffering and happiness. Buddhism teaches us the chemistry to change your place. In Tibetan Buddhism there is a term name Dag Zhan Nyam Je. So we can learn how to learn and transform ourselves through the education of the realisation/


teachings of the Buddha. Even though we are learning with the instruction of the Buddhist scholars and masters and reading the books, keeping in mind the explanations and interpretations, we are actually learning the way to transform our self to inside our consciousness, and this is the education that is the need of the time. There is no teaching of learning to be transformed or travelled from teacher to taught, there are only indications and ways to make you understand that this can be done since the Buddha/master has done so with the same condition as we have. The Buddha is here just to indicate the war:–

*Tumhehi kiccaṁ Ātappam Akkhātāro Tathāgatā, Patipannā Pamokkhanti, Jhāyino Mār Bandhanā.*

4.1. It is good to be atheist in order to follow the path

Theism and atheism are inner transformation in a being. It is the human who can be theist or atheist. No other being is capable. Atheist is not denouncing the God. He is just saying that I do not know. When I will know I will accept it. So the atheist is in a way a researcher who is on the way to search of the existence. When it will found will be accepted not before. But if one is simple theist he will follow and generally will not go for search himself/herself. The simple reason behind that he or she accepts that yes I follow.

4.2. Deleting Ego is the first step of success in Eightfold path

Ego is described as the biggest enemy of the mankind. This is also one of those sickness that only human can bear. But to delete it or to forgo the ego, one has raised the knowledge of it otherwise in the name of Ego one may end in supporting it. Ego can be equated to darkness where one cannot able to see anything. Therefore under the influence of ego, we fail to acquire knowledge or the teachings of Dhamma. Under the influence of ego we tend to reinterpret the teachings as per our wishes and whims and also think that we are on the right path.

5. TO UNDERSTAND SUFFERING CAN PRODUCE SUFFERING CAN RESOLVE CONFLICTS

Only person with suffering can produce suffering. He or she will do it for both himself/herself and others. And it will lead to
conflict and not to resolve due to grasping of ego and ego related action. Whatever he or she does, it will continue to produce conflict because of ignorance. As in the second noble truth it is stated that Vedanā Pacchayā Taṃhā. This is universal truth. There is no exception to it. But when turning towards Dhamma, with the advancement he or she will not do like before. The entire teaching of Buddha is to remove the link that says Vedanā Pacchayā Taṃhā. It should and must be turned into Vedanā Pacchayā Paññā, and then the entire link of dependent origination will do in new way and the chain of suffering is broken.

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AN ETHICAL APPROACH TO GLOBAL EDUCATION IN A DIGITAL WORLD: A BUDDHIST WAY

by Binodini Das

ABSTRACT

It is an humble attempt to justify the essence and utility of the Buddhist Education in pursuit of individual and common interests that are shaped by global currents of every imaginable type of material and spiritual good, service, information, and knowledge responding to the values, intentions and practices. In the Post-Modern scenario, a trend to make self-advertisement imbued with arrogance and violence judging oneself as rational, modern and enlightened while looking others with contempt branding them as ignorant, superstitious and barbaric is becoming a common phenomenon.

A distinct, dynamic and unique interdependence is noticed between the Buddha’s teachings (education) and current global trends to counteract, systematically and sustainingly, trouble or sufferings that mankind is confronting in everyday life in different spheres. Buddhism has positive role in changing society, for or while it has its other worldly aspects, it has also a genuine social ethics. The classic constellation of Buddha’s teachings would include: the absence of fixed and essential identities (all things are to be seen as having no self); the dynamic and changing nature of all things (all things are to be seen impermanent); the troubled nature

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of all relational patterns (all things are to be seen as characterized by dukkha or trouble or suffering); the ontological ambiguity and mutual relevance of all things (the teaching of emptiness); and karma.

In the conclusion, it may be said that Buddhist Approach to Global Education would obviously reduce the negative spirit achieving a personality transformation into a highest form of humanity through ethical, intellectual and spiritual perfection.

1. INTRODUCTION

Proper education dispels ignorance disseminating knowledge-wisdom and enlightening the human mind to act in a judicious and rational way. It is also a tool for meditating diverse, and at times contradictory, bodies of knowledge associated with culture and world view, modernity and tradition, politics and religion, and temporal and ultimate visions of reality. Each country or nation has devised their specific policies and programmes to educate the masses in different streams. In the post-modern scenario, it is hardly found that the present education system hardly offers a scope to introspect one’s own thought, mind and activities. It leads to numerous problems such as conflicts, tensions, anxieties and issues. But, it is Buddhism that offers ample scope to study one’s own self and nature of own mind which makes a man ethically and morally sound. A sound mind enriched with experiential knowledge-wisdom would never produce an unethical, unwholesome and unhealthy situations in the existing environment, and, thus, saving the globe from polluting the entire atmosphere with different troubles and complexities. The essence and utility of the Buddhist education is to be critically analysed from the perspective of the pursuit of individual and common interests that are shaped by global currents of every imaginable intentions and practices. It is becoming a common phenomenon in this digital world to make self-advertisement imbued with arrogance and violence judging oneself as rational and modern and enlightened while looking others with contempt branding them as ignorant, superstitious and barbaric. To counteract this unhealthy, unwholesome, unprogressive and ruinous trend, education based on ethics and morality is a necessary requirement.
Due to this unethical trend, unwholesome environmental situation contrary to Pañchśīla principle of Buddhisim, tensions and anxieties are created throughout the globe extending an apprehensive life to all sentient beings in all sphere. What essentially needed in this digital world is to train mind and attitude in such a manner that every day life would be peaceful and healthy. All religions profess ethics and morality to be practiced, but, it is Buddha’s teaching based on the realm of philosophy, science and psychology shows the characteristic of human potential, the capacity of human mind. Buddhism is the pinnacle of the world’s philosophy and that it provides the greatest enjoyment for humanity; it is not a religion, but a special kind of knowledge; and, in order to derive true benefit from it, it’s true nature is to be understood. Now, it becomes essential to refresh and reorient one’s knowledge through Buddhist education to realize mindfully what is ethics and morality and how to distinguish between good and bad kamma. The ultimate destination of the Buddhist education is to attain prajñā/pañña which makes a man reasonable, rational, calm and composed leading him to reach a state of equilibrium and giving insight to distinguish between good and bad kamma.

2. OBJECTIVE

With a prime objective, the present paper is drafted with an evaluative analysis how to counteract the growing unrest, imbalances, perplexities and other outstanding problem following a Buddhist principle; to justify why it is essential to transform the educational pattern in a Buddhist way; what are the methods through which the Buddhist education mould the human character to develop with ethics and morality; and, what benefits the mankind would be derived from the Buddhist education.

3. METHODOLOGY

To draft this paper, good number of Buddhist literature has been consulted as a primary source with proper evaluation and analysis. For secondary sources, books, journals, proceedings souvenirs and other literary publications are minutely dealt with. Besides, interactions, counseling are made with a number of students while talking their interviews.
4. DISCUSSION

Why it is essential to inculcate ‘Buddhist Approach to global education in ethics’ is discussed with paradigms citing a case study of two girls who are the Post Graduate 2nd year students of Department of History, of Rama Devi University where I am presently working as a visiting professor. One among them named Sagarika Nanda is a very brilliant, dynamic, innovative calm and composed, but, the woe is that she is often suffering from epilepsy. The physicians advised her not to be too emotional, upset in trifle matters and to take unnecessary stress and strain. One of her classmates named Rajashree Patra, average one, who is sharing the same room with her in the girl’s hostel has displayed a nuisance only to make her psychologically down, constantly telling her that this disease is incurable and she has to suffer from it throughout her life; While Sagarika needs sound sleep in the night due to medicinal effect, Rajashree is used to listen music in the night with heavy volumes or talking over cell phones with a high pitch; Rajashree is in the habit of tearing away pages from the books purchased by Sagarika according to syllabus recommendations. Annoyed with her nuisance activities, Sagarika has decided to shift to other hostel.

When I got this information, I thought that who could say that same thing would not happen to her in another hostel. I took an initiative to influence both minds with Buddhist ethical teachings while teaching other papers according to their syllabus. I have stared to read both minds through interrogating separately in a very indirect manner. I have found that though Rajashree is a good natured girl, but internally she becomes jealous and intolerant to Sagarika’ achievements and to distract her from her mindful concentration from studies, she has created this type of unusual situations. I realise her psychology and started counseling her inside the classroom passively while teaching the paper “World from 1900-1945” for the first semester examinations. Discussing about the causes of ensuing conflicts, issues and problems which resulted in various wars and treaties, I had presented the causes of untold miseries and sufferings in the light of of the Buddha’s teachings highlighting the ‘Four Noble Truth’ in befitting manner; that too much cravings (tanha) attached with lobha (greed), dosha (hatred)
and *moha* (delusion) - colonial expansion, exercising hegemony and supremacy over other nations and the feeling of superiority complex undermining other nations, and growth of militant nationalism - which was caused due to anger (*patigha/khodha*), jealousy (*issa*), intolerance (*akkhanti*), hypocrisy (*makkha*), mistrust, and pride (*mana*) caused this great disaster taking millions of innocent lives either in Pearl Harbor Case and bombardment of atomic bombs on Hiroshima and Nagasaki by USA as a retaliation of Pearl Harbor incident on 6th and 9th August, 1945 respectively.

This type of attitudes destroys inner purity, peace of mind and virtuousness that is embedded within you. Anger, jealousy, intolerance spring from the mental activities which becomes a source of unhappiness and suffering distracting your concentration and attention on your studies as a result of which out of perplexation you would never fare well in your examinations. An irritable person is truly a very sad person, and what is worse he/she infects others around him/her too with same sadness (Silva, 1986, p.4). Competition, mostly intellectual competition, is good. But adoption of unfair means to reach in the highest rung of the ladder is contrary to ethical approach. Success in each sphere could be achieved by cultivating virtuous mode of behaviour, i.e., loving kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*mudita*) and equanimity (*upekkhā*). Loving kindness is the positive wholesome attitude one can cultivate with the benefit for oneself and others for interpersonal relationships. Compassion is the emotion with which one should regard and help those in distress. Sympathetic Joy stands for one rejoicing with others success and joy. A man of jealous, intolerant and haughty character could rejoice with the achievement, success or joy of another person as he/she is infested with such evil attitudes. He/she lost his/her mental balances and peace. Where there is jealousy there is no unity, and where there is no unity there is no progress. Equanimity is the attitude to be adopted in the face of the vicissitudes of life. If one trains oneself to maintain an equanimous temperament without being either elated or dejected in the face of these vicissitudes, one can avoid much stress and lead a simple life with peace and contentment. It is not possible to change the world to get peace. But one can change one’s
own attitude towards the world so as to remain unaffected by the stresses exerted by events around him.

The anger, jealousy, intolerance, mistrust, misconduct and pride, etc., turns the human being into beast like nature. One’s morality and ethics would be elevated, says Buddha, who adopts ‘goodness’ and good work (kalyāṇa) for others renouncing evil: if he/she is obedient and respectful of others and guided by the behest of goodness; and, this act definitely lead him/her to reach in highest goal of his life (Moore, 1981, p. 30). If pañchaśīla (the Five Precepts-abstain from killing living beings, stealing, sexual misconduct, lying and intoxication) or five rules of training of Buddha’s sayings (Agostini, 2004, pp. 63-95) would have been followed sincerely by the populace, it would be undoubtedly told that no issues, no problems, no conflicts, no complexities, no quarrel, no misunderstanding of any kind, no wars, no treaties would have never arose giving you pains and sufferings mentally, physically and psychologically.

One must refrain from doing to others what he does not like others to do on to himself; this is the basic principle underlying these virtues. Buddha gave great emphasis that one must be guided by his/her conscience. In Buddhist logic, conscience has two broad ethical aspects, Hīrī and Ottapa (A, I, p. 51) the immediate cause of virtue and as two bright state that guided the world. Hīrī denotes ‘self-respect’ which causes one to seek to to avoid any action in which one feels is not worthy of oneself and lowers one’s integrity. Ottapa is ‘regarded by consequences’; it is a karmic result of action in which he/she is reproached or blamed (whether from oneself or from others, or feels embarrassment before others, those one respects), and legal punishments (Asl, pp.124-127).

It is becoming an emerging trend in the present scenario to make self-advertisement imbued with arrogance and violence judging one self as rational, modern and enlightened while looking others with contempt branding them as ignorant, superstitious and barbaric. Buddha gives emphasis on to understand the relationship between humans, once this is understood, one will love to people; to understand the relationship between humans and environment, once this is understood one will learn to take care of the environment.
and to appreciate every single thing around him/her; and one must try to lead a virtuous life, for without morality and proper conduct one becomes selfish and concerned only with himself/herself at the cost of the society. A man becomes pure not by rank or wealth, but by practicing highest conduct based on morality and wisdom and cultivating good will, having perfectly trained his mind; A virtuous man with his experiential knowledge-wisdom with all his stirring effort and strength could easily confront all the odds just like an easy-swim across a heavy flood; and he/she would never fails in his/her mission (Tin, 1922, p. 30).

Today everyone longs for world peace, but it is needed to be started from filial piety to obtain it. Buddhism emphasizes unconditional compassion for all sentient beings in the universe and beyond; in the past, present and future. The continuum of time and space is inseparable from oneself, for We Are All One Entity (Kung, p. 17). Loyalty, filial piety, compassion, love trustworthiness, responsibility, peace and equality are the cardinal principles of Buddhism the sincere practice of which would give nirvāṇa from all sufferings; it is the extinction of “three fires” or “three poisons” (Busswell Jr.& Lopez Jr, 2013, p143), i.e., passion (raga), aversion (dvesha) and ignorance (avidyā). Nirvāṇa here signifies “absence of any instrument of torture”, or “extinction without remainder”. So the word nirvāṇa has two very important meanings; firstly, absence of any source of torment or burning, freedom from all forms of bondage and constraints and secondly, extinction, with no fuel for further arising of suffering (Bhikkhu, 1956, p. 93). One becomes perfect and acquire abundant virtue by tendering friendliness with compassion from the core of soul and no evil thought (Moore, 1981, p. 41).

Nirvāṇa may be explained or interpreted in terms of ‘Supreme Enlightenment’ or ‘Supreme Achievement’ which may be achieved by a person following the Buddha’s sayings. A person of slothful, froward, indolent, feeble, idle, lazy, shameless and disrespectful character would be unfit for reaching at the last rung of success-ladder. On the contrary, a person who is thoughtful, prudent, reflective, fervent, not froward and earnest achieves the best success in his or her life (Moore, 1981, pp.47-48). Buddha emphasizes to
the life of chastity (*brahma chariya*), and tells that life of chastity should not be practiced for not deceiving or prating to mankind, nor for the sake of the advantage (*ānisamasa*) of reputation (*siloka*) for gain or one’s own affairs; but this life of chastity is to be lived for the purpose of Restraint, Renunciation, Insight, and Thorough Knowledge.

A man who is cautious without requiring caution, reposeful in manner, fervent, prudent in wisdom, not vaunting himself, possessed of tranquility of soul, forsake wickedness, loathed sin not the sinner, and taking delight by non-injury would never be sufferer from misery (Moore, 1981, pp. 50-51). What makes a man degraded and become a spiteful element in the society is nicely illustrated by the Buddha to inculcate a sense of ethics and morality in the thought, speech and action; Merciless killing, or harming, or injuring living beings leads to be short lived; stealing to loss of wealth; sensual misconduct to rivalry and hatred from others; lying to one’s false words; backbiting to break-up of the friendship; harsh words to enmity; frivolous chatter to unacceptable, ineffective speech; intoxication to madness (A, vol. iv, pp. 247-248); being easily angered leads to being ugly; being jealous and spiteful leads to being of no account; being stingy leads to being a poor; being haughty and disrespectful leads to being of no account; and, not asking about what is morally wholesome or unwholesome one leads to being weak in wisdom (M, III, pp. 203-206). It’s opposite action gives pleasure, glory, fame and reputation.

In an answer “why one should lead an ethical life?” from Buddhist perspectives, it is told one can acquire wealth through diligence, a good reputation, joyful recollection of moral purity; self-confidence in all types of company, without fear of reproach or punishment; easier progress in meditation; and, dying without anxiety and remorse (Rhy Davids & Rhy Davids, 1899-1921, p. 8). Good actions are wholesome and leads to bright results whereas wrong views leads on to wrong thought, and this to wrong speech and thus wrong action (A, vil. iv, pp. 211-212). Due to misperception of reality, wrong actions emerges leading to unpleasant results. Thus, it is said to be impossible that wrong conduct of body, speech or mind could result in a ‘fruit that was agreeable, pleasant, liked,’ for
right conduct to lead a ‘fruit that was disagreeable, unpleasant, not liked’ (Harvey, 2000, p.17). Explaining ‘what is crime?’, Buddha says that, committing of any evil actions thorough body, word, or thought or all other actions is called crime and one who does this type of improper action is called criminal (Moore, 1981, p. 76).

It is not wise to take anyone else’s word for anything or not to believe someone telling something without questioning. Here one must act in accordance with what one’s own insight reveals. In this context Buddha’s explanation to Kālāmas of Kessaputta who asked Lord Buddha to whom they would have to believe is to be cited. The Buddha said to them, “they should not go by reports, by legends, by scriptures, by logical conjecture, by inference, by analogies, by agreement through pondering views, what one thinks should be true or respect for a particular person. They must rather reject those states which are unwholesome and blameworthy leading to harm and suffering” (A, II,pp.188-193). Buddha further made the Kālāmas to get agreed that greed (lobha), hatred (dosha) and delusion (moha) are each states which brings misfortune when they arise. When any of them arise in a person, he/she kills, steals, commits adultery, lies, forcefully possesses others belongings, leads others to do likewise, so that he/she suffers for long time on account of kārmic results of his/her actions.

There are three key source in the Buddhist ethics to guide mankind for the establishment of a welfare society: Buddha, Dhamma and Saṅgha. The word Buddha signifies to knowledge-wisdom or “Rediscover “and teacher of liberating Truths and the embodiment of liberating qualities to be developed by others. The Dhamma is prescribed duty based on morality and ethics be followed by one and all irrespective of age, sex, status and religion. The Saṅgha represents unity, integrity and solidarity leading to spiritual, moral and material prosperity. To win over cravings, hatred, delusion, jealousy, anger, pride, hypocrisy, intolerance, the practice of Eightfold Path is essential.

5. CONCLUSION

Culminating Buddhist ethics means to culminate a life with promises to extend help to others as and when required, especially,
in assisting them to break through delusion to attain true happiness and leave suffering behind. One can not help others to escape from suffering without his excellent moral and academic achievements. A cultivator can learn by upholding the precepts to guard against harmful consequences created by speech, deeds and thought. It is necessary to cultivate virtue by ending all afflictions including greed, anger, ignorance and arrogance, as they are the source of all desires and delusions. One gained true wisdom by cultivation of high moral character, from a pure, non-discriminatory and compassionate mind, and not from the knowledge from the books.

Let me conclude with Sagarika and Rajashree’s changes noticed before the commencement of their first semester examination. They now become too pally pally with one another extending help not only to themselves, but to other friends with a positive spirit in all sphere of academic and non-academic life.

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Japan’s attack on Pearl Harbor on 7th December, 1941 which led USA’s entry into World War II.
THE NEED FOR GLOBAL ETHICAL EDUCATION AND THE ROLE OF SUBLIME BUDDHIST TEACHINGS

by Sushant Chaturvedi

ABSTRACT

In rapidly changing world today driven by materialism and self-centered goals, there is need and challenge of bringing Buddhist worldview and philosophy in mainstream education. With the impact of globalizations, there is need to understand the impact of Buddhism in teaching-learning process. The question is this. In what ways a Buddhist perspective change the impact on young minds? Can the pupil become compassionate, ethical and more responsible with the teachings of Buddhism in their curriculum? The conflict management practices have become focal point of attention in global education. For creation of peaceful and mindful society global education needs to center itself on self-responsibility and compassionate communication with others in a rather hostile environment. A Buddhist perspective is necessary to generate a sense of mindful belonging and real happiness. The feeling of happiness and contentment can be invoked through the Aṣṭāṅga Mārga and through four noble truths called Ārya Satyās. Service of man/fellow human beings can solve many of our problems and this perspective stems from Buddhism which can become necessary part of global education. There are ethical goals and humanistic concerns in the world to be achieved i.e., not to do any evil, to cultivate the good and purify one’s mind.

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Today the whole world is suffering from violence, hatred, malice, frenzy and commotion. This has resulted in instability and slowed down the process of human development. The health and well-being of human world and human life are affected more than never before. There is a big question mark on the continuation of human existence and the very existence of human beings. We are living in difficult, horrible times and human beings are clashing like ignorant armies in a dark battlefield.

If we pay heed to these challenges and try to find out solutions by looking at old order and traditional thoughts, we find Buddhist teachings and ethics to be gems of thoughts and guiding principals. Buddhist teachings serve as the only sweet oasis for struggling and suffering humanity. This beacon light available to us can eradicate the darkness of ignorance and self-centeredness and provide us peace of head and heart. Many of the spiritual practices, thoughts and knowledge of Lord Buddha are milestones for human welfare, because Buddha has made a significant contribution in the development of the creation of non-violent society. Lord Buddha has said that hatred never ends, but only love can triumph hate. Buddhist moral philosophy lays laid important stress on positive qualities like karuṇā and maitrī. Besides, Ahimṣā non-violence in Buddhism is put forward by twin ideas of maitri and karuṇā.

The most significant quality of Buddhist ethical values is its practical nature. The practicality of Buddhist ethical philosophy is clearly visible mainly in its ancient period of evolution, when disciples of Buddha came together before him for the purpose of practicing Brahmācārya under his counsel and direction. According to Damien Keown “Buddhist morality is a matter of character and cultivation and thus focuses on cultivating character rather than evaluating particular acts”.

The incidents that are happening in today’s world are dominated by religious frenzy, violence, unrest, hatred and malice that arise.

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from it. As a result, the world is becoming a hostile world thirsty for blood and the speed of immense capacities of human beings is slowing down, and the future of human generation is being questioned. Everyone’s happiness, everyone’s health, and everyone should be on the path of welfare and to make sure that no one is unhappy is the most fruitful thing, undoubtedly. There is wish for wellness, peace and tranquility of all and every object-earth, water space, society, animals, and birds but today we are living in hard times. Man has become an enemy of man.

It is becoming difficult to maintain human rights, save humanity and keep the human environment safe. If we think carefully about this, it will become clear that there is a decrease in our thinking, the gap has widened and we are wandering in the wrong direction. What can be the right or the proper path, which is the welfare of all mankind? It is a big challenge and to look for the solution, we need to look at our heritage and ancient past, then we can realize that the teachings of Lord Buddha are like a gemstone whose light-rays can remove darkness and take us out of our materialistic hallucination and acute infatuation.

Mahatma Buddha gained knowledge, ie, the time when he attained Mahanvivan. Time has passed over two thousand five hundred years but the Sangha and monks kept the teachings of Buddha for centuries and offered their whole life in propagation so that the people living on earth could be shown the correct path of knowledge and awakening. In the tradition of knowledge, it was a revolutionary event that presented a new style of perfect life in front of human society. Among the disciples devoted to Buddhist ideas, there was also a disciple named Agrika Dharampal. This Sri Lankan son founded the Mahabodhi Society in India in 1891 and reinstated Buddhism.

Putting special emphasis on best practice of conduct, Buddha asked his followers to follow the ten rules strictly: do not kill the animals, do not steal, do not drink, do not eat food in the afternoon, dance, sing. Avoiding other means of entertainment, staying away from the use of garlands, perfumes, toiletries etc. for beauty enhancement, not to use more valuable clothes, shayya etc. and do not use precious metals like gold and silver. In the early period of
Buddhism, the Buddha was a path exhibitor for the disciples, but later in Buddhism he became a rectifier. His fame spread and he was treated as the liberator of humans, meaning that Nirvana would be attained through his grace.

1. LIFE-PERSPECTIVE AS GIVEN BY BUDDHISM

It is the advice of Buddha for his non-violent followers that disgust does not end in hatred, but only hatred is lost with love. The only answer to the acts of violence is love and kindness. This message can prove to be a milestone for human dignity. If someone wants to learn to read and write, he will have to be admitted to a school. In the same way, to maintain the healthy and strong body one will have to go to a gym. To learn yoga and pranayama, you will have to go to a yoga school. In order to learn the technique of vipassana, which is the essence of Buddha’s preaching, it is necessary to go to a Vipassana Yogodhyyan Center.

Vipassana: The noble path of human welfare.

If the purpose of meditation is to concentrate only on the mind, then the person should learn the technique of yoga meditation, for which he receives a mantra of meditation from a guru. It can be practiced at home too. This technique will put mind at peace, the mind will get concentration and even the advice received from the mind will be pure and gentle. Vipassana not only pacifies your mind at the surface level but it is deep churning of the mind just like a surgery operation. It purifies the mind to its core at its conscious level. The inner conscience is the place where its needs to be purged off all negative emotions. These vile feelings are accumulated during this life in the depths of or mind, that is, this mind becomes enslaved due to this kind of inferior emotions. Therefore, to achieve this goal it is necessary to make the mind very pure and simple, free from any contaminated environment.

The person can learn the technique of vipasna only by living a moral life and by giving human dignity to all. Moral life can be won by keeping control over mind. To win over the mind and purify the mind, the person’s life should be based on ethics human values. Humans should not do any vocal or physical act which disturbs the peace and harmony of the existence of other beings. The mind
should remain in equilibrium state and even if the velocity of the poisonous emotions gets increased, it should not get translated into unmindful acts. In the state of vipassa, the person takes a moment to see the truth about himself.

Buddha, meaning one who has acquired knowledge and awakening, is the symbol of India’s all-inclusive thinking, and that image is still intact today. In today’s complex times where competition, violence, crime and covetousness are picking up, Buddha’s words come in handling us with the adoption of a good way in protecting human rights. Peace, cooperation and cordiality can save the suffering humanity scorching from pain today. To be devoted to human rights, there can be no superior thought other than Buddha’s teachings because these are scientific and do not take side with any cult. Gautam Buddha was well aware of his ethical teachings and its influence on human society. In the Dhammapada it is clearly mentioned that: “Yathāgārāṃ suucchannāṃ vuṭṭhi na saṃativijjhati / Evaṃ subhāvitāṃ cittāṃ rāgo na saṃativijjhati //”

The Four Noble Truths (Pāli: Ariya-sacca; Skt.: Ārya-satya) constitutes fundamental teachings of Buddhism.

Though, it seems very difficult to encapsulate entire buddhist canon and all aspects in one single research paper but few key concepts and put it into perspective and then to put forward thoughts that make sense to Buddhist scholars as well as common readers. One important concept is the concept of Citta which translates as heart or mind. Real learning transforms persons into better human beings. It changes people deep inside their hearts and minds. This Pali word Citta becomes so crucial in interpreting and explaining Buddhist approach to learning. It is placed somewhere between mind and heart and which rather combines both aspects cognitive as well as affective. This type of diachotomy is not found in Buddhist approach. There is something which complete and whole and which does not give importance to one over the other. In Buddhist model of learning the heart and mind are inseparably joined or clubbed together. This forms the edifice of a truly holistic approach to education. Joyce Miller says aptly

“If we put this into practice in our schools the acquisition of knowledge and skills would not be more important that the development of attitudes and values, they would have equal status. Then areas of scientific learning would not be separated from the ethical questions they raise; historical facts would not be acquired without full consideration of their impact and their continuing significance on our lives and our culture.... The Buddhist path is about the cultivation of the mind – bhavana - and, as the Dhammapada says in its opening verses: ‘Your life is the creation of your mind.’ The development of wisdom (one of the three parts of the Noble Eightfold Path) is the intended outcome of Buddhist practice and it is nurtured through mindfulness, that paying of bare, non-judgemental attention to what the mind is doing. Concentration (the second of the three parts) and mindfulness are the basis of meditation practice, the purpose of which is the development of wisdom – thus the Noble Eightfold path perpetually nurtures and reinforces itself, combined as it is with the third part, morality”.

There are four mental states which are tried to develop through practice. These are called Brahma Viharas: 1. Metta or loving kindness, 2. Karuna or compassion, 3. Mudita or sympathetic joy and, 4. Upekkha or equanimity. All of these have their roles to play in teaching learning process as they reflect on meaning and purpose of education and the principles underlying it when it is practiced.

Metta:

Literal meaning of Mettā is friendliness⁴. Metta or loving kindness is part of fundamental behaviour which stands opposite to anger. This kindness is not directed towards only one’s own fellow beings but rather towards oneself. This grapples with the question of raising pupil’s self-esteem. It is about responsibilities and relationships towards one-another or with the whole human world and human life and the entire natural world in broader perspective. Behaving morally and ethically right entails five simple principles or rules of training which are given as under:

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Not to kill living creatures
Not taking that which is not given
Avoid sexual misconduct
No to incorrect speech
Abstaining from drugs and alcohol.

Furthermore, according to Piyadassi Thera,⁵ “Mettā is a very pure sublime state of human mind; like a quicksilver it cannot attach itself to anything. It is a calm, non-assertive super-solvent among virtues.”

Karuna:

It means compassion⁶. Prajna gives rise to Karuna and karuna gives rise to Prajna. Both are intertwined and inseparable. Karuna when translated into English comes as compassion or active sympathy which compels to alleviate problems of suffering humanity. One may claim that it is not possible to completely eradicate suffering but sincere efforts must be made to practice Prajna and Karuna. Growing wise means to realize that there is no essential difference between individual me and individual you. Compassion teaches us to interpret truth in a flexible manner and there is no monopoly over truth. According to Narada Mahathera⁷, the chief characteristics of compassion are the wish to remove the suffering of others. As in Mahāyāna Buddhism it is observed that the Bodhisatta will help others to get rid of their sufferings in the world before getting himself out of suffering.

In The Essence of the Heart Sutra, His Holiness the Dalai Lama wrote,

“According to Buddhism, compassion is an aspiration, a state of mind, wanting others to be free from suffering. It’s not passive — it’s not empathy alone — but rather an empathetic altruism that actively strives to free others from suffering. Genuine compassion must have both wisdom and lovingkindness. That is to say, one must understand the nature of the suffering from which we wish to free

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⁵ Piyadassi Thera, The Buddha Ancient Path, p. 114.
⁷ Nārada Mahāthera, The Buddha and His Teachings, p. 536.
others (this is wisdom), and one must experience deep intimacy and empathy with other sentient beings (this is lovingkindness).”

The apt reply to suffering is compassion without precondition. The conflict between good and evil does not find any place in Buddhism. Rather, it believes that we are in a constant struggle against suffering. This suffering results from hatred, lust, greed, desire, delusion anger etc. We all have these feelings umless one has attained enlightenment. There cannot be plain, uncomplicated judgments of the behaviour of other people as everbdy in involved in his/her painful struggle.

**Mudita (sympathetic joy):**

Third sublime state means joy, glad, pleased etc. Mudita means sympathetic joy. It means that one is able to enjoy the success and achievements of others without being jealous. Mudita does not invite envy. Participation and celebration of participation is mre important than winning or emerging victorious. Emphasis is on cooperation and collaboration rather than on competing with each other. The heart of mudita is love. And love should be the basis of education. In an educational institute where students are really loved and nurtured with affection, is successful to a great extent and pupils are happy. It is joy with reference to the well being of others.

**Upekkha (equanimity)**

It is generally translated as indifference. It is hard and long process in whch Upekkha gets developed. It evolves through understanding the real nature of reality side by side also recognising the fact that it is not substantial and not everlasting. It needs two things to become fully realized. A. silence and B space. It is related with spiritual growth. One already has Upekkha when he or she is in a calm state of mind. But we really need equanimity when we are troubled by tragedy, dejection, rejection, loss and criticism. Not to get confused, equanimity is not an escape. It is rather acquiring the skill not to be destroyed or carried away by the forces of life. Equanimity creates

power of character and stillness of mind. It is very much aware of surroundings and whatever is taking place in it. To be able to guide students to develop equanimity will relieve them from the hustle and bustle and mad rush of life. It will take them away far from the madding crowd to lead a peaceful, quieter life. The sound and fury of life signifies nothing, in the end. Equanimity helps to become more reflective.

2. CONCLUSION

In conclusion, one might argue that these traits are unreal and unlikely to be achieved in real world. But then the question arises this. What really constitutes real world? In Buddhist practice, living with joy and equanimity is the real thing. At the heart of life is love and cooperation. On the basis of above discuss qualities we can make this world a better place to live in. Forming a sound base to these traits a more humane, kind, spiritual and effective education system can be developed and maintained. To be able to recognise a deeper and higher purpose of life is one of the long-lasting chief aims of education. We remember only that education that improves our quality of life. The child is the father of the man and an education which has love, compassion, sympathetic joy, equanimity as its core values metamorphoses the lives of pupils. Finally, it increases the sum total of human happiness. It is equally effective in helping professionals. Professor B Labh in his unpublished article Buddhism and Social Harmony says “Buddhism is a pragmatic teaching which starts from certain fundamental propositions about how we experience the world and how we act in it. It teaches that it is possible to transcend this world full of suffering. What finally leads to such transcendence is what we call Wisdom. 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 this Wisdom. Similarly, Buddhist writing on social concern, unlike secular writings, makes finite proposals which must ultimately refer to this Wisdom, but which are also arguable in terms of our common experience.”
Reference


Dhp., verse no. 13.


Nārada Mahāthera, *The Buddha and His Teachings*, p. 536.


Muditā sahagatena cetasā ekaṃ disaṃ pharitvā viharati; M., Syamaraṭṭhassa Tepikaṃ, XIII, p. 50.
ABSTRACT

The Progress in Science and Technology has definitely helped man to get physical comfort but at the same time greed, hatred and delusion made him to lose moral values and adopt unethical practices in almost all spheres of life. Medical field is not an exception; on the contrary since medical science deals with human beings it needs an extra caution in its practice. Major unethical practices in medicine are in diagnosis, treatment, research and education. Buddhism is concerned with relieving the human suffering and so the medical science.

The morality or ethics is the core of both Buddhism and Medical Science. Rapid progresses in Medical technology lead to challenges the way medicine is being practiced today. The need to introduce medical ethics was felt as a result of International Bioethics Survey conducted in 1993 in ten countries of Asia Pacific region by International Bioethics Committee (IBC) under UNESCO. Many people perceived the benefits as well as risk from advancement in Science and Technology.

