

Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox....If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.

-Dhammapada, Yamakavagga: Pairs 1-2

-translated by H. Kaviratna-

Higher Education: Teach Happiness and Wisdom

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<Abstract>

The purpose of this article is to examine why a university should teach happiness and wisdom from religious perspectives. To explore this paper systematically, three research questions are addressed. First, why higher education institutions should teach happiness? Second, why higher education institutions should teach wisdom? Third, how ethical approaches may be handled systematically in Korean higher education for teaching happiness and wisdