

INNOVATIVE IDEAS OF MAHAYANA BUDDHIST WORLDVIEW IN THE MODERN EDUCATIONAL SYSTEM

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Abstract

The article is devoted to philosophical reflection on education, namely, the relevance of philosophical doctrines of the Mahayana Buddhist worldview devoted to the ten qualities of a teacher, the application of which in the context of modern global and local education is an opportunity for innovative solutions to the problem of harmonious relations between man and society is considered. The purpose of this study is to attempt to fill this gap using civilizational and comparativist approaches. The methodology consists of comparative and civilizational approaches, firstly, to consider the Tengri worldview and Mahayana worldview in Kyrgyzstan; and secondly, to analyze ten innovative qualities of a teacher and his interaction with a student from the philosophical work of Asanga. These ten concepts are recognized by all Buddhist schools, including the Tibetan Buddhist tradition Gelugpa, the founder of which is the Buddhist reformer Je Tsongkapa. The article will present conclusions on how to use the ten innovative qualities of a teacher in the modern education system of both Kyrgyzstan and other countries. In examining these concepts, we deliberately bypass the religious connotation and avoid using the term "Buddhism" which contains a religious connotation.

Keywords: Mahayana worldview, ten qualities, qualities of a teacher, educational system, Kyrgyzstan.

*"Take yourself to a spiritual master,
Who holds himself in peace,
In the highest peace,
With perfect qualities
And accomplishments,
One who possesses
The richness of the sacred texts
And a deep understanding of such,
A master teacher,
The embodiment of love itself,
Transcending all despondency."²
Asanga*

Introduction

In modern times, the role of teacher in higher education institutions is of interest to researchers in this field. We have been dealing with this issue for more than 15 years, holding

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² *Ornament of the Mahayana Sutras*: a "sutra" is a revealed teaching of the Buddha. This poem is from a famous commentary taught by Maitreya, the Future Buddha, to Asanga around 350 CE (folios 20a-20b, bibliographic reference 43).

EduCamp conferences in metropolitan higher education institutions.

This article is devoted to philosophical reflection on *the ten innovative qualities of a teacher as a new way* of an ancient doctrine of the Mahayana Buddhist worldview. The application of which in the context of modern global and local education is an opportunity for an innovative solution to the problem of harmonious relations between man and society. This article is part of our research on socio-philosophical aspects of the Mahayana worldview in Central Asia.

The *Mahāyāna* Buddhist teaching [大乘仏教] (*Daijō-bukkyō*) or the Buddhist teaching of the Middle Way, has the following meaning: the Sanskrit *mahā* means great and *yāna* – means vehicle. One of the two major divisions of Buddhist teaching, *Mahāyāna* and *Hinayāna*. *Mahāyāna* emphasizes altruistic practice, called bodhisattva practice, as a means of attaining enlightenment for oneself and helping others to attain it³.

Since ancient times in all cultural traditions there has been a special respectful attitude to the teacher. After all, the teacher is not only a carrier and disseminator of knowledge, but also an educator of value and moral guidelines in human life. The teacher is the "educator of awareness" of a person. That is why the profession of a teacher is in demand in any society, as a teacher shapes the social environment, adapts the future generation to life.

Clear rules of student-teacher interaction as *the ten innovative qualities* are presented in the works of such Indian philosophers as Nagarjuna, Asanga, Vasubandhu, Chandragomi, Shantideva, Dharmapala, Dignaga, Dharmakirti, and others.

These works are recognized by all Buddhist schools, including the Tibetan Buddhist Gelugpa tradition, whose founder is the Buddhist reformer Je Tsongkhapa.

Kyrgyz pedagogical tradition has its own specific features, influenced by the moral values of the epic "Manas" as a philosophical teaching, Tengrian spiritual culture, Muslim culture, Buddhist teachings, as well as Soviet pedagogy, such scientists as A.S. Makarenko, A.V. Lunacharsky, P.P. Blonsky. The development of pedagogical practice is reflected in many philosophical and artistic works, e.g. in the literary work "The First Teacher" by C.T. Aitmatov. Such modern researchers as N.T. Cholponkulova, A.A. Usubaliev, N.A. Asipova and others are engaged in the study of moral aspects in the relationship between student and teacher.

