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MISSION OF BUDDHIST UNIVERSITY: CULTURAL AND ANTHROPOLOGICAL FOUNDATIONS

The fundamental problem of a modern university is its identity, its self-determination, its design of its mission. Cardinal changes in the external environment, new social demands, the emergence of a global knowledge society, tough economic competition have also affected the higher education system. Determining the mission of the university has always been one of the most important epistemological tasks of the philosophy of science and education.

Buddhism, Buddhist philosophy are characterized by a holistic teaching about the world and man, their deep relationship. At all stages of its historical and cultural development, the values and truths of Buddhism were transmitted primarily through educational institutions, forming a unique educational tradition. The educational tradition as a basic component of Buddhist culture is one of the main transmission mechanisms for the philosophical teachings of Buddhism. The tradition of understanding Buddhism as an education continued, and a type of Buddhist monastery-universities as educational centers was formed in Ancient India.

The Buddhist education system is based on the centuries-old history of Buddhism, peoples traditionally professing Buddhism. Deeply anthropocentric in its content, Buddhist culture has made the question of the nature of man and his place in the world the main problem of its philosophical teachings.

The mission of the Buddhist University has remained unchanged to this day – spiritual, moral, intellectual perfection of a person, leading to Awakening; promoting the spread of the ideas of Buddhism throughout the world.

The systems and methods of the Buddhist educational tradition correlate with the scientific and theoretical approaches adopted in modern secular science and education, have heuristic value for creating new educational programs based on the dialogue between science and religion, faith and knowledge, West and East.

Buddhist educational programs at universities fulfill another important mission – as centers for the training of qualified specialists in the history and philosophy of Buddhism, they act as special channels of communication between the Buddhist world and other regions of the world, forming a space for interstate and intercultural dialogue.

Key words: University, mission, Buddhism, Buddhist University, cultural anthropology.

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Будда университетінің миссиясы: мәдени-антропологиялық негіздері

Қазіргі университеттің негізгі мәселесі – оның жеке басы, өзін-өзі анықтауы, миссиясын жобалау. Сыртқы ортадағы түбегейлі өзгерістер, жаңа әлеуметтік сұраулар, жаһандық Білім қоғамының қалыптасуы, қатаң экономикалық бәсекелестік жоғары білім жүйесіне де әсер етті. Университет миссиясының анықтамасы әрқашан ғылым мен білім философиясының маңызды эпистемологиялық міндеттерінің шеңберіне кірді.

Буддизм, буддизм философиясы әлем мен адам туралы, олардың терең қарым-қатынасы туралы тұтас іліммен сипатталады. Өзінің тарихи-мәдени дамуының барлық кезеңдерінде буддизмнің құндылықтары мен шындықтары, ең алдымен, буддизмнің философиялық ілімін таратудың негізгі тетіктерінің бірі болып табылатын ерекше білім беру дәстүрін қалыптастыра отырып, білім беру институттары арқылы таратылды. Буддизмді білім ретінде түсіну дәстүрі сақталып, ежелгі Үндістанда буддистік монастырлардың бір түрі – университеттер білім беру орталықтары ретінде қалыптасты.

Буддистік білім беру жүйесінің негізінде буддизмнің, дәстүрлі буддизмді ұстанатын халықтардың ғасырлық тарихы жатыр. Мазмұны жағынан терең антропоцентрилік бола отырып,

буддистік мәдениет өзінің философиялық ілімдерінің басты мәселесіне адамның табиғаты мен оның әлемдегі орны туралы сұрақ қойды.

Будда университетінің миссиясы осы күнге дейін өзгеріссіз қалды: адамның рухани, адамгершілік, зияткерлік жетілуі, оятуға әкеледі; бүкіл әлемде буддизм идеяларын таратуға жәрдемдесу.

Буддистік білім беру дәстүрінің жүйелері мен әдістері қазіргі зайырлы ғылым мен білім беруде қабылданған ғылыми-теориялық көзқарастармен байланысты, ғылым мен дін, сенім мен білім, Батыс пен шығыс арасындағы диалог негізінде жаңа білім беру бағдарламаларын құру үшін эвристикалық құндылыққа ие.