Bioethics includes medical ethics, environmental ethics, animal ethics as well as issues raised by science technology. The four major
bioethical principles are (i) Autonomy (ii) Non-maleficence- No harm (iii) Beneficence and (iv) Justice.

The present paper deals with few bioethical issues through the Buddhist perspective and their social concern like (i) Assisted reproduction or in vitro fertilization (IVF) (ii) Contraception (iii) Abortion or termination of pregnancy (iv) Cloning (v) euthanasia (vi) Organ donation (v) Animal experimentation etc.

The four noble truths and noble eightfold path of Buddhism gives the insight and remedy to human suffering. The Five precepts and Ten Virtues actions along with Paramitas, Ahimsa, Compassion and Upaya kausalya makes the man perfect in ethical values to relieve the human suffering. Ethics is the core of Buddhism. It views any issue scientifically as explained in Kalama Sutta. It definitely solve the issues raised due to advancement of medical science and technology which will be helpful in balancing the benefits and choices of decision focusing on the human dignity and human rights.

1. INTRODUCTION

Man desires happiness and peace in life. He relates happiness to physical comfort, which he considers can be purchased with money. To get money he undertakes all sorts of unethical practices like corruption, lying, stealing, adultery, drug abuse and even murdering. Today these things are so common that it became the lifestyle for few people. Even medical profession which is considered the most noble is not an exception. Medicine is the discipline of science, while Buddhism is a philosophy, sometimes considered as a religion. Medical Science is concerned with relieving of human suffering, so it is expected that professionals must follow the ethical principles. The goal of Buddhism is also the freedom from sorrow and suffering of human being. Morality is the core of Buddhism. Thus medical Science and Buddhism are same in their aim and essentiality of ethical values for the betterment of human beings.

Ethics is a branch of philosophy, the discipline that serves to differentiate between right and wrong conduct. Its application relates to different aspects of daily life and acts as a mechanism of judging whether an act is acceptable or not. Medical ethics is
supposed to enable us to differentiate good health care practice from bad, as well as to evaluate the merits of medical procedure, such as in resolving the issue pertaining to the action of forgoing life support in terminally ill patient.

Ethics is the concept of balancing between the benefits and choices of decision. Bioethics includes Medical ethics, Environmental ethics and issues raised by Science and Technology. The focus of bioethics is on issues of human dignity and internationally acceptable principles of human rights. Rapid progress of medical technology has lead to challenges, the way medicine is being practiced today. The International bioethics survey conducted in 1993 in 10 countries in the Asia Pacific region, where many people perceived benefits as well as risk from Science and Technology. Thus International bioethics committee was established in 1993.

The world’s major population live in Asia also the world’s popular religions originated in Asia. Buddhism originated in India about 6th century BC. Some prefer to call teaching of the Buddha a religion; others call it a philosophy, still other think of it as both religion and philosophy. It may however more correct to call it a way of life. Buddhism is nothing more than an ethical code. Far from it is a way of moral, spiritual and intellectual training leading to complete freedom of mind.

Buddha himself called his teaching “Dhammavinaya” the doctrine and the discipline. But Buddhism in the strictest sense of the word, cannot be called religion, for it by religion is meant “action or conduct indicating belief in, reverence for, and desire to please a divine ruling power; the exercise or practice of rights as observance implying this, recognition on the part of man of some higher unseen power as having control of his destiny, and as being entitled to obedience reverence and worship”. Buddhism certainly is not such a religion. (Piydassi Thera 1987).

2. BUDDHISM A PHILOSOPHY?

Etymologically philosophy means to love (German -philein) wisdom (Sofia). In Indian thought philosophy is termed Darshan, vision of truth. In brief the aim of philosophy shall be to find out the ultimate truth.
Buddhism also advocates the search for truth. The Buddha emphasizes the practical aspect of his teaching. The application of knowledge to life, looking into life and not merely at it. For the Buddha the entire teaching is just the understanding of unsatisfactory nature of all phenomenal existence and the cultivation of the path, leading away from this unsatisfactoriness. This is his philosophy. (Piydassi Thera 1956).

3. UNETHICAL PRACTICES IN MEDICAL FIELD

Today medical science is driven by technology and Pharmaceuticals. It lures the professional leading to unethical practices. There are numerous unethical practices documented amongst health professionals, enumerated by the Union of International Association (UIA), a research institute and documentation Centre based in Brussels, established by Henri la Fontaine (Nobel Peace Prize Laureate of 1913.) are as follows:

i) Unauthorised medical practice
ii) Unethical behaviour and practice of health professionals
iii) Unnecessary prescribing medical tests
iv) Unethical practices in psychotherapy and radiology
v) Unethical Pharmaceutical practices: abuse of drug prescription.
vii) Unethical practices in medical research
vii) Financial exploitation

All these practices lead to erosion of trust between doctor and patient resulting in increased litigations and ultimately loss of harmony, peace and happiness amongst individuals and the society.

4. CAUSES OF UNETHICAL PRACTICES

If we try to analyse the causes of these unethical medical practices it appears that there is a great craving for money, wealth, name and fame by which people consider they can get peace and happiness in life, but they themselves became the cause for unhappiness and loss of peace in life. As per Buddhist philosophy for every effect there must be the cause. Nothing happens without cause and reason. This causal nexus which is found everywhere in experience is called by
technical name in the Buddha Dhamma as “Pratitya Samutpada”. So if we consider achieving peace and happiness through earning illegally or by any means it will cause further sorrow and sufferings.

In Buddhism the word “Dukkha” sorrow and suffering is used in psychological, physical and philosophical sense. (Piyadassi Thera 1987). So as per four noble truths the selfish craving “tanha” is the root cause of Dukkha. “Tanha” is a Pali word which means “thirst, desire, wish, longing, greed either physical or mental.

The Buddha identified selfish craving (tanha) the cause of suffering. Self is the cause for sorrow and misery. To annihilate self “Trishna” must be suppressed which can be done by continued avoidance of all evil and the doing of good. So in general Buddhism explains the causes of suffering. However the Buddha also identify the “Raga”, “Dosa” (dwesha) and “Moha” as the causes of sufferings.

According to Buddhism there are 10 transgressions acts. They are three of body- murder, theft and adultery, four of speech that is lying, slander and idle talk, and three of mind that is covetousness, hatred and error. All the previously mentioned unethical practices can be grouped in to above ten transgressions. So Buddha prohibited 10 things from being committed as follow (i) Killing a living being. (ii) Stealing. (iii) Committing adultery. (iv) Lying. (v) Slandering. (vi) Abusive language. (vii) Frivolous talk. (viii) Avarice. (ix) Evil intent. (x) False view.

5. BUDDHIST ETHICS

The word ethics is not found in early Indian Buddhist text. The discipline of Buddhist ethics developed in west in 1964, when Winston King referred it in his book ‘In the hope of Nibbana’. The focus on Buddhist ethics started in 1970 by Srilankan scholar Jayatilleke and Premaisiri. The first journal devoted to Buddhist ethics was published in 1994 by Damian Keown and Charles Prebish. (Keown Damien -2005)

Buddhism has social dimension i.e. wellbeing and happiness of the mankind as a whole. “Bahujanhitaya: Bahujansukhay”. It is considered to be supreme. The Buddhist ethics therefore has a close connection with the social philosophy as well, thus it forms
an ideal social order. The ethics and social philosophy of Buddhism try to answer “what we should not do and what we should do.” It is summed up in the stanza “Sabbapapassa Akranag, kusalassa upasmpada, sachitta paryodapanang, etangbuddhan sasanang”. Not to do any evil, to cultivate the good and to purify one’s mind. This is the teaching of the Buddha.

Buddhist morality consists of two things 1. Precepts and 2. Virtues. Precepts lead to concentration, and concentration leads to insight. Thus precepts are fundamentally the discipline of mind and mindfulness. (Thich Nhat Hanh, 2017) Sila means the practice of being awake, or mindful, during each bodily, verbal and mental activity. The precepts are the things a virtuous person would never do. In Buddhism ethical principles are duties rather than rights. They are voluntary commitments. They are to be undertaken by the person committing to Buddhism as under:

I undertake the percept of (training rule) to refrain (abstain) from:

i. On sought on breathing being
ii. Taking what has not been given.
iii. Misconduct concerning senses pleasure.
iv. False speech.
v. Taking intoxicants.

In Buddhism these five precepts are the fundamental virtues (Sila) to be observed by upasaka, upasika, novice as well as bhikkhus and bikkhunis. They are the concepts of right leaving. Even though they have the negative expression as they have been expressed in negative wording actually they have positive counterpart as below.

i. Kindness and Compassion - So as to be trembling for the welfare of others.
ii. Generosity and Renunciation- Greed is unwholesome, while generosity is wholesome and much praised.
iii. Joyous satisfaction with one’s own wife- Contentment’s and fewness of wishes, contentment is greatest wealth.
iv. Being honest, trustworthy and dependable- Bonds
man to truth, recognises falsity and attains precision of thoughts.

v. Mindfulness and Awareness.

6. BUDDHIST PERSPECTIVES OF BIOETHICAL PRINCIPLES

The four universal bioethical principles 1. Autonomy 2. Non maleficence 3. Beneficence and 4. Justice are developed by Tom Beauchamp and James Childress. These are also analysed from the Buddhist perspective as follows.

6.1. Autonomy

‘Autonomy’ means self rule. It is the notion of human rationality and domination over the body and self. The synonym “self determination” highlights the will power as key to autonomy. The personal autonomy embodies three fundamental elements of human dignity. 1) Self control (domination). 2) Human rationality and 3) Personal free will. For example: where people choose non personal values such as religious devotion against personal objectives of good health like, i) frail person undertaking difficult pilgrimage and fast or donation of kidney. ii) Diabetic Muslim insisting on undertaking fast in Ramzan or aging athlete tries to run one marathon .(D’Souza Russell 2015).

Buddha encouraged his disciple to cultivate self reliance thus: You are your own refuge, who else could refuse be? (Dhammapada 160). Thera Piydassi explained the importance of self determination as “None can grant deliverance to another who merely begs for it.” Others may lend us a helping hand indirectly; but nevertheless the highest freedom is attained only through self realisation and self awakening to truth. Self realisation can come only to one, who is free to think out his own problems without let or hindrance. Each individual should make the appropriate effort and break the shackles of existence by perseverance, self exertion and insight and not. Through prayers and petitions to Supreme Being (Piydassi Thera 1987).

6.2. Non – maleficence: Do no harm

In Bioethics the concept of ‘non-maleficence’, is embodied by
the phrase “first do no harm”. It is more important not to harm patients than to do them good. It happens many times that many enthusiastic practitioners are prone using treatment that they believe will do good, ultimately saying “the treatment was a success but patient died”. Instead of knowing what good will be done by the treatment it is important to know what likely it will harm the patient, likely benefit should outweigh the likely risk.

However, the principles of non maleficence are not obsolete. It balances against the principles of beneficence (doing well). The effect of two principles together gives double effects i.e. two types of consequences are produced by single action e.g. Use of morphine in dying patients. It has beneficial effect of easing the pain and suffering of the patient. But simultaneously having maleficent effect of shortening the life of the patient through suppression of respiratory system. (Medical ethics Wikipedia)

Buddhism sanctions strongly the act of killing animal whatsoever from the meanest worm up to man. It stresses to have regard for all life. According to Dhammaika Sutta a man should not destroy or cause to be destroyed any life at all. Let him refrain even from hurting any creature, both those strong, and those that tremble in the world. (Dhammika sutta) (Narasu P.1993)

Even the chullavagga explain the mode of no harm, “Suffuse the world with friendliness; let all creatures both strong and weak, see nothing that will bode them harm and they will learn the ways of peace.” (Narasu P.1993)

6.3. Beneficence

‘Beneficence’ refers to an action that promotes the well-being of others (the patient). This principal emphasize the moral importance of doing good to others. It entails doing what is best for the patient? This also raises the question that who should be the judge of what is best for the patient? It is often interpreted as focusing on what an objective assessment by relevant health professional in the best interest of patient. However patients own views are captured by the principle of respect for patient’s autonomy (Hope Tony 2004).

Regarding Beneficence in Buddhism, Buddhist regards it as his duty to care for the well-being of all animals. It is clear from
the second edict of Asoka which says”. Everyone in the dominions of his majesty King Priyadarsin and likewise in the neighbouring realms, everywhere on behalf of his Majesty king Priyadarsin have two kinds of hospitals has been established, hospitals for men and hospitals for beasts. Healing herbs, medicinal for men and medicinal for beasts, where they were lacking have every where been imported and planted. On the road trees have been planted and wells have been dug for the use of men and beast”. Everywhere in Buddhist countries is the love of animals widely spread (Narasu P 1993).

6.4. Justice

‘Justice’ Addresses what entitlement is due to individuals for their health care. The right of individuals to fair and equitable distributions of benefits and risks or burden of available health care (distributive justice). Particularly regarding woman’s sexual and reproductive rights as they are often shut out of access due to economic, social or political disadvantage and exclusions. Justice raises questions about how we distribute scare resources. Justice asks of the decision maker might be compromised by a conflict of interest for instance by cultural, religious or other benefits that do not allow lawful medical means of best serving women’s need. (D’suza Russel 2015).

While explaining the concept of Justice in Buddhism P.Narasu explains that, man demands that he should be respected and his right should be protected by lawful means So “Do unto others what you wish they should do unto you, that is to say render to each one that which is his due.” Justice should be supplemented by equity and magnanimity. Equity demands that we should resign claims and acts to which we have questionable theoretical rights, so that the advancement of our interest may not cause relatively greater damage to those of others. Magnanimity requires us to overlook personal injuries and not to embrace the opportunity of revenge, though it presents itself. (Narasu P 1993)

It is said that the whole teaching of the Buddha can be summed up in the single verse i.e. “Not to do any evil, to cultivate what is good, to purify one’s mind, this is the teaching of the Buddha".
(Dhamappada Verse 183). The four principles of bioethics which we have discussed can be summarise with this verse as Not to do any evil = non maleficence No harm; to cultivate what is good = beneficence; to purity one’s mind = autonomy and justice.

With this background of principles of bioethics in the perspective of the Buddhist philosophy we will discuss some of the controversial issues related to health.

7. ASSISTED REPRODUCTION; IN-VITRO FERTILIZATION (IVF)

Conception is a normal natural phenomenon. However there are many couples or women who do not conceive in natural way and such women need medical assistance for fertilization or to conceive. This is possible due to scientific development. In In-vitro fertilization eggs are removed from the ovary. They are fertilized by sperm outside the body (vitro). The fertilization takes place in a control environment. The fertilized egg i.e. embryo start developing in the dish itself and then this embryo or fertilized egg is implanted in the uterus, where the development of embryo takes place in a normal way and even delivery take place normally.

7.1. Bioethical View

IVF has source of moral, ethical and religious controversy even amongst medical fraternity. Some of the views are:

Unusual high rate of multiple births. For successful In-vitro fertilization many eggs are to be fertilized. So for successful implantation multiple embryos are to be transferred even though single embryo transfer (SET) technique is available today.

Experimentation on unborn and un-conceived. It appears that the procedure is an experimentation on unborn and un-conceived foetus which may be unethical.

Exploitation of desirous and hopeful childless couple.

It is two way sword, on one side probably we are fulfilling the desire of childless couple to have a child but on the other side we are using science to exploit the couple causing physical, emotional, mental, and economical agony.
7.2. Buddhist View

The technique is not acceptable to Buddhism. This is the breach of first precept, because of the destruction of excess embryo’s (living being) without consent. Buddhism does not allow human subject as an object of research. (Keown Damien) But, if the intention behind IVF is not to do any evil, but to do good, and all the things are done with the pure mind, no embryo is being wasted, and if the scientific development is in the interest of human being and society it should be acceptable to Buddhism.

8. CONTRACEPTION

Contraception is a method or device used to prevent pregnancy. It keeps the egg and sperm apart or by preventing the fertilized embryo from getting implanted in the womb.

8.1. Bioethical View

Autonomy of a person is important and person must be allowed to make his/her own decision, for which providing information about a) Reliability of the procedure b) potential side-effects c) health risks and confidentiality is important. It is patient’s right to know and duty of health worker to inform person.

8.2. Buddhist View

There is no established doctrine about contraception in Buddhism. Buddhism does not regard to have children a religious duty. Buddhism preaches the importance to take care of children and bringing them up with good quality of life. The methods preventing implantation of fertilized egg by IUD is not acceptable as it harms the life which already became embodied. However contraception methods which do not kill the fertilized egg are allowed in Buddhism.

9. ABORTION/TERMINATION OF PREGNANCY

Abortion is the ending or terminating the pregnancy by removing the foetus or embryo before it can survive outside the uterus. Induced abortion kills the foetus. Abortions are carried out legally as well as illegally. The reasons may be pregnancy in unwedded mother, female foeticide of unwanted female child
(especially in India). In India abortions are legal till 20th weeks in under specific conditions.

9.1. Bioethical View

Abortion essentially is a moral issue concerning the commencement of human personhood. The two views are “Prochoice” - Right of woman about decision to terminate pregnancy. “Prolife” - Rights of an embryo as foetus to gestate to term and be born.

Few ethical questions about abortion are:

i. Whether woman has an absolute right to choose what happens in and to her body?

ii. Whether continuation of pregnancy would pose threat to life of pregnant women?

iii. Is embryo, zygote or foetus a person entitled ethical, legal and moral protection?

iv. If they are not a person at conception, at what point in the development process the personhood is bestowed?

v. If they are not a person, is abortion acceptable in case of rape, incest or failure of contraception.

vi. If they are a person, is abortion acceptable before viability, that is when they could not survive outside the womb.

9.2. Argument against Abortion

i. Killing people is wrong - Human life begins at conception; therefore foetus is an innocent human being. Foetus is also a potential being, therefore killing innocent and potential human being is wrong, hence abortion in wrong.

ii. Increasing tolerance of killing is wrong - Allowing abortion is legalizing killing. It reduces the respect for life which in a bad thing. It may lead to euthanasia, genocide and increased murder rates. Hence abortion is always wrong.

9.3. Argument in favour of abortion (in selected cases)

i. The foetus is not necessarily a person with right to leave: A collection of human cells does not have the right to
live just because, it is of human species. Otherwise amputating a limb would be a murder. The collection of human cells only have right to live by virtue of certain facts that either, it has reached a particular stage of development that make it a moral person or it possesses certain properties that makes a moral person.

ii. *It is not always wrong to end the life of an innocent person:* There are many cases where we have to choose which of two innocent people will live and which will die. a) Conjoined twins, where surgery to separate them may cause one to die. b) In mountaineering when one person can only save his own life by cutting the rope supporting a fallen colleague. c) The women who has to abandon one of her child to save the other.

iii. *Potential human being has no right,* only actual human being has right.

iv. *The pregnant women too have moral rights,* which include: a) The right of ownership of her body, b) The right to decide own future. c) The right to take decision without moral or legal intervention by others. d) The pregnant women have right to life, where not aborting the foetus would put the mother’s life or health in danger. She has the moral right to abort foetus.

9.4. Buddhist View

Abortion has to be explained in the background of Buddhist ethical teaching of Ahimsa. To explain it, one has to answer the question – “when does the life begin?” As per Majjim Nikaya, The Buddha divided child birth into four stages: 1) Fertile period. 2) Pregnancy. 3) Birth and 4) Nursing. He explained the conception as a natural process that occurs when specific conditions are fulfilled. The spiritual and material components which constitutes the new individual is known as nama-rupa (mind and matter) and is evolved together from the conception onwards (*Homer, Majjim Nikaya*). So the modern science and traditional Buddhist teaching considers that the human life commences from fertilization. Thus abortion is contrary to first precept of Buddhist five precepts.
10. CLONING

A ‘clone’ is a genetic duplicate - a kind of photocopy of another individual. The word clone is derived from the Greek-Klono-meaning a twig. The idea of cloning resembles the way horticulturist takes cuttings from the mature plant and grows them into identical copies of their parents. Cloning in human being replaces the normal process of sexual intercourse. Instead of ovum being fertilized by a sperm, the nucleus of unfertilized ovum is removed and replaced with the nucleus of a somatic (body) cell from a donor. (Skin cell is typically used for this purpose). The ovum is then stimulated and cell begins to divide and reduplicate in normal embryo. The developing embryo is placed in womb and develops into an individual with the same genetic makeup as the cell nucleus of the donor. In conventional reproduction each parent contributes 23 of 46 chromosomes which determine the child’s genetic identity. However in a cloned child all the 46 chromosome are identical from single DNA source.

10.1. Bioethical View

Many moral and ethical questions were raised with the birth of “Dolly” the cloned sheep in 1997. These experiments were condemned by the religious as well as political authorities and were made illegal in France, Germany, Japan and Australia by an act (2000), while it was banned in USA by in an act (2001). It was considered against the God, as creator of life is only the act of God.

10.2. Buddhist View

Buddhists do not believe in Supreme being. There is no divine creator. So that technique of cloning needs not to be seen as an improper or immoral. Cloning is just another way of creating life. However cloning for experimental purpose may have strong reservation as it is against the principle of Ahimsa. Buddhism does not sanction experiment of destroying one life to save another. So Buddhism is sceptical about cloning and its use for the welfare of human being at the cost of destroying life. (Keown Damien 2005).

11. EUTHANASIA

The word ‘Euthanasia’ derived from the Greek word -
euthanatos- means good, gentle and easy death, especially in case of incurable and painful diseases. Ideally nobody prefer to die in a drugged, unconscious state, rather everybody prefers to die in calm state, free from agitation, anger, denial, joyfully recollecting previous good deeds rather than regretting one’s actions. Active euthanasia is intentionally hastening death by deliberate positive act such as giving lethal injection. While passive euthanasia is intentionally causing death by deliberate omission such as withdrawing food, intravenously administering nourishments, withholding or withdrawing medical treatment, which would otherwise have delayed death.

11.1. Bioethical View

Number of issues are raised against and in favour of euthanasia 1) Is it ever right to end the life of a terminally ill patient who is undergoing severe pain and suffering. 2) Under what circumstances euthanasia can be justifiable if at all. 3) Is there moral difference between killing someone and letting him die?

To answer above Questions we have to answer a) Meaning and value of human existence.

b) Whether human have the right to decide on the issue of life and death. c) Arguments on practical issues.

11.2. Buddhist View

From the Buddhist point, the intention of euthanasia from the moral point is considered. The Buddha condemned praising or assisting suicide and with this view to cause death even after request is equal to murder. Thus the act of euthanasia is the breach of first percept. So euthanasia, even after living will is considered as a breach of first percept.

Active euthanasia in case of intense pain can be argued on the basis of compassion, as an acceptable act, but from the Buddhist Vinaya rule even out of compassion praise for the beauty of death is an offence. There are four examples of euthanasia from the Buddhist ethical point of view. 1) A monk urges a monk with intense pain to die to gain a good rebirth as the result of his virtues, so the monk stopped eating and he died. 2) Executioner kills a
condemned man so as not to prolong his pain and miserable period of waiting. 3) A man whose hands and feet have been cut off and the relative looking after him want him to die. 4) As agreed, a monk can prescribe the feeding of buttermilk which causes man’s death. In all these examples, compassion is the motive still the action can be condemned.

12. ORGAN DONATION

It is donation of bioethical tissue or an organ of human body from living (Brain Death) or dead person (Cardiac death) to a living recipient in need of transplantation.

12.1. Brain death v/s cardiac death

Brain death is a condition where brain is irreversibly damaged but whose heart is beating and circulation is intact where the vital functions are maintained may be artificially by ventilator or so. In such condition the patient is considered as legally dead, if patient is certified by two independent physicians apart from caretaker physician after the prescribed tests carried out for detecting brain death. In such condition the organ can be retrieved and can be transplanted. The other condition where heart is stopped and patient is declared physically dead, few organs can be removed and transplanted. Such transplant is known as cadaveric transplant. However most of the organ transplants are being done out of the brain dead patients.

12.2. Bioethical View

Most important ethical issue in organ donation is patient’s autonomy, living will and guardianship. The major debate is over 1) Whether or not a brain dead patient ought to be kept artificially animate in order to preserve organs for procurement, and 2) Black marketing of the organs. Those afford black market organs are typically weloff, which is unethical.

12.3. Buddhist View

In Buddhism death is considered as essential part of human predicament. Buddhism defines death in terms of the concept of impermanence (anicca) and insubstantiality (anatta). Total
dissolution of five aggregates in the individual is seen as death. The ceasing of the functioning of higher cortex does not constitute death in Buddhism. Thus the concept of brain death is not accepted as death in Buddhism. So Buddhism provides protection against premature removal of organs. (Ratnakul Pinit 2004) However some Buddhist have defended organ transplantation on the ground that it is the final compassionate act (le CSO 1991) and even means to acquire merit for a better rebirth. (Honglonandarom. S2006)

13. ANIMAL EXPERIMENTATION

In animal experimentation live animal is forced to undergo something that is likely to cause the pain, suffering, distress or lasting harm. Millions of animals suffer and die in testing and other experiments in cruel, chemical, drug, food and cosmetics tests as well as in medical training.

13.1. Bioethical View

Animals have moral rights (animal rights), so people are against the animal experimentation as there is no moral justification to any harmful research on animals that is no benefit to the individual animal.

13.2. Buddhist View

Buddhists have to practice love and kindness towards every living being. Every living being has right to exist. Animals also have fear and pain as do human beings. Animals need our sympathy. The Buddha was very clear in his teaching against any kind of cruelty to any living being. Man’s cruelty towards animals is expression of his uncontrolled greed. Buddhists middle way allow animal testing only, if it is absolutely necessary and if it definitely show that research would serve human being. Animals should be kept in human condition and not to be tortured under any circumstances. (Snydes David 2006)

Animal experimentation for scientific research is known. The practice of vivisection has been symbolized to undue cruelty and no regard to animal suffering. Buddhism describes compassion and nonviolence. Thus painful and cruel animal experimentation is not acceptable to Buddhism. However it appears that causing
sufferings of animals for human gain is permissible particularly if the experiments do not cause pain. (Keown Damian 2005)

14. TEACHING BIOETHICS

Medical code of ethics is considered to be far more stringent than the law. The code reinforces that “the primary goal of the medical profession is to render service to humanity.” While emphasizing that “rewards or financial gain is a subordinate consideration and under no circumstances may physician place their own financial interest about the Welfare of their patients.

American Medical Association (AMA) has served ethical guidelines since mid 1840. UNESCO initiated the ethics education in 2004. Currently there are more than 114 bioethics chair Haifa units all over the world from Armenia to the USA to Vietnam. There is a newsletter (bioethical voices) and a free journal with editorial board in Sri Lanka. (Deshpande Smita).

The rules of medicine are mandatory - so they have to be taught in medical curriculum. The education of ethics enables us to differentiate good health from bad as well as to evaluate the merits of medical procedures. As the time is passing medical ethics becoming more complex and it is no longer for physicians to simply treat patients as they would wish to be treated.

Role models are known to shape the values, attitude, behaviour and ethics of medical trainees. Hence to develop ethical training in leading hospitals, clinical teachers would have to play a major role. (Kalantri S P2003).

Training Of medical ethics is a continuous process. It requires reinforcing during specialty training also. The main motivation for such training is to focus and train new academicians. Today ethical issues have become complex, profound and require careful investigations to find right answers. When medical ethics is taught by clinicians, it has an advantage because they use clinical language which is readily acceptable by the students.

An international survey conducted by medical ethics curricula in Asia by Mahaskaetal (China, Hong Kong, Taiwan, Korea, Mongolia, Philippines, Thailand, Malaysia Singapore, Indonesia,
Sri Lanka, Australia and New Zealand) showed total 89 medical schools offering some courses in which ethical courses were taught. (Miyasaka m. akabayashiA, KaiI, OhiG. 1999).

15. LEARNING BUDDHIST ETHICS

What man differs from other animals is his possession of certain intellectual and ethical powers. Only by the harmonious and perfect development of these powers can each one of us truly realize his humanity and make himself serviceable to his fellows. As per Bodhicharyavarta in Buddhism there is no real mortality without knowledge, no real knowledge without mortality, and both are bound up together like heat and light in the flame.

Bodhi is not mere intellectual enlightenment, but intellectual enlightenment combined with compassion for all humanity. The consciousness of moral excellence is of very essence of Bodhi. Buddhism does not teach that man is by nature evil. The evil in man is not inborn; naturally they are good. Hence for its moral percepts the Dhamma seeks no external source of authority. Buddhists do not regard various moral percepts as Commandments by the Buddha. Every Buddhist takes as his model perfection. There is no reward or punishment in Buddhism in future world, yet there is law of cause and effect whose say in the domain of ethics is as powerful as in the domain of Physics.

The Buddhist ethics is purely autonomous. Buddhism is religion or philosophy for incorporating in the practice. The ethical principles are to be imbibed into the society. They may not be taught in the conventional schools and colleges but through monks to lay followers in the society.

16. CONCLUSIONS

As reminded by American Medical Association in 1995 that “physicians, as physicians, are not, and must never be commercial entrepreneurs, gate closers or agents of fiscal policy that runs counter to our trust”. As well as the Council of Medical specialty societies published their consensus statement in 1997 reminding physicians that “the practice of medicine is rooted in a covenant of trust among patients, physicians and society. The
Ethic collective obligation to all who need medical care”. (Dyes Kirsti 2001)

It is an expectation that teaching medical ethics curricula in our medical schools will produce better young doctors who will be good managers of healthcare resources, advocates for patients and maybe leaders for organizational change. Ethical issues are being faced commonly by residents and physicians and they may experience difficulty in understanding and managing these dilemmas. The well constructed courses in medical ethics for undergraduates and young doctors are needed to provide array of completeness in dealing with ethical dilemmas. (Gondal Ghulam Murtaza 2004)

It appears that the people following Buddhism tend to follow ethics in medicines more easily as to accept medical ethics after accepting the Buddhism is more easy. That means the people following Buddhism can be moulded easily and the modern bioethical principles can be more easily adopted by Buddhists, rather it becomes the way of their life. So propagation of and adopting Buddhism may help to establish ethical society.

The secret of Buddhism is, to be awake here and now. There is no way to peace; peace is the way. There is no way to enlightenment; enlightenment is the way. There is no way to liberation; liberation is the way (Thich Nhat Hanh 2017). Buddhism from beginning to end is open to all those who have eyes to see and mind to understand, for freedom of thought it is the birth right of every individual. (Piydassi Thera 1927)
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BUDDHIST APPROACH TO GLOBAL EDUCATION IN SOCIAL HARMONY: AS DEPICTED IN TITIRAJA JATAKA

by Prerna Bhardwaj*

ABSTRACT

As the scholar Patrick Olivelle writes, “It is clear that the Buddhists did not invent the stories. It is quite uncertain whether the author of the Panchatantra borrowed his stories from the *Jataka* or the *Mahabharata*, or whether he was tapping into a common treasury of tales, both oral and literary, of ancient India.”

This paper is all about the Importance of Social Harmony in our Society and Teachings of The Shakyamuni Buddha regarding the same as applicable to his Sangha as well. I am delighted to find a reasonable answer about the tradition to pay respect by an old bikkhuni to a young bhikkhu. As per my understanding and with the evidences available in the Jataka. It seems that this

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2. Social harmony means peaceful interaction of human dynamics among members of a social group or groups.

3. Buddha, also known as, Shakyamuni, the sage who belong to shakyaclanis considered as The Buddha of present age on who’s teachings The Buddhism is founded.

4. A Bhikkhuni (Pali) or bhikṣuṇī (Sanskrit) is a fully ordained nun who observes 311 monastic rules.

5. A Bhikkhu (Pali, Sanskrit: bhikṣu) is a fully ordained monk who observes 253 monastic rules.

6. The Jātaka tales are a voluminous body of narrative literature concerning the previous births of The Shakyamuni Buddha.
Tittira Jataka has also guided the teachings of the Buddha. As this Jataka underlines that it is because of the reason that Bhikku Sangh is older than bhikkuni sangh; so being a member of senior organization a young bhikku is entitled for all due respect by an old Bhikkuni she being a member of Junior order therefore it is nothing to do about the unequal position of female in our society. During the life of the Buddha whatever problem arose related to the social conduct; he gave instructions how to sort out that particular problem and gave an example of his past lives. All Jataka are the combination of all these teachings. This Tittira Jataka is 37th story of the collection of 547 Jataka stories.

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“For they who honour ages, in Truth are versed (wise);
Praise now, and bliss hereafter, is their meed (reward).”

“The Panchatantra shares many stories in common with the Buddhist Jataka tale, purportedly told by the historical Buddha before his death around 400 BCE. As the scholar Patrick Olivelle writes, “It is clear that the Buddhists did not invent the stories. It is quite uncertain whether the author of [the Panchatantra] borrowed his stories from the Jataka or the Mahabharata, or whether he was tapping into a common treasury of tales, both oral and literary, of ancient India.”

During the Life of the Buddha whatever problem arose related to the social conduct; he gave instructions how to sort out that particular problem and gave an example of his Past Lives. All Jataka are the combination of all these teachings. This Tittira Jataka is 37th story of the collection of 547 Jataka stories. The prelude of this Tittira Jataka goes as under: Once when Anātha-piṇḍika had built his monastery.

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7. The Tittirajatak is 37th story of the collection of 547 Jataka stories. The same kind of narrative story is also find place in the Chullavagga,(VI,6,3) and the AvadanKalplata;as The Kapinjalaavdana.(kapinjal aham eva aso; Shariputrah shasho abhvate.kapinch mudagraptya;Aananado gaj yoothpah /22/p.492
8. The Jataka. p. 94.
10. Anathapindika was the richest lay follower of the Shakyamuni Buddha who also known as Sudatta. He has bought Jetavana :the pleasure garden of prince Jeta by placing each inch of land with gold coin for the sake of building monastery for the Buddha and his Sangha.
and sent an invitation to The Buddha to visit the place. After the invitation The Buddha Shakyamuni left the Rājagaha and reached Vesālī. When this story was told by the Master he was on his way to Sāvatthi, where the Elder Sariputta\textsuperscript{11} was kept out of a night’s lodging.

There were ‘Disciples of the Six’ hurriedly gone ahead and occupied the whole of the available lodgings before they quarters could be taken for other Elders, and offered those accommodations to their superiors, their teachers, and themselves. When the other Elders came up later, they could not find any quarters at all for their stay. Even the most senior disciple Sariputta could not get any lodgings for him. So without lodging, He passed the whole night at the foot of a tree near the Master’s quarter. At early dawn as usual the Buddha coughed when he came out of his lodging. The Sariputta coughed too then the Buddha asked to Sariputta about his presence at that early time. Then the Sariputta told him what happened last night. After hearing entire story The Buddha thought that, if now, in front of him the disciples were lacking courtesy then what will happen after he is gone. And this thought made him very uncomfortable he was full of anxiety for this Truth. The Buddhaso on addressed the assembly and narrated them, about what happened last night. And asked, “Is it true, as I heard, that the ‘adherents of the Six’ went ahead and occupied all the lodgings and the senior most brother the Sariputta kept out of lodgings for the night?” After getting the positive reply The Buddha understood that the main problem is in their understanding of seniority. So, to give them all the clarity upon this issue and as a lesson to all, he asked them all that as per their understanding who deserves the best lodging, the best water, and the best food?

In that assembly The Buddha received much kind of answers. Some of them answered a nobleman before he became a Brother (monk). Others said a Brahmin, or a man of means. Other said, the man who can expound the Law; an Arahat\textsuperscript{12}; one who knows the Three Great Truths; one who has the Six Higher Knowledges.

\textsuperscript{11} Sāriputta or Sanskrit Śāriputra was one of two chief male disciples of The Shakyamuni Buddha.

\textsuperscript{12} A person who has successfully destroyed the all kalesas or defilement factors.
After listen all thoughts of them The Buddha answered “In the religion which I teach, the standard by which precedence in the matter of lodging and the like is to be settled, is not noble birth, or having been a Brahmin, or having been wealthy before entry into the Order; the standard is not familiarity with the Rules of the Order, with the Sutras, or with the Metaphysical Books; nor is it either the attainment of any of the four stages of mystic ecstasy, or the walking in any of the Four Paths of salvation.” (p.93)

Then The Buddha explained that as per the Nobel Religion called Buddhism it is seniority which claims all due respect and all due service; it is seniors who should enjoy the best lodging, the best water, and the best food. This is the true standard, and therefore the senior Brother ought to have these things. Then the Buddha turned to Sāriputta, and starts to explain about the position of him who has set rolling the Wheel of Minor Truth, and who deserves to have best lodging next after the Master. But on opposite he has spent the whole night without lodging at the foot of a tree.

To explain the importance of the harmony in the society The Buddha gave a reference of past that even animals came to the conclusion that it was not proper for them to live without respect, or without the ordering of their common life; even these animals decided to find out which among them was the senior. So they looked into the matter, and having found out which of them was the senior, they showed him all forms of reverence, whereby they passed away their lives in perfect harmony and in heavenly pleasure and story goes under:

Once on a time, it is said that there was a great banyan-tree on the slopes of the Himalayas, there dwelt
three friends,--a partridge\(^{13}\), a monkey, and an elephant. They lost the vision of mutual respect as subordinate to one another, in their present lives. And the thought came to them that it was not seemly for them to live in this way, and that they ought to find out which of their number was the senior and to honour him.

As they were engaged thinking which the oldest, one day an idea was struck them. All three decided to talk with mutual sittings, so with this idea under the banyan tree their meeting held and asked about the tree length and size of banyan tree when elephant noticed it first time in his childhood. Elephant replied and gave information that it was just a bush, and was able to walk over it and its top most branch reached till elephant’s belly only.

Next the monkey was asked the same question by the other two; and he replied, that was the time this tree was too short, in fact that much baby monkey was able to eat the sprouts of this banyan with just effort to stretch his neck towards it.

Then the partridge was asked the same question by the two others; and he replied to them with this fact that, there was an old banyan-tree at the same place and the bird ate seeds of that and voided this place in past. Because of that reason only the presence of this tree occurred. This statement proved the bird to senior most among them.

The after hearing this fact the elephant and the monkey both greeted to the sage partridge and said that the bird was the elder one and also paid honour and veneration and requested to the bird to teach them about the respect of the elders.

Then after hearing these words from them the sage bird gave them directions, and helped them to establish in the ordinance, Being thus established in the ordinance, they started to pay respect to elders in order to subordination among them. All of them by following the correct path and understand the value of the precept, got an opportunity to get rebirth in haven.

“The aims of these three continued the master--came to be

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\(^{13}\) A brown bird with a round body and short tail that is often hunted for food and sport also called Tittira.
known as the holiness of the partridge, and if these three animals, Brethren, lived together in respect and subordination, how can you, who have embraced a Faith the Rules of which are so well-taught, live together without due respect and subordination? Henceforth I ordain, Brethren, that to seniority shall be paid respect of word and deed, salutation, and all due service; that seniority shall be entitled for the best lodging, the best water, and the best rice; and nevermore let a senior be kept out of a lodging by a junior. Whosoever so keeps out his senior commits an offence? When the Master had finished speaking of the virtue of reverencing age, he made the connexion and identified the Birth by saying, moggallāna was the elephant of those days, sariputta the monkey, and I myself the sage partridge.”14(p.94)

Precisely the Sum total of my presentation is summarised as follow:

It mentioned in Panchatantra and the Buddhist Jataka the importance of maintaining balance of ecosystem and the harmony in society is highlighted. Animals, Forest and Human beings are equally represented.

It also resolves the issue that due to being a member of senior order a young monk command respect and honour from an elderly nun because she being a member of joiner order. It is due to reason the bhikku sangh was formed earlier to the bhikkuni sangh.

Brahmanical and Buddhist tradition Inculcating religious and moral values among their followers.

And it is also to be underline that the Buddha in his every previous birth where he was an animal, bird or human being he was the best an chosen leader among them.

14. The Jataka, p. 94.
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ABSTRACT

The Buddhist Education aims are individual because great care is taken in the character formation and personality development. Physical, moral, and intellectual aspects are looked after. The Buddhist education system is democratic but is global appeal. Approach of Buddhist education is individual as well as social, academic as well as vocational, and empirical and spiritual both. Along with aim of Nirvāṇa, it also prepares pupils for worldly life through vocational education. The approach of Buddhist Educational System is very much comprehensive.

The ancient Buddhist education aims were vocational because curriculum included agriculture, dairy farming, art, craft, handwork, commerce, military training, spinning and weaving for worthwhile living. Students were social as the educational system during this time was a good deal of interaction and students were taught collectively. This leads to be a great system to the society. It is well-known that with the rise of Buddhism in India there dawned the golden age of India’s culture and civilization. There was progress in all aspects of India civilization under the impact of Buddhism.

Buddhist philosophy of education is based on a Buddhist socio-
ethical philosophy. No society will manage education without associating it with beliefs in regard to justice, freedom and equality. Each and every act of us in the society has a universal dimension. Because of this, ethical discipline, wholesome conduct, and careful discernment are crucial ingredients for a meaningful, happy life. Human beings are fundamentally interconnected at the deepest level, and throughout the realm of experience. Universal responsibility could easily be said to be synonymous with compassion - the core value which underlies all Buddhist ethical teaching.

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It is well-known that with the rise of Buddhism in India there dawned the golden age of India’s culture and civilization. There was progress in all aspects of Indian civilization under the impact of Buddhism.

Ideally, education is the principal tool of human growth, essential for transforming the unlettered child into a mature and responsible adult. Yet everywhere today, both in the developed world and the developing world, we can see that formal education is in serious trouble. Even the brightest and most conscientious students easily become restless, and for many the only attractive escape routes lie along the dangerous roads of drugs, sexual experimentation, and outbursts of senseless violence.¹

The word “education” literally means “to bring forth,” which indicates that the true task of this process is to draw forth from the mind its innate potential for understanding. The urge to learn, to

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¹ The monasteries were the centers of education during the Buddhist period. Besides monasteries, there were no other organizations for imparting education. Only the Buddhist could receive religious and other types of education. Other persons were deprived of this facility. There was no place for Yajna in the Buddhist system. Buddhist period in Indian education roughly starts from 600 B.C and last for about 1200 years till 600 A.D. during Vedic period education was mostly individualistic effort whereas during Buddhist period institutional organization is one of the chief characteristics of education.

The Buddhist education was based on the teaching of Gautama the Buddha. These teachings were so important that they remained a source of inspiration for individual as well as social development in India. The influence of Buddhist teachings cannot be undermined even during later period.
know and comprehend is a basic human trait, as intrinsic to our minds as hunger and thirst are to our bodies.

A major cause of our educational problems lies in the ‘commercialization’ of education. The industrial growth model of society, which today extends its tentacles even into the largely agrarian societies of South and Southeast Asia, demands that the educational system prepare students to become productive citizens in an economic order governed by the drive to maximize profits. Such a conception of the aim of education is quite different from that consistent with Buddhist principles. Practical efficiency certainly has its place in Buddhist education, for Buddhism propounds a middle path which recognizes that our loftiest spiritual aspirations depend on a healthy body and a materially secure society. But for Buddhism 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. Above all, an educational policy guided by Buddhist principles must aim to instill values as much as to impart information. It must be directed, not merely toward developing social and commercial skills, but toward nurturing in the students the seeds of spiritual nobility.²

Thus Buddhist education aims at a parallel transformation of human character and intelligence, holding both in balance and ensuring that both are brought to fulfillment.

Wisdom arises by systematically working the ideas and principles learned through study into the fabric of the mind, which requires deep reflection, intelligent discussion, and keen investigation.

It is wisdom that the Buddha held up as the direct instrument of final liberation, as the key for opening the doors to the Deathless,

² The nature of mass education

The monasteries or the Buddha Viharas were the chief centres of learning and only the Buddhist monks could be admitted to them for education. Thus there was no planned arrangement for mass education as such during the period. It forms this position it would be wrong to construct that the Buddhist monks were unmindful of the education of the people in general. So at the time of begging alms the monks used to remove the religious doubts of the people through their interesting conversation or short and alp lectures. Thus the people in general received moral and religious education from the monks.
and also as the infallible guide to success in meeting life’s mundane challenges. Thus wisdom is the crown and pinnacle of the entire system of Buddhist education, and all the preliminary steps in a Buddhist educational system should be geared toward the flowering of this supreme virtue. It is with this step that education reaches completion, that it becomes illumination in the truest and deepest sense, as exclaimed by the Buddha on the night of his Awakening: ‘There arose in me vision, knowledge, wisdom, understanding, and light.’

AIMS OF BUDDHIST EDUCATION

It is evident that during that period, the aims of education were similar to those of Vedic age. Instead of emphasizing spiritual elevation, the stress was laid on the development of personality which included physical, moral, mental and intellectual development; formation of moral character, which included among other things, right conduct, integrity, morality, piety, humility and good virtues.  

Besides, religious education was given top priority and efforts were made to achieve Salvation or Nirvana through religious education. There was also provision for imparting worldly and practical knowledge along with religious education.

The aims were individual because great care was taken in the formation of character and development of personality. Physical, moral, and intellectual aspects were looked after. Celibacy, simple food, purification of the mind, sympathy and pity were stressed.

3. Aims of education

The chief aims of Buddhist education had been the following:

(1) Development of education: The chief aim of Buddhist education was all round development of child’s personality. This included his physical, mental, moral and intellectual development. (2) Formation of character: During this period, in the organization of education, special emphasis was laid on the formation of character of the students. Student life was hard and rigorous. They observed celibacy. (3) Religious education: In the Buddhist era, religion was given top priority and education was imparted through it. The chief aim of education was propagation of religion and inculcation of religious feelings and education served as a mean to achieve salvation or nirvana. (4) Preparation for life: In this system of education, there was a provision for imparting worldly and practical knowledge along with religious education so that when the students entered normal life they may be able to earn their livelihood.
The aims were comprehensive. Aims were heavenly in that Buddhist education was thoroughly formed by the Buddhist culture and ethos. Aims were vocational because curriculum included agriculture, dairy farming, art, craft, handwork, commerce, military training, spinning and weaving for worthwhile living. Students were social as the educational system during this time was a good deal of interaction and students were taught collectively. This leads to be a great system to the society.

The metaphysics of Buddhist, philosophy of education was the primacy of mind in all men’s thought and action: path to self-realization lay through purity of mind. The epistemology was to apply the standards of reason and logic to all philosophies, ideas and practices. The aims of the Buddhist educational system were comprehensive. The student was then called ‘Shraman’. Education was imported in Vihars and Mahavihara or Monasteries. Monasteries were the main centres of learning. Students approached the teachers and requested them for being educated. The teacher accepted him as his student and he was not accountable to any other teacher (Bhikshus). At the age of eight, the students started with first ordination ceremony called Pabhja which meant going out. Pabbaja was an accepted ceremony of the Buddhist monasteries. Pabbaja means going out. According to this ceremony the students after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. For Pabbaja ceremony the individual had to get his head fully shaved and put on yellow clothes. In this shape he was presented before the presiding Bhikshu. On presentation this individual would pray for admission to the monastery.

On his prayer the head Bikshu would administer three basic advices:

4. Women education

Women education during the Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Gautama the Buddha had regarded them as the source of all evils. So he had advised during his regarded them as the source of all evils. So he had advised during his life time not to admit women in monasteries. But after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his stepmother for admission in vihars with many restriction and reservation.
(1) I take refuse with Buddha.
(2) I take refuge with religion.
(3) I take refuge with the order.

The aspirant for admission used to pronounce these advices very distinctly. Then his admission was permitted. On being admitted the individual was called a Sharman.

The student renounced his family and worldly relationship. He didn’t belong to any caste after being admitted to a monastery. He got his shaved fully and put on yellow clothes. The ceremony continued for twelve years, after his education twelve years, the student at twenty underwent the *upasampada* ceremony. After *pabbaja* the Buddhist monk had to undergo the *Upasampada* ceremony. This ceremony was different from *pabbaja* ceremony. It was after receiving education for twelve years, that it is at the age of twenty years, *Upasampada* ceremony was performed. The Sharman has to present himself in front before all other monks of the monastery. One could be admitted for this ceremony only when the majority of the monks voted in favour of the same. After this ceremony the *Sharman* was regarded as full-fledged member of the monastery. On this occasion all his worldly and family relationships ended.

The *sharamam* was presented before all other monks of the monastery. He was entitled to the full membership of the monastery and remained a monk for good. The availability of universities demonstrated the democratic feelings of those times. Vihars education centres were emerged wherever Buddhist monasteries or vihars were established. Higher centres of learning, equivalent to universities, developed at Ballabhi, Jagdala, Nadia, Nalanda,\(^5\)

\textit{5. Nalanda}

Nalanda represents an era that saw India leading in imparting knowledge, to the world – the era when India was a coveted place for studies. The University flourished during the 5th and 12th century. Some historical studies suggest that the University of Nalanda was established during the reign of a king called Śakraditya, of the Gupta Dynasty. Both Xuanzang and Prajñavarman cite him as the founder, as does a seal discovered at the site.

Founded in the 5th Century A.D., Nalanda is known as the ancient seat of learning. 2,000 Teachers and 10,000 Students from all over the Buddhist world lived and studied at Nalanda, the first Residential International University of the World.
Odantpuri, Vikramshila and Taxila. Nalanda University was the most famous. There were chancellors for running administrative and academic work. Bhikshus, the eminent Bhikshus were the in-charges of the Buddhist universities. In-charge Bhikshus was known for his age, learning and character. The universities were housed in huge buildings. Students from Java, Tibet, Korea and China came to study in these universities. India of even those times had international reputation. The pupils were expected non-violence, no temptation, no impurity of character, no lies, to be teetotaler, not be a glutton, not to speak ill of anybody, be generous, not to be luxurious, free from greed and not to take interest in music, dance, play, show etc. The student obeyed none else but his teacher. Disciples were under the firm control of their teacher students served their teacher, arranging water, arranging food, cleaning the utensils going out for alms with him. The monks and students followed the principle of ‘simple living and high thinking.’ Earlier women were not allowed to join the monasteries but later on they were allowed with many restrictions for women education, Buddhism wasn’t favourable. In all, Buddhist education was democratic and had international appeal. The Buddhist philosophy is based on four noble truths—all existences involves suffering; suffering is caused by desire, suppression of desire leads to its extinction and deliverance. Buddhist educational system aims individual and social, academic and vocational and earthly and heavenly progress. Teachers were monks who were well read, of high moral character and kind and fair. But later on, Buddhist education degenerated because of arbitrariness and corruption.

BUDDHIST EDUCATION SYSTEM

1. Buddhist education was a monastic system of education. The monasteries and Viharas were Bhikshus were residing developed into educational institutions.

2. The Buddhist system there was a common organisation. It was a well federated system of education. Even though each institution was independent, yet it had to obey the orders of the ‘Sangh’ or the common organisation.

3. The Buddhist education system was democratic in character.
It was not one man who ruled. Right from the time of admission up to the final stage when students left the Viharas everything was organised on democratic lines. This system accomplished the right to vote by the student in the deliberations of the ‘Samgha’ after his admission to it.

4. Renunciation of family life on the other hand was the very basis of the Buddhist system. Once the pupils left their homes and joined the Viharas for receiving education, except certain exceptional circumstances they were generally not allowed to go back to their homes even after the completion of their studies. Having finished their education, they were required to go about and preach Buddhism. Thus under Buddhist system of education, an order of brotherhood was established by breaking tender and natural ties of family relations.

DEVELOPMENT OF BUDDHIST EDUCATION IN INDIA

Buddhist Education probably varied very much in different countries and at different times. We get a valuable picture of Buddhist education as it existed in India from the records left by certain Chinese Buddhist scholars, who visited India in the fifth and seventh centuries of this era.

They had undertaken long, toilsome and dangerous journeys, only because the fame of the Buddhist monasteries in India as places of learning had crossed the territorial jurisdiction of India. Fa-hien, who was in India between A.D. 339 and A.D. 414, makes frequent references to monasteries as seats of learning. Huen Tsiang who came to India during A.D. 629 to A.D. 645 referred to the popularity of Buddhism which was in a flourishing state. I-Tsing another Chinese scholar who came to India and was in the country from A.D. 673 to 687 also highlighted some of the brighter aspects of the prevalent system of education.

The main educational centers of Buddhism were Monasteries and Viharas. A network of such centers of education was started during the period. The entire educational system was controlled and supervised by the monks. There was provision for both religions as well as secular types of education. Therefore, emphasis was laid on personal conduct rather than external rites and ceremonies as in the
Thus the aim of education was to prepare for a good life, a moral life.

The whole discipline (Siksha) had three important aspects viz, morality, contemplation and wisdom. In the Buddhist morality, there was infusion of practical needs with theoretical knowledge and stress on ascetic life against worldly life. With the advent of Buddhism the demand for education among the people considerably increased. The relaxation of barriers of caste in the sphere of religion and learning helped for the expansion of education.

But it was confined to the upper classes of the society and did not make any headway among masses. As Buddhism became popular and attracted people, the demand for education considerably increased. Be it as it may, Buddhism broke the monopoly of any particular section of the society pertaining to teaching and learning.

**CURRICULUM**

The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain salvation. So the study of the religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education.

Since the chief-ideal of Buddhist education was the attainment of Nirvana or Salvation, education was thoroughly saturated with religion and it was spiritual in essence. Though the study of religion pre-dominated the entire society yet one should not infer the conclusion that there was no provision for practical and technical education. In this period India had marked a high water

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6. **Assembly of learned people**

On the beginning and close of every month learned people used to assemble together. This type of assembly together was a very important part of Buddhist education. The purpose of this assembly was to maintain the moral standards of all the monks, because the total education was based on morality. It was compulsory for all the monks to be present in this assembly so much so that even ill monks used to try to attend it anyhow. If due to illness it was not possible for monk to come, then assembly was held near his residence. This assembly was quite democratic and it has immense moral impact on all concerned.
level of development in Literature, Philosophy, Arts, Commerce, Agriculture and the Methods of warfare.\(^7\)

The main subjects of Buddhist education were Spinning, Weaving, Printing of the cloth, Tailoring, Accountancy, Painting, Ayurveda, Surgery etc. The Primary grade education aimed at teaching reading, writing, and arithmetic. But the higher education comprised with teaching in Religion, Philosophy, Medicine, Military Science, etc. for choosing different subjects. Caste distinction was not a bar.

Besides these subjects, different arts and crafts also formed an essential part of the curriculum. The following arts were taught in different institutions-Elephant lore, Magic charms, Spells, Hunting, Spell for understanding the cries of all the creatures. Archery, the arts of Prognostication, \textit{SarpaVidya}, and Medicine etc. students could specialize in any of these arts. Taxila was the center of education in these Arts and Sciences. Both theoretical as well as practical aspects of education were equally emphasized.

It is evident from the written account of Chinese traveler, Fa-Hien, that the Brahmanical system of education was also popular in the fifth century A.D. The knowledge of Sanskrit was indispensable for higher education. So Fa-Hien had to remain at Pataliputra for three years for acquiring adequate knowledge in Sanskrit. As all the important Buddhist works have been written in Pali, the Pali and other regional languages were also popular during the period. However, there was a harmonious combination of both seculars and spiritual aspects of education.

Hiuen-Tsang, another Chinese traveler has quoted the ‘example of Nalanda, pertaining to higher education, where Buddhist Philosophy, the literature, the Yoga and other spiritual sciences were taught. The institution at Vikramashila earned name and fame

\(^7\) \textbf{Vocation Education}

Vocation education was not ignored during the budhist system of education. The monks of Vihar were taught spinning, weaving and sewing in order that they meet their clothing requirement. They were taught architecture as well. Education in architecture enabled them to build up new Vihars or repair the old ones. Similarly the householders following Buddhism but living outside Vihar were given training in different type of and also earn their livelihood.
for imparting teaching in Logic (Tarka Shastra) and Jurisprudence (Nyaya Shastra).

As mentioned earlier, the Buddhist system had not ignored occupational and technical aspects of education. The monks in the monasteries were at liberty to acquire proficiency in various arts and craft. Jivaka, a great physician and surgeon of that age, acquired considerable knowledge and skill in the operation of brain and intestines. Similarly Charak, rightly known as the Father of Ayurveda, was a product of this age. The center of medical science was Taxila, which attracted students from far and near.

Besides Ayurveda, the masses were trained in many useful crafts, arts architecture and in such occupations as agriculture, commerce, cottage industry, animal husbandry etc. in the same way as the people of the Vedic period received facilities of training in these occupations.

METHOD OF TEACHING

Buddhist education aimed at purity of character. Like Vedic education it was training for moral character rather than psychological development of the students. One has to attain the stage of Bodhisattva. Mental and moral development was emphasized. Following were the methods:

1. **Verbal education**: Through the art of writing had been well developed up to Buddhist period yet, due to shortage and no availability of writing materials, verbal education was prevalent as it was in Vedic age. The teacher used to give lessons to the novices who learnt them by heart. The teacher used to put questions on the learning the lesson by heart.

2. **Discussion**: In order to win discussion or Shastrartha and impress the general public, it was necessary to improve the power of discussion. This was also needed to satisfy the critics and opposing groups and establish one’s own cult. Thus, rules were framed for discussion.

3. **Prominence of logic**: The importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical argument. Logic was also useful in the development of the mental power and knowledge.
4. **Tours**: The main of the Buddhist monks was to propagate Buddhism. Hence some Acharyas like Sariputta, Mahayaggalva, Aniruddha, Rahula, etc gave the importance to tours for educating people.

5. **Conference**: Conferences were arranged on every full moon and 1st day of month in the Buddhist Sanghs. The monks of different Sanghs assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conference.

6. **Meditation in solitude**: Some Buddhist monks were more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation that had fully renounced the worldly attraction and had spent enough time in the Sanghs and had gained the efficiency for solitary medications.

During the period the art of writing had considerably developed, but it had not reached the masses as regards its practical use. Therefore, the method of instruction was mainly oral as it was during the Vedic age. The pupils used to learn the content of different subject matter by rote. As the both preceptors and the pupils were residing in the monasteries, the preceptor had recourse to direct method in teaching.

A preceptor used to suggest a lesson to the pupil’s and the pupil was learning the lesson by heart. After ascertaining the pupil’s comprehension of a particular lesson the preceptor proceeded with further lesson. Thinking, meditation and self-study were duly emphasized.

In Viharas and monastic schools Hetu-Vidya or inductive method of logic was adopted and through this method the intellect of the pupils was trained. Discussions, talks and argumentations were also organized periodically on different religious and philosophical subjects. In order to train the pupils in the art of debating from the very beginning of their academic career, there was provision for occasional discussion among the followers of different religions.

For the intellectual benefit of the pupils sometimes outstanding celebrities and authorities on religion and philosophy were invited to deliver talks on different topics. Besides, stimulating environment
was provided for widening the mental horizon of the pupils and for developing clarity of vision for solving intricate problems of life. In order to give a realistic and practical shape to what the pupils had learnt at the monastic schools, the pupils used to undertake the journey from one place to another at the end of their academic career.

In addition to this, Buddhist Period debates and periodical gatherings were organized. Monks from different monasteries were participating in the discussions and delivering speeches on philosophical and religious topics. Pupils were also encouraged to participate in these meetings for increasing their knowledge appreciably.

In regard to technical education in secular science, arts and crafts, the teaching method was identical with that of Brahmanical education. Pupils were given education through both theoretical and practical methods. After completion of the theoretical study the pupils were serving a term of apprenticeship under some expert artisans for picking up practical knowledge and skill in arts and crafts.

STUDENT-TEACHER RELATIONS

Both the teacher and the student were responsible to the monastery or the Buddhist order. But regarding education, clothes, food and residence of the student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The teacher used to bestow all the affection to his student and used to educate his through lecture and question answer method.

ROLE OF TEACHER IN BUDDHIST SYSTEM

Buddhist philosophy admits the possible of attaining peace here and now, though, it starts with a pessimistic note. Teacher, therefore, need not have any cry of despair. Bhikshus were the teacher. Buddhist Viharas or monasteries have their methods of imitation and training for the apprentices. The preceptor must give his disciple, all possible intellectual and spiritual help and guidance. There was mutual esteem between the teacher and the pupil. There relations were like father and son. The teacher was regarded as spiritual father or intellectual father of the student.
During Buddhist period the place of teacher in the scheme of education was very important. There were the categories of teachers – Acharyas and Upadhyayas. According to Sutras Literature Acharya may admit according to his unfettered discretion, a number of pupils, who would have to live with him at this house, for a minimum period of twelve years. He would not accept any fees from the pupils under this instruction. The progress shown by pupil was the only factor that determined the continence of his apprenticeship.

DAILY ROUTINE OF STUDENTS (DIUCHARIYA)

The student was expected to serve his teacher with all devotion. On rising in the morning the student will arrange everything for the daily routine of the teacher. He will cook his food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before teacher. The student had to prepare himself to receive education at any time whenever the teacher required him.

STUDENT IN BUDDHIST SYSTEM OF EDUCATION

The Budhist system like the Brahanical, enjoins upon the pupil the duty of serving this preceptor as a part of education. The pupils is to rise early in morning from the bed and give his teacher teeth-cleanser and water to rinse his mouth with; then, preparing a seat for him, serve him rice- milk in rinse his mouth with; then, preparing as seat for him, serve him rice milk in rinsed jug, and after his drinking it, wash the vessel and sweep the place. Afterwards he is to equip him for his begging round by giving him fresh undergarments, girdle, his two upper garments, and his alms- bowl rinsed and filled with water and then is to dress and equip himself similarly if he wants to accompany his teacher but must not walk too far from or near wants to accompany his teacher but must not walk too far from or near wants to accompany his teacher but must not walk too far from or near him. He is not to interrupt his teacher in speaking, even if he makes a mistake. There were also rules for the expulsion of a pupil by his teacher. In five cases a Saddhiviharika ought to be turned away; when he does not feel great affection for his Upajjhaya, nor great inclination towards him, nor much shame, nor great reverence, nor great devotion.
The present education experiment like basic education, Vishwa Bharti, Aurobindo Ashram, Gurukul Kangri and Banasthali Vidyapeeth, etc., are the glaring examples of our ancient system of education in this country. In the words of S. K. Mukerjee, “They were started with the object of reviving the ancient institution of Brahmacharya, of revitalizing ancient Indian philosophy and literature and of producing good citizens and preachers of Vedic religion.” While delivering his address in the Dada Bhai Naurozi lectures series L.S. Mudaliar, a renowned Indian educationist had said “Let our young Indian realize the heritage that is there. May the young generation imbibe the true spirit of India and follow it in all their endeavors.”

The pupil and preceptor relation in the Buddhist system of education was the same as during the Vedic period. In this monastic system of education, the pupil after his admission was placing himself under the supervision and guidance of a preceptor. The main ideas of this connection of teacher and pupil were taken over from Brahmanic education, like the Vedic system the pupil was going to bed later than his preceptor and was getting up earlier. Early in the morning the pupil had to give water, clay, teeth cleanser, etc. to his preceptor. The pupil was sweeping and cleaning the room and was also going for begging with his preceptor. But the pupil was always keeping a distance while following the preceptor.

The preceptor also had certain responsibilities towards his pupils. He had to treat the pupil as his own son and also helped him at the time of distress. But the most sacred and noble duty of the preceptor was to impart intellectual and spiritual education of a higher order to his pupils. The preceptor was an ideal before his pupils as he possessed excellent moral character, self-possession and spiritualism.

It is quite evident from the writings of Huen-Tsang that in the Vihars like Nalanda, there were profound scholars who put forth a living example before the pupils. Thus the pupil preceptor relationship was pious, cordial and intimate. The preceptor was held in high esteem and greatly respected. The only difference between the pupil and the preceptor was merely spiritual superiority of the latter to the former.
However, Buddhist education influenced the general mass of the people, at least those who adhered to Buddhism, and provided opportunities for popular instruction. Even then, this system of education was not altogether immune from defects. So much it was dominated by religions that arts and crafts, in the last phase of it, came to be looked down upon by the members of higher classes and ultimately they gave them up completely.  

In comparison to Vedic age the ratio of mass education decreased considerably. Due to certain lapses and laxity of central organization the ‘Samgha’ (order) which was regarded as the veritable forte of Buddhist religion, ultimately proved to be the sole cause of its downfall. As this system of education was founded on the principles of nonviolence and renunciation of the world, the military art and science could not make satisfactory progress. In the garb of democracy arbitrariness prevailed.

According to Buddhist religion the world is full of sorrows and sufferings. Therefore, the sole aim of life was considered to be the attainment of salvation (Nirvana) by renouncing the world. This aim of life reflected in the aim of education and it naturally resulted in artificiality. The meaning of the ‘struggle of life’ was confined to mere metaphysical speculation. As a result the all-round progress and development of life received a serious blow. But in course of time certain drawbacks and weaknesses crept into the system. Democratic principles were abused and the monks and nuns felt victim to moral turpitude and corruption.

At length, the foreigners invaded the country. With her poor military skill and organization she failed to meet the challenges of the foreigners and the pace of downfall accelerated. Buddhism had considerable influence upon Indian philosophic thought and

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8. Expulsion of pupils

The teachers of a Buddhist monastery were empowered to expel any student on charge of misconduct or any type of serious disobedience. However, the student was expelled only when it was definitely ascertained that he lacked faith and respect for the teacher and the other things related to the sanctity of the monastery. After the death of the teacher or when the teacher changed his religion or left the monastery for elsewhere, the students also deserted the monastery. The education of the concerned students ended then and there.
religious ideals. But on the educational side it is difficult to estimate the amount of its influence. It goes without saying that Buddhism have done something to extend amongst the people of India the desire and also stimulated a demand for some popular education.

As a natural consequence, Buddhism along with the system of education declined gradually in India, and the Brahmanic system of education came into ascendancy anew through the efforts of the religious thinkers and philosophers such as Shankaracharya, Madhavacharya etc.

FUNDING OF EDUCATION

Financing of education during this period became systematized and stabilized. The casual manner of assisting educational institutions, as in the previous period could not hold good. The random gifts and occasional charities were inadequate to meet the daily requirements of the *Viharas* and monasteries.

The sources of revenue to education continued to be almost the same as in Vedic period. But in order to ensure a continuous flow of resources to the educational institutions, some of the sources became stable and fixed. During the period, the state shouldered greater responsibility for maintenance of these temples of learning and education enjoyed royal patronage.

Emperor Ashoka helped for the expansion of education by establishing many monasteries, nunneries and edicts throughout his empire. Due to his endeavour live hundred monasteries were built in Kashmir alone. King Kanishka of Kushana dynasty was a great patron of scholars. The eminent Buddhist scholars Nagarjuna, Asvaghosha, Vasumitra and the celebrated physician Charaka enjoyed his patronage.

The Gupta rulers Samudra Gupta and Chandra Gupta II were great patrons of famous scholars. To mention a few Vasubandhu, Harisena and Kalidasa flourished during Gupta period. Harsha’s exemplary munificence to the cause of learning influenced and inspired other kings to open their treasuries to accelerate the progress of education and learning.
References


ABSTRACT

Language is salience method that mankind use in communication. And, it is an instrument made by the human beings to communicate their senses, emotions, thoughts and knowledge. The identical feature of each language in the world is that they are conventions. Taking into account such languagial conventions, it is to be known that the language we use to speak and write directly stick to convey the meanings. In fact, the complete meaning comes through the set of meanings of the individual words. In other word, while the individual words offer separate meanings and sound, as a group of words, they occur the complete meaning.

There are evidences that a number of social conflicts which covered the way for sustainable society took place in the world due to the miscommunication grounded the poverty of language or language skills and the attachment with language. Broadly speaking on this issue, it is to be said that frequently a large number of social conflicts are arisen as the result of the adherence of language, hermeneutics weaknesses and language barriers. The central

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cause for this issue would be the attachment to the languages that symbolize the culture, haughtiness, civility of the nation. In fact, after analyze carefully the real condition of the languages, it can be known that the languages have no actual identities and people have their unawareness of the real condition of the languages only.

To address the issue perfectly, the Buddhist teachings give immense support in the canonical texts. The teachings clearly discuss how and why people should not attach to the languages and which outcome would be in consequence. Especially, the Buddhist teachings stress that individual actions affect to the society directly and training the individual, indeed, lead to the social enhancement. Accordingly, changing attitudes of the individual on the language would lead to broaden understanding in the society. This paper aims to critically analyze the Buddhist approach towards the language and present the applications in terms of overcoming the social conflicts based on the language and communication. Particularly, only the canonical suttas and their commentaries will be referred herein.

1. INTRODUCTION

There are thousands of languages in the world today. Among them, many of coherent with the culture and nation of those who speak each language. Such a verity of language, sometimes, leads to social conflicts whereof language is referred to be a principal component of each culture by which people are divided and are identified severally. Therefore, this paper is dominantly designed to examine the way in which we should use language to control and enclose social conflicts arisen by means of languages differences and how it effects to the Sustainable Society with reference to the Araṇavibhaṅga-sutta of the Majjhima-nikāya and the Cullavagga pāḷi.

2. DISCUSSION

At the inception, it is worth to know what the sustainable society are. According to the common interpretation, “The ability of a community to develop processes and structures which not only meet the needs of its current members but also support the ability of future generations to maintain a healthy community” (http://www.businessdictionary.com/definition/social-sustainability.html) and some other main sources also reveal that
the systematic development of the society in both sides physically and mentally can be interpreted as the sustainable society. Mostly, In the Buddhism the society means the collection of various states of the mentalities. Because, the individual mental background of the human being particularly effects to the society in all manner, when they are associating with other persons. Therefore, the mental activities of the members of the society are bulk and significant facts for the sustainable society. The individual mental and physical development of the mankind directly effects to the sustainable society.

To Wikipedia, Social conflict means “struggle for agency or power in society. Social conflict or group conflict occurs when two or more actors oppose each other in social interaction, reciprocally exerting social power in an effort to attain scarce or incompatible goals and prevent the opponent from attaining them” (Wikipedia). Social conflicts are also found to describe the unawareness or refusing of others’ viewpoints. Some reasons behind which we are left have already been subject to research whereas it clearly becomes more comfortable to find the mental states behind these reasons and social conflicts up to this. It, no doubt, seems that the most effective mental states behind the reasons for social conflicts rise upon languages are ever brought in to light within Buddhist Doctrines. Especially, it is, in keeping with Buddhist Doctrine, known to us that mental states first lead to social conflict as it is found to be based on language though.

Kalahavivāda Sutta of the Sutta-nipāta, in particular talks of the causes leading to the social conflicts (Sutta Nipāta, (1913), p.168). How it is said, clinging to something pleasant is caused by hindrance, a deep and impure mental state which is defined in Buddhist philosophy. Moreover, if something subject to be pleasant is should be tolerated as “this is me; this is mine, I am this”. Such a deep and impure psychological state works prior to a certain unwholesome action. Another statement found in the Sakkāpañha Sutta of the Dīghanikāya in which demonstrates that envy and greedy emotions arrange circumstances for social conflicts (Dīghanikāya II, (1960) 277). We are, according to above facts, emphasized that Buddhism claims to have some mental issues leading to social conflicts.
There is, in the modern world, a group of languages which were acculturated and were not. To the following table also a group of countries which are divided as linguistic diversity.

<table>
<thead>
<tr>
<th>Over 500 LGS</th>
<th>Over 200 LGS</th>
<th>Over 100 LGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Papua New Guinea</td>
<td>850</td>
<td>Philippines</td>
</tr>
<tr>
<td>2. Indonesia</td>
<td>670</td>
<td>2. Russia</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,520</strong></td>
<td>3. USA</td>
</tr>
<tr>
<td>4. Australia</td>
<td>250</td>
<td>4. Malaysia</td>
</tr>
<tr>
<td>5. Mexico</td>
<td>240</td>
<td>5. Peoples’ Republic of China</td>
</tr>
<tr>
<td>7. Brazil</td>
<td>210</td>
<td>7. Tanzania</td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td><strong>1,970</strong></td>
<td>8. Ethiopia</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,490</strong></td>
<td>9. Chad</td>
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<tr>
<td>10. New Hebrides</td>
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<tr>
<td>13. Nepal</td>
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It is, in the above chart, clarified the linguistic complexity in the world. Acculturated language generally enhances the state of a culture which is claimed by specific people. Therefore, such a language can be called into being division of the same land, For instance, Bangladesh, India, Pakistan, Turkey, and France *(Harvard Magazine, (2002) March)*. The Wikipedia further says “Anti-Hindu agitation of 193-40, Anti-Hindu agitation of Karnataka, Anti-Hindu
agitation of Tamilnadu, Bengali language movement, Hindu-Urdu agitation” (Wikipedia). Accordingly, there are five linguistic conflicts in India.

All most all the people in the world are bound to his or her own language and religion. An excessively dependence laid between religion and language is perhaps seen (Nation and Nationalism, (2008) online version). Both the language and religion mainly show the uniqueness involved to the nation. Saying concisely, language, religion, and nation are linked together and keep a close relationship. For the most part the name of the language is given to the name of nation too. Obviously, these facts refer to the chief role played by the language. Both religion and nation give uniqueness for the people and so does language. In other word, religion, nation, and language make the diversity amongst the people throughout the world.

The fact next to be discussed is that some traditions leave us behind a radical position concerning to language. People subsequently come to be radical and struggle with each other. On the other hand, the conflicts arose by means of language can be identified as linguistic conflicts. In particular, unawareness of the objective of the language makes the people in such linguistic conflicts.

Language is wise to be thought as a component which proves the way for the mankind only to communicate and exchange their emotions, feelings, thoughts with one another. Far from expecting above purpose from language, certain traditions merely seek for something dogmatic. In fact, this mislead the followers and makes them conflict on linguistic diversity. In addition, any improper way of using a language is shown to be causing social conflicts. In this sort of environment, we are taught that perfect and accurate usage of a language is highly appreciated in Buddhism.

3. THE BUDDHIST ATTITUDE TOWARDS THE LANGUAGE

The one who narrates the Buddhist teaching will understand that it is not allowed to be strict on the language. In accordance with the Araṇavibhaṅga-sutta [Araṇa refers to free from the defilements (na+raṇa)], clinging to the language leaves along with defilements and language is merely a convention or enactment to that we should
not attach. We also narrate that the language should not exceed the universal convention and, the utility of a language is only for knowing the meaning and communication (Majjhima Nikāya III, (1977), pp. 234-235).

In the Poṭṭhapāda Sutta, it is taught how the Buddha used the language unless being clinging to it (Dīga Nikāya I, (1975) p. 202). Some of religions in the modern world give rise to faith on the language in which the religious texts are written. Therein, they lay boundaries on usage of the language and give no weaken opportunities on speech very like the Vedic language.

Speaking the Buddhist viewpoint on this, the Buddha has emphasized that it is unnecessary to promulgate the boundaries on the language to study since it creates barriers in understanding the teachings. The quotation from the Cullavagga pali notes thus; the two monks named Yamelu and Theluka asked the Buddha “at present, lord, monks of various names various clan various social strata have gone forth from various families; these corrupt the speech of the Buddha in his own dialect. Now we, lord, give the speech of the Buddha in metrical form. The Buddha rebuked them, saying: ‘how can you, foolish men, speak thus: now we, lord, give the speech of the Buddha in metrical form? It is not, foolish men, for pleasing those who are not yet pleased... And having rebuked them, having given reasoned talk, he addressed the monks, saying: Monk the speech of the Buddha should not be given in metrical form. Who should give it, there an offence of wrong-doing? I allow you, monk, to learn speech of Buddha according to his own dialect” (Chullavaggapali, (1995) 193-194).

Extraction the above clarifications, the conservative aspect on the language by the Buddha and his purpose were only to deliver and understand the doctrine. Further, in the Ambattha Sutta, we come across admiration by the Buddha on the inappropriate usage of the language. Here, the Buddha talks about the characteristics of one’s speech, viz.

*Speaking on time (Kālavādi)*

*Speaking on truth (Bhūtavādi)*

*Speaking on meaning (Atthavādi)*
Speaking on Dhamma (Dhammavādi)
Speaking on discipline (Vinayavādi)

(Dīga Nikāya I, (1975) p.100)

If our speech comprises is made up with these four features, a conflict will not be longer. The notable fact is that talking truth is highly appreciated in Buddhism and nobody is allowed to lie. Lying, Rough speech, and talking nonsense are with one accord rejected. This further confirms that Buddhism look into the language being in a middle and ethical position where as some religions expect more from the language rather than the communication.

4. CONCLUSION

According to the facts discussed above, it can be clearly pointed out that the Buddhist approach to the term of disbursement of the social conflicts is totally based on the language. The foundation for this sort of conflicts is the expectation the national haughtiness and religious features from the language and the unawareness of the basic object of the language. These types of social conflicts which arise based on the usage of language covered way for sustainable development of the society. According to the Buddhist teachings, the language should be used only for the purpose of communication without clinging to it.

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Reference


MAINTAINING A SUSTAINABLE SOCIETY
VIA “MANGALA SUTTA”

by Chon Minh Le Khac Chieu

ABSTRACT

Along with the changes not only in the world political situation but also in economic development together with the weather variation, there have been many great changes that affect the fundamental structure of Vietnam society on lifestyle, on living manner and on social and individual relationships especially the human insensibility. It is high time we hoped for a sustainable society that needs harmonious coordination between economic development and the stability should go with fair democracy and social progress.

There should be fair in the distribution of social utilities in a sustainable society with the involvement of all social strata consciously. People much or less sacrifice some of their privacy of their common interests for the sake of community. Sustainable society is considered to meet the present needs without influencing the ability of future generations. A Sustainable society is believed to be a harmony combination between sustainable developments: in economy, in society, in environment and especially in personal morality. If Individual moralities are not paid attention, the economic results, sometimes also return to “zero”.

In order to think and sanctify the life of an individual who attains to the supreme happiness of the secular world, the Mangala Sutta

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can be seen as the guideline of the Buddhists in particular or of the humanity without discriminating: educational level; ethnicity; religion; regional color or political orientation in general In Mangala Sutta, The Buddha gave us a general guide to the lay Buddhists, as a study guide. Buddhist lay men and women need to understand and practice the Buddha’s teachings consciously and self-aware. If so they will enter the holy line of liberation.

To follow the ideals of Mangala Sutta set forth in these verses, is the sure way to harmony and progress for the individual as well as for sustainable society, nation and mankind.

1. GENERAL

Vietnamese society in the past decades has been under the impact of the Internet, of the scientific revolution and of the Industrial Revolution 4.0 in the digital economy, together with the climate variations, the natural and human disasters. Along with the disorder in the world political situation, there have been many great changes that affect the fundamental structure of society on lifestyle, on living manner and on social and individual relationships especially the human insensibility. The Society is corrupted and manipulated by corruption, bad interest groups that President Nguyen Phu Trong is now trying to prevent.

A unstable society because of conflicts of interest, robberies, fraud, women and children trafficking, nefarious businesses as providing toxic food into the market, e.t... It is the negative side that Vietnamese society has been suffering for passing decades. It is gradually becoming a specific characteristic of Vietnamese society in the eyes of friends in the world.

Vietnamese society, like many other developing countries in the world, is now trying to find out the way of herself, but it is not yet clear where it is going to be in the map of civilized world.

A society with the legal system that is being completed day after day, laws overlap over and over, the laws are so many that people are lost to find a way out of the problem of litigation.

Do not underestimate the general social status in Vietnam if we want to better our society. We need to have a holistic view as we are
at the top of the mountain to see how the society operates, or look at the medical record to find out the illness then choose the most feasible solution for it especially How to cope with the degradation in social morality.

Be straightforward to recognize the common realities of the Vietnam society in the 4.0 era of course there are dominant, positive and negative aspects that can affect the masses of many generations from 5X to... 9X. The specific manifestations of moral corruption such as school violence of teenagers; The female students’ sexual offenses, the domestic violence; the relationship between human and human values is evaluated on what he or she possesses “as much money as possible” but accidentally pushed the social relationships into the material correlations which gradually lost human nature. People do not waive any tricks to survive. They live in a virtual world, living extrovertedly and self-satisfied with all drugs, cheating one another even killing fellows by the tricks of the trade or despising lives in violating traffic laws Due to the attitude of not respecting the law or in other words, we need to acknowledge that our legal system is not strict enough. Our system of education is continuously changed; therefore, the training project toward our university graduation staffs lose their career disorientation and gradually forming the idea “Well paid but less Work”. The spiritual unemployment rose together when the life is rife with corruption that the government is trying to prevent and punish.

Degraded social morality is a really worrying issue in Vietnamese society today. Right in the 3rd session of the National Assembly, when mentioning about this issue, Minister of Culture, Sports and Tourism Nguyen Ngoc Thien emphasized: “Preventing this situation is a fundamental issue to build a sustainable, civilized, safe society rich in humanity and to consolidate cultural

and moral values - the foundation of national strength in the integration flow”.

2. SURVEYING ON A SUSTAINABLE SOCIETY

2.1. Concept of a Sustainable Society

The concept of “Sustainable Development, SD” has been formed in the United Nations Conference on Environment and Development held in Rio de Janeiro in 1992. The conference marked the first international effort to develop the action plans and the strategy to move towards a more sustainable development model which was applied to the construction of a sustainable society.

“A sustainable society needs harmonious coordination between economic development and the stability should go with fair democracy and social progress. There should be fair in the distribution of social utilities in a sustainable society with the involvement of all social strata consciously. People much or less sacrifice some privacy of their common interests for the sake of community, protecting the living environment well, and promoting the role of effective contribution of each individual”.

The social amenities include many aspects: such as primary health care, education, gender equality, political responsibility, etc. The following issues are common concerns of many governments of the developing countries besides Vietnam.

- The increasing rate of population control.
- Increasing per capita income.
- The pace of urbanization increases progressively
- Controlling the unemployment rate
- Gender equality
- Effective policy of eradicating hunger and poverty reduction

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3. SDC,S 2011 “What is sustainable development” viewed on Jan 5th 2019
<http://www.sd-commission.org.uk/pages/what-is-sustainable-development.html>

• Good primary health care
• Settling well all conflicts

But most the most important thing is the peaceful mind in all people, the essential living cell of the society that ceaselessly contribute to the development of a sustainable society in all aspects.

Sustainable society is considered to meet the present needs without influencing the ability of future generations\(^5\).

2.2. Criteria for a Sustainable Society

In fact sustainable development of a society is believed to be a harmony combination between sustainable developments in economic, in society, in environment\(^6\) and in personal morality based on the following criteria:

**2.2.1. Sustainable economic development:** is fast and safe growing and quality. Sustainable economic development requires the development of the whole economic system in which attention should be paid to possible measures such as:

a. Reducing gradually wasting the energy consumption and resources.

b. Changing of consumption demand does not harm biodiversity and the environment.

c. Equalizing in approaching about natural resources, standard of living, health services and education.

d. Eradicating hunger and reducing poverty effectively.

e. Using clean technology and industrial ecology (recycling, reuse, emission reduction, and renewing used energy.

An economy that is considered sustainable should meet the following requirements:

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a. Having GDP growth and GDP per capita hit high. It is also the criterion for assessing sustainable economic development.

b. Economic growth must be highly efficient, not accept apparent growth at all costs.

2.2.2. Sustainable social development: is assessed by the following criteria.

a. Criteria like the HDI (Human Development Index-HDI), the coefficient of equality income, compared with the targets on education, health, social welfare, cultural enjoyment etc. Besides, social sustainability has a global tendency so the differences between regions are not so great.

b. Sustainable social development focuses on equity and the society always needs to facilitate the human development field and strives to give all people the opportunity to develop themselves and their conditions and to have acceptable living condition.

c. Sustainable social development: as in the Vietnamese model, sustainable social development consists of a number of key contents:

- Population stabilization together with rural development reduce migration pressures on urban.
- Minimizing the negative impact of the environment on urbanization.
- Raising the level of education, eradicating illiteracy.
- Conserving the cultural diversity.
- Gender equality, paying attention to gender needs and interests.
- Enhancing the public participation in decision making processes.
- Promoting the role of individual virtue when joining the community for sustainable society.

2.2.3. Sustainable environmental development

The process of industrialization; modernization; agricultural development; tourism; the process of urbanization, new rural construction, etc. all affect the environment and negatively affect it and natural conditions.
Sustainable development of the environment involves the use of such natural elements, and the quality of human habitat must be guaranteed.

Exploiting and reasonably using natural resources must accompany with protecting the environment and improving the quality of the living environment.

Sustainable development of the environment requires that we maintain a balance between protecting the natural environment and the exploitation of natural resources for the benefit of the human race to a certain extent allowing the environment to continue supporting the living conditions for humans and the living organisms on earth.

Sustainable development of the environment include the basic content:
- Using effectively the natural resources, especially non-renewable ones.
- Developing does not exceed the bearing threshold of the ecosystem.
- Conserving biodiversity, protecting the ozone layer.
- Controlling and reducing the emissions of the greenhouse effect.
- Strictly protecting of the sensitive ecosystems
- Minimizing of waste discharge and overcoming the pollution (water, gas, soil, food), improving and restoring the polluted areas 7.

2.2.4. Sustainable development of personal ethics

A nation, in other words, a social community that wants to develop sustainably and steadily must include its members who are embedded the basic ethical principles of the society and of the individual. If these principles are not paid attention, the economic results, sometimes also return to “zero” 8, so morality plays an

important role in forming the personality of each individual, the social members. It helps individuals live responsibly toward the community, contribute positively to the common development. It also helps to maintain a happy family life and it is regarded as the health of a living body. The society in which the rules of ethical standards are respected, maintained and developed, then the society can develop firmly and flourish the national love. This model varies according to each community culture when living together. In general “Morality is a system of rules, social norms and thanks to them people can self-adjust their behaviors in accordance with the interests of the community, and of the society”. Today, the development of market economy and international integration, the rules and norms of morality are gradually being changed into new moral values and these new ethical values vary according to the culture of each country\(^9\).

Personal lifestyle is a habit that is oriented but not eccentric, depending on the time of the human being, on material, on economic, on social relationships, on habits, etc... It is a way of expressing all the structures, cultures and cultural characteristics of a person or a community accepted by their members and practiced for a relatively stable in a long period of time\(^10\).

In the State religious countries, each has a different leading religious and secular lifestyle, both seem to be contradictory but to some extent they are complementary to each other for social sustainable development. Personal morality is a complex social phenomenon, including: moral awareness, ethical behavior, and ethical relations.

*Moral Consciousness:* “Being aware of the system of principles and norms of behavior in accordance with past and present
existing moral relationships. On the other hand, it also embraces emotions, human moral sentiments.

**Moral behavior:** “It is an act of self-consciousness for the community. It is in conformity with the norms and moral values of that society and is motivated by the good of each individual from birth.

**Ethical Relation:** A system of social relationship, the interaction between person to person; between individuals and societies in moral side. This relationship is moving, changing according to the development process of society. Ethical relations have the characteristics of voluntariness and self-determination.

Self-awareness is expressed in the perception of responsibility and duty of each person in specific situations when participating in moral relations. Voluntary expresses in the needs and the desires of each person in the interest of mutual assistance, or help one another, etc.¹¹

Each social regime has its suitable morality, serving the social and political ideology and the interests of the ruling class. Therefore, moral backgrounds are influenced by the dominant ideological political system. The socialist ethics has a particular category, a social form that is consistent with ideology which means that in addition to the undeniable basic ethical principles, new moral value chains appear in which focus on collective interests and individuals who are responsible for contributing to the formation of that moral value chain. Therefore the object of every development plan is always human centered.

- Ethics of our feudal society is the discrimination of human class.

- The moral of the capitalist regime upholds the “self” A society in which the “ego” is provoked in consequence: Greed; Hatred; Delusion will lead to personal conflicts, conflicts of social antagonism will increasingly break out drastically.

- Socialist morality is only in theory but manipulated by factions, and the corruption of Party members the consequences of which also lead to social disorder.

3. SURVEYING THE 38 BLESSINGS OF “MANGALA SUTTA”

Developing a sustainable society, the personal factor is very important, we need people with good moral qualities and a spirit of serving the community with a high sense of responsibility. It is the central core of “Human Ethics - Causality”. That is “Living without suffering oneself or others”.

Today the Indian Parliament has relied heavily on the Buddha’s scriptures and precepts as a special inspiration to build their constitution and moral foundation of society even though India has 95% of its population following Hinduism. The Yogi teachers believe in the system of moral foundations that the Buddha established, in the legal structure of ancient and present Indian society.

Thus the Law system of Buddha set out to build a moral foundation for monks and Buddhists to build a standard moral life from family life to other social relations in the community as a result the Mangala Sutta (Suttanipata, 258-269) written in Pali in the 5th century BC, including all 38 blessings came into existence. This is a very popular sutta in the Southern Buddhist countries and is often chanted and preached by the monks on holidays.

According to the Buddha’s teaching, people build themselves a happy life. This 38-blessings appears in a rather special context that is the time when agriculture developed with bumper crops, farmers’ life became relaxed, so most of them came to the trees or thin forests to hear the hermits called Guru preached the truths in life and at that time there were many schools who reasoned against one another about what supreme happiness was.


School 1: from the 6th century BC. It was said Listening was considered to be happy, (Suttamangala) having ears is happiness. Listening to good things will make our spiritual life richer.

School 2: they thought that having eyes was happy, seeing is happiness (Ditthamangala) because the life under full of different colors while the blind cannot see all kinds of colors.

School 3: with this school the patriarch advocates thinking is happiness (Cintamangala). They think that “Mind” is the most important part and the mind is the one who brings happiness to mankind

These three schools have limited aspects on reasoning and awareness and they fought against one another and spread to many countries during the ancient times. This movement was popular and very widespread in Central and Northwestern India and influenced the gods or devas, that led to the fights against among them.

Such debate lasts for 12 years without winning.

One night at Ky Vien temple (the monastery of Mr. Anāthapindika in Jetavana. Sàvatthì), a Deva prostrated to the Buddha and asked him to explain what causes the ultimate happiness and the Buddha gave this sermon. This sutta can be divided into two parts: the first Dhamma to the 18th is the premise of creating a happy life of an individual in a society if one wants to develop sustainably. According to the Mangala Sutta, individual a human-being, a cell of a society if he is standardized morally to change himself, reducing his aggressiveness, greed, hatred, ignorance and promote the spirit for the sake of the community benefits, he will then contribute efficiently in maintaining a sustainable society. The following Blessings are used for Buddhist lay men and women.


3.1. Studying the first 18 Sutras of Mangala Sutta

In order to think and sanctify the life of an individual who attains to the supreme happiness of the secular world, the Mangala Sutta can be seen as the guideline of the Buddhists in particular or of the humanity without discriminating: educational level; ethnicity; religion; regional color or political orientation in general.

Let’s calm down and think about these Blessings, it is possible for them to be similar in other religions, but the meanings and the connotations of the blessings are similar.

What is taught in Mangala Sutta is (1) the supreme blessing of human society in maintaining sustainable society if they realize and practice to... get away from the evil (bāla); (2) be close to the wise (pandita); (3) honour those who are worthy of honour (pūjā); (4) reside in a suitable locality; (5) have done meritorious actions in the past (katapuñnatā); (6) set oneself in the right course (Attasammāpanidhi); (7) be educated (bāhu-saccam); (8) be skillful in handicraft (sippam); (9) well-trained in discipline (vinayo); (10) be of good speech; (11) support mother and father (filial respect) (mātāpitu); (12) cherish his family (puttadārassa); (13) be engaged in peaceful occupation (anākulā); (14) be righteous in conduct (dhammacariyā); (15) be generous in giving (dānā); (16) help one’s relatives (nātakā); (17) be blameless in action (anavajjā); (18) loathe the evil (virati pāpā), etc.

The 18 Blessings of Mangala Sutta in terms of essence is really meaningful. They are suitable for secular people who more or less attach to Buddhism, know the right and practice them to transform themselves in everyday life.

3.2. Studying the following rest 20 Blessings of the Mangala Sutta

The rest virtues are constantly being considered as: (1) refrain from intoxicants (majjapānā); (2) diligence (Viriyam); (3) be humility (nivato); (4) cultured polite attitude (gāravo); (5) living enough, (santutthi); (6) having gratitude (kataññutā); (7) know to listen to the Dharma at the right time (blessingssavanam); (8)
contented with life (santutthi); (9) be patience (khanti) and endure; (10) be obedient (sovacassatā); (11) usually close to the monks (samana); (12) conversations and exchanges of the Dharma (blessingsākacchā); (13) live your homemade (tapo); (14) living with self-restraint (brahmacariya); (15) the perception of the Noble Truths (ariyasacca); (16) Nibbana realization (nibbana sacchikiriya); (17) the mind is immovable, unshakable in the wind or worldly life (lokadhamma): praise, be lost, glory, joyful; (18) no more sorrows (asoka); (19) living a peaceful life (khema); (20) no longer contaminated (virajam)\(^{18}\).

These qualities are suitable for the large number of Buddhists who want to cultivate according to the Buddha when they understand the nature of the society they are living in, the dukkhas they are suffering. The teachings of the Buddha are realistic rather than the delusion in poetic words about the spiritual path of the poet Hoang Cam\(^{19}\). Thus it is certainly to assert that the remaining of Mangala Sutta relate to the process of practicing dharma of a man who wants to quit or turn his back to society and become an ascetic.

4. WHAT THE BUDDHISTS SHOULD DO TO MAINTAIN SUSTAINABLE SOCIETY?

The Buddha offered 5 precepts----“Training or guidelines to help us live our lives”. These trainings are Right Action and Right speech from The Eightfold Path, and they are central to Buddhism. In Buddhist countries all children are taught and practice the 5 precepts-The ethical guide to living a foundation of the spiritual life. Precepts are not commandments but a practice and a training for individuals in society. The individual might like his life better if he/she do\(^ {20}\).

Socially engaged Buddhism brings Buddhist teaching, practice

\(^{18}\) Mahà Thongkham Medhivongs, 2016 “38 Pháp Hạnh Phúc” (Minh Đức Triệu Tâm Ánh hiểu định 1st edn.pdf.p3-p126 viewed on Nov. 15th2018.


and wisdom together with action for sustainable society. Through Buddhist practice the individuals come to a greater understanding of themselves, and rather denying the world, the wisdom helps us to be effective agents of change. In the first 18 Blessings of Mangala Sutta, The Buddha gave us a general guide to the lay Buddhists, as a study guide. Buddhist lay men and women need to understand and practice the Buddha’s teachings consciously and self-aware. If so they will enter the holy line of liberation. At that time in spite of living in the stream of secular life, they have never been defeated by greed; anger and ignorance (One of the three poisons in Buddhism), \((sabbattha aparājītā)\), and wherever they go, they feel peace and safety \((sabbattha sotthim gacchanti)\). Being an individual in society. First, he must keep away from the foolish who only chases for the evil temptations of the five desires, know how to approach the wise to learn, know how to reverence those who are worthy of honor. He must: choose the right place to live, know how to do good to have future blessings, know the direction of the main road, be well-educated, be skillful in his career, Have a job that does not cause conflict with other people. In the family, he must know how to care for parents, raise children and wife. He must have generosity, diligently keep the precepts, not addicted to anything, loathe to the sin. He has good deeds, blameless, and loving speech etc.

All these factors have started to make the bright qualities of an individual, a cell of the society and if the society consists of individuals of this type do not ask why society does not gain sustainable development? To follow the ideals set forth in these verses, is the sure way to harmony and progress for the individual as well as for society, nation and mankind. (Narada Maha Thera)

Buddhism encourages different methods and experiences in maintaining sustainable society; therefore individuals try their best to apply Buddha's teachings. The true values of the methods are relevant to each individual and his point of view. In fact, the contents of what the Buddha taught are endured through time. The Buddhist

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should not only learn the Buddhist principles from denotative meanings described in the sutra texts but also relate those principles into real life experiences to make it easy to understand and apply. In the field of family Buddhist family members especially father or mother should share the experience with their children to find out the best way towards solving problems or settling conflicts in each appropriate situation. The social cell know how to live in harmony and so is the society\textsuperscript{23}.

This model, if it is widely spread around the globe, the world peace will come and mankind will certainly live together in a lasting love.

5. CONCLUSION

Establishing and maintaining a sustainable society will not be successful if we forget to build the human element. Because it is in any regime either Capitalist or Socialist countries, Human or otherwise people who always play a key role in planning of every policy, every project. If People are peaceful, the new society develops sustainably and the regime will exist and will constantly improve its prestige in the international arena. Every member in society must know how to interact and support each other for sustainable development. All policies have impacts on sustainable society such as:

a. Census policy (It is difficult to give accurate figures for the world population because some countries can not or do not conduct population censuses.

b. The development trend of the world is a matter of concern.

c. Population and income (world population continued to increase, especially in the third world countries, the income decreases in inverse proportion, so the government must know how to balance between the rate of population growth and the rate of increase in personal income\textsuperscript{24}.


d. The government must comprehend the migration to urban population growth that leads to unbalance to many dilemmas such as:

- The issue of environmental sanitation is very worrying due to lack of clean water, littering waste disposal, Sewage (insanitary waste water).

- The issue of primary health care is complex: Bacteria grow fast at temperatures above 75°F, or 24°C.

- Traffic congestion affects strongly to the city dwellers.

- Other social issues like satisfying basic needs is not yet good response.

- Social Security system is incomplete and unreliable, low income, gender, inequality between rich and poor, lack of clean water, lack of energy and living conditions does not meet the people’s need, and the inadequate education level as well.

From the implications, the moral education through Buddhism is really necessary for every individual to understand himself the reality of society based on the Law of Cause and Effect (Karma law) that trains himself awareness, in order not to suffer oneself and others, and join hand to keep society sustainable.

“Trying to practice more good will have a better future”. Practice training oneself as the Buddha taught because Buddhism is a lifestyle, not a religion like other religions25.

Buddhism, if applied to secular life, is the Engaged Buddhism. The skill of Buddhism in the end is the sanctification of social life which is very beneficial to the majority and individuals in the community with rich spiritual life when every member imbues with Buddha teachings through Mangala Sutta. They will certainly contribute positively in maintaining a sustainable society for the present and future26.

25. Thanh quang, 2005” Đạo Đức Nhân Bản - Nhân Quả” p 6. Viewed on 7/12/2018
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INTRODUCTION

“Sacred” and “secular” are fundamental themes of religious discourse. Religion is considered sacred, and secular behavior of clergy or Buddhist monk is seen as religious and social taboos. Buddhism regards a Buddhist monk in particular as a renunciant, having transcended the secular world for the sake of enlightenment. However, despite their existence within a sacred territory, clergy and Buddhist monk who live in modern society, which overflows with material civilization and capitalism, are exposed to secularization.

Korean Buddhism is also subject to this secularization, or loss of sanctity. The values of Buddhist monks are slowly losing their differences from those of lay people. The management of the community of monks and nuns (hereafter samgha) is becoming politicized and commercialized like an organization in the secular world, and the legal system of the Buddhist order is imitating the legislation of the societal government. This study will examine the secularization of modern Korean Buddhism in terms of the values of

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Buddhist monks, the management of *samgha*, and the legal system of the Buddhist order. The values of Buddhist monks can reflect the secularization of the Buddhist community at an individual level, while the management of *samgha* can reflect it at an organizational level. Moreover, the Buddhist order’s legal system can demonstrate the effects of secularization on Buddhist monks and *samgha*, as rules of an individual and an organization.

Out of more than 100 Buddhist orders in Korean Buddhism, this study will examine the Jogye Order of Korean Buddhism (hereafter the Jogye Order), which is known to have the longest history and the greatest numbers of adherents. The founder of the Jogye Order was Doui (道義), a national teacher in the Silla (新羅) period. Therefore, the Jogye Order has a history of more than 1,200 years. In 2019, it has over 12,400 Buddhist monks and 3,100 temples.

**SECULARIZATION OF MODERN KOREAN BUDDHISM**

**The Values of Buddhist Monks Turning into Lay Values**

A series of actions that have taken place recently in Korean *samgha*, which violate the precepts and moral discipline (戒律), are not “temporary” but “continuous,” and thus must be examined from the perspective of values. Values are internal consciousness but are expressed externally through people’s daily lives, such as in people’s food, clothing, and shelter. But *samgha* has regulated the daily lives of Buddhist monks through the Pure Rules (淸規). Since the Pure Rules set the norms for the lives of Buddhist monks, including food, clothing, and shelter, one can see the periodical changes to the values of the *samgha* by examining the background in which each provision of the Pure Rules has been established. In 2013, the Jogye Order’s Committee for Reform of the Order (曹溪宗宗團刷新委員會, hereafter JOCRO) enacted *Samgha* Pure Rules (僧伽淸規) for the first time for this Buddhist order. In terms of clothing, these Pure Rules prohibited Buddhist monks from being dressed in expensive, luxurious fabrics and trendy designs (JOCRO, 2013, 67–68). In terms of food, they

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1. The Jogye Order’s Committee for the Reform of the Order (JOCRO) was founded on June 5, 2012, for the self-purification and reform of the Jogye Order.
prohibited monks from eating meat for reasons other than illness or recuperation, dining at fancy restaurants, entering restaurants that are inappropriate for the dignity of Buddhist monks, and drinking or eating expensive tea and food (JOCRO, 2013, 70). In terms of residence, they prohibited monks from living in big and luxurious residential spaces, furnishing their residence with extravagant facilities, and staying in expensive accommodation (JOCRO, 2013, 71). They also prohibited monks from driving an expensive vehicle, owning private real estate, making investments or speculations using financial institutions such as stocks and funds, enjoying high-cost leisure sports, and making use of extremely expensive daily supplies or foods (JOCRO, 2013, 74–75). The contents of these rules prove that secular materialism is making an appearance in the daily lives of Buddhist monks, including food, clothing, and shelter. In other words, the provisions of these prohibitions are established in Samgha Pure Rules because these materialistic lifestyles have begun to appear in amongst the Buddhist monks.

**Politickization and Commercialization of the Management of Samgha**

In 1994, the Jogye Order carried out a reform under the banner of its independence and democratization. Since, while it was attached and subordinate to political power, the power of the Jogye order had become corrupt and depraved, independence was demanded in order to prevent this from happening, and the basis of this independence was democratization (Gwak, 2014, 113). In this way, the power of the Central Council of the Order (中央宗會), which is the representative body, was reinforced to manage the Jogye Order democratically by the request of the public.

However, with the growing power of the Central Council of the Order, which is an imitation of the National Assembly and integrates ideas of secular politics, the Buddhist order has become a microcosm of secular politics. As policy groups in the Buddhist order, similar to the political parties of the National Assembly, naturally formed, a distinction began to arise between the ruling party and the opposition party. And the policy groups in the Buddhist order politically intervened in various elections, personnel affairs, and rights and interests of the Buddhist order in order to seek benefits for their members.
The democratization of the Jogye Order in 1994 can be seen as introducing secular democracy and failing to consider the distinctiveness of religion in the way that the Buddhist order is managed. The democratization of the Jogye Order in 1994 can be seen as introducing secular democracy, which fails to consider the distinctiveness of religion in the way that the Buddhist order is managed. The so-called Reform Council (改革會議), which led the reform of the Jogye Order at the time, intended to democratize the management of the order by reinforcing the power of the Central Council of the Order, which is a representative body—a typical democratic system of the secular world. However, as the members of the Central Council of the Order indulged in rights and interests just like the members of the National Assembly in secular society, the parliamentary system instead became a factor that accelerated the secularization of the Buddhist order.

If the faction activities of the Central Council of the Order represent the politicization of saṃgha, the revenue-making businesses of the Buddhist order clearly show the commercialization of saṃgha. Currently, the Administrative Headquarters of the Jogye Order (總務院) carry out official revenue-making businesses in the name of “cultural programs,” including the production of mineral water, food, funeral services, and publications. Furthermore, some frontline temples are carrying out a variety of revenue-making businesses in the name of “Buddhism in production,” including the production of foods like salt and soybean paste, drugs like health food supplements, restaurants selling Buddhist cuisine or noodles, stores selling Buddhist supplies, or tea houses.

The central Administrative Headquarters of the Jogye Order and frontline temples are all pondering over different ways to make revenue, and the amount of revenue that is made has become a major criterion in assessing the capacity of Buddhist monks. However, actions that generate revenue are “businesses” only in name, when in fact they are nothing but “commerce” when buying and selling is involved. A renunciant monk becomes a Buddhist monk through Buddhist practice; if what he does is sell things, he becomes a peddler, even if he has shaved his head and is dressed in a monk’s robe. This is why, if the Buddhist order distorts the teachings
of Buddha and conducts revenue-making businesses in the name of cultural programs or “Buddhism in production,” Buddhist monks merely become peddlers and the saṃgha is merely an interest group.

Imitation of Social Laws by the Legal System of the Buddhist Order

Most scholars do not disagree with the fact that harmony is the greatest ideology in the management of the saṃgha and the fundamental spirit of the moral disciplines collection (律藏, hereafter Vinayapiṭaka). However, discord inevitably does occur among the saṃgha, which is composed of people from diverse social backgrounds; therefore, since Buddha was alive, many provisions for moral discipline (律, hereafter vinaya) have been enacted in order to enable harmony.

But unlike the time when Buddha was alive, vinaya no longer acts as a realistic regulation. Currently, the constitution and laws of the order have replaced the saṃgha rules of vinaya. However, the constitution of the order, which directly imitates the systems and contents of the nation’s constitution, laws, and ordinances, does not provide any content related to the ideology of harmony or to the Vinayapiṭaka, not even in Chapters 1 through 5, which cover the ideologies of the Buddhist order. Moreover, the current laws of the order simply provide administrative procedures and methods, without reflecting contents that relate to the Vinayapiṭaka.

The state of harmony that is suggested by to the Vinayapiṭaka refers to the state in which all members of the same saṃgha to be manifested (現前僧伽) are in attendance to carry out galma (karman in Sanskrit; “a meeting or ceremony to make decisions among the samgha,” hereafter galma,羯磨) (Lee, 2008, 11). The resolution method of the galma is unanimity.

The Vinayapiṭaka regards harmony as being based on complete attendance and unanimity in making decisions. In this sense, harmony cannot be fulfilled by the order having a constitution and laws that adopt majority attendance and majority votes as the

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2. Samgha to be manifested (sammukhibhūtasamgha in Sanskrit) refers to determining the indicators of the four cardinal points and setting the boundaries, and seeing bhikṣus within the boundaries as members of a single community.
basic decision-making methods. Majority attendance and majority votes are more efficient than full attendance and unanimity, but this inevitably produces a neglected group.

According to the constitution and laws of the order, following the principle of majority vote, there is no legalistic issue in neglecting a few opposing views, but in reality this leads to various conflicts and disunity. A typical example of a majority vote that brings conflicts and disunity into the samgha is the election system of the Jogye Order. There may be a variety of systems that hinders the harmony of the samgha in the Jogye Order, but the election system is one of the most serious things resulting in disunity among the samgha.

The Jogye Order elects the Executive Director of Administration, the chief monks at the head temple (本寺住持), and the members of the Central Council of the Order by vote, but these elections are stained with bribery and false propaganda and bring disunity to the samgha. This is because the parties that are divided in the election process are labeled as winners and losers after the election. This shows the need to adopt unanimity by kalma in Buddhism, in which all members are in harmony, instead of the secular election system based on majority vote, which neglects the minority.

METHODS FOR THE DESECULARIZATION OF MODERN KOREAN BUDDHISM

Desecularization of the Values of Buddhist Monks

The values of Buddhist monks are formed in an organic combination of education of samgha, daily living environment, and the guidance of teachers. In other words, when education of samgha is organized for Buddhist monks to learn the complete teachings of Buddha, when the daily living environment is created to be suitable for Buddhist practice, and when the teacher, also known as a preceptor (和尚), can provide guidance and inspection for education of samgha and monks’ daily living environments, Buddhist monks can form suitable values as the disciples of Buddha.

Samgha education in the Jogye Order is currently organized into the beginners’ program for postulants, the basic program for
śrāmaṇera and śrāmaneri, and the specialized program for bhikṣu and bhikṣunī, but it is questionable whether each program builds values that are suitable for Buddhist monks as Buddha’s disciples. The beginners’ program, through which postulants strengthen the basis of their values of renunciation, is filled not with the teachings of Buddha but with all kinds of chores. The basic program, which consists of a study curriculum and daily Buddhist practice, is focused more on the study curriculum where postulants read and translate the textbooks while neglecting daily Buddhist practice. While the beginners’ and the basic programs are obligatory, the specialized program is optional. The specialized program, in which bhikṣu and bhikṣunī select and study meditation (禪), textual teaching (教), or vinaya (律), aims to develop education experts in each field of Buddhism.

To improve the contents of samgha education, it is first necessary to enrich the contents of the beginners’ program so that postulants can be enlightened and reinforce their source of desire to become Buddha. This is possible only when the people in the temples can perceive postulants not as odd-jobbers, but as beings who have renounced the world for enlightenment, and treat them accordingly. Moreover, the contents of the basic program must create an environment for Buddhist practice in daily life, beyond the current dependence on reading and translating textbooks. This is because enlightenment in Buddhism comes not from learning textbooks, but from a life where Buddhist practice is a daily routine. This is because enlightenment in Buddhism comes not from learning textbooks, but from a life where Buddhist practice is a daily routine. Furthermore, since the specialized program aims to nurture education experts in Buddhism, the contents must be organized to foster expertise in each field, along with the qualifications to become preceptors of Buddhist monks.

If education of samgha artificially establishes the values of Buddhist monks, the daily living environment of samgha naturally affects their values. If the daily life of samgha is carried out according to the teachings of Buddha, Buddhist monks will adopt values that are appropriate for Buddha’s disciples without even knowing it. On the contrary, if the daily life of samgha is not free from greed for
meaningless things like money and power, Buddhist monks will obtain the values of secular people in spite of themselves.

The daily living environment of saṃgha is a combination of autonomy and heteronomy. Buddhist monks obey Saṃgha Pure Rules (僧伽清規), which are autonomous; and the Buddhist order operates under its constitution in order to ensure that monks are faithful to Buddhist practice: this is the fundamental goal of the saṃgha. To this end, it is necessary to revise the qualifications for Buddhist monks in the constitution of the order, which provides that Buddhist practice is optional for Buddhist monks. In other words, the qualification for Buddhist monks, which is currently “those devoted to Buddhist practice (修行) ‘or’ missionary work (敎化),” must be amended to “those devoted to Buddhist practice ‘and’ missionary work,” so that Buddhist practice becomes mandatory instead of optional.

However, preceptors are absolutely necessary in order to provide education for saṃgha, and to guide and inspect the daily lives of Buddhist monks. A preceptor is a bhikṣu in charge of educating Buddhist monks throughout their lives as saṃgha. Preceptors are teachers who supervise the śrāmaṇera’s renunciation ceremony or the ceremony to receive the precepts (授戒), and guide them for a certain period of time so that they can adjust to their life in the saṃgha (RIBS, 2011a, 51–52). So what kind of bhikṣu should preceptors be? Preceptors must have spent at least ten years as

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3. The constitution of the Jogye Order 2013, Article 9, Section ①: Buddhist monks must be unmarried renunciant monks who take and obey the full precepts (具足戒) and bodhisattva precepts (菩薩戒), and are devoted to Buddhist practice or missionary work.

4. In the qualification of “unmarried renunciant monks who are devoted to Buddhist practice or missionary work,” missionary work includes not only propagation (布敎), but all other activities related to the administration of the order’s affairs and the management of temples. Buddhist practice has become an optional part of the qualification, along with missionary work, in order to embrace both the monastic Buddhist monks and the married Buddhist monks within the single Buddhist order, in the case of disputes between the two parties in modern Korean Buddhism. At the time, the monastic Buddhist monks were to take charge of Buddhist practice, while the married Buddhist monks were to take charge of missionary work. However, according to this standard, those who have already learned the full precepts and bodhisattva precepts are qualified to maintain their position as monks by only taking care of administration and management affairs, without having to be engaged in Buddhist practice at all in their lifetime.
Buddhist monks; obtained precepts (戒), concentration (定), transcendental wisdom (慧); be knowledgeable about many things; be familiar with *vinaya* (律); observe *vinaya* very well; and be ashamed of themselves and repent. They must also be able to resolve the doubts of their disciples by answering their questions, look after them well, and determine whether the deeds of their disciples have violated *vinaya* (Lee, 2011, 243–244).

Desecularization of the Management of Saṅgha

1) Depoliticization

The Central Council of the Jogye Order is where those who represent the members of the order make decisions about its direction and content through legislative procedures. The opinions of the members of the Jogye order are delivered to the Central Council of the Order via elections, and the Central Council of the Order implements legislation or makes decisions according to these opinions of the members of the Jogye order (RIBS, 2011b, 71). Here, the members of the Jogye order include not only Buddhist monks such as *bhikṣu* and *bhikṣuṇī*, but also lay Buddhists such as *upāsaka* and *upāsika*. However, by limiting the membership qualifications of the Central Council of the Order, which is the representative body of the Jogye order, to only including Buddhist monks according to the laws of the order, it becomes fundamentally impossible for lay Buddhists to participate.

There are methods for enabling lay Buddhists to participate in the Central Council of the Order: the unicameral system and the bicameral system. The unicameral system would guarantee a certain ratio of seats for lay Buddhists while sustaining the current method of the Central Council of the Order. The bicameral system would mean reforming the Central Council of the Order into an upper...

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5. There are slight variations of virtues that preceptors must have among *vinaya*, but the details provided in the main text are generally consistent.

6. The Sanskrit word *upāsaka* is transliterated in Korean as *ubasae*, meaning “an adult male lay disciple.”

7. The Sanskrit word *upāsika* is transliterated in Korean as *ubai*, meaning “an adult female lay disciple.” The constitution of the Jogye Order, Article 8: The members of the order consist of Buddhist monks (*bhikṣu-bhikṣuṇī*) and Buddhists (*upāsaka-upāsika*).
house and a lower house, with the former consisting of Buddhist monks and the latter consisting of lay Buddhists. Both systems would be significant in that they would allow the participation of lay Buddhists in the representative body. However, from the perspective of the depoliticization of saṃgha, the bicameral system would have a relatively more positive effect than the unicameral system. Since there is a very low composition ratio of bhikṣuṇī in the Central Council of the Order, which is the current unicameral system that consists only of Buddhist monks, it would be difficult in the context of Korean Buddhism for lay Buddhists to be assigned more seats than that. Therefore, the unicameral system only has a symbolic meaning for lay Buddhists’ participation, with little chance to contribute to the depoliticization of the saṃgha.

On the other hand, the bicameral system, in which the lower house would carry out a preliminary deliberation before passing matters to the upper house, could, for the most part, restrain Buddhist monks from intervening with their rights and interests. Since the unicameral system of the current Central Council of the Order consists only of Buddhist monks, there is no specific group that restrains them from conducting political schemes around their own rights and interests. Some may express concern about the lower house intervening in rights and interests, but the agenda items for deliberation in the Central Council of the Order are mostly matters regarding the administration of temple affairs and the management of saṃgha, which are not related to the rights and interests of lay Buddhists.

2) Decommercialization

The Korean saṃgha currently carries out revenue-making businesses. In the Korean social context, in which the culture of giving (布施) to saṃgha is not generalized, there is a need for another way to cover the costs of the management of the Buddhist order and temples. However, this situation in Korean Buddhism does not make it legitimate for saṃgha to take part in commercial activities. It is a rule for Buddhist monks to stop all production.

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8. The current Central Council of the Order consists of 71 bhikṣus and 10 bhikṣuṇīs, indicating that bhikṣuṇīs are assigned 12.34% of the seats.
activities and gain subsistence only by living on aid given by society, including lay Buddhists (Sasaki, 1999, 18–20).

Over 2,500 years have passed since Buddha died, and in Korea, where the climate and culture are different, it is impossible to fully adopt the operational system of the early Buddhist community. However, it has been proved by the long history of Buddhism, especially Goryeo Dynasty Buddhism in Korea, that the saṃgha becoming involved in active economic activities results in tremendous corruption and depravity. If the Korean saṃgha ignores this historical experience and continues to focus on economic activities for revenue and profit as it does today, the Buddhist community will be overflowing, not with Buddhist monks in Buddhist practice, but with occupational Buddhist monks, locking Korean Buddhism in the fetters of corruption and depravity.

Although it is not easy to fully adopt the operation system of the early Buddhist community, there is a way to improve the current custom in which the saṃgha carries out economic activities itself: using the pure humans (淨人), who still exist in Southern Buddhism. Pure humans are Buddhists who have not received the full precepts, and they take and deal with everything that is restricted for Buddhist monks by vinaya in daily life. They manage money, cook, and farm on behalf of Buddhist monks (Won, 2011, 162). In other words, pure humans help Buddhist monks not to violate the precepts and vinaya.

Lay Buddhists that can act as pure humans in Korean Buddhism are employees of the temple or lay Buddhist executives. In terms of their relationship with Buddhist monks, pure humans have quite a different status from employees of the temple or lay Buddhist executives. If Buddhist monks and pure humans are in a complementary relationship,9 Buddhist monks and employees of the temple or lay Buddhist executives are in a subordinate and vertical relationship. To improve this matter, it is necessary to first improve the awareness of Buddhist monks.

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9. Buddhist monks live without violating the precepts and vinaya with the help of the pure humans, while the pure humans can directly experience the sublimity of dharma by staying near the Buddhist monks.
Desecularization of the Legal System of the Buddhist Order

Since there is precepts for faults that require special restraint (遮戒) in precepts and nonessential parts of vinaya, the view that “all precepts and vinaya must be strictly respected and obeyed regardless of the context” cannot be true (Mok, 2001, 315). The immutable part of the precepts and vinaya is their fundamental ideology of harmony, which is shared by the precepts and vinaya.

Buddha achieved harmony among the saṃgha through galma. In galma, harmony is fulfilled by unanimity. Unanimity may be fulfilled immediately, but in most cases it undergoes the process of mediating different views. This may sometimes be extremely tough, but harmony is achieved in a process in which not a single opinion is ignored. Even though the spirit of galma is in harmony, the Korean saṃgha today regards unanimity as a decision-making process that is impossible from the start, without even making an attempt.

Today, the Korean saṃgha makes decisions based on the majority vote. The majority vote allows one to make decisions quickly, but the opinions of the minority are inevitably excluded. This study discusses the secularization and desecularization of the legal system of the Buddhist order by focusing on the current election system, alongside various issues relating to the majority vote. The Jogye Order is currently in a fierce battle over whether to adopt a direct or indirect election system for the Executive Director of Administration. However, it seems that the key to solving these election issues is to decentralize the power.

This study discusses the secularization and desecularization of the legal system of the Buddhist order by focusing on the current election system, alongside various issues relating to the majority vote. The Jogye Order is currently in a fierce battle over whether to adopt a direct or indirect election system for the Executive Director of Administration. However, it seems that the key to solving these election issues is to decentralize the power.

With regard to the decentralization of power, the election method and customs of the Supreme Patriarch (宗正), who has the highest authority and status in the Jogye Order, has implications. The Supreme Patriarch is selected by the members of Board of Elders...
(元老會議議員), the Executive Director of Administration, the Executive Director of the Precepts Adjudication Council (護寺院長), and the chairman of the Central Council of the Order (中央宗會議長) (The constitution of the Jogye Order 2013, Article 21, section 1). The constitution of the order states that the Supreme Patriarch should be selected with the majority approval of the members who are present (The constitution of the Jogye Order 2013, Article 21, section 2), but the actual management selects the Supreme Patriarch unanimously. The members mutually collect the minority opinions until the end in order to lead to unanimity. One of the main reasons why unanimity is possible here is because the Supreme Patriarch does not have powers related to rights and interests. Although he is given the highest authority and status in the order, he symbolizes not actual power but divinity (The constitution of the Jogye Order 2013, Article 19). On the other hand, the Executive Director of Administration actually has the power to represent the Jogye order and direct the administration of the order’s affairs (The constitution of the Jogye Order 2013, Article 54, section 1). Moreover, the chief monks at the head temple have the power to represent the district, directing the affairs of the order within the district (The constitution of the Jogye Order 2013, Article 91 section 1). Members of the Central Council of the Order have voting rights relating to major personnel affairs and finance in the Jogye Order (The constitution of the Jogye Order 2013, Article 36). Contrary to the fact that the Supreme Patriarch has a symbolic existence, the positions of these Buddhist monks elected by the majority vote may exert direct or indirect rights and interests. As long as the power related to these rights and interests is concentrated on these monks, it will not be possible to avoid disunity among the samgha caused by overheated elections, whether in the direct or indirect election system. Therefore, the fundamental solution is not to adopt a different election method but to decentralize the power that is concentrated on these monks.

Unanimous decisions on all matters relating to the samgha unanimously conform to the teachings of Buddha. However, not all matters can be decided by galma, because there are time restraints on the execution of the administration of the order’s affairs. However, it is necessary to come up with a way to reflect
unanimity, that is, the rule of Buddhism, instead of majority vote, that is, the rule of secular society, in the current election system, which leads to serious conflicts and disunity among the samgha. In other words, in order to resolve the disunity that is caused by the Buddhist order’s adoption of the secular election system based on the majority vote, it is necessary to reflect galma, part of the moral disciplines collection that brings together the harmony of samgha with the constitution and the laws of the order.

CONCLUSION

A secularized religious organization cannot be respected by society. Lay people respect Buddhist practitioners because they believe that these people live a life that is different from their own. In this aspect, the secularization of the Korean samgha today is casting a shadow over the future of Korean Buddhism. The values of Buddhist monks are accepting the materialism and epicureanism of lay people, the management of the samgha is following the political and commercial logic of the secular society, and the legal system of the Buddhist order is imitating secular laws.

It is difficult for Buddhist monks who have the values of lay people to properly preach Buddha’s dharma to lay Buddhists. The samgha cannot effectively use Buddha’s dharma to solve social problems if it is stained with politics and profits. Furthermore, secular legal systems that disregard Buddha’s dharma cannot be proper rules for the Buddhist order. In other words, since secularized values, management, and legal systems cannot form a samgha that can be respected by the society, the future of Korean Buddhism depends on desecularization.

First, in order to desecularize the values of Buddhist monks, the samgha education, daily living environment and guidance of the preceptors must abide by Buddha’s dharma. The current samgha education, which is focused on curriculums, must be reformed to provide teachings on seeing one’s true nature (見性) and awakening to the way (悟道). The daily living environment must be improved by managing the autonomous rules and the compulsory rules (Buddhist monk law) harmoniously, in order to suit Buddhist practice. Moreover, preceptors must provide guidance so that the
sāṃgha education and daily lives of Buddhist monks conform to Buddha’s dharma.

Furthermore, to desecularize the management of the sāṃgha, it is necessary to guarantee the participation and rights of lay Buddhists in managing the Buddhist community. Ironically, the secularization of the management of sāṃgha in Korean Buddhism chiefly originates from the exclusion of lay Buddhists. Even though Buddhist monks can only be devoted to Buddhist practice when lay Buddhists take full charge of managing the Buddhist community, the Korean sāṃgha carries out secular political actions and revenue-making businesses that are outside of Buddha’s dharma. Accordingly, to desecularize the management of sāṃgha, lay Buddhists must be able to participate in the political actions and revenue-making businesses of the Buddhist community. In terms of political actions, the Central Council of the Order, which is the essence of politics in the Buddhist order, must be changed to the bicameral system in order to guarantee the participation of lay Buddhists. In terms of revenue-making businesses, lay Buddhists as pure humans must take full charge of all kinds of businesses. However, since all of the goods of the Buddhist community are pure goods that are donated to the sāṃgha, it is appropriate for sāṃgha to have ownership for them while lay Buddhists take charge of managing them. Furthermore, it is a rule that pure goods should be used in sustaining the sāṃgha. However, in the modern and broad view, the sāṃgha as owner may use the pure goods to aid and liberate. The use of these pure goods will create a virtuous cycle, in which society donates pure goods to the sāṃgha, which then returns them back to society, which then donates them to the sāṃgha again.

Finally, to desecularize the legal system of the Buddhist order, it is necessary to reflect the ideology of the Vinayapitaka in the constitution and laws of the order. The biggest problem with the secularized legal system of the current Buddhist order is the conflict and disunity caused by elections. Therefore, to enable harmony, which is the greatest ideology in the Vinayapitaka, it is necessary

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10. The negative perception of Buddhist monks regarding the lay Buddhists’ management of the Buddhist community originates from the concern that lay Buddhists may also benefit from the ownership of pure goods.
to adopt galma and abolish the current election system. Elections cause discord among the saṃgha when rights and interests become involved in electing the positions of Buddhist monks, while galma guarantees the harmony of saṃgha in the process of reaching full attendance and unanimity.

Saṃgha consists of bhikṣu and bhikṣuṇī, while the Buddhist community consists of bhikṣu and bhikṣuṇī, and also upāsaka and upāsika. To prevent the secularization of the Korean Buddhist community, bhikṣu and bhikṣuṇī must be able to devote themselves to Buddhist practice and leave the management of the Buddhist community to upāsaka and upāsika. This is the teaching of Buddha. As one must not give up on future possibilities by only focusing on the practicality of the present, Korean Buddhists today must not give up on creating the Buddhist community with the participation of the fourfold community (四部大衆), just because of the reality of the current Buddhist community, in which roles are concentrated on bhikṣu. The desecularization of Korean Buddhism is dependent on a division of roles between Buddhist monks and lay Buddhists. In the reality of Korean society, in which secular society is concerned about the Buddhist community, bhikṣu and bhikṣuṇī must redeem mankind and society through living the pure lives of Buddhist practitioners, while upāsaka and upāsika must help saṃgha from the outside by managing the Buddhist community rightly.

Abbreviations

T Taishō shinshū daizō kyō 大正新修大藏經
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T1 No.1., *Chāngāhān jīng* 長阿含經

T22 No.1428., *Sifen lü* 四分律

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MORAL ETHICS OF BUDDHISM, RELEVANT IN PRESENT TIMES: A CRITIQUE

by Narasingha Chran Panda*

ABSTRACT

Siddhartha Gautama realized that wealth and luxury did not guarantee happiness, so he explored the different teachings, religions and philosophies of the day, to find the key to lasting human happiness. After six years of study and meditation he finally discovered (not invented) ‘the middle path’ and gained enlightenment at the age of 35. The title Buddha means ‘the awakened one’. After enlightenment, the Buddha spent the rest of his life teaching until his passing at the age of 80. The Buddha taught a path to enlightenment (or lasting happiness) from his own experience. His teachings are called ‘the Dharma’, meaning Truth. These teachings later came to be known as Buddhism. His teachings are maintained by the ‘Sangha’, a term used to refer to community of monks and nuns.

1. INTRODUCTION

Buddhism is one of the oldest religions of the World. Lord Buddha’s moral advises are wide spread through the World since last 2500 years. He has recruited a large number of devotees who became monks, and framed a new monastic order having monasteries built for them by the lay-devotees. He also framed the general rules for the Sangha or the assemblage of monks, and

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permitted relaxation of these rules in extraordinary circumstances. He was primarily interested in the cloistered life of a hermit. He emphasized the psycho-ethical training, which would enable a bhikkhu to know the reality or tathā and attain eternal wisdom or Nirvāṇa. He advised the bhikkhus as:

Yo mukhosanyato bhikhuḥ mantravāṇī anuddhataḥ/

Artha dharmasca dīpayati madhuram tasya bhāṣitam//¹

It means, the mendicant or bhikhu, who controls his tongue, who speaks wisely, not uplifted, who illuminates the meaning and the law, his utterance is sweet. He further advises: he whose pleasure is the law (dharma), who delights in the law, meditates on the law, follows the law, that mendicant does not fall from the true law.²

The Dhammapada has given much importance on Lord Buddha’s moral advice and even instructed to all the Bhikhus to follow it perfectly. It says: the mendicant who lives in friendliness and calm (has faith) in the doctrine of the Buddha, he will attain the tranquil, blessed place where bodily existence is the rest.³

However, Lord Buddha was very positive for the mental and physical uplift of the monks. He taught common people, how to exercise their will, and realize in themselves the highest possibilities that are open to human beings. He advised them not to waste their time on splitting hairs about the formalities of religion. Ignorance is the main cause of all human sufferings. No one gets freedom unless he tries to remove these through the practice of religious austerity, sacrifices and other spiritual acts prescribed by the Holy Scriptures. He says one should bodily enjoyments, desires to get rid of pain and suffering.⁴ Likewise, Gautama Buddha also tried to free human beings from the chain of sufferings through his teachings, which may be said to be threefold: Four Noble Truths, the Noble Eightfold Path and the Doctrine of Dependent Origination.

¹. Dhammapada, XV.4.
². Dharmaśām dharmanuvicintyan /Dharmanusaran bhikhuḥ saddharmānna parihiyate // Dhammapada, XV.5.
³. Ibid., XV. 9.
⁴. Ibid., XVI.7-9.
The Four Noble Truths (*catvāri-āryasatyāni*) are: (1) Dukkha (suffering), (2) dukkhasamudayo (cause of suffering), (3) dukkhanirodha (cessation of suffering), (4) dukkhanirodha-gāmini pratipada (way for leading to the cessation of suffering).

The Noble Eightfold Path (Ārya-aṣṭāṅgika-mārga) consists of eight steps which are: (1) samyag déṣṭi (right views), (2) samyag saṅkalpa (right resolve), (3) samyag vāk (right speech), (4) samyag karmānta (right action), (5) samyag ājīva (right living), (6) samyag vyāyāma (right effort or exertion), (7) samyag sméti (right thought or recollection), (8) samyag samādhi (right meditation or concentration).

In the old scriptures, we also find mention of a triple path consisting of śīla (conduct), samādhi (concentration) and prajñā (wisdom). They roughly correspond to darśana, jñāna and caritra of Jainism. Śīla and samādhi lead to prajñā, which is the direct cause of liberation or Nirvāṇa. Buddha’s ethical ‘middle path’ is like the ‘golden mean’ of Aristotle. In his very first sermon at Sarnath, he has stated: there are two extremes, from which he who leads a religious life must abstain. One is a life of pleasure, devoted to desire and enjoyment: that is base, ignoble, unspiritual and unreal. The other is a life of mortification: it is gloomy, unworthy and unreal. There is a ‘middle path’, discovered by the Buddha, a path which enlightens the eyes, enlightens the mind, and bestows understanding, which leads to peace, to insight, to the higher wisdom, to Nirvāṇa.

The doctrine of ‘Pratīyasamutpāda’ or Dependent Origination is the foundation of all the teachings of Gautama. First two are related to past life, the last two to future life and the rest to present life. This is the cycle of birth and death. Besides, this is the twelve-spoked wheel of dependent origination. It is called the bhava-cakra, saṁsāra-cakra, dharma-cakra, janma-maraṇa-cakra, etc. It can be destroyed only when its root cause, ignorance, is destroyed. Ignorance (*avidyā*) can be destroyed only by sacred wisdom or knowledge. Hence, ignorance is bondage and knowledge is liberation (*Nirvāṇa*).

Therefore, the doctrine of **dependent origination** is the central teaching of the Buddha and his other teachings can easily be deduced from it as corollaries. The theory of *karma* is based on this,
being an implication of the law of causation. Our present life is due to the impressions of the karmas of the past life and it will shape our future life. In the earlier system of Buddhist thought, the doctrine of karma plays a very important part, in as much as, this law explains completely the process of evolution. In fact, in the Milinda Pañha, we find that Nāgasena says: “it is through a difference in their karma that men are not all like. But some long lived, some short lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish.” The Lord Buddha himself has formulated in so many words the existence of this theory of karma. When a persecuted disciple came to Lord Buddha, the Lord consoled him with the words “suffer it be so, oh Bhikkhu, you are now feeling the results of your karma, that might have cost you centuries of suffering in purgatory.”

The Nirvāṇa constitutes the highest and ultimate goal of all Buddhist aspirations. The word Nirvāṇa means ‘blowing out’. It is the dissolution of the five skandhas. It is the cessation of all activities and of all becoming (bhavanirodha). It is said to be the Supreme and indestructible state, which gives happiness here and hereafter. So it is known as the ‘highest bliss’. In the early Buddhism, however, there are passages, which indicated that Nirvāṇa means eternal and exalted beatitude. The Dhammapada rightly says:

ārogyā parama lābhā sañtuṭṭhi paramaṁ dhanam/ vissāma paramā jāti nibbānam paramaṁ sukham/ "

Regarding the importance of Nirvāṇa the famous Buddhist scholar Mrs. Rhys Davids is of the opinion that -- only in Buddhism does the conception of freedom from pain remain purely a negative and not a positive in disguise heavenly Bliss.

The vast Buddhist literature is full of Gautam Buddha’s moral teachings. If the moral value of the people will not go up, then the society will not progress properly. The people will not exist in the society with peace, happiness and true prosperity. Hence, to uplift the moral value of the people, Lord Buddha rightly advised to

5. Dhammapada, SukhaVagga (15), 8.
follow the path of *Ahiṃsā, Satya* and *Sat Karma*. He always advised his disciples to follow the path of *Ahiṃsā, i.e. non-violence*. Hence, he says: “he is not an ascetic (Samaṇa) who causes grief to others.

\[
Na hi pravajjito paropaghātī samoṇo
bhavati param viheḍamānāḥ
\]

Lord Buddha always stressed to follow the path of Truth. Hence, he says: “*Satyam bhave kujjheyya*”. One should speak the Truth and leave anger. Regarding anger he further advised: “*kodham jahe vippa-jaheyya mānam*”. It means one should leave the anger and ego too. In addition to these Buddha advised to follow the law of Virtue, and not to follow the law of sin, because, he who practices virtues lives happily in the world as well as in the world beyond. In short the moral advice of Buddha is as follows:

\[
Sarvapāpasyākaraṇaṁ kuśalasyopasampadā /
Svacittaparyavadāpanāṁ etad buddhanāṁ śāsanam
\]

It means, the eschewing of all evil the perfecting of all good deeds, the purifying of one’s mind, this is the Teaching of Buddhas.

Regarding the birth of a great person in a great and chaste family, Lord Buddha says in the Dhammapada as following:

\[
Dullabho purisājañño na so sabbatha jāyati /
Yattha so jāyati dhīro tam kulam sukhamedhati
\]

It means, the birth of a great man is really rare. He never takes birth always. In which family or *kula* he takes his holy birth that family or clan gets a lot of happiness and good fortunes.

Regarding true happiness Lord Buddha says:

\[
Natthi rāgasamo aggi, natthi dosasamo kali
\]

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6. Ibid., XIV.6.
7. Ibid., XVII.4.
8. Ibid., XVII.1.
10. Ibid., Buddha Vaggo, XIV.5.
11. Ibid., Buddha Vaggo, XIV.15.
Natthi khandhā-samā dukkhā nathi santiparam sukham//¹²

It means, there is no fire like lust (rāga) or attachment, and no crime like hatred. There is no ill like aggregates (of existence) and no Bliss higher than the eternal peace (the Nibbana).

The Buddhist Sanskrit literature is also enriched by his invaluable spiritual and moral teachings. A number of texts were written on the life history of the Buddha and his disciples, i.e. Buddhist monks. The various Buddhist concepts like: duḥkha, vedanā, tēṣṇā (craving), avidyā (ignorance), satya (truth), jñāna (knowledge), karunā (compassion), śila, samādhi, prajñā, karma and nirvāṇa. Through these basic concepts a number of texts were composed by different scholars of the Sanskrit literature, like Asvaghosa, Vasubandhu, etc.

2. CONCLUSION

There are no doubt about Buddha’s Great moral teachings, as Lord Buddha advised to all to live peacefully in the World without violence. The base of his moral teachings is Truth and Non-violence. Now a day, the whole World is running after PEACE, harmony and Universal brotherhood. These thoughts are the moral supportive base of Buddhism. Hence, one can exist peacefully without following the true ideology Karunā, Dayā, Satya and Ahimsā, as rightly stated and advised in Buddhism.

This way, Lord Buddha’s social, moral and religious teachings have a great importance today for the common people to live in peace and to maintain good-will in the society. Besides, the basic principles of Buddhism are full of moral and ethical values, which may provide proper discipline, self-confidence, sacred thoughts, energetic livelihood and true concentration of mind to the seeker of truth and spiritual harmony.

Finally, it can be safely concluded that the Moral Ethics of Buddhism are really more relevant today for obtaining peace, harmony and universal brotherhood. However, all people are advised should follow the path of Buddhism for better life and true happiness in life.

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THE BUDDHIST EDUCATION SYSTEM IN THE INDIAN SUBCONTINENT: AN HISTORICAL PERSPECTIVE

by Jinabodhi Bhikkhu

ABSTRACT

With the advent and advancement of Buddhism an innovative complete education system was established in this sub-continent for Buddhists. Basically this education system was based on Buddhist life system. As Buddhism was a new religion, so its education system is a part of Vedic education system. The Buddhist education system is not a part of Vedic education system at all, rather the students of history know that the Buddhist education system was the best and advancing more in many respects than the education system of the Vedic period.

1. THE OBJECTIVE OF BUDDHIST EDUCATION SYSTEM

The key object of Buddhist education system was to enhance the mental ability of all irrespective of caste, creed, color, class and gender to build hale and hearty physique, character and the development of personality. The particular aim of the Buddhist education system was to develop inquisitiveness, self-confidence, self-reliance, social service and social responsibilities in the minds of learners. Another aspect of the Buddhist education system was to make the people free and ability-based citizens by educating in many mundane subjects such as agriculture, commerce, rearing

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domestic creatures, homeopathic treatment etc. There were two kinds of education in the Buddhist education system. One was for the Sangha and other was for lay communities. The major characteristics of the Buddhist education system is the Sangha education system. Before the great-Parinibbana (the final passing away), in response to disciple Ananda, Lord Buddha said: ‘In my absence the Sangha would take the responsibility of education of the disciples.’ And later on, the discovery of a clear and systematic Buddhist education system was the testimony of carrying out this responsibility successfully. We appreciate a good similarity between the narrations about the ancient Indian Buddhist education system by Chinese traveler named Yiet Sin as scripted in Vinaya Pitaka (one of the canonical texts in Buddhism).

2. SANGHA EDUCATION SYSTEM

To enter the Sangha in Buddhism after renunciation, the learners having gone to the educators expressed their intention to do so. The criterion to enter the Sangha is at least seven years old, in good physical shape, adept, non-debtor and self-motivator in nature. To enter the Sangha the learners must practice the five precepts for ten to thirty days as lay devotees. On completion of his life, a lay devotee by wearing his robe s/he expressed his/her intention to enter the Sangha. If the Sangha sought after the learners to enter then they requested Sangha-achariya (Sangha-educator) to arrange primary matters. On this occasion being bald-headed and taking robes and bowl, the students went forth. Educator was called as an Upadhyaya (Chief-educator). In the presence of chief-educator, the Sangha-educators recited the Vinaya. As a Samana, the learners must lead 20 years in the Sangha. It was the final learning time for Samana. After finishing Samana line, the chief-educator appear at the meeting of the Sangha-educators with learners. In this meeting the Sangha-educators advised the learners to practice the great-precepts (227 precepts) and ordained them as Bhikkhus. This system is also going on for Sangha education in many areas now.

3. NECESSITY OF IMPARTING DHARMA EDUCATION TO THE CHILDREN (TENDER AGE)

Soft-hearted children need to become the member of the
society. So they must be equipped with the knowledge and practice of Dharma. They must be inspired to learn compassion, sympathy, purity, justice, wisdom and equanimity. The aim of Dharma teaching is to make the children good citizen, patriots. They must evaluate excellent human values.

4. MASS EDUCATION SYSTEM

In the Buddhist education system, not only Bhikkhu-Samanas but also the general people got chance of proper education. The then India ranged from north-west frontier to Tamralipti or Tamluk of Bangaland in east, and this vast land is full of Viharas. The famous Chinese traveler Fa Hien informed that he saw many Viharas everywhere in India and Pataliputra was the centre of Buddhism and practicing teachings. In the era of king Harshabardan in 629 A.D, Huen San informed in his book that, during that time in India there were about five thousand Viharas and more than two 2,00,000 Bhikkhu-Samanas and other students in the Viharas. Besides, many aged scholars from everywhere went to study there. Famous teachers taught in those Viharas. The popularity of Viharas spread across the world. As a result, not only the local but also many foreign students went there to study. Some of the famous figures were Asanga, Basubandhu, Aswaghosa, Nabayanbadra etc. who were indebted for their learning to those Viharas.

In those Viharas the students got both primary and high level education. At first, child level students learned about Sanskrit alphabet with vowel consonant making structures. Then they started to learn about five texts those were: (1) Grammar, (2) Science of Arts and Crafts, (3) Science of Medicine, (4) Logic, and (5) Philosophy. So it is clear that, at primary education level both religious and mundane types of education were included. Later for higher education the students selected one of the five subjects and be skilled on it.

Every Vihara had two types of school – school of external department and school of internal department. First type of school was for general people. Anyone who was not a Buddhist was able to get education from that kind of school. The second type of school was for Samanas. In the description of Yiet Sin we got two
types of students. One type of students learned about Dhamma to enter the Sangha and another type of students learned about mundane teachings such as agriculture, commerce, cattle rearing, accounting and herbal treatment etc. Ordination was not needed for the second type of students. The Viharas did not provide any financial or household support to them. Yet Sin described a sequential description related to the Buddhist education system in accordance with students’ age. Learning started at the age of six. Grammar was emphasized at the age of eight. At the age of ten, they got higher degree of learning about the grammar and at the age of fifteen they learned about grammar of the renowned grammarian Panini, the great speech of Patanjali, Logic, Abhidhamma etc. Besides these, the Samanas learned about Sutta, Vinaya and other Buddhist philosophies. For higher education the students entered into Nalanda, Taxila, Bikrampur, Odantapuri universities etc. Besides these, some of the most famous Viharas were Kaniska Vihara in Peshoyar (now in Pakistan), Puskarbati monastery, Udyen monastery in the north-west frontier, Tilaksree monastery, Raktamrita monastery of Karna-Suvarna, Kancipur monastery in south, Pundit Vihara in Chittagong, two monasteries of Hinayana and Mahayana in Pataliputra, Nagardan Vihara in Jalandhar, monastery of Matipur, Bhadra Vihara of Kanyakujja, Purbashel and Abarshel monasteries etc. In those Viharas, there were large libraries to acquire knowledge. Many antique texts were in those libraries.

In addition, there were 18 kinds of occupational activities during the time of Buddha. Those are listed below. But Buddha strictly prohibited doing the no. 10-13 occupational activities.

1. Carpenter
2. Blacksmith
3. Stone-artisan
4. Weaver
5. Shoe-maker
6. Potter
7. Ivory-artisan
8. Painter
9. Jeweler  
10. Fisherman  
11. Butcher  
12. Hunter  
13. Cook and Confectioner  
14. Barber  
15. Florist and Flower seller  
16. Sailor  
17. Basket-maker  
18. Artist  

5. WOMEN EDUCATION

The education process of women in the Sangha started in the lifetime of Buddha. On the request of Mahaprajapati Goutami, Buddha directly permitted the women to enter the Sangha. Besides household chores those women disciples took active part in donations, social welfare, rendering service for the sufferers, helping others etc. Many wise, helpful and Viatnum women were enlisted in Buddhist texts named Therigatha, which are now legends. The Sangha took the responsibility to teach the women like other Bhikkhus. The Bhikkhunis also remained single for their lifetime and taught Vinaya and other teachings. Women education spread throughout India on the patronization of the Buddhist Sangha.

6. TWO TYPES OF EDUCATOR

There are two types of educators in the Buddhist education system: (1) Upadhyaya (Chief-educator), (2) Karmachriya (Action-educator). The Sangha-achariyas used to read Vinaya rules in the presence of Upadhaya. The Samanas had to pass twenty years in the Sangha. After completion of the Samana period Upadhayas along with students attended a meeting called by the Sangha-achariyas. The Karmachariyas taught the learners Vinaya (rules of Sangha). Both of them (Upadhayas and Karmachariyas) continued their life in learning. They remained single for the whole life so that nothing could hamper learning. Their needs were very
little. In that time, the educators got very low remuneration that was only three times higher to the learners’ monthly wages.

7. RELATIONSHIP BETWEEN EDUCATOR AND LEARNER

The relationship between educators and learners was very co-operative in ancient Indian education system. The same can be said about the Buddhist education system. Yiet Sin informed that learners came to educators to learn lessons in the morning and in the evening every day. The learners served their best to comfort the educators, even cleaning the educators’ bedroom is also learners’ duty. On the other hand, the educators took care of the sick learners and gave Medicare to them. The learners were submissive to educators for depth of knowledge of educators and the educators also loved their learners from their heart. It was said that Anguliamal became ready to cut his own mother’s finger to give the educator’s pay.

8. MEDIUM OF EDUCATION

Lord Buddha gave his sermon with a great vision in mass education. In lieu of the then Deva-language named Sanskrit he delivered his discourses in Magadi, Prakrit and Pali languages. Even in the era of Ashoka the elderly Sangha-Nayakas gave discourses on the teachings of the Buddha and composed the canonical texts in Koshal Magada language that means Magadi/Prakrita and Pali languages. Therefore in the Buddhist education system the people’s languages were used in mass education and got recognition.

9. CHARACTERISTIC OF THE BUDDHIST EDUCATION SYSTEM

In the history of ancient Indian education system, Buddhist education acquired a great significance for its own specialization.

At first, making room for all kinds of people irresponsible of caste, creed, colour, class and gender, Buddhist education established a democratic ideal in ancient Indian education system.

Secondly, in Buddhist education residential education system spread all over. In that education system, the Bhikkhus in Sangha, got chance to stay together with tolerance, co-operation, and self-dependence and develop their personality.
Thirdly, as the learners of the Buddhist Sangha were so vast that the class system had to be introduced. As there were two kinds of educator to teach. So it was possible to analyze the virtues of the students.

Fourthly, Buddhist education took the ideal of mass education for the first time in the country. The way of learning became ease and the growth rate of literacy rose, as a medium of education was the mother tongue.

Fifthly, as the Viharas and monasteries were established by the donation of people. So general schools were created in India by the patronization of Buddhists at first. The popularity of Buddhism has resulted in spreading the Buddhist education system too. In calculating periodically, we see from Ashoka to Pala dynasty in Bengal, Indo-Banga attained the golden-age of Buddhist civilization and culture. The Viharas etc. became the centre of residential education. Those Viharas were built by the contemporary kings, the rich and the people’s donation. In that process, the Viharas became Universities. Taxlia, Nalanda, Bikramasila, Odantapuri etc became residential universities. At that time those universities opened the door of knowledge in this sub-continent, as a result, Indo-Banga culture got the international recognition. Having a good management of studying Buddhist texts and other texts in those Mahaviharas, many students from China, Korea, Tibet, Nepal, Sinhala and Java went there to study. Thus, the Mahaviharas became the centres of international and cultural relationship. It was possible to establish a cultural relationship between East Asia and Indo-Banga by the Viharas. With the passage of time the civilization as well as culture is now considered to be the glorious chapter in the history of Indian sub-continent for which Indo-Banga still takes great pride.

10. SUGGESTIONS

The objective of Buddhist education should be more comprehensive, sustainable, modern and universal. The following suggestions are unavoidably needed for the welfare of the Buddhist people of the world.

1. Buddhist education should ensure the realization of socialistic ideals of any country.
2. This education should ensure the protection of women’s rights and their empowerment.

3. This education should ensure the protection of environment that will be free from pollution.

4. This education should be non-violent global problem-solving.

5. This education should ensure natural understanding, cooperation and co-ordination among the Buddhist people of the world.

6. This education should ensure the welfare, development, justice, equity, human rights, peace, reconciliation, non-violence, identity, disarmament, authenticity and universality.

7. This education should be blessing like ‘May the rains of Lava, blazing stones and weapons from now on become a rain of heart-touching colorful flowers. May all battling with deadly weapons from now on be a playful exchange of rosy fragrant flowers.

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A STUDY OF CLASSICAL LANGUAGES WITH SPECIAL REFERENCE TO THE NEO-BUDDHISTS STUDYING PALI

by Mahesh A. Deokar

I still remember those days when I was pursuing my masters’ degree in Pali literature in the then Pune University in the years 1994–1996. At that time I was the only Indian student studying Pali, a classical language of Buddhist scriptures of the Theravada school. My own inspiration for studying Pali was more linguistic and philosophical rather than religious. Before getting introduced to Pali during the course of my first masters’ degree in Sanskrit I had studied Sanskrit for about eight years. Owing to the close affinity between Sanskrit and Pali, soon I became familiar with the linguistic peculiarities of the latter, and was deeply touched by the simplicity and powerful philosophical appeal of Pali.

Till the turn of the new millennium the situation of the study of this ancient classical language and its literature remained more or less unchanged. Since I started teaching Pali in the Pune University in 1996, barring a few foreign students from the Buddhist countries of East and South East Asia we had only one or two Indian students. They too opted for this subject not because of their genuine interest in the language but merely for seeking a university enrollment for trifle benefits. On the other hand, the courses in other classical languages such as Sanskrit and Ardhamagadhi were attracting a fair number of students. Motivations of such students were primarily cultural or religious. A majority of students studying Sanskrit came from an upper class Hindu background whereas those studying Ardhamagadhi were from the Jain community. In those days I always
wondered that in spite of having a large Ambedkarite Buddhist community in Pune there were hardly any Buddhists who enrolled themselves for the courses in Pali. The only students who were studying Pali as one of their optional papers were the students of Sanskrit, who in spite of doing well in exams had a little emotional bonding with Pali. Thus, Pali remained a neglected subject on the University campus till the end of the last millennium.

The new millennium brought with it a ray of hope for the revival of the study of Pali in Pune. In 2002, I got my first Indian students of Pali who were genuinely interested in studying the language and its literature. Interestingly these students were Maharashtrian Ambedkarite Buddhists who by some sheer chance came to know that Pali, the language of their religion, is being taught in the Pune University. The reason for saying ‘by some sheer chance’ is that the name of the University department where Pali was taught was the Department of Sanskrit and Prakrit Languages which left people clueless about the existence of any courses of Pali language in this department. My new batch of a certificate course in Pali consisted of three elderly students, of whom two were in their 40s and one, a retired man above 60. The students were highly motivated but had many responsibilities in their work-places, at homes, and in the community. Their main motivation behind studying Pali was religious. They had strong faith in the Buddha and Dr. Ambedkar. They were studying to know the teachings of the Buddha in what they believed to be the original language in which the Buddha taught more than 2500 years ago. They were not only studying to learn the Buddha’s teachings for themselves but also to spread it among their fellow-men. They were studying Pali not as a pastime, but for a purpose.

In the subsequent years, the department witnessed a steady and healthy growth in the number of Indian students. In these initial years of the new millennium I came in contact with some Buddhist meditators who were assistant teachers of Vipassana (‘insight meditation’) in the tradition of a vipassana master S. N. Goenka. This tradition had its roots in the Burmese Theravada tradition. As a part of his efforts to popularize the Vipassana meditation among Indian masses, besides setting up meditation centres Goenka established
the Vipassana Research Institute (VRI) in 1985 in Igatpuri, Maharashtra. Under the auspices of VRI, Goenka published the Pali Buddhist Canon along with its commentarial literature in the commonly known Nagari script in 140 volumes. Although Goenka did not give much importance to the academic study of the Pali scriptures he acknowledged the importance of the Pali discourses as a source of inspiration and guidance for the Vipassana meditators. In his meditation retreats, every morning a prerecorded chanting of the verses from the Pali canon is played in Goenka’s voice. This chanting invoked great curiosity and a sense of reverence about Pali among the Vipassana practitioners. It inspired a number of them to take up a serious study of Pali as an aid to their spiritual journey. Such aspiring students of Pali included among them a small but notable number of Ambedkarite Buddhists who had strong faith in S. N. Goenka as a teacher and his Vipassana meditation as a true and pure form of Buddhist practice. Such students turned to the department for learning Pali with utmost sincerity.

Among my first foreign students there was a British student who was a member of Urgyen Sangharakshita’s Western Buddhist Order. He introduced me for the first time to the Buddhist meditation practice, life and teaching of Urgyen Sangharakshita, and the work and members of the Trailokyabuddhist Community which Sangharakshita established in 1979 to organize Indian Buddhists. Following this British student other members of the Trailokyabuddhist Community joined the department to study Pali. Sanskrit is generally perceived and portrayed as a language akin to Brahmanism. As a reaction to its so-called Brahmanic affiliation, the Ambedkarite Buddhists have some reluctance to study Sanskrit Buddhist texts in both its classical and the mixed form. Moreover, they have a general impression that the Buddhist scriptures in Pali are original and hence authentic as compared to Sanskrit texts, which represent a corrupt or a Brahmanicised form of Buddhism. Owing to Sangharakshita’s open approach towards the Theravada and the Mahayana schools of Buddhism members of this order slowly became open to the study of Sanskrit Buddhist texts besides Pali. They became one of our first students of Sanskrit Buddhist literature. As the years passed by, the Ambedkarite Buddhist students started becoming aware of the importance of studying
Sanskrit Buddhist texts and their Tibetan translations from the historical and the philosophical point of view.

In 2006 the study of Pali and Sanskrit Buddhist literature received a big boost when the then Vice-chancellor of the Pune University, who himself was a Buddhist and a Vipassana practitioner, decided to establish an independent department of Pali. I was appointed as the first head of this new department. Together with my colleagues and students we started organizing regular awareness campaigns for sensitizing common people about Pali language and the rich literary heritage of Buddhism. Through these campaigns and positive mouth publicity many Ambedkarite Buddhists joined the department in the following years. These students usually come to the department with some preconceived notions about Buddhism. Some sincerely believe in rebirth and existence of other world, others do not. Some are strong adherents of the practice of meditation, and consider it to be the core of Buddhism, whereas others are staunch opponents of meditation and ritualism. For them, the social message of the Buddha is the heart of Buddha’s teachings. In spite of these differences in ideology, all of them have unshaken faith in the teachings of Dr. Ambedkar and his presentation of Buddha’s teachings. Dr. Ambedkar’s own journey from being a leader of so-called Dalits (the oppressed classes) to the giver of a new path of Buddhism is exemplary for his followers.

As is well-known Dr. Ambedkar came into contact with Buddhism in early years of his life when his teacher Krishnaji Arjun Keluskar presented him Buddha’s biography which he himself had written. (Zelliot, 1979, p. 391) After his announcement of leaving the Hindu religion in 1935 at Yeole he started exploring and examining various options to convert to. It is clear that around this time he was impressed by two great religious personalities: Guru Nanak, the founder of Sikhism and the Buddha, the father of Buddhism. (Ambedkar, 1945, p. 60) It has been recorded that soon after Dr. Ambedkar’s announcement of leaving the Hindu-fold a Buddhist monk named Lokanatha met him at his residence in Mumbai on 10th June 1936, and invited him along with his followers to join Buddhism. Later in an interview he reported that Dr. Ambedkar was impressed with Buddhism, and expressed his
ambition to convert all Dalits to Buddhism. (Ambedkar, 2016, p. 8) In 1937, Lokanatha published a pamphlet entitled *Buddhism Will Make You Free* encouraging the oppressed classes of India to convert to Buddhism. At the end of his famous speech *What way liberty* delivered in Mumbai in the year 1936 Dr. Ambedkar quoted a passage from the *Mahaparinibbanasutta* in which the Buddha advised his chief disciple Ananda to be his own refuge. Addressing the audience, Dr. Ambedkar said that “if you keep in mind this message of Lord Buddha at this juncture I am sure your decision will not be wrong.” (Ambedkar, 2016, p. 5) This appears to be a clear indication of his inclination towards Buddhism as a strong candidate for conversion. Until he finally converted to Buddhism on 14th October 1956 Dr. Ambedkar was busy preparing himself and his people for this complete transformation. He took upon himself a task of studying Buddhism mostly through the secondary sources and translations available to him. He also started taking lessons in Pali under the tutelage of Ishwardatt (Bellwinkel-Schempp, 2004, p. 235) with great zeal and sincerity. (Deokar, 2012, p. 63) He did all the hard work for preparing the ideological, literary and institutional ground for the success and sustenance of the new Buddhist movement.

It is noteworthy that the 14th October 1956, the day on which Dr. Ambedkar embraced Buddhism along with his millions of followers, is called the day of *Setting the Wheel of the Dhamma Rolling* (*dhammacakrapravartana*). This expression is commonly used to refer to the historic event of Buddha’s first sermon to five ascetics when he began disseminating his teachings. In order to fulfil the need for a comprehensive and cohesive religious handbook containing the account of Buddha’s life and teachings Dr. Ambedkar wrote his *magnum opus The Buddha and His Dhamma*. In this book, unlike the traditional expositions, he presented Buddhism in such a manner that would be relevant to the present-day society. He unearthed the social message of the Buddha and showed in clear terms how the modern social values of liberty, equality, fraternity and justice are inherent in Buddha’s teachings. In the writing of *The Buddha and His Dhamma*, he made ample use of the Pali, Sanskrit, and Chinese Buddhist literature available to him in its translated form. Dr. Ambedkar established institutions such as the Siddhartha College
in Mumbai, Milind College in Aurangabad, a Buddhist social and religious organization called the Buddhist Society of India and a newspaper called Prabuddha Bharat (‘Enlightened India’). He also planned a Buddhist Seminary near Bangalore for imparting Buddhist education. Through all these efforts, he was trying to replace the Dalit identity of his fellow-men with a new Buddhist identity. In his speech given a day after the mass conversion, Dr. Ambedkar clearly pronounced the emergence of this new identity. He said ‘[a]s Mahar Buddhists don’t defame us… Our way is the way of the Buddha. We will go by our path. Others should go by their path. We have found a new way. This is the day of hope. This is a way of success, of prosperity.” (Ambedkar 2016: 78–80) He inculcated in his followers a great sense of responsibility by urging them to observe the Buddhist religion in the best possible manner. He warned them saying “[i]t should not happen that the Mahar people would bring Buddhism to a low state. We should make a firm decision. If we accomplish this then we save ourselves, we save our country -- and not only that, but the world also.” (Ambedkar, 2016, p. 83) He motivated the newly converts to spread Buddhism. He pledged to infuse in India the spirit of Buddhism.

The educated class of the Ambedkarite Buddhists have taken this advice seriously. They are keen on studying Pali in order to know for themselves the teachings of the Buddha. After learning the language at the university, their main aspiration is to teach the Buddhist doctrine to others through public talks, religious retreats or weekly meetings in Buddhist temples. The study of Pali is gradually becoming an icon of their cultural identity as Buddhists. Those who study this ancient literature are respected in their communities as well as in their families. Such educated adults inspire their family members, relatives and friends to study Buddha’s words. In last fifteen odd years this has turned into a snowball effect. As a result, the number of Indian students studying Pali and Sanskrit Buddhist literature has gone up from a single digit up to four hundred in the present academic year. By studying the Buddhist literature the Ambedkarite Buddhists are getting the sense of accomplishing their mission. They feel that in this way by becoming better Buddhists themselves and by spreading Buddhism among their fellow-men they are fulfilling the dream of Dr. Ambedkar, and are becoming
the comrades of the silent revolution. These students come from different professional backgrounds, young and old, men and women. Some are factory workers, auto-drivers, teachers, doctors, administrative officers, social activists, as well as politicians. There are working women and housewives. Our youngest students are in their early twenties and the oldest in their late seventies and early eighties. There are many who have entered the university education after a long gap of more than twenty to thirty years. It is amazing to see their commitment and zeal for studying this ancient language. For most of them it is a journey; a journey to find their roots. While studying the words of the Buddha they seem to have found the purpose of their life.

I consider this to be a new era of awakening. However, from the academic point of view there is a long way to go. As the Buddha said, ‘Faith is a driving force. It is a seed. However, it requires showers of hard work to thrive. It is only through perseverance and cultivation of wisdom that one can expect high standards in academics. It is a troubling fact that in spite of large number of students studying Pali or Sanskrit in India we are not being able to produce a good number of scholars in the field of Buddhist studies. However, I am not at all pessimist in this regard. I hope that from amongst the dedicated Ambedkarite Buddhist students we will find the future scholars of Pali and Sanskrit who like Dr. Ambedkar through their fresh outlook will find in this ancient literature wealth of thoughts and ideas which would have the power of transforming the present world into a better place for living.

For turning our hope in to reality we are making some systematic efforts. At first place we identify good potential researchers and then try to impress upon them importance of modern research. Those who show good research potential are then groomed by means of research training, which is a part of our course work for M.Phil. and Ph.D. Promising students are given the first hand experience in research by involving them in different research projects. In order to give academic exposure to our students, top scholars from different areas of Buddhist studies are invited to the department under various schemes such as the Khyentse Foundation India Visiting Professorship Program. Under this program scholars of
international repute offer courses in the area of their specialization. Such courses expose our students to new trends in research and the related methodology. They also help students to develop broader perspective on Buddhist studies and widen the scope of their knowledge. These courses are proving to be good training ground for our students in rational and critical thinking. While designing our syllabus we have taken special care to include in it different areas of Buddhist Studies. We organize special programmes like study tours to various Buddhist archaeological sites, religious centres and academic institutions to develop among students a broader outlook on Buddhist Studies. These are helping students to overcome barriers of individual biases and prejudices, and to approach academic research with an open mind.

Our monastic students, though weak in English and the modern research methodology, often have strong base of traditional learning. This is an important asset for them while carrying out research in Buddhism. In this matter they often surpass students trained in the modern university education. If they are properly trained in English and research methodology, they can certainly make excellent use of the traditional learning in their research. Our students with a strong basis of meditative practice definitely have better understanding of topics related to mental cultivation than others. Their own developed mental faculties can prove helpful in closely and thoroughly pursuing any research topic that they wish to undertake. Our Ambedkarite students have a strong inclination for rational and critical analysis, which is inspired by Dr. Ambedkar’s own way of thinking. It can be further developed and properly directed to address any important research problem. Thus students belonging to all these groups have certain strengths, which can balance out their weaknesses. As an academic institute we try to complement their strengths by providing them training in those topics where they lag behind.

Our students belonging to these different groups have a strong commitment towards Buddhism. It is that commitment which brings them to university education even after a long gap. When majority of people spend their time in aimless activities, these students exert themselves to study Buddhism. What is needed in
their case is to balance their faculty of faith (saddhā) by the faculty of wisdom (paññā), that is to say, their commitment needs a touch of critical thinking. We ask our students to differentiate between their faith in a particular ideology and their academic studies in such a way that the former does not come in the way of the latter. We make use of examples from the life of the Buddha and Dr. Ambedkar to highlight the importance of critical thinking and questioning. Slowly but surely these efforts are paying off. Instead of becoming a hurdle in the academic research the faith of our students is steadily transforming itself into a conviction to study Buddhism. I am sure that these students will be academic leaders of the future generation, and will provide new dimension to the study of Buddhism.
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Buddhism has existed for more than 2500 years in this world. Today Buddhist ideas have spread and developed to almost five continents and four overseas, beyond Jambudipa (Indian land). In time, and shaping to the countries where Dharma seeds are sowed, nourished and developed, Buddhist ideals are shaped in different form of theory & practices. From Ganga delta, Buddhist ideals were carried by monks and merchants, had migrated up Yamuna River to Indus valley and further to North West, Kashmir & Gandhara region and Kamboja (now Pakistan and Afghanistan). When touching with different people or regions (Janapada) Buddhist ideas, for the purpose of penetrating and rooted in that land, as new comers, they had first merged and reshaped with the existing culture and ways of life. In North – West, Buddhism developed to Mahayana (great Vehicle) forms which were originated from Mahasanghika (great assembly) the open trend. In South and South-east, Buddhist ideas seemed retained its original form or more reserved trend called Theravada (the Elder sect). There are two prevailing schools of Buddhism.

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During the course of dissemination, Buddhist ideas have penetrated, merged, and existing harmoniously with different cultures. Bloomed into colorful Buddhist forms, with three main sects, to say The Elders or Southern Buddhism (Theravada), the Developed Buddhism (Mahayana) and the Diamond Way (Tantrayana – Vajrayana).

In these three main sects, there are many sub-sects as the results of diverts of thoughts, and ways of understanding & of practices in different lands. There were about 20 sects of Buddhism just around 300 years the Great Master passed away. These changes and divided into sects and sectarian were unavoidable due to diverse perceptions in Sangha members, and more considered factors are changes in societies and ways of life in different lands & people and ages. There were competitions among sects and schools of other faiths and interfering of thoughts and ideas among different schools of thoughts and religions co-exist in India.

The question raised here is: What made Buddhist thoughts and practices when applied in East and Sought – East of India could retain
their original forms, but when they were to be applied in the North and North-West had to undergo reformation and adaptation? This presentation offers an brief analytical approach to those factors which make Buddhism become more diverse in our age, what we can keep and what should we develop, and what we need to drop for Buddhist ideas to continue a beneficial way of life, are ideals and aspirations that guide mankind to develop in this millennium. In other words, it’s Buddhism: Innovations and integration.

According to my way of understanding, there are as least three conditions contributed to the differentiation & diversity of the two main Buddhist Schools which made them developed as they were and still are. And from these points, we can ascertain what need to be changed and what need to keep the original form when carrying on Buddhist ideas into different lands in our age.

First, we have to come back to the Buddha’s time, read stories about how the Buddha made changes in practices Vinaya responding to the needs & perceptions of people and cultures where His teachings had come in touch with. When Venerable Maha Kaccayana and his ordained disciple went back to Avanti, his home land – where the climate and geography different from Ganga delta, and here, people also had different perceptions on how are clean, beauty, polite and civilized, etc. from middle land. With the due request of Maha Kaccayana, the Buddha allowed changes in Vinaya (the code of disciplines for monks), made them suitable and adaptable to the natural and social conditions in Avanti. (Ref. Vin. iii, Mahavagga, Cammadkhkhandhaka)

Issues we see here are (1) climate, (2) geographic (natural conditions), and (3) perceptions and culture which people followed (social conditions) where the Dharma seeds will be planted & rooted, making impacts and influences on people minds and lives as a new religion or belief. One more important factor is, the missionary: status and power of influence that person and his/ her supporters have on the new founded society. Perhaps, of the four factors mentioned above, the social conditions such as established believes & philosophical milieu – perceptions already have in the land play a crucial importance in which the Dharma will be accepted & have the chance to be a part of life in new land or not.
Countries and tribes who lived in South of India share a similar climate and customs as people in Ganga delta, and before common Era, they had not established any strong belief system which influenced people minds as orthodox yet. When Buddhist thoughts and ideas of living come to these lands, majority were from missionary monks/nuns who were well trained in Buddhist practices, have their mind developed to certain advance in spiritual world, on returning to their original countries. They also had the aspiration to spread the good teachings for benefits and happiness of people who if well received in the teachings, may lead a more enlightened life for their own welfare. In these lands, it’s not too difficult for the new teachings have a footing in the hearts and lives of people. The reputation & prestige of lineage, the power of influence of the missionaries in the beginning are also very important. Many of the missionary monks had come from royal or highly respected families who had important roles & influence in the society. These factors is an advantage for true Dharma to pass on and become the main stream of thought and philosophy guiding people lives even at the first generation of missionary workers.

This is the reason why Buddhism spread to South India and Sri Lanka, and later to the East, like Myanmar, Thailand, Thaton Kingdom & Suvannabhumi, the essence of Buddha’s teachings and practices were not changed much in compare to the peak time of the Buddha when the Dharma had have a great influence in the middle land of India & Ganga river.

When Buddhist ideas and practices spread to the north and North-West of India, Buddhism met with other cultures and traditions which had currently established in the society. Even at the time the Buddha started founding his Sangha and sharing his enlightened messages, there were other traditions and religious practices in India which made Buddhism just one of them. When reading the Long Discourses of the Buddha, and occasionally in other collections, we can see the conversations between the Buddha and other religious and educated leaders of different traditions. Interaction and interfering between different thoughts, cultures, and practices made Buddhist ideas become more distinguished as a middle way, Buddha’s followers were not just wanderers of self-
mortification, they were also educators, and to some extent, were social reformers, and left their positive influences on the people lives and society. These influences including changing perceptions on cast and social range as not determined by birth, understanding about how to lead an ethical in family and social life, and in the way of harmonious government. One point we need to see here is in the course of interacting and mutual exchanging of ideas and believes, what are the crucial points of teachings and practices had been modified and changed to become developed Buddhism (Mahayana)?

At the Buddha’s time and when noble disciples were still alive and had great influences, due to their wisdom and authentic living shined in every corners of life, Buddhist ideals and practices spread wide, fast, and steady. Ascetics and scholars who met the Buddha (or His great disciples); most of them were influenced & overwhelmed by His great vision and inner power. This is the period that the Buddha’s teachings were so wonderfully attractive, capable of transforming almost every social ranges. However, in a later time, those great personalities in the Sangha had gradually decreased with time, while Buddha Sasana still co-exists with other schools of religions and philosophies, the influence become mutually balanced.

Within the Buddhist groups, first changes perhaps were due to geographic distant which make going and coming foe regular meeting become difficult. There were not much meeting and exchanging ideas, learning from each other, mutually holding religious functions (Sangha karma) make Buddhist groups divided further more in practice and transmitting the teachings. Especially the first five hundred years the oral tradition transmission is very important. Less meeting among the Sangha groups made this tradition even more different in memorizing and passing on the script ions from teacher to his students of different groups.

Commonly, each group only learn by heart a portion of scriptures, when transmit them to their students, they only can pass on the portion that they had learned from their teachers. If different groups did not learn and exchange from each other, they miss the portion that were not transmitted in their group, and they could
not access to the whole Tipitaka. This problem causing them not have a complete knowledge of what the Buddha had taught; the inheritance they have is only limited to their tradition.

According to Prof. Harimuna Arika in his book, the History of Indian Buddhism, quote:

“The rise of Mahayana Buddhism approximately five hundred years after the Buddha’s death is an example of how Buddhism responded to the demands of a new time. Mahayana Buddhism included many elements not found in early Buddhism. Despite these innovations, the original spirit of the Buddha’s teaching was not lost in early Mahayana. In fact, early Mahayanists revived the spirit of the Buddha’s teaching by adapting it for a new age. However, these innovative elements brought hidden dangers with them. As time passed, many Buddhists became more interested in the new additions than in the original message of the Buddha.”

Indeed, one of the famous treatises on the Middle Way (Madhyamaka), and other concept of Emptiness (Sunyata) of Nagarunja and Varabandhu – the early Mahayana authors had their root in the very early discourses of the Buddha. With time, these thoughts were developed, proliferated in new languages to satisfy the need of knowledge for scholars of the later generations. As said by Prof. Arika, common people were more interested in the adding elements then the pure spirit of teachings that encouraged one to treat the path to enlightenment by following the Noble Eightfold Path. And again, with the adding of magical spells, exotic Buddhism attracted people who love magic, myths, and supernatural phenomena.

These adding elements with the purpose of attracting people to Buddhism, like coats which were cut to fit the perceptions of common folks, adding colors to make them stunning, with rite and rituals more and more elaborating – made Buddhism drift far & further from the original massages of the Buddha.

Again, when the missionaries do not have self-discipline and not master the true Dharma, and one’s inner power have not

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developed, when interact with other faiths and existing cultures in new land, the assimilation of Buddhist faith with local customs is unavoidable. Around 6th century AD, Buddhism in India had developed into a religion that wear many characteristics of esoteric & mystic practices, importing different Hindu gods – assimilated them with Bodhisattva figures, and adding more rituals that were local customs and believes. These things happened because of competition and mutual influence between different faiths that co-exist, especially with polytheist culture like Hindus.

The fact that importing Hindu gods & goddess as well as indigenous rituals and customs into Buddhism indeed attracted some common folks, especially people who need no clear cut doctrinal and ethical points, come to Buddhist temples. However, these innovations also manifest dangerous draw backs: it makes Buddhism very similar to Hinduism, to the extent that Buddhism had lost its distinctive characteristics, and so lost its right foothold in the land it was born. This is one of the factors that contributed to the disappearance of the Buddhism in India – where it emerged and developed for 1500 years.

When Buddhism come to Central Asian, Tibets and China – those countries have climates and believes – cultures quite different with North East India, whose changes in the way to share Dharma and how to practices Buddhist ideals so that they will be accepted in the new lands is unavoidable. Buddhist doctrine reaches Chine in the first century AD, Taoism and Confucius already well-established in the land and influenced on social orders and folk’s customs for centuries. When Buddhist Ideals were spread here, they were interpreted & understood in the languages & concepts that were familiar with these existing religions and customs. Its take few centuries for Buddhism become rooted and developed into Chinese Buddhists which are a well blend of Confucius, Taoism and Buddhism. From China, Buddhism was spread to Japan, Korea, Taiwan and Vietnam. This is the second wave of Buddhist thoughts & practices to Vietnam.3

3. The first time Buddhism came to Vietnam was from South India, following sea-rout traders, and it appeared like Savastivada and Sautantika sects of Buddhism which flourished few centuries before common ara.
As the water run from Himalaya Mountains down hills, valleys, passing many country sides, through many streamlets to rivers, overcoming different obstacles, carrying alluvial & minerals to different lands that marked its journey; in a similar way, Buddhist doctrine were interpreted & understood, practiced in so many ways marked by interactions of Buddhist ideals with different cultures, believes, civilization and customs of the people who they come in touch with – making multi-faces Buddhist characteristics here and there. These elements enriched Buddhism, but at the same time, the farther it reaches the more impure with added elements not in origin it had. Forms of Buddhist practices which were many times invented to adapt to indigenous cultures and folk’s lore’s, are deeming & losing its original massages on enlightenment and liberation from Samsara. That is why the term Decline Dharma was formed.

We can also symbolize Buddhism as a giant tree with two big branches developed near the root and many medium and small branches had formed, changed and evolved & transformed to be the tops, leaves and flowers of the tree.

Tipitaka of few traditions are still existed in different languages. We are fortunate to live in the age that travel and learning from country to country for discovering ‘other tradition’ become easy now, unlike our ancestors. Approaching to Suttras, Vinaya, and many thesis of Buddhist studies in different languages are also make convenient through internet. Since two centuries recently, Buddhism has crossed beyond Asia and Far East, entering Western world, and flourishing in Euros, Australia and US, Canada. Evolving from the original massages of the Buddha through many centuries, changing and reshaping according to circumstances make modern Buddhism abundant and diversity when they come in touch with analytical westerner’s minds in England, France, Germany, United States of American and Australia.

We inherit a very rich dharma inheritance of knowledge and cultures which are Buddhist or related to Buddhist in abundant & diverse forms. However, how to apply Buddhist philosophy and ethic into our lives, in our conditions and culture, our specific time and life circumstance is depend on the wits & wisdom of now
Buddha’s sons and daughters – who are considered as Dharma messengers with the responsible carry on the Dharma to every corners & cultures. Let the true Dharma merge into the global trend. We also have the opportunity to compare different versions of Tipitaka to see what are in common and are essential of Buddhist ideals & practices that most resemble the early teachings of the Buddha in these richness of Dharma inheritance have passed to us. This is the journey back to the origin; purify Dharma from elements that were added from old time and from indigenous cultures & customs where Buddhism went through before come to us during these two thousand years long.

The doctrine of the Four Noble Truths, Four Divine Abiding, the Dependent Origination, and education on the Law of Cause and Effect, the Three Characteristics of Existence (Anicca, Dukkha, Anatta) make people more enlightened about the reality of life and how to respond to unsatisfactory, make people realize about their stubborn, uplifting them to new horizon, higher perception and live a nobler life utilizing Buddhist timeless values. These ethical and wise teachings of Buddhism are always applicable in every age. The real values of Dharma are timeless, while the elements added to it journey are like baggage, or like coats according to weather or mode, we have the choice to take or leave them. When the covering or added elements become obstacles, or of no use, just drop, so they will not hindrance the flow of true Dharma.

One of the obstacles that stand on the way for young people to learn & understand Dharma is the classic languages. Until now, many temples and monasteries still use old Chinese as standard for recitation in the temples. Until now, the twenty first century many translations of Vietnamese Buddhists, whether they live in Vietnam or over sea, are still retained a lot of old style Han- Viet, which make young people have no comprehension of what is going on. Beside, stories and symbols which convey educated massages are mostly out of date, can’t verify and even illogical. In old days, Buddhist Masters used stories, languages and classic examples belong to their time. We also can use our modern languages, classic examples and stories & symbols of our time – the internet-of-things & quantum physic age.
At the Buddha time, when a group of monks had Brahmin background come to the Buddha, and requested the Blessed One to convert all of his teachings into a standard language, that’s Sanskrit, the Buddha refused their request. He advised people to learn Dharma and share it in their language, or the language that is more familiar with the listeners. (Ref. Vin. iii.)

Today Buddhism comes to Western world, not only one school, but three main schools of Buddhists are found in US, and many other forms of Buddhists practices. What attracted educated Westerners learns and practices Buddhist ideals? After the Tipitaka were translated into English by Pali Text Society around 1881 by Thomas (London), they found a very rich store of ancient knowledge: philosophy, psychology, ethics, etc., extremely deep, diversity and more important, very pragmatic of this Eastern religion which appeared very attractive to educated Westerners.

In the last century, Buddhist meditation, especially calm (samatha) and insight (Vipassana) meditation aroused more interest in learning and practicing these techniques. At the present, there are about 50 Vipassana meditation centers in US & Australia follow Guenkaji method. At each center, every month have two 10 days retreat for new and average, and 20 days retreat for advanced meditators, each accepted 120 yogis. These retreats attached mostly young and middle aged educated and professional people to attend. All retreats are booked in full long before it opens, not only because of expert teachers who guided yogis, but the way they are organized and served are real selfless & altruistic services.

Besides, Westerners are also finding out that studying & practicing Buddha’s teachings really enhance them in cognitive ability, slow and calm their minds effectively. Again, combining Buddhist meditation techniques with analysis psychology is now a popular trend for educated and open- minded people in the West. Buddhist philosophy in simple and natural living are learned and practiced now, especially in combined with neuroscience, are applied in medical schools and in psychotherapy to reduce stresses & worry, restless that past face living in modern world caused on human minds and health. A program named Mindfulness-based stress reduction (MBSR) has been applied in many fields of secular
lives in US and other countries of the West. This is the program that used Buddhist mindfulness meditation & Yoga and consciously changing attitude, at the beginning aim at helping patients to cop up with pains and frustration in hospital environment. The program are created and taught by University of Massachusetts Medical Center in early 1970, led by Prof. Jon Kabat-Zinn. Up to now, mindfulness meditation have been developed and practiced in many other fields, in schools, in leadership and in business and in management as well.

On studying and scholarship, the Tipitaka are translated into English many times to update with modern English. There are few websites introduces different versions of Tipitaka for comparison between Pali canon and Agama from Chinese, Tibet and Japanese. (Ref. www.buddhanet.net & https://suttacentral.net/). These websites are very rich & reliable sources for Buddhist studies, presented in different languages which are easy to read and accessible to different levels of readers.

Thus, after 2560 years, Buddhism has developed and spread all over the world, are studying, researching and practiced for better living in this world, not only for ordained Sangha, but are useful for lay people. We can use the Dharma to cross over stresses, overcoming pains, and liberated from worry and deprivations, calm the restless monkey minds of modern people. When Buddhist ideals are accepted and practiced in the West, most of rites and ritual as well as Eastern dogmatic are removed. Only the essences of the enlightened teachings such as understanding about three marks of existences, practical tools to reduce stresses such as living selfless life, skillful services are retained and interpreted in a clear & easy way, using psycho & neurons languages, even IT and AI concepts to convey Dharma massages to new learners.
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Vinaya, Maha vagga pali.
HUMANISTIC VIEWS IN PALI LITERATURE

by Upender Rao

1. BUDDHA

Name of Buddha was derived from Sanskrit root Budh. Sānkhya system made Buddhi (intellect) as its great principle (Mahat) and the Śatapatha brāhmaṇa called a man who has attained to perfect Knowledge of Self ‘Prati Buddha’. With this background of understanding, it is not difficult to notice that what Lord Buddha had preached was undoubtedly unique but similar to Upaniṣadic wisdom. The doctrines which were grown out of the Knowledge of Buddha were called Dharma (Dhamma in Pali) using the very same term employed by Vedic and Upaniṣadic literature. This form expresses how it is most comprehensive in Buddha dharma too. It includes the physical laws of the universe as well as the moral and social duties. But one great distinction between ‘Vedic tradition’ and ‘Buddha-dhamma’ is that the later does not contain the esoteric (rahasya) and metaphysical doctrines with regard to the matter and spirit. But some of its root ideas were just modifications of Sāṅkhya, Yoga and Vedānta systems of Vedic philosophy. In fact there was no distinction in knowledge systems in ancient times as we have made it today. It may be ‘Upaniṣadic-dharma’ or ‘Buddha-dhamma’ or any other system, these systems always tried to find the truthful solutions to the philosophical problems.

Buddha’s path leads us towards the knowledge of truth that all life is a link in a series of successive existence and inseparably bound up

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1. Professor A. Weber has expressed this idea first and the same was endorsed by Sir M. Monier Williams in his book ‘Buddhism’ P-82.
with misery. There are two causes of misery; lust and ignorance, so there are two cures too. The first cure is the suppression of lust and desire, especially of all kinds of desires for continuity of existence.

The second cure was the removal of ignorance. Indeed according to Gautama ignorance causes the first factor in the misery of life. This stands first in his chain of causation. This ignorance however is different with the Vedāntic ignorance. In Vedānta ajñāna is the cause of all illusions is defined as that which is beginning-less, yet positive and removable by Knowledge. Though it manifests itself in all ordinary things (veiled by it before they become objects of perception) which have a beginning in time, yet it itself has no beginning, for it is associated with the pure consciousness. But this is not an ignorance of the fact that man and the universe are identical with the God, but the ignorance of the four truths. Ignorance that life is misery and that misery of life is caused by indulging in lusts and will cease to be by suppressing them.

Buddha’s teachings have influenced all nations in Europe as well as in Asia. It was a favourite idea with the stoics and it found favour with Schopenhauer, Von Hartmann and other modern philosophers. Buddhism offers a large field of knowledge which has not only entered, but also influenced large part of the world, such as India, Sri Lanka, Burma, Cambodia, Thailand, Vietnam and other countries in South East Asia and Tibet, Central Asia, China, Mongolia, Korea and Japan. The humanistic values hidden in the teachings of Lord Buddha have influenced the history and culture of these countries. They gave rise to many literary, philosophical works and art etc. in these regions.

2. SPIRITUAL POWER OF BUDDHA’S TEACHINGS

The values of Buddha-dharma are in fact not only humanistic values but they are also spiritual. After Buddha, when his path turned to be a religion named Buddhism, it has also spread spiritual values. In fact Buddhism was a powerful spiritual force in the world. It indicates the positive attitude in human beings. Not only in human beings, in animals too. When Nālāgiri, (an elephant

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in Rajagṛha) was freed and sent to attack Buddha while he was walking on the street of Rājagṛha along with his disciples, it initially ran towards Buddha in anger, but became quiet and composed soon after nearing the Buddha. Nalagiri was the name of the royal-elephant belonging to King Suppabuddha³. This king was the father of Devadatta. Devadatta, who was jealous of the Buddha, plotted to kill Him while He was in Rājagṛha (the present town Rājgir in India). They brought this huge tusker and gave it alcohol, then hurt and wounded it with spears and irritated it so much that it was enraged beyond compare. Then they let it out loose from a special gate at Rājagṛha into the narrow streets of Rājagṛha, where the Buddha was coming down on alms round. The intoxicated elephant started running down this street furiously tearing down everything on its sight. Everybody ran helter-skelter, when they saw this huge enraged elephant come charging down the street. The Buddha and his faithful attendant Venerable Ānanda alone, stayed-on, without running away. Bhikṣu Ānanda stood in front of the Buddha, so that the elephant would get him instead of the Buddha. (this Ānanda Thero was quite different to St. Peter). However, the Buddha, came forward and with his immense mettha, relieved him off his pain and calmed the animal, who bowed down at his feet with tears running down his elephantine face. Buddha did not think about Himself, He only felt the urgency of ending the pain from which this huge animal was suffering and that’s just what He did. With His immense metta, He ended the suffering of that animal, and the poor animal felt His loving kindness in his entire gigantic body thus, curing him off his pain and intoxication. He bowed down at the Blessed One’s feet crying in gratitude. That was the spiritual power of Buddha.

Several attitudes developed through Buddhist ethics benefit us. One of them is the ‘Adhimukti’ (open-mindedness) this is the most interesting value. It is the capacity of the mind to keep itself open during the times of new messages, to grasp and comprehend them⁴. Tolerance is another positive attitude which allows other to

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³ Rājagahe nālāgiri nāma hatthi caṇḍo hoti, manussaghātako. Atha kho devadatto rājaga-haṁ pavisitvā...Vinayapitaka, Cūlavaggapāḷi 7. Saṅghabhedakakkhandhakam.
⁴ Sampāpakatāya “pāpa”ti vuccanti. Tenākārena pavattāna nti yo pāpamittassa khanti
have ideas different from his own ones and to think that their ideas are the best and the true ones. **Intolerance** limits one’s freedom and it is accompanied by aggressive nature. Today Religious hatred is spreading mainly due to this intolerance. It also enhances the religious wars, forced conversions and ideological prosecutions.

The five fundamental rules of moral conduct (**Śīla**) were taught by Buddha are:

i. Kill not any living beings
ii. Steal not others’ belongings
iii. Commit not adultery
iv. Lie not
v. Drink no intoxicants.

The Five Precepts in Pali are as follows:

i. Panatipata veramani sikkhapadam samadiyami
ii. Adinnadana veramani sikkhapadam samadiyami
iii. Kamesu micchacara veramani sikkhapadam samadiyami
iv. Musavada veramani sikkhapadam samadiyami
v. Suramerayamajja pamadatthana veramani sikkhapadam samadiyami.

The English translation of these five precepts is as follows,

I undertake the precept to refrain from destroying living creatures.

I undertake the precept to refrain from taking that which is not given.

I undertake the precept to refrain from sexual misconduct.

I undertake the precept to refrain from incorrect speech.

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I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness.

This is a fivefold law for all people including lay men. But five more laws were lied down by Buddha for monks, they are as follows-

i. *Eat no food except at stated times*

ii. *Use no ornaments or perfumes*

iii. *Use no high or broad beds for sleeping*

iv. *Abstain from dancing, singing, music and worldly affairs*

v. *Own no gold, silver or any metal and do not accept gifts*

All these ten laws were prescribed for monks but only first five for laymen. But sometimes first eight were held to be binding on laymen. In later period another precept was added. “Never think that your own religion is the best one and never denounce the others religion”. *Tevijja sutta* has prohibited all kinds of gambling and games. The same was said by Manu in Manusmṛti⁶.

Lord Buddha laid stress on conduct and not on caste. He said:

“Mā jātiṃ puccha caraṇaṇca puccha,
*Kaṭṭhā have jāyati jātavedo;*
Nicākulinopi muni dhitimā,
Ājāniyo hoti hirinisedho.

“Saccena danto damasā upeto,
*Vedantagū vusitabrahmacariyo;*
Yaṅnopanīto tamupavhayetha,
Kālena so juhati dakkhinēyye”ti.

“Addhā suyiṭṭham suhutaṃ mama yidam,
*Yaṃ tādisaṃ vedagumaddasāmi;*
Tumhādisānañhi adassanena,
Añño jano bhuñjati habyaesa”nti⁷.

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6. Manusmṛti IX. 221-228.
7. Sundarikasuttaṃ of Brāhmaṇasaṃyuttaṃ of Saṃyuttanikāya Sagāthavaggapāli.
To establish harmony in society it is essential to understand and to follow these words of the Buddha in practical way. A person should be given importance on the basis of his/her deeds and merits and should not be discriminated on the basis of the accidental birth.

Buddha spoke on the importance of purity of Mind. Mind is the fore-runner in all mental phenomena and all activities. Therefore Buddha laid stress on the purity of mind and not of body, for which one has to remove the mental defilements. Taking bath in different rivers does not purify a man. If he has given up his mental defilements, he is treated as taken bath without taking physical bath.

Wrongly directed mind is most harmful to men. It motivates them to perform wrong and sinful deeds. Buddha said

“Diso disaṃ yaṃ taṃ kayirā, verī vā pana verināṃ;
Micchāpaṇihitaṃ cittaṃ, pāpiyo naṃ tato kare”ti.8

On the contrary, a rightly directed mind does more welfare than any person or thing in world. Buddha said,

FOUR BRAHMA VIHĀRAS

The word Brahma Vihāra variously translated by scholars as follows,

“Sublime or divine state of mind”,
“Pious conduct”,
“Perfect state”,
“Good moods”,
“Sublime occupation”,
“Excellent states”,
“Divine states”,
“The highest condition”, etc.

But I have used the translation “Divine state of mind” for this term in this article. The four Brahma Vihāras remain in the cultivation of four feelings, viz., Maitrī (Friendliness), Karuṇā

8. Dhammapada, Cittavaggo, gāthā 42.
(Compassion), Muditā (Sympathetic joy or Kindliness) and upekkṣā (Equanimity or indifference)\(^9\). These four are the supreme states of the consciousness. Brahma means supreme, the great. Since, the result of these feelings is to be born in Brahmaloka i.e. the world of celestials and to enjoy the delighted things. Therefore, these are called Brahma Vihāras. These are supreme sources of the purification of mind. The person, who practises the four divine states of mind, wishes the welfare of all beings.

Through these Brahma Vihāras an ascetic removes the impurities like lust, hatred, jealously, envy etc. Yoga is the source of self-welfare, but Brahma Vihāras do well to others also.

Enmity arises due to clash of interests, feeling of supremacy and rivalry. Finding an opportunity, a defeated person attacks his adversary and thus enmity is born, therefore, the Buddha Says:

\[\text{“Jayaṃ veram pasavati, dukkham seti parājito; Upasanto sukham seti, hitvā jayaparājaya’nti}^{10}.\]

In order to get rid of the feeling of enmity one should not have the feeling of victory and defeat. To establish pleasure and peace in life one should keep in mind the following Buddha Vacana:

\[\text{‘Akkocchi maṃ avadhi maṃ, ajini [ajini (?)] maṃ ahāsi me; Ye ca taṃ upanayhanti, veramā tesaṃ na sammati. Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me; Ye ca taṃ nupanayhanti, veramā tesūpasammati. Na hi verena verāni, sammantidha kudācanāṃ; Averena ca sammanti, esa dhāmmo sanantano}^{11}.\]

“He abused me, he ill-treated me, he got the better of me and he stole my belongings”. The enmity of those harbouring such thoughts can never be ceased. But of those not harbouring on such

\[\text{9. Abyāpādena mettāpi abyāpādena mettā gahitā, upekkhāti tatraṃajjhattatāya ca gahitā yasmā kāraṇā, tasmā ubhopetā bhagavatā na gahitā.- Tīkā Abhidhammapiṭaka (ṭīkā) Abhidhammāvatāra-purāṇatiṣṭā, Dutiyo paricchedo.}^{10}
\[\text{10. Dhammapada pali-Sukhavaggo, gāthā 201.}^{11}
\[\text{11. Khuddakanikāye, Dhammapadapāḷi, 1. Yamakavaggo-gāthā-3-5.}^{11}
thoughts can be ceased.

Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving kindness. This is an Ancient Law.

To cherish the feeling of affection and friendship for being is friendliness. Friendliness becomes for the pleasure and welfare of others. In practical life, we see that friendliness is caused by affection (rāga), which is not the feeling of pure friendliness. It is to be remembered that friendliness must be unmotivated, without craving (taṇhā). Affection is caused by greed and ignorance, but friendliness is associated with the knowledge. The nature of friendliness is bereft of malice and is associated with absence of greed.

After seeing the grief of others, the trembling which arises in the hearts of gentle persons, is called Karuṇā (Compassion). Compassion removes the grief of others. A compassionate person neither kills beings nor tolerates the grief of others. The feeling of violence disappears when the feeling of compassion. Being subdued by compassion a true follower of the Buddha thinks in this way:

If I and others find fear and grief equally unpleasant, then what is the special thing in me that I should save myself, not others?

यदा मम परेषां च भयं दुःखं च न पुरयि
तदात्मनं को वशीशो यत्तं रक्षामो नेतरं\(^{12}\)

The sigh of kindliness (muditaā) is delight. The person, who practises kindliness, becomes happy when he sees others prosperous. He has no feeling of hatred and jealousy towards anybody. Seeing the wealth and merits of others, he neither feels enmity nor jealousy. Kindliness removes discontent. There is lack of kindliness in the joy of unenlightened persons, because it arises from affection.

FOUR NOBLE TRUTHS AND NOBLE EIGHT FOLD PATH:

The realization of Four Noble Truths is essential for humanism as well as emancipation of mankind\(^{13}\). The Four Noble Truths are

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13. Cattāri ariyassaccāni – dukkham ariyasaccam, dukkhasamudayaṃ [dukkhasamudayo (syā.)] ariyasaccam, dukkhanirodham [dukkhanirodho (syā.)] ariyasaccam,
i. Suffering (Dukkha),
ii. Cause of suffering (Dukkha samudaya),
iii. Cessation of Suffering (Dukkha-nirodha)
iv. Way leads for cessation of suffering (Dukkha-nirodha gāmini Paṭipadā).

To get rid of suffering, it is essential to follow the fourth Noble Truth- Dukkha-nirodha-gāmini Paṭidapadā. The fourth Noble Truth is Ārayāṣṭānga Mārga (the Noble Eight Fold Path). Noble Eight Fold Path is as follows-

i. sammā-diṭṭhi
ii. sammā saṅkappa
iii. sammā-vācā
iv. sammā-kammanta
v. sammā-ājīva
vi. sammā-vāyāma
vii. sammā-sati
viii. sammā-samādhi

14 Right understanding: Understanding that the Four Noble Truths are noble and true.

14 Right thought: Determining and resolving to practice Buddhist faith.

14 Right speech: Avoiding slander, gossip, lying, and all forms of untrue and abusive speech.

14 Right conduct: Adhering to the idea of nonviolence (ahimsa), as well as refraining from any form of stealing or sexual impropriety.
Right means of making a living: Not slaughtering animals or working at jobs that force you to violate others.

Right mental attitude or effort: Avoiding negative thoughts and emotions, such as anger and jealousy.

Right mindfulness: Having a clear sense of one’s mental state and bodily health and feelings.

Right concentration: Using meditation to reach the highest level of enlightenment.

The Noble Eight fold path is the source of Buddhist moral conduct. If anybody follows it rightly, he would destroy suffering and contributes to the welfare of mankind. Out of eight, three, Right Speech, Right Action and Right Livelihood are essential for a lay man. In the absence of these, the social harmony cannot be established. A follower of the Buddha will refrain himself from falsehood, malicious speech, harsh speech and frivolous speech. One has to refrain himself for establishment of peace around him.

Performing Right Action one can do the welfare of society. Abstaining from taking life, taking what is not given and immoral sex-life are included in Right Action. The conception of Right Livelihood has become most relevant today in the society. The financial corruption has spread all over the world. Now, the world has become the place of corruption. We must follow the Buddha’s sermon of Sammā Ājīvo. One should give up false or dishonest ways of earning one’s livelihood or way which causes injury or harm to others. All professions which do not come up to this standard should be given up. The spirit of honesty and service of mankind should be the prevailing motive. As these three are directly related to lay persons and society. If the Noble Eight Fold Path is practised rightly, it enables a person to get rid of suffering as well as salvation. This is considered the best among all the paths. The lord Buddha says:

‘Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā;

Virāgo seṭṭho dhammānaṃ, dvipadānaṅca cakkhumā’

15. Dhammapadapāli 20. Maggavaggo-273
Loard Buddha regards this Dhamma as most dependable for purification of knowledge, which also destroys evils,

‘Esoma maggo natthañño, dassanassa visuddhiyā;

Etañhi tumhe paṭipajjatha, mārassetam pamohanam’\textsuperscript{16}.

\section*{Śīla, Samādhi and Prajñā}

The elaboration of Śīla, Samādhi and Prajñā is eight fold path. In Noble Eight Fold Path, Sammā Vācā, Sammā Kammanta, Sammā Ājīvo are included in Śīla. Sammā Vayāma, Sammā Sati, Sammā Samādhi are included in Samādhi and Sammā Ditthi, Sammā Sankappo are included in Prajñā. Buddha, perhaps for the first time in the history of Indian culture, laid a great stress on moral life in its two aspects- (1) self restraint and (2) compassion for all living beings. The cultivation of moral values was regarded by the Buddha as an essential part of spiritual perfection. Moral life thus becomes in Buddhism, the very core of religious life.

If the Noble Eight Fold Path is practised well, it means Śīla, Samādhi and Prajñā are practised and consequently the kingdom of peace and pleasure will be established in the world. Only by the sermon of Atthangika Magga one cannot obtain the end of suffering. The duty of Tathāgata is only to show the path. A person should follow the path to get rid of suffering.

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SYSTEM OF ETHICAL PRINCIPLES IN BUDDHISM AND ITS RELEVANCE FOR GLOBAL EDUCATION

by Ratna Wijetunge*

ABSTRACT

The morality (śīla) is the heart of Buddhist practice and it is, therefore, also at the heart of any philosophy of education that stems from it. Further, the necessity for developing the fourfold brahmavihāras, namely loving kindness, compassion, sympathetic joy and equanimity will be discussed. Suppression of defilements such as greed, hatred and delusion and also the development of Eight Noble Path will be considered in detail. Thus the development of concentration and wisdom will be explained.

1. INTRODUCTION

According to the dictionary definition the ethical principles are related to the science of human behavior and it will be the systematized principles of morally, correct conduct and also the branch of knowledge that deals with moral principles. This morally correct conduct in Buddhism is śīla, it is a moral conduct that embraces commitment to harmony and virtue, right conduct, morality, moral discipline and precept. It is also one of the three practices foundational to Buddhism - śīla (morality), samādhi (concentration) and paññā (wisdom).

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2. AIM

The aim of this paper is to emphasize the importance of the system of ethical principles in Buddhism and then its relevance to the global education. The morality being the heart of Buddhist practice is also a heart of any philosophy of education that stems from it. Further the fourfold brahmavihāra, namely mettā (loving kindness), karuṇā (compassion), muditā (sympathetic joy) and upekkhā (equanimity) too will be discussed. Suppression of defilements such as greed (lobha), hatred (dosa) and delusion (moha) and also the development Eight Noble Path will be considered in detail. Thus the gradual development of concentration and wisdom will be explained. This research also attempts to illustrate how the Buddhist approach to global education in ethics and thereby creating the opportunity for human beings to live in harmony and peace. The Buddhist approach to ethics can transform the lives of children, young people, adults, professionals and businessmen in its care and thereby increases the human happiness globally. It will also help the human beings to lead a right livelihood, emphasizing no harm to fellow members of the society, ecology and environment in the conduct of business and economic activities.

3. ETHICS IN BUDDHISM

As mentioned above the morally correct conduct consists of ethics in Buddhism. The morality consists of performance (cārītta) and avoidance (vārītta). In other words, it is the performance of those moral rules which the Buddha has ordained to be followed, and the avoidance of those things that the Blessed One has rejected as not to be followed.

Moral rules can be categorized broadly into two parts, such as rules of the Buddhist clergy and rules of the laity. Rules of the Buddhist clergy are divided into two parts, namely rule for the clergy – monks and nuns- with higher ordination and rules for novices -sāmaṇera and sāmaṇeri. The total number of rules for monks are 220 and for nuns 304. The novices are expected to practice 10 rules after their ordination.

1. (Visuddhimagga: 08).
(For monks) (For nuns)
Pārājika 04 Pārājika 08
Samghādisesa 13 Samghādisesa 17
Aniyata 02 Nissaggiya Pācittiya 30
Nissaggiya Pācittiya 30 Pācittiya 166
Sekhiyā 75 Pāţidesaniya 08
Pācittiya 92 Sekhiyā 75
Pāţidesaniya 04
Sekhiyā 75
(Pātimokkha)
(For novices)
i. Abstaining from killing
ii. “ “ stealing
iii. “ “ unchastity
iv. “ “ lying
v. “ “ the use of intoxicants
vi. “ “ eating after midday
vii. “ ” dancing, singing, music and shows
viii. “ “ garlands, scent, cosmetics and ornaments
ix. “ “ luxurious beds
x. “ “ accepting gold and silver
(Buddhist Dictionary 170)

Further the four kinds of morality consisting of purification (catupārisuddha sīla) have been prescribed for monks. They are: (i) Restraint with regard to the monks’ disciplinary code (pātimokkhasamvara); (ii) Restraint of the senses (indriyasamvara); (iii) Purification of livelihood (ājīvapārisuddhi) and (iv) Morality with regard to the four requisites (paccaya-sannissita sīla). These four kinds of sila indicate that the life of a monk is absolutely free from any unwarranted behavior.

2. Eight rules include the above six rules in order, 7th and 8th of the above 10 rules are fused into one as the 7th rule, while the 9th becomes the 8th). (Buddhist Dictionary p.170).
The lay people both males and females must regularly practice five precepts. They are abstaining from killing any living being, from stealing, from unlawful sexual intercourse, from lying and from the use of intoxicants. During the full moon day they may observe eight or ten precepts depending upon their will.

The individual must pay attention to the group of ten kinds of either unwholesome or wholesome actions. During the course of his/her daily activities. If a person commits unwholesome act the result will be bad and the results of his wholesome acts will be good. The tenfold unwholesome course of action (akusala kamma patha) will be,

i. Bodily actions: killing, stealing, unlawful sexual intercourse.
ii. Verbal actions: lying, slandering, rude speech, foolish babble.
iii. Mental actions: covetousness, ill-will, evil views.

The tenfold wholesome course of action (kusala kamma patha) will be,

i. Bodily actions: avoidance of killing, stealing, unlawful sexual intercourse.
ii. Verbal actions: avoidance of lying, slandering, rude speech, foolish babble.
iii. Mental actions: unselfishness, good-will, right views.
iv. Thus the developing of wholesome acts will be necessary for the social well-being.

The morality is extremely essential for the development of a just society free from anger (dosa), cruelty (himsā), jealousy (issā) and attachment to the pleasurable and aversion to the non-pleasurable. These fourfold vices can be avoided by developing the sublime states, namely loving kindness (mettā), compassion (karuṇā), sympathetic joy (muditā) and equanimity (upekkhā). The world will be a pleasurable place for living irrespective of divisions such as nationality, ethnic identity, language and religion etc. If we can illuminate the global community for developing these

four sublime states (brahmavihāra) the world will become a peaceful place for living.

The Noble Eightfold Path in Buddhism is another aspect associated with developing the morality, concentration and wisdom. The Eightfold Path has been categorized according to these three divisions. For instance, right speech, right action and right livelihood come under morality (sīla). Right speech (sammā vācā) deals with refraining from lying, slandering, harsh words and frivolous talk. Right action (sammā kammanta) deals with abstinence from killing, stealing and sexual misconduct. Right livelihood (sammā ājīva) deals with refraining from trading in arms, human beings, flesh, intoxicating drinks and poison\(^5\).

Concentration (samādhi) consists of right effort, right mindfulness and right concentration. Right effort (sammā vāyāma) plays a very important part in the Noble Eightfold Path. It is by one’s own effort that one’s deliverance is obtained and not by seeking refuge in others or by offering prayers. Right mindfulness with regard to body (kāyānupassanā), feelings (vedanānupassanā), thoughts (cittānupassanā), and mind objects (dhammānupassanā). Mindfulness on these four objects tend to destroy the misconceptions with regard to desirability (subha), happiness (sukha), permanence (nicca), and an immortal soul (atta) respectively.

Wisdom (paññā) deals with right understanding (sammā diţţhi) and right thoughts (sammā samkappa). Right understanding is the clear knowledge of the four Noble Truths or the understanding of oneself with regard to his/her real nature. Right thought or clear vision helps to eliminate evil thoughts and develop clear thoughts. It consists of renunciation of worldly pleasure (nekkhamma) or selfishness which is opposed to attachment, selfishness and self-possessiveness. The second component of right thought is loving-kindness (avyāpāda), goodwill, or benevolence which is opposed to hatred, ill-will or aversion. The third component is harmlessness or compassion (avihimsā) which is opposed to cruelty and callousness.\(^6\)


Jataka stories, although they are composed on the basis ten perfection, consist of many tales related to Buddhist ethics. These stories based on the perfection (pāramitā) of sila elucidate the importance of practicing Buddhist ethics.\(^7\)

4. IMPACT OF BUDDHIST ETHICS ON GLOBAL EDUCATION

The importance and value of Buddhist ethics have been discussed so far. Now my intention is to consider how the Buddhist ethics will be helpful to educate the people globally. In the global community we find people belonging to different age groups, different social strata and various industrial and constructional projects. Developed countries are planning to control the developing and under developed countries, the ruling class to overpower the ruled and the employers to suppress rights and privileges of the employees. Thus due to their unethical behavior the justice and value of human rights in the world are in the state of deterioration.

Powerful nations try to capture or destroy powerless nations by using nuclear arms or to create internal conflict among the poor countries. Dangerous drugs and narcotics became a global threat. Drug dealers distribute their drugs throughout the world in order to become multi-millionaires. Gambling and abusing of females and children became an enjoyable practice among the abnormal people throughout world.

Only the education without moral qualities will not be adequate for the social recognition. As the Visuddhimagga states, even a less educated person without morality will be blamed for both lack of morality and education; yet a less educated person with morality will be praised by others. Similarly an erudite person (bahussuta) without morality will be blamed for the lack of morality. However, a person who is erudite and with morality will be praised for his both erudition and morality (Visuddhi Magga Sila Niddesa: p.35). Thus the Buddhism emphasizes the necessity of both education and morality of a person.

Ecology, environment, water have been polluted as a result of

\(^7\) The theme of the tales such as Dhammapāla, Sambulā, Silavimamsā, Kuhaka, Mahimsāsaka and Mātuposaka etc based on Jatakas.
unplanned housing, hotel and road construction work. Buddhism highlights how the mental health can be gained through protecting the natural environment. As pointed out in many sermons of the Buddha, the most suitable environment for gaining the mental health is forest, under a tree or a secluded area.  

The mind can be concentrated properly if a meditation practitioner selects a suitable place. The ascetic Gotama while seeking the supreme state of sublime peace, wandered by stages through the Magadhan country until eventually he arrived at Senānigama near Uruvelā. There he saw an agreeable piece of ground, a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. He considered: "This is an agreeable piece of ground, this is a delightful grove with a clear-flowing river with pleasant, smooth banks and nearby a village for alms resort. This will serve for the striving of a clansman intent on striving. And he sat down there, thinking: "This will serve for striving."  

5. CONCLUSION

As the foregoing facts elucidate the protection of living beings and preservation of environment are very essential for the mankind. Our ancestors tried not to harm living beings unjustifiably or destroy the environment. According to their opinion, all living things have right to exist in the world without others interference. Therefore the people should stop harming living beings and destructing the environment. The safeguarding of living beings and the protection of environment will be a meritorious act. It helps people to gain a healthy and happy life. It also helps to achieve supra-mundane status.

The Buddhist ethics is extremely helpful to build a just society in the world. During this Vesak festival season it should be our firm endeavor to educate the global community on the significance of Buddhist ethics and dedicate our lives to create a peaceful global society based on nonviolence, non-hatred, non-jealousy and embracing each other with world embracing love, compassion, sympathetic joy and equanimity.

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A HOLISTIC BUDDHIST APPROACH TO SAFEGUARD HUMAN DIGNITY FOR A SUSTAINABLE SOCIETY

by O.A. Samantha Lal Opanayake

ABSTRACT

The modern society is almost devoid of human dignity as human qualities have been deteriorated. The Pāli term for ‘dignity’ is pabhāva, patāpa, mahima, teja, mahesakkhatā. Human dignity has no partial, racial, territorial or dogmatic attributes but it is endowed with wholesome qualities. Human dignity according to Buddhism is entirely exposed in human’s potential. Hence, it can be enhanced and safeguarded in Buddhist perspective in ethical, behavioral, mental and cognitive aspects for the reciprocal wellbeing of humankind. Safeguarding of human dignity in ethical or wholesome behavioral aspects is based on the purity of morality (sīla visuddhi) as depicted Rathavinītha Sutta, threefold purity in Right speech, Right action and Right livelihood (Mahācattārīsaka Sutta), wholesome behavior as revealed in the Suttas like Sikkhā, Saṅgīti, Vyagghapajja, Cunda Kammāraputta, Sāleyyaka, etc. condue to safeguard human dignity that contributes to restore a sustainable society. Enhancement of mental and cognitive aspects such as the twofold Right View (Mahācattārīsaka Sutta), 44 effacements (Sallekha Sutta), purity in threefold mental actions (Cunda Kammāraputta Sutta), the three kinds of mental conduct in

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accordance with the Dhamma (*Sāleyyaka Sutta*), six recollections of good qualities (*Mahānāma Sutta*), the Four Sublime Abodes (*Brahmavihāra Sutta*), oneness of mankind that rejects caste discrimination, etc. safeguard human dignity. Human dignity can be safeguarded in Buddhist perspective in ethical, behavioral, mental and cognitive aspects for the wellbeing of mankind irrespective of castes, creeds, races and nations but in oneness of mankind in an all-pervading global context restoring a sustainable society bringing about happiness, justice, peace and harmony in the world.

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The Pāli terms for ‘dignity’ are *pabhāva*, *patāpa*, *mahima*, *teja*, *mahesakkhatā*. As defined in the English Dictionaries, the term ‘dignity’, is calm, serious and controlled behaviour that makes people respect one another or it is the state or quality of being worthy of honour. Human dignity has no partial, racial, territorial or dogmatic attributes but it is endowed with wholesome qualities according to Buddhist teachings. The absence of human dignity causes diverse problems and conflicts in the world. Loss of human qualities and values destroy human dignity causing problematic behaviours and mental states that harm wholesome mutual relations, harmonious living with fellow citizens and sustainable co-existence in ethnic, religious and cultural diversity. As a whole, lack of human dignity leads to detrimental states like selfishness, hatred, jealousy, hypocrisy, insincerity, meanness, cruelty and all types of harmful actions which incur miseries in individual, family, social, professional, economic, political, cultural and religious contexts where sustainability of the society is destroyed.

SAFEGUARDING HUMAN DIGNITY IN ETHICAL CONTEXT FOR A SUSTAINABLE SOCIETY

Ethical or wholesome behavioral aspects based on the purity of morality (*sīla visuddhi*) as in *Rathavinītha Sutta*, threefold purity in Right speech, Right action and Right livelihood as in *Mahācattārisaka Sutta*, wholesome deportment as revealed in the Suttas like *Sikkhā*, *Saṅgīti*, *Vyagghapajja*, *Cunda Kammāraputta*, *Sāleyyaka*, etc. conduce to safeguard human dignity. The five precepts which enhance ethical deportment safeguard human
dignity for sustainable living in individual, family and social life. The observance of the five precepts by all the humans in the world safeguards not only the overall human dignity but also the fundamental Human Rights promoted in the UN Human Rights Convention. For instance, refrain from of killing, stealing, sexual misbehaviour, falsehood and taking intoxicants safeguards the basic human rights – right of every man to protect one’s life, right of every man to protect his wealth and property, right of every man to lead a peaceful family life, right of every man to know true information and right of every man to keep peace of mind. Thus, the five precepts lay the foundation for the enhancement of human ethical qualities and values safeguarding human dignity which protects human rights and vice versa bringing about peace, harmony and trustworthiness in family making the modern society sustainable one.

SAFEGUARDING HUMAN DIGNITY IN BEHAVIOURAL CONTEXT

According to the Kodhavagga of the Dhammapada, “Kāyena saṁvutā dhīrā – atho vācāya saṁvarā, Manasā saṁvutā dhīra – te ve suparisaṁvutā,”1 the wise are controlled in bodily action, speech and thought. The three good practices of body, speech and mind, the three forms of purity – purity of body speech and mind and the three perfections – perfection of body, speech and mind are the fundamental moral prerequisites which lay the moral foundation for the enhancement of human dignity. As the Cunda Kammāraputta Sutta2 explains, being pure in skilful verbal actions in four ways – (1) by abandoning and abstaining from false speech, (2) divisive speech, (3) abusive speech, (4) by speaking words worth treasuring, seasonable, reasonable, circumscribed, enhances behavioural human qualities that illuminate human dignity. The three kinds of bodily conduct in accordance with the Dhamma introduced in the Sāleyyaka Sutta,3 Namely, (1) abandoning the killing of living beings and becoming one who abstains from killing living beings, (2) taking what is not given and (3) from misconduct in sexual desires are behavioral prerequisites that safeguard human

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1. The Dhammapada, Ch.17. V. 234. p.195 – 196.
3. The Middle Length Discourses of the Buddha (Majjhima Nikāya), 41. BPS. p. 380.
dignity in its overall sense. The reciprocal performance of 61 ethical obligations as elaborated in the *Sigālovāda Sutta* enhances human dignity in family, educational, professional, economic, social and religious contexts leading to a sustainable society.

According to the *Vyagghapajja Sutta* (*Dīghajānu*), the conditions of welfare such as persistent effort (*uṭṭhāna-sampadā*), the accomplishment of watchfulness (*ārakkha-sampadā*), good friendship (*kalyāṇamittatā*), a balanced livelihood (*sama-jīvikatā*), the accomplishment of faith (*saddhā-sampadā*), virtue (*sīla-sampadā*), charity (*cāga-sampadā*) and the accomplishment of wisdom (*pañña-sampadā*) develop man’s dignity by developing moral and wholesome behavioural qualities as well as spiritual qualities for both mundane and supramundane life. One who allows himself to become spoiled by the stains of immoral conduct that causes one’s ruin as elucidated in the *Parābhava Sutta* blocks his own road to worldly, moral and spiritual progress and lowers all that is truly noble and human in man’s dignity. Buddhist ethics elaborated as thirty-eight blessings in the *Mahā Maṅgala Sutta* rightly and comprehensively safeguard human dignity enhancing moral and spiritual progress. These ethics in the form of blessings starting with “refrain from evil company” develop human dignity to a higher level that brings about sustainable harmony and ethical progress for the individual as well as for society, nation and mankind.

SAFEGUARDING HUMAN DIGNITY BY LEADING A SIMPLE AND BALANCED LIFE

The ethical prerequisites shown in the *Metta Sutta* reflect a simple life with fewness of wishes, satisfaction (*santussako*), a light living (*sallahukavutti*) with few duties (*appakicco*), less attachment and less craving, a balanced livelihood (*sama-jīvikatā*) are obligatory behavioural prerequisites which make one endowed with human dignity of universal value. As the *Vyagghapajja Sutta* reveals regarding balanced livelihood (*sama-jīvikatā*), a householder knowing his income and expenses should lead a balanced life, neither extravagant nor miserly, knowing that thus his

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income will stand in excess of his expenses, but not his expenses in excess of his income. The four sources for the increase of collected wealth through right living – (1) abstinence from debauchery, (2) drunkenness, (3) non-indulgence in gambling, (4) companionship with the good should be developed to lead a simple and balanced life that perpetually maintain human dignity required for a sustainable society.

RIGHT LIVELIHOOD SAFEGUARDING HUMAN DIGNITY FOR A SUSTAINABLE SOCIETY

Man has no right to dominate other beings and the environment destroying the mutual and peaceful dependent existence although man is of advanced mental states among all other beings on Earth, Human supremacy is to be enriched not through selfish dominance but through the enhancement of human dignity. Wrong livelihood (micchā ājīva) increases selfish exploitation and deteriorates human dignity as engagement in unwholesome occupations destroys values and degrades wholesome qualities in individual, family, society and the whole world in every aspect. As the Vaṇījjā Sutta 6 elucidates, the five types of occupations that a person should not be engaged are wrong livelihood (micchā ājīva)– business in weapons (sattha), human beings (sattha) meat (maṅsa), intoxicants (majja) and poison (visa), and other evil and unethical means of livelihood like adulteration (missikaraṇa), false weighing (tulākūṭa), false measuring (mānakūṭa), counterfeit metal or false gold (kaṃsakūṭa), dealing with perverting justice or crookedness (ukkoṭana), deceitfulness (vañcana), fraud or dishonesty (nikati), etc. The mind of one who is engaged in such wrong business or occupations becomes unkind, ruthless, rough, wicked, cruel and immoral and destroys individuals, family and society spoiling the dignity of man. Right livelihood (sammā ājīva), according to the Maggavibhaṅga Sutta,7 is the abandonment of dishonest livelihood and keeping one’s life going with right livelihood through righteous means not through harmful ways of earning, and so Right livelihood

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is a preliminary requisite that protects and enhances dignity of man. Hence, Right livelihood appreciated in Buddhist teachings should be applied by everyone in every stratum in the modern society to safeguard the dignity of man which is in turn conducive to sustainable peace and harmony among every fellow citizens in the society.

ENHANCEMENT OF HUMAN DIGNITY IN MENTAL AND COGNITIVE ASPECTS

Enhancement of mental and cognitive aspects such as six recollections of good qualities (*Mahānāma Sutta*), purity in threefold mental actions (*Cunda Kammāraputta Sutta*), the three kinds of mental conduct in accordance with the Dhamma (*Sāleyyaka Sutta*), the twofold Right View (*Mahācattārisaka Sutta*), 44 effacements (*Sallekha Sutta*), the Four Sublime Abodes (*brahmavihāra* (*Brahmavihāra Sutta*)), oneness of mankind that rejects caste discrimination, etc. safeguard human dignity for a sustainable society.

Human dignity can also be enhanced based on wholesome mental actions, states and qualities that conduce to mental purity. The *Cunda Kammāraputta Sutta* explains that one is made pure in three ways by mental actions. (1) Refraining from coveting the belongings of others thinking that what belongs to others would be his, (2) By bearing no ill-will and not corrupt in the resolves of his heart thinking, ‘May these beings be free from animosity, free from oppression, free from trouble and they look after themselves with ease!’ and (3) By having right view that there is what is given, what is offered and what is sacrificed. There are fruits and results of good and bad actions. There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there

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8. Ibid. 55.21(1), 55.22 (2) WP. p. 1809.
11. Ibid. 117. BPS. p. 934.
are priests and contemplatives who, faring rightly and practising rightly, proclaim this world and the next after having directly known and realized it for themselves. One is made pure in three ways by skillful mental actions and this threefold mental purity is an essential mental prerequisite for enhancement of human dignity. The three kinds of mental conduct in accordance with the Dhamma as exposed in the Sāleyyaka Sutta are mental prerequisites for enhancing human dignity. They are (1) not being covetous and not being a coveter of another’s property, (2) having no mind of ill-will, with the intention of a mind unaffected by hate and (3) having right view, undistorted vision that there is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammās, and there is this world and the other world and mother and father and spontaneously (born) beings, and good and virtuous monks and brahmins that have themselves realized by direct knowledge and declared this world and the other world. Mental qualities purified in three skillful mental actions as elucidated above enhance man’s dignity for a sustainable society.

RIGHT VIEW FOR SAFEGUARDING HUMAN DIGNITY

Right view on the unwholesome, the root of the unwholesome, the wholesome and the root of the wholesome is to be developed. The unwholesome is killing living beings, taking what is not given, misconduct in sensual pleasures, false speech, malicious speech, harsh speech, gossip, covetousness, ill-will, wrong view. The root of the unwholesome is greed, hatred and delusion. The wholesome is the abstention from the unwholesome mentioned above and the root of the wholesome is non-greed, non-hatred and non-delusion. Thus, Right view which helps one’s mind to refrain from the unwholesome but to engage in the wholesome enhances human dignity. Right view that safeguards the moral life is a prerequisite for development of sustainable human dignity. According to the Mahācattārīsaka Sutta, Right view is the forerunner as one sees

14. Ibid.
15. The Middle Length Discourses of the Buddha (Majjhima Nikāya), 41. BPS. p. 380 – 381.
16. Ibid.
17. The Middle Length Discourses of the Buddha (Majjhima Nikāya), 41. BPS. 9. WP. p. 133.
wrong view as wrong view, and right view as right view, right resolve as right resolve and wrong resolve as wrong resolve, right speech as right speech and wrong speech as wrong speech, right action as right action and wrong action as wrong action and right livelihood as right livelihood and wrong livelihood as wrong livelihood. Thus, the individual who has such an awareness of right view that enhances the moral life is of sustainable human dignity.

DEVELOPMENT OF EFFACEMENT FOR SAFEGUARDING SUSTAINABLE HUMAN DIGNITY

Development of effacement as elaborated in the *Sallekha Sutta*, on thought’s arising, on avoidance, on the way upward and on quenching is a very important mental and cognitive development for the enhancement of human dignity to its highest level for sustainable society. The instructions on effacement that should be practised by any person to enhance human dignity are as follows. 

(1) not to be harmful although others are harmful. (2) to abstain from killing living beings. (3) to abstain from taking what is not given. (4) to be chaste. (5) to abstain from false speech. (6) to abstain from malicious speech. (7) to abstain from harsh speech. (8) to abstain from gossip. (9) not to be covetous. (10) not to have thoughts of ill will. (11) to have right view. (12) to have right intention. (13) to have right speech. (14) do right actions. (15) to have right livelihood. (16) to make right effort. (17) to have right mindfulness. (18) to have right concentration. (19) to have right knowledge. (20) to have right deliverance. (21) to be free from sloth and torpor. (22) to be unagitated. (23) free from doubt. (24) not to be angry. (24) not to be hostile. (25) not to denigrate. (26) not to be domineering. (27) not to be envious. (28) not to be jealous. (29) not to be fraudulent. (30) not to be hypocrites. (31) not to be obstinate. (32) not to be arrogant. (33) to be easy to admonish. (34) to have noble friends. (35) to be heedful. (36) to be faithful. (37) to be shameful. (38) to have conscience. (39) to be learned. (40) to be energetic. (41) to be established in mindfulness.

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to be endowed with wisdom. (44) not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease.

TWO QUALITIES FOR SUSTAINABLE HUMAN DIGNITY

The two bright qualities – Moral shame (hiri) and Moral dread (ottappa) that protect the world enhance human dignity. In the absence of these two bright principles that protect the world, the world would fall into promiscuity as with goats, sheep, chickens, pigs, dogs, and jackals and there would not be discerned respect for one’s mother, maternal aunt or maternal uncle’s wife or a teacher’s wife or the wives of other honored persons. The two dark qualities – moral shamelessness and moral recklessness 21 makes the world promiscuous destroying human dignity. The presence of the two bright principles – shame and fear of wrongdoing (hiri-ottappa) protects the world establishing discerned respect for mother maternal aunt or maternal uncle’s wife or a teacher’s wife or the wives of other honored persons as elucidated in the Lokapāla Sutta. 22 Thus, moral shame and moral dread establishes the basis for the moral and mental deportment that enhances human dignity.

ONENESS OF MANKIND FOR SAFEGUARDING HUMAN DIGNITY

Oneness of man as appreciated in Buddhism prevents the discrimination of man on the delusive ground of caste, clan, creed, birth, colour, race, territory, occupation, etc. develops universally sustainable human dignity. Everyman in the world is of five aggregates, a psycho-physical combination. According to biological, physical, psychological, ethical and mental factors as exposed in the Suttas like Assalāyana, Vasala, Vāsetṭha, Ambatṭha, Soṇadanda, etc., oneness of man is proved and man cannot be discriminated as high or low by birth, colour, occupation, etc. but by virtue, wisdom, etc. According to the Assalāyana Sutta (MN93), caste, race, social class, national identity, etc. do not determine man’s virtue or spiritual potential. As the Vasala Sutta (SN 1.7.) exposes, man is neither low nor high according to his birth but by virtue. Thus, the adoption

22. Ibid.
of this universal Buddhist view on oneness of mankind enhances human dignity in its overall aspect that leads to restore peace, harmony and justice in the world.

SAFEGUARDING HUMAN DIGNITY THROUGH SUBLIME ABODES

Human dignity and qualities for a sustainable society can be safeguarded up to a higher through the four sublime abodes (brahmavihāra) – loving-kindness (mettā), compassion (karunā), altruistic joy (muditā) and equanimity (upekkhā). They are known as abodes (vihāra) since they should become one’s mind’s constant dwelling-places. The mind should become thoroughly endowed with them and these four sublime abodes should become inseparable qualities in one’s common activities. When loving-kindness is cultivated towards people irrespective of caste, race or social status, etc., compassion is practised in family and social life in every context, joy is altruistically felt and wished in others’ success and victory and equanimous attitude is maintained in the vicissitude of life. Thus, the four sublime abodes safeguard human dignity providing answers to all situations arising from social contact, removing tension, bringing about peace in social conflict, healing wounds suffered in the struggle of existence, levelling social barriers, building sustainable harmonious communities, reviving joy and developing human brotherhood against the forces of selfishness that destroys sustainable living.

CONCLUSION

The modern society is almost devoid of human dignity as human qualities have been deteriorated and it is a threat to a sustainable society. Buddhist teachings can be globally applied to safeguard human dignity to restore a sustainable society. Hence, human dignity through the application of holistic approach should be safeguarded and enhanced in Buddhist perspective in ethical, behavioral, mental as well as in cognitive aspects for the sustainable wellbeing of entire mankind and environment. Safeguarding of Human Dignity in its pristine concept of oneness of mankind endowed with ethical and spiritual qualities and values that can universally be applicable as advocated in Buddhism brings about sustainable justice, prosperity, peace, harmony, happiness in the modern society.
Reference


A CRITICAL STUDY OF GLOBAL EDUCATION POLICIES CONTAINED IN THE SINGALOVADA SUTTA

by Ven Dunukeulle Sarananda

ABSTRACT

It is possible to identify the preconception in which the present world displays in the development of quality education policies. Therefore, it is more prominent to re-educate education policies based on ethical principles. However, it is well advised whether such efforts could be successful. In the sixth century BCE, the Buddha used to act as a teacher in the education system based on Bharatha. It is an indication of a functioning education policy. It incorporated knowledge and skills in contemporary educational policies. Therefore he was considered the best teacher in the world. Through technical techniques, he reached the educational achievement untimely due to modern global education. He constantly nurtured the new knowledge; he perfectly motivated his student community’s motives and preached the Dhamma. It became an extraordinary place for the New World Knowledge. In the deeper observation of Buddhist Sutta literature, such a number can be identified. The significance of these sources is one of Singalovada Sutta founding places. One of the principles of moral quality education that is created between the teacher and the student is one example. It examines the significance of the above-mentioned Singalovada Sutta information using modern digital education.

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1. THE BASIC TEACHING OF THE BUDDHA

The Buddha has passed away, but the sublime teaching, which he expounded during his long and successful ministry and which he unreservedly bequeathed to humanity, still exists in its pristine purity. Although the Master has left no written records of his Teachings, his disciples preserved them, by committing to memory and transmitting them orally from generation to generation.¹

Buddhism recognizes no creeds whose uncritical acceptance is expected of its followers. Instead, the Buddha enunciated certain basic laws and truths whose veracity he invited his followers to test for them. One of the traditional epithets of the Dhamma is “ehipassiko” (meaning literally “come and see”) which is an appeal to the empirical verification of the Dhamma.

In his very first discourse the Buddha identified Four Noble Truths as forming the core of the Dhamma. These four Truths have since become a convenient way of stating the fundamentals of the Dhamma. They are often regarded as the most basic teaching of the Buddha. The Buddha also identified three fundamental characteristics (tilakkhana) of the Dhamma. The Buddha these basic tenets presented in several ways. Two such presentations have become well known. These are the Three Signata (tilakkhana), perhaps better rendered as the three basic laws, and the Four Noble Truths. The acceptance of the validity of these laws and truths, if only in the first instance as a working hypothesis is the sine qua non of a Buddhist. In addition, the Buddha proclaimed several other doctrines, the most important being those of karma and re-birth. The validity of such doctrines is more difficult for an ordinary person to verify, but their dogmatic acceptance is not expected as a fundamental requirement of those who go for refuge to the “Three Gems” of Buddhism.

1.1. The Three Fundamental Laws of the Buddha

The three signata and the four truths form the core of the Dhamma. They are at the same time both alternatives and complements to each other. It may however be appropriate to consider them separately.

Anicca

The law of impermanence asserts that all phenomena are subject to constant change, to rise and fall, and no permanent states, either physical or animate, exists. The law of anicca establishes impermanence as the basic universal law.

Dukkha

The law of dukkha states that all complexes of phenomena are in the final analysis unsatisfactory. It means that no compounded thing or state could be considered as a universal norm of goodness or beauty. It is in this sense that it constitutes the first of the four Noble Truths.

Anatta

The third law states that there is no permanent essence, “self”, ego, or soul in phenomena.

1.2. The Four Noble Truths

The four noble truths result from the application of the three basic laws to the human condition. The Buddha frequently asserted that he was interested in the problem of the alleviation of human suffering: “Only one thing do I teach, suffering, and how to end it”. His approach to the problem of suffering was similar to that of the physician to his patient. He first diagnoses the malady, and then seeks the cause of the malady, next finds out whether a cure is possible. Finally he prescribes the medicine. The four truths correspond to the four steps of this diagnostic-curative procedure.2

The Truth of Suffering

This truth affirms that the law of dukkha is applicable to the human condition: “Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief, and Despair is suffering. To be separated from the pleasant is suffering; to be in contact with the Unpleasant is suffering; in short the five aggregates of existence connected with attachment are all suffering”3.

The Truth of the Cause of Suffering

The proximate cause of suffering is craving (tanha), but the root cause is ignorance (avijja). The objects of craving are manifold: sensual pleasure, material possessions, glory, power, fame, ego, craving for re-birth, even craving for nibbana (nirvana). There are various degrees of craving from a mild wish to an acute grasping (upadana). Craving is the proximate cause of suffering and is itself caused by other conditioning factors. The full formula of causation is contained in the Buddhist formula of dependent origination, where the causes for existence and suffering are traced back through a chain of twelve links, back to ignorance.

The Truth of the Cessation of Suffering

This growth constitutes the “good news” of Buddhism. The cause of suffering could be counteracted. This truth affirms that a way out of suffering exists, which if followed will lead the individual to a state of non-suffering called nibbana, perhaps better known by the Sanskrit form of the term, Nirvana. If the first truth could be considered to have a taint of “pessimism”, this truth has the full flavor of “optimism”.

The Truth of the Path to Enlightenment

The Buddhist path to enlightenment is that discovered by the Buddha through his own personal effort and practice. It has been called the Middle Path (majjima patipada) because it is a via media between the extremes of self-indulgence and self-mortification. Both extremes of practice were common in the Buddha’s day (as indeed they are in our own). The Buddha calls such extremes vain, profitless and ignoble. The path of the Buddha avoids two kinds of activity usually considered essential for salvation by many religious systems. These are:

1. Prayer to supra human powers and agencies, and
2. elaborate rites and rituals.⁴

On the contrary these are considered as being positive impediments on the path to the cessation of suffering and the

gaining of insight and wisdom. While the Four Noble Truths and the Three Laws of Existence contain the kernel of the Buddha’s teaching, and were proclaimed by the Buddha in his very first discourse, there are many other doctrines that are central to a philosophical system which is as deep as that of Buddhism. A few of these aspects of the teaching will be mentioned here and a few of these will be considered in detail elsewhere.

1.3. The Goal of Buddhism and the Meaning of Life

The Buddhist goal is the achievement of human perfection, which should be the real purpose of life. It is in this sense that life has meaning, and which should inform the most salient aspects of human activity. A person who has made good progress along the Buddhist path would have reached a high degree of happiness, contentment and freedom from fear. Sometimes material affluence is seen as the goal of many persons, but these do not necessarily bring about the happiness which the Buddha sought to promote.

The Theory of Causality

One of the central doctrines of Buddhism is that all phenomena owe their origin and existence to pre-conditioning factors. Everything is the result of some cause or other working on the thing concerned. This is a view that is also shared by modern science, for without the operation of systematic causes much of the achievement of modern science may not be possible. But whereas science generally restricts this principle to physical phenomena and events, in Buddhism the theory of causation considers causation as a central characteristic of all phenomena, even non-physical ones which do not form the subject matter of scientific enquiry.

The Buddhist theory of causation should be distinguished from the theory of the “First Cause” which is often used by theists to prove the existence of God. The theory of the first cause asserts that since God is identified as the first cause (all others being “created” by God) there is no need to explain the existence of God. Buddhism does not agree with this position and considers it as another instance of sophistry (“eel-wriggling”) to which theists resort to sustain their absurd views.
The Doctrine of Dependent Origination

This is one of the cardinal discoveries of the Buddha during his enlightenment. It is presented as a list of twelve bases which are causally linked to each other. Since the links from a closed circle we can break into the chain at any point. The order in the traditional list is as follows:

1. Avijjā - Ignorance,
2. Samkhārā - Activities,
3. Patisandhi viññāna - Rebirth- consciousness,
4. Nāma – rūpa - mind and Matter,
5. Salāyathana - Six sense Spheres,
6. Phassā - contact,
7. Vadanā - feeling,
8. Tanhā - craving,
9. Upādāna - Attachment,
10. Bhava - Action or becoming,
11. Jāti - Birth,
12. Jarā – Marana - Decay and death.⁵

There are various ways of interpreting this chain, but we shall not deal with them here. The traditional interpretation of this is that it represents three phases often interpreted as lifetimes. The first phase (the past) is comprised of links 1 and 2; the second (the present) of links 3 to 10, and the third (the future) of links 11 and 12. In the ongoing process what if the present becomes and past and what is the future becomes the present. A detailed explication of this famous formula is not attempted here.

Emptiness and non-self

The doctrine of “emptiness” is more associated with Mahayana than with Theravada. If it represents another term for the “anatta” doctrine described earlier it presents no new problem. However some Mahayana interpretations tend towards philosophical idealism.

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⁵ The Buddha and his teachings, Narada Maha thera, Colombo, 430p, 1973.
and towards the Hindu notion that the world is an illusion but such an interpretation cannot be entertained by Basic Buddhism.

**Humanism and Rationalism**

Basic Buddhism has some affinity with Western notions of humanism and rationalism. However these terms are used in a variety of contexts, with humanism associated with theistic notions on the one hand and extreme secular-materialist notions on the other. But if humanism means what it should mean, that is the primacy of the human as against the Divine, and then it conforms to the Buddhist approach. With rationalism as the application of reason and the scientific method to investigation there is much in common. One of the basic “sutta” of the Buddha, the Kalama “sutta” given in the “Anguttara Nikaya” is rightly regarded as the Buddhist charter for free inquiry.

1.4. Buddha’s Education Theory of the Teacher

**Understand yourself first**

Before instructing others one has to know the subject thoroughly. It is very important for one to undergo religious practices. Without having experienced for oneself it would be difficult if not impossible for one to instruct others properly.

“It cannot be, Cunda, that one who is sunk in mud can pull out another who is sunk in mud”.

Not easy to teach the Dhamma to others

One day the Buddha said ‘Truly, Ananda, it is not easy to teach Dhamma to others. In teaching Dhamma to others, establish well five things and then teach. What five? Teach Dhamma to others teaching.

- I will speak Dhamma in a gradual way;
- I will speak with the goal in mind;
- I will speak with kindness;
- I will not speak as a means of gain;

- I will speak not to harm anybody.

For truly, Ananda, it is not easy to teach Dhamma to others in teaching Dhamma to others, establish well these five things.\(^7\)

**Who will profit from learning**

There are these four persons found in the world.

- One with little teaching who does not profit from his learning.
- One of little learning who does profit from his learning.
- One of great learning who does not profit from learning. And,
- One of great learning who does profit from his learning.\(^8\)

**The way people understand**

- Ugghatianna - one who learns by taking hints.
- Vipatitanna – one who understands after learning the full details?
- Neyya – one who has to be led on by systematic instructions?
- Padaparama – one who just learns by rote?\(^9\)

**Learning and presentation**

- One who comprehends the meaning but is unable to explain it clearly.
- One who is slow to comprehend the meaning but is able to explain it clearly.
- One who has both of the above qualities?
- One who has neither of them?\(^10\)

**How to answer questions**

According to the Buddha, there are four ways of treating questions:

- Some should be answered directly in brief.

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8. Anguttara Nikaya. II: 5.
10. Anguttra Nikaya. II: 135.
- Others should be answered by way of analyzing them.
- Yet others should be answered by counter—questions.
- And lastly, there are questions which should be put aside because there are answers to certain questioners are not in a position yet to understand the answers.\textsuperscript{11}

\textit{Qualities of preacher}

The venerable Sariputta said, when one who teaches wishes to teach another, let him establish five good qualities and then teach. Let him think.
- I will speak at the right time, not at the wrong time.
- I will speak about what reality is, not about what is not.
- I will speak with gentleness, not with harshness.
- I will speak about the goal, not about what is not the goal.
- I will speak with a mind filled with love, not with a mind filled with ill-will.\textsuperscript{12}

\textbf{1.5. Buddha’s Education Theory of the Student}

\textit{Consider the following advice before accepting a religion}

Do not accept anything on more reports, traditions or hearsay:
- Nor upon the authority of religious texts;
- Nor upon the mere reasons and logic;
- Nor upon one’s own inference;
- Nor upon anything which appears to be true;
- Nor upon one’s speculative opinions;
- Nor upon another’s seeming ability;
- Nor upon the consideration, this is our Teacher.

But, O! Kalamas, when you know for yourselves that certain things are unwholesome (akusala), wrong and bad, then give

\begin{footnotesize}
\begin{enumerate}
\item Anguttra Nikaya. II: 45.
\item Anguttra Nikaya. II: 195.
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them up ... And when you know for yourselves that certain things are wholesome (kusala) and good, them accept them and follow them.\textsuperscript{13}

\textit{Categorizes students into three groups}

Lord Buddha too has divided those in society into three:
- Avakujja panna – Less – intelligent
- Uchchanga Panna – Least – intelligent
- Puttu Panna – Intelligent\textsuperscript{14}

\textit{Singalovada Sutta}

The Sigalovada Sutta takes place when Lord Buddha encountered a youth called Sigala in his morning stroll. The young man, in drenched attire, prostrated and worshipped the four compass direction (East, South, West and North), plus the Earth (Down) and the Sky (Up). When asked by Lord Buddha why he did so, the youth Sigala replied that he had been told by his late father to do so and he thought that it was right to uphold his father’s wishes. Lord Buddha then, based on Sigala’s point of view, taught him on how a noble one (Pali: \textit{ariya}) should worship the Six directions. “In five ways, young householder, a pupil should minister to a teacher as the \textbf{South}.\textsuperscript{15}

1. by rising from the seat in salutation,
2. by attending on him,
3. by eagerness to learn,
4. by personal service,
5. by respectful attention while receiving instructions.

“In five ways, young householder, do teachers thus ministered to as the \textbf{South} by their pupils, show their compassion:
- they train them in the best discipline,
- they see that they grasp their lessons well,

\begin{footnotes}
\footnote{13. Anguttara Nikaya. I: 187.}
\footnote{14. Anguttara Nikaya. I: 240.}
\footnote{15. https://en.wikipedia.org/wiki/Sigalovada_Sutta}
\end{footnotes}
they instruct them in the arts and sciences,
- they introduce them to their friends and associates,
- they provide for their safety in every quarter.

“The teachers thus ministered to as the South by their pupils; show their compassion towards them in these five ways. Thus is the South covered by them and made safe and secure.

2. CONCLUSION

The term Buddhism is now used to denote the teaching of the Buddha, a historical person who flourished some 25 centuries ago in the Indian subcontinent. This teaching has been described variously as a religion, a philosophy, a psychological system, an ethic - moral code, a socio-economic blue-print, and so on. No doubt all these aspects could be discerned in different parts of the Buddha’s teaching, but the teaching is itself something more than all these combined. The term which Buddhists use to designate the teaching is Dhamma or Dharma. This term comes from a root term meaning “to uphold”, and means the basic law which “upholds” the universe. It is therefore sometimes translated simply as Law or Norm. It conveys some idea of the unity that informs the whole body of the Buddha’s teaching. We shall use the words dhamma and Buddhism as synonyms.
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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
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
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