However, in the era of generally significant global problems, such as divergence in the development of universal civilization, the gap between economics and ethics, the role of an authoritative teacher, who becomes a bulwark of moral improvement of society, is increasing.

We believe that a thorough understanding of these concepts - the ten innovative qualities of a teacher will help many educators, teachers, and mentors use them in their practice. Also, we suggest applying these concepts for implementation in global and local education systems.

Methods.

The methodology is comparativist and civilizational approaches, firstly, we will offer a conclusion from one of the previous articles on the civilizational intertwining of the Tengrian worldview and Mahayana worldview in the territory of Kyrgyzstan; and secondly, we will present the ten innovative qualities of the teacher and his interaction with the student from the philosophical work of Asanga.

It should be noted that philosophical comparativism is defined as an independent branch

³ Nichiren Library <https://www.nichirenlibrary.org/en/dic/Content/M/30> (accessed 16.11.2022)

covering philosophical research with the allocation of the most important fields: comparison of philosophical traditions, statement and solution of a number of cross-cutting problems of world philosophy - being, man, cognition and self-knowledge, value. As part of the comparativist approach, we conducted a content analysis of written sources.

The universal-pluralistic part of the civilizational approach, considers the history of mankind as the history of different, independent entities with their own history and culture. The advantage of this approach is that its principles are applicable to the diversity of cultures in the history of Kyrgyzstan. Its most important merit is the idea of history as a multilinear, multivariate process. This theory largely takes into account and can incorporate the methodologies of other schools and fields, such as archaeology and historiography.

Findings

Our research confirms that many worldview traditions and cultures of the world are intertwined in the territorial space of Kyrgyzstan, including the Mahayana worldview philosophy with the culture of the ancient Kyrgyz. And these are the findings:

- The Mahayana Buddhist worldview penetrated from India to Central Asia, including Kyrgyzstan, in the 1st century B.C., and further to China in the 1st century A.D., to Korea in the 4th century and to Japan in the 6th century. The next wave of Mahayana teachings traveled through Kyrgyzstan from Tibet in the 7th-11th centuries.
- References to the socio-philosophical and cultural influence of Tengrian, Tibetan and Indian ideas on the territory of Kyrgyzstan are mentioned in the works of the founder of historical and philosophical science, Academician A. A. Altymyshbaev, where he presents the history of the development of socio-political and philosophical thought in pre-revolutionary Kyrgyzstan (Altymyshbaev, 1956: 818-824).
- Archaeological data show that 6 immovable archaeological sites, 4 single Buddhist artifacts, as well as Tibetan inscriptions on the southern shore of Issyk-Kul and a rock painting of Medicine Buddha in Issyk-Ata have been found on the territory of Kyrgyzstan. According to the position of Stavisky B.Y. on the general history of Buddhism, he states that in the VII-X centuries. Chui valley was "a significant center of Buddhism of Central Asia" (Stavisky, 1998).
- Kyrgyz philosopher Sh.B. Akmoldoeva in her work "The Spiritual World of the Ancient Kyrgyz" based on the materials of the epic "Manas" substantiates the main provisions of the concept of common origin of human cultures, the ancient Aryan roots of the Kyrgyz are considered. The author argues that the cultural, historical, philosophical, linguistic, mythological, etc., significance of the epic is great not only for the ancient Kyrgyz, but also for all Turkic peoples (Akmoldoeva, 2020: 178-190). The author's book considers and studies the moral values presented in the epic "Manas", such as healthy lifestyle, compassion, diligence, valor, responsibility, modesty, restraint, truthfulness and wisdom. In our opinion, these values are consonant with the 6 paramitas (Sanskrit pāramitā - perfection⁴) of bodhisattvas, those who have chosen the Mahayana path - generosity, morality, restraint, diligence, concentration and wisdom. The

⁴ New Philosophical Encyclopedia. Paramita [Electronic resource] - Mode of access: <https://iphlib.ru/library/collection/newphilenc/document/HASHad66bc5e4897ad23e87aad> (date of address: 07.05.2023)

synthesis of moral values is relevant when considering generally significant global problems: the divergence in the development of universal civilization, the gap between economics and ethics, the moral improvement of society, and the expansion of the boundaries of philosophy and science.

The educational system in the Mahayana tradition has been known since the advent of Mahayana Nalanda University - Nalanda Monastic University, whose foundations were laid as early as the first century BCE, was a famous center of spirituality and scholarship throughout the fifth to twelfth centuries in Asia. The founder of the Nalanda tradition is considered to be Arya Nagarjuna (Urbanaeva, 2014: 189-191). Chandrakirti is the most consistent continuer of Nagarjuna's ideas .

Chandrakirti's name is widely known among Mahayana and Vajrayana Buddhists all over the world, and especially in Central Asia, where one of the obligatory and main subjects in monastic religious and philosophical faculties - Madhyamika philosophy - is studied based on his work "Introduction to the Middle Way" ("Madhyamikavatara") (Chandrakirti, 2004: 6-7).

Late Yogachara completely dominated in the monastic university centers of India of the VIII-XII centuries, from where it came to Tibet, where it became the basis of monastic education it was from it (pramana - a discipline devoted to logic, the doctrine of the sources of knowledge and the criteria of correct knowledge) that philosophical education began in the Land of Snows (Torchinov, 2002: 170).

The pinnacle of the development of Buddhist culture in Tibet, and at the same time a sign of the completion of the creative period of its history, was the work and activity of the outstanding reformer of Buddhism Je Tsongkapa Lobsang Drakpa (1357-1419).

It was Tsongkapa who first proclaimed the radical Mahānyāna branch of Madhyamaka-prasangika, as presented by Chandrakirti, as the highest of all Buddhist philosophical teachings. During the XV-XVI centuries the influence of the Gelugpa school created by Tsongkapa grew steadily, and its political position also strengthened. Gelugpins gradually created a powerful network of monasteries - *datsans*, where up to several tens of thousands of monks lived. The *datsans* were also educational centers.

The largest *datsans* had three faculties - general (philosophical - *tsanid*), medical and tantric (*gyu, jud*), in smaller *datsans* there was only general faculty, only monks who had received general philosophical training were admitted to the tantric faculty, and only the most capable of those admitted to the study of tantras were admitted to the groups for the study of "Kalachakra tantra".

The "tsanid" system implied the consecutive study of five disciplines, which took about fifteen years (as a rule, parents gave their children to monasteries at a very early age), logic (pramana) - according to the works of Dharmakirti⁵; Paramita (the path of "classical" Mahayana) - according to Maitreya-Asanga's text "Abhisamayalankara"⁶ , Madhyamika (according to Chandrakirti's treatise "Madhyamakavatara")⁷; Vinaya - course on morality (primarily Vinaya of

⁵ Dharmakīrti (Sanskrit: Dharmakīrti, Tib.: Chos kyi grags-pa), 650 CE.

"A Detailed Commentary on Trustworthy Perception (Sans.: Pramāṇavārtika) (Tib.: rGyas-pa'i bstan-bcos tsad-ma rnam-'grel, Tibetan translation in ACIP TD04210, fols. 94a-151a of vol. 1 [Ce] under Theory of Logic and Perception" [Pramāṇa, Tsad-ma] Tengyur (bsTan-'gyur) [Dege edition (sDe-dge)]).