Университеттердегі буддалық білім беру бағдарламалары тағы бір маңызды миссияны орындайды – буддизм тарихы мен философиясы саласында білікті мамандарды даярлау орталықтары бола отырып, олар мемлекетаралық және мәдениетаралық диалог кеңістігін қалыптастыра отырып, буддистер әлемі мен әлемнің басқа өңірлері арасындағы байланыстың ерекше арналары ретінде әрекет етеді.

Түйін сөздер: университет, миссия, буддизм, буддизм университеті, мәдени антропология.

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Миссия буддийского университета: культурно-антропологические основания

Фундаментальная проблема современного университета – его идентичность, самоопределение, проектирование своей миссии. Кардинальные изменения внешней среды, новые общественные запросы, становление глобального общества знания, жесткая экономическая конкуренция коснулись и системы высшего образования. Определение миссии университета всегда входило в круг важнейших эпистемологических задач философии науки и образования.

Буддизм, буддийская философия характеризуются целостным учением о мире и человеке, их глубинной взаимосвязи. На всех этапах своего историко-культурного развития ценности и истины буддизма транслировались, прежде всего, через образовательные институты, формируя уникальную образовательную традицию, которая является одним из основных механизмов трансляции философского учения буддизма. Традиция понимания буддизма как образования сохранялась, и в Древней Индии сформировался тип буддийских монастырей-университетов как образовательных центров.

В основе буддийской системы образования лежит многовековая история буддизма, народов, традиционно исповедующих буддизм. Будучи глубоко антропоцентрической по своему содержанию, буддийская культура сделала основной проблемой своих философских учений вопрос о природе человека и его месте в мире.

Миссия буддийского университета осталась неизменной по сей день – духовное, нравственное, интеллектуальное совершенствование человека, ведущее к Пробуждению; содействие распространению идей буддизма во всем мире.

Системы и методы буддийской образовательной традиции коррелируются с научно-теоретическими подходами, принятыми в современной светской науке и образовании, имеют эвристическую ценность для создания новых образовательных программ на основе диалога науки и религии, веры и знания, Запада и Востока.

Буддийские образовательные программы в университетах выполняют еще одну важнейшую миссию – являясь центрами подготовки квалифицированных специалистов в области истории и философии буддизма, они выступают особыми каналами связи между буддийским миром и другими регионами мира, формируя пространство межгосударственного и межкультурного диалога.

Ключевые слова: университет, миссия, буддизм, буддийский университет, культурная антропология.

Introduction

The fundamental problem of a modern university is its identity, self-determination, and the design of its mission. New threats to modern society in terms of their content and scale (pandemic, the

crisis of international institutions, economic crises, global security, etc.) actualize the modern scientific discourse and foresight research on the prospects for the development of modern universities. Fundamental changes in the external environment, new social demands, the formation of a global knowledge so-

ciety, and fierce economic competition have also affected the higher education system. Its structure is changing, goals and objectives are being interpreted in a new way, new state standards are being introduced, new approaches and requirements for the competence of teachers and students are being introduced.

The history of the first universities is usually associated with the Western European tradition of the XII century. (Bologna, Oxford, Montpellier, Cambridge, etc.). "Where there is a university, there is Europe," says a well-known Latin proverb.

At the same time, according to the "Documents on the history of European universities of the XII-XV centuries," the intellectual life of Europe was influenced by the Greco-Arabic culture (The corpus of Abir Ibn-Hayyan "Various works on chemistry," Al-Khwarizmi "Arithmetic (Liber Usagogarum)," Al-Farabi "Extract from the books of Aristotle on nature," Ibn-Sina (Avicenna) "Physical and philosophical part of the "Book of Healing," Ibn-Rushd (Averroes) "Commentary k. works of Aristotle ("Physics," "On the sky," "On the soul")," etc.) (Documents... 1973).

It should also be noted here that a Buddhist educational tradition originates from the University of Nalanda.

The names of such famous Buddhist teachers as Atisha, Nagarjuna, Bodhidharma, Dharmakirti, Vasubandhu, Naropa, Chandrakirti, Kamalashila, Shantideva, Shantarakshita, Aryadeva, Asanga, Dignaga are associated with the activities of the University of Nalanda. Their works are a treasure trove of Buddhist thought and the entire philosophy of the East and world philosophy.

As you know, for a long time, the thesis prevailed, according to which the "cradle of philosophy" was the ancient thought of Greece, and the idea of the existence of any other than Western philosophy was groundless. Hegel, in his "Lectures on the History of Philosophy," noting that "the first in time is the so-called Eastern philosophy," wrote: "The expression 'Eastern philosophy' is used primarily to refer to the period when this great universal Eastern view came into contact with the West" (Gegel 1993: 160). But gradually, with the change in the Orientalists' point of view, there is a reassessment in the ability to consider and evaluate the phenomena of Eastern thought in the context of universal culture, the world history of philosophy, and culture.

The introduction of the rich heritage of the philosophical thought of the East into the modern intellectual and cultural discourse will serve to change the previous understanding of the dichotomy "East-

West," "Europe-Asia" to a new scientific and humanitarian picture of the world, necessary for an equal dialogue of all world cultures and civilizations.

Under the influence of interest in Buddhism, many universities worldwide are opening Buddhist educational programs that aim to form students' holistic knowledge of the values of Buddhism, its philosophy, and practical significance. It raises a wide range of issues related to the relationship between science and religion, faith and knowledge, religious and secular components in educational programs, teaching methods, mission, and identity of the Buddhist university.

Materials and methods

Within the framework of a comprehensive interdisciplinary approach, it is proposed to use philosophical and cultural analysis, comparative philosophical studies, and cultural anthropology.

The scientific and methodological approaches that will allow, in our opinion, a new understanding of the mission of Buddhist universities in the cultural and anthropological context are the following fundamental points.

For the study of the chosen problem, intercultural philosophy and methods of comparative philosophical studies are of heuristic importance, which set the task of comprehending and achieving dialogue, and not only dialogue as a means to gain mutual understanding and mutual respect between peoples and cultures, but also to find new effective ways to solve the world problems facing all modern humanity jointly. The emergence in the 80-90s of the XX century of intercultural philosophy as a new direction in the humanities was mainly due to the development of philosophical Oriental studies and the evolution of comparative philosophical studies, when the Eurocentric position, according to which the "standard" of philosophy was exclusively Western thought, was criticized and revised. The new direction assumed the transformation of philosophy, based on the principle of "cognitive modesty," that is, the recognition that the Western type of philosophizing cannot be the only one (Stepanyancz 2015; Stepanyancz 2017; Stepanyancz 2020).

The problem of philosophical and cultural analysis of the identity of Eastern cultures and societies as a whole in the context of the theory of "non-Western modernity" and discussions about "Asian values" is of extreme methodological importance. In non-Western countries, the process of adaptation to constantly changing conditions is characterized by its characteristics. Therefore, we can talk about

“non-Western modernity” (N. Gele’s term). When describing “non-Western” modernity, such terms as “plural modernity” (“diverse modernity”), “alternative modernity (modernity)”, “local modernity”, etc. are used. As you know, the concept of “non-Western modernity” is based on the idea that the national socio-cultural tradition determines the variability of the processes of “modernization” in the world, which constitutes the inapplicability of the “Western European matrix” to it. To theorize non-Western modernity, it is necessary to change the angle of view: to consider modernity in the mirror of non-Western societies and not non-Western societies in modernity. The concept of “non-Western modernity” is aimed at understanding the relationship “non – Western societies-modernity” (Rzaeva 2012).

Literature review

Defining the university’s mission has always been one of the most important epistemological tasks of the philosophy of science and education.

Among those who laid down in their works the tradition of forming and studying the idea of the university were: Cardinal John Henry Newman, the first rector of the Irish Catholic University (“The Idea of the University,” 1873), the founder of the University of Berlin W. Humboldt (“On the internal and external organization of the higher scientific institutions in Berlin,” 1809-1810), M. Weber (“Science as a vocation and profession,” 1918), J. Ortega y Gasset (“The Mission of the University,” 1930), K. Jaspers (“The idea of the University,” 1949) and many others. It is also worth noting here the “Dispute of Faculties” (1798) by I. Kant and “On the appointment of a Scientist” (1794) by J. G. Fichte and others.

Such researchers as Ayusheeva D. V. (Ayusheeva 2017), Etonova S. Z. (Etonova 2004), Kozhevnikova M. N. (Kozhevnikova 2014), Nesterkin S. P. (Nesterkin 2017), Urbanaeva I. S. (Urbanaeva 2015), Khabdaeva A. K. (Khabdaeva 2013), etc. have devoted their works to the specifics of Buddhist education and Buddhist universities.

At the same time, it should be noted that there are no works on the mission of the Buddhist University yet, which determines the relevance and a certain scientific novelty of this article.

Results and discussion

Buddhism and Buddhist philosophy are characterized by holistic teaching about the world and man, their deep relationship. At all stages of its historical and cultural development, the values and truths

of Buddhism were transmitted primarily through educational institutions, forming a unique academic tradition, which is one of the primary mechanisms for transmitting the philosophical teachings of Buddhism. The tradition of understanding Buddhism as an education persisted, and in Ancient India, the type of Buddhist monasteries-universities as educational centers (Nalanda, Valabhi, Vikramashila, Jagaddala, Odantapuri, Somapura) was formed.

The first Buddhist universities appeared in India in the new era and were a particular type of monastic complexes. There were hundreds of such monasteries throughout India in the I- VII centuries AD. The training program was extensive, covering all branches of knowledge: philosophy, epistemology, medicine, various arts, etc.

The same educational model was then reproduced in Tibet and later in Mongolia, in Russia (Buryatia, Kalmykia, Tuva, etc.).

Nalanda is the largest center for developing Buddhist culture and philosophy, which existed in ancient India from the V to the XII century. Nalanda University was founded by the Gupta king Kumara Gupta I (413-455), also known as Shakraditya, Mahendraditya. Nalanda was the first international university center (where not only Buddhism and not only Buddhists were taught). At the time of the pilgrimage of the Chinese Buddhist scholar Xuanzang (600-664), who visited Nalanda in the 1st half of the seventh century and spent two years there, 10,000 people lived Nalanda, including 3,000 students and 1,500 teachers. In the period of the highest prosperity of the university (the end of the XII century), there were 10 thousand students and 2 thousand teachers from different countries, particularly from China, Persia, Greece. Nalanda had 11 monasteries and five temples. The University library was housed in three large buildings: Ratnasagara, Ratnodadhi, and Ratnaranjaka. The Ratnasagar, which had nine floors, housed rare and sacred books, including Prajnaparamita texts and tantras (Filosofiya buddizma 2011: 487).

The minimum educational program of the University of Nalanda provided for thorough training in the “ five great sciences»: 1) studying Sanskrit and the books of its great grammarians, as well as other languages; 2) mastering the arts and crafts of religious purposes; 3) mastering the theory and practice of healing; 4) mastering logical and polemical skills; 5) comprehending religious and philosophical systems (Androsov 2011: 295).

Nalanda, whose name translates as “unrestrained in giving,” is considered the largest Buddhist monastery university in the world. The area of

the Nalanda excavation is about 15 hectares of land; the unearthed buildings occupy about 150 hectares. The most famous Nalanda, founded in the V century BC, falls on the V to the XII centuries AD; Nalanda was considered the largest university center of Bihar, and later entire medieval India. Buddhist masters and students from such remote regions as Tibet, China, Greece, and even Persia flocked here (Vladimirceva 2016: 37).

As you know, Buddhism is not only a religion but also teaching containing universal knowledge that is addressed to all of humanity. In addition, Buddhism has a well-developed system of philosophical views on the nature of man and the cosmos.

In this context, it is important to consider Buddhism as a religion and as an educational system, a philosophy of education. Such a view of Buddhism in the aspect of the philosophy of education will contribute to a better understanding of Buddhism's values and the human problem in the Buddhist educational tradition.

Education is based on the idea of the development of man as a being included in the development of the entire human culture. In addition, the Buddhist educational tradition brings spirituality to education, the need for the moral improvement of the inner world of a person.

The Buddhist education system is based on the centuries-old history of Buddhism, the peoples who traditionally profess Buddhism. Being deeply anthropocentric in its content, Buddhist culture has made the main problem of its philosophical teachings the question of the nature of man and his place in the world.

The main content, the center of the Buddhist religion, is man, not God, and not an idea. As V. P. Androsof notes, "each of us is the creator not only of our destiny but also of the entire Universe, since only the totality of our deeds, words, and thoughts completes the cycle of individual lives and the world process. To do this, you do not need to make sacrifices but only learn to live by common sense, i.e., to find the "golden mean" in everything. The Buddha called his discovery the Middle Path that runs between the extremes of human existence (for example, between the thirst for pleasure and the complete rejection of them)" (Androsof 2000: 7).

According to V. P. Androsof, "what makes Buddhism modern is that the focus of this teaching is a man and his consciousness, and not God, nor the idea, nor the self. Buddhist canonical and post-canonical texts are full of materials that indicate the prevailing desire among Buddhists to study the hu-

man individual's inner world, systematize the various manifestations of its psyche, and establish the principles of the functioning of its structures, and find methods for its improvement. Initially, for Buddhists, it was the improvement of the mind, speech, and behavior, including in private, that was the main goal of spiritual activity" (Androsof 2011: 24).

From the early Buddhist tradition, it is known that "The Buddha distinguished his teaching from the teachings of other religions, treating it rather as education (Digha-Nikaya 11, Kevatta-sutta): he contrasted the "miracle of instruction-teaching" with the actual religious miracles. At the same time, by the Buddhist tradition, the Buddha was treated as a Teacher, his followers – as students, and the Dharma (Buddhism) itself – as a teaching, training... In general, the goals and objectives of the teaching are to bring "to peace, to comprehension, to awakening, to calm" (Filosofiya buddizma 2011: 511).

The sphere where the whole system of concepts of the Buddhist philosophy of education unfolds is the experience directly experienced by a person, in connection with which "education itself approaches the concept of "practice: taking into experience" (Tib. nyamsu len, otherwise: taking into the soul, into experience)" (Filosofiya buddizma 2011: 512).

The theory of education in Buddhism is based on "philosophical and anthropological principles – the human foundations of education, with their specifics: in particular, taking into account the spheres of corporeality (in teaching mindfulness practices to the body) and the indefinite... In the Mahayana, the indefinite is understood as the nature of the mind, "clarity and cognitive ability" (Tib. selgiing rikpa), interpreted as "Buddha-nature," the inherent ability of beings to develop and perfect (Filosofiya buddizma 2011: 512).

Indeed, in the Buddhist tradition, the bearer of knowledge is the person himself. "He assimilates it in his memory, and it is always with him, ready for active use and development; based on the learned root text, a new, "next" knowledge can directly unfold. Knowledge is not alienated from its bearer-the knower; it is one with him. Each teacher in a Buddhist monastery is assigned several students of different levels of training, i.e., those who have studied for a different number of years. For each of them, the teacher develops an individual approach to learning, considering the student's characteristics. The principle of the individual approach has been preserved in the Buddhist educational system throughout its history. The "non-alienation" of knowledge, the individual approach-features of the traditional edu-

cation system, characteristic of ancient cultures, in which the master personally teaches the student for a long time, even in some sense replaces his father. The most precious product of such education is the “knowing man,” inseparable from his knowledge. Probably, it also affects the fact that Buddhist education is not aimed at accumulating knowledge-material in the minds, but at specific goals for Buddhism — liberation from passions, achieving enlightenment” (Afanas’eva 2013: 81).

Each culture forms for the individual its own unique “screen of concepts,” on which he projects and compares his perceptions of the external world. Here are some examples of cultural traditions of understanding the educational process. Thus, the outstanding Russian Buddhist O. O. Rosenberg wrote that “for a Buddhist thinker, there is no separate “man” and “sun,” but there is a single field of experience — “a person who sees the sun.” Here the sun is no longer an external object that is outside the personality, but a part of the personality that is included in it through the process of perception. This is no longer the “sun in itself” (Buddhists are not very interested in this), but the sun, perceived by a person and therefore became part of his inner world, part of this human personality. It is not the world we live in, but the world we experience” (Torchinov 2011: 46). That is, a person is in a constant, permanent state of dialogue with the world around him.

Modern Buddhist universities and educational programs continue the traditions of the ancient Indian University of Nalanda.

Currently, a project is being implemented to revive the University of Nalanda — creating a regional educational center. The idea was actively discussed in the framework of the Forum of Heads of State of East Asia, called the “East Asian Summit” (EAC). The modern University of Nalanda should become a center of inter-civilizational and intercultural dialogue, having a non-governmental, non-commercial, and even secular status. Although it will be located on the territory of India, the university will be an autonomous institution, not affiliated with the Indian government or the governments of other countries (Korotich 2017: 97).

The Government of India announced the project in 2006. The same year China joined the project, having settled the issue of creating a library of Chinese teachings at the revived university. China has allocated the US \$ 1 billion to implement this initiative. In February 2007, Chinese Foreign Minister Li Zhaoxing attended the unveiling of a memorial to Xuanzang erected near the ruins of the University

in Bihar. In 2014. The revived Nalanda University started its work with 15 best-selected students from all over the world and 10 teachers (Pon’ka T.I., Dzhanaeva A.E., Czzelin` Chzhao 2017: 295-296).

Here you should also specify the “Project for the study of meditation and Altered states of consciousness in Tibetan Buddhist monasteries” under the leadership of Academician S. V. Medvedev of the Russian Academy of Sciences. Following this project, in 2019-2020, two research centers for the study of meditation and altered states of consciousness were opened in Tibetan Buddhist monasteries in southern India. With the help of modern devices, it was possible to collect psychophysiological data from 104 practitioners from seven different monasteries, including data from monks in the state of tukdam (postmortem meditation, in which Buddhist monks can be present).

The joint Russian-Buddhist Research Center is two conglomerates of seven Buddhist monasteries-universities in the South Indian state of Karnataka. In the structure of this unique project, they are called Unit A and Unit B. Sera Je, Sera Me, Tashi Lhunpo (Unit A), and Drepung Gomang, Drepung Loseling, Gaden Jangtse, Gaden Shartse (Unit B) monasteries signed a cooperation agreement with the Academician N. P. Bekhtereva Brain Research Support Foundation. This initiative is based on the idea of His Holiness the Dalai Lama XIV that the process of meditation by the methods of Western science should be studied by the followers of Buddhism themselves in cooperation with researchers of the Western tradition. A new set of research monks has been announced for training and subsequent work in a joint project of Russian scientists and Buddhist monasteries (Medvedev 2020).

Conclusion

The mission of the Buddhist University has remained unchanged to this day — the spiritual, moral, intellectual improvement of a person leading to Awakening, promoting the spread of the ideas of Buddhism throughout the world.

The systems and methods of the Buddhist educational tradition correlate with the scientific and theoretical approaches adopted in modern secular science and education and have heuristic value for creating new academic programs based on the dialogue of science and religion, faith and knowledge, West and East.

Buddhist educational programs at universities fulfill another important mission. As cen-

ters for training qualified specialists in the history and philosophy of Buddhism, they act as special channels of communication between the Buddhist world and other regions of the world, forming a space for interstate and intercultural dialogue.

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