⁶ Maitreya (Sans. : Maitreya, Tib. : Byams-pa), 350 CE dictated to Asanga "The Jewel of the Sutras of the Greater Way in Verse" (Sans. : Mahāyāna Sūtrālaṅkāra Nāma Kārikā) (Tib.: Theg-pa chen-po mdo-sde'i rgyan zhes-bya-ba'i tsig-le'ur-byas-pa, Tibetan translation in ACIP TD04020, fols. 1b-39a of volume 1 [Phi] in the section of the Mind Only [Cittamātra, Sems-tzam] school of the Tengyur (bsTan-'gyur) [Dege (sDe-dge) edition]).

⁷ Chandrakīrti (Sanskrit: Candrakīrti, Tib.: Zla-ba grags-pa), 650 A.D. Explanation (autocommentary) of the

the Mulasarvastivadins)⁸, Abhidharma (based on Vasubandhu's "Abhidharmakosa"⁹ and Asanga's "Abhidharmasamuchchaya").¹⁰

Thus, the Mahayana worldview presents a spectrum of the following methods for teaching: moral training, meditation, logic, intellectual analysis, yoga, and practical application in life. A teacher uses these methods to attain wisdom, and in doing so must possess the ten innovative qualities.

What are these 10 innovative qualities presented in the *Mahayana Sutra-alamkara* by Asanga:

1) Humble morality is the first of the three trainings. If a teacher is not humble himself, how can he humble another?

2) The teacher is attentive and consciously concentrates on what he or she is doing so as not to violate his or her morals.

3) The teacher has wisdom training, in the sense that he or she applies a special concentration of *shamatha* to investigate reality (i.e., the teacher must attain complete and unchanging peace).

The above three qualifications are qualities of the mind.

4) He abounds in knowledge of the scriptures, for it is not enough to possess only these three qualities of mind.

5) The teacher possesses wisdom to the highest degree through scriptures and intellect.

6) The teacher must possess extremely high ability beyond that of the student.

The six qualities listed above relate to the teacher himself.

The next four relate to how he teaches.

7) He knows the correct teaching order for each individual student and his learning ability.

8) Teaches out of love and compassion, not out of a desire for profit, fame, or the respect of others.

9) The teacher has the deepest joy in helping his students.

10) He doesn't get tired if he has to repeat something many times.

We have held a number of educational scientific-practical conferences in the format of EduCamp, and in the last of them in EduCamp - 2022: International Educational Scientific-Practical Conference "Spiritual and Moral Revival of Mankind: Issues of Peace and Ecology" at the Kyrgyz-Russian Slavic University on April 13, 2022, discussed the issues of ecological

"Entry on the Middle Path" (Sanskrit: Madhyāmaka Avatāra Bhāṣya) (Tib.: dBu-ma la 'jug-pa'i bshad-pa, Tibetan translation in ACIP TD03862, fols. 220b-348a of vol. 7 [A] in the section on the Middle Way School [Madhyāmaka, dBu-ma] of the Tengyur (bsTan-'gyur) [edition of Dege (sDe-dge)])

⁸ Shākyamuni Buddha (Sanskrit: Śākyamuni Buddha, Tib.: Sh'akya thub-pa), 500 BCE. "Foundations of the Vows of Morality" (Sanskrit: Vinaya Vastu) (Tib.: 'Dul-ba gzhi., Tibetan translation in ACIP KL0001-4, fols. 1a-435a of Vol. 3 [Ga] in the section on "Vows of Morality" [Vinaya, 'Dul-ba] Kangyur (bKa'-gyur) [Lhasa edition (lHa-sa)].

⁹ Vasubandhu (Sanskrit: Vasubandhu, Tib.: dByig-gnyen), 350 CE. "The Treasury of Supreme Knowledge Set forth in Verse" (Sanskrit: Abhidharma Kośa Kārikā) (Tib.: Chos mngon-pa'i mdzod kyi tsig-le'ur byas-pa, Tibetan translation in ACIP TD04089, fols. 1b-25a of volume 2 [Ku] in the section on the school of higher knowledge [Abhidharma, mNgon-pa] of the Tengyur (bsTan-'gyur) [Dege (sDe-dge) edition]).

¹⁰ Asanga (Sanskrit: Asaṅga, Tib.: Thogs-med), 350 CE. "Compendium of all the teachings on higher knowledge" (Sanskrit: Abhidharmasamuccaya) (Tib.: Chos mngon-pa kun las btus-pa, Tibetan translation in ACIP TD04049, fols. 44a-120a of vol. 12 [Ri] in the section of the Mind Only [Cittamātra, Sems- tzam] school of the Tengyur (bsTan-'gyur) [edition of Dege (sDe-dge)]).

relationship between student and teacher, issues of cooperation between business and education, providing a synergistic effect of improving the quality of professional training through integration, fusion and interprogramming of the educational process (Lazarenko, 2019).

Discussion

Practical significance and innovativeness of 10 qualities of a teacher. Among the many components of pedagogical culture: professional knowledge, skills, creative nature of activity, information, organizational skills, etc., spiritual needs and professional and moral qualities occupy a prominent place (Sorokina, 2018).

"The moral beginning should become higher than legal and legal", - noted A.I.Solzhenitsyn (Kukushkin, 2002). Based on the realities of today, it should be noted that in today's society we can determine the presence of a spiritual and moral crisis. There are attempts to revise and revise moral values, blurring and uncertainty of spiritual and moral guidelines. In this regard, in the search for the direction of revitalization of society it is necessary to return to the spiritual and moral traditions of all levels of education, to traditional values, which are the basis of education and formation of personality.

The learning process can be stressful for teachers as well. They are always in the center of attention, always have to be energetic, competent, and constantly improve their qualifications. In addition to their primary duties, teachers spend a lot of energy and time on maintaining discipline in the classroom, interacting with colleagues and administration. All this requires them to be extremely focused and stress-resistant.

Research shows that developing mindfulness skills has a positive impact on learning. An experiment conducted at Harvard University showed that teaching students mindfulness helps reduce stress levels and improve their attention span.

According to the founder of analytical psychology C.G. Jung, meditation involves that deep layer of the psyche, which is controlled by archetypes - unconscious programs of behavior, the basis of which are instincts (Jung, 2007). However, such a connection of instincts to consciousness does not occur spontaneously, but by means of intensive volitional concentration of the subject's attention on some object.

Meditation is a state in which one achieves the highest degree of concentration of attention on a certain object or, on the contrary, complete "dispersion" of attention. As a result of systematic meditation, a person has a qualitatively new level of thinking, self-awareness, intuition, positive feelings and so on. The use of meditative techniques leads to the removal of internal mental barriers, deactivation of negative stimuli, promotes positive restructuring and strengthening of mental functions associated with the emotional-volitional sphere of man. That is why we consider meditation as a practical method of psychological and pedagogical self-improvement of a higher school teacher.

A modern teacher should know his/her subject well. This includes the level of education, the possibility of professional growth, the possibility of obtaining versatile additional knowledge, meaning attending various professional development courses, not those imposed by the educational institution, but those chosen by the teacher himself, as they are interesting to him and can be useful in the teaching process.

The teacher's wisdom is the quality of his/her creative individuality, which is formed in the experience of the success of activity (in its retrospective and prospective) with given students and his/her own pedagogical activity as a whole. Creative individuality as a quality and level of development of the teacher's personality determines the teacher's independent vision of the content of education and ways of activity, internal activity and autonomy in actions, focusing on

the cultural development of the student's personality.

Weaknesses of the study. While this study is significant and innovative, the issues raised in this article require a deep dive and are the subject of a new dissertation research. We may have only touched the tip of the iceberg and applied diligence to look at ancient ideas in a new way so that a new generation can utilize them in today's educational systems.

To summarize, we would like to note that the role of a teacher in society in general, and in the educational process in particular, is transforming. One thing should remain unchanged - it is a significant status of the teaching profession in society, professionalism and high values and moral guidelines of a teacher. This can be achieved only through joint efforts of the state as a whole and each individual teacher in particular. This is the key to successful development of society and prosperity of the state.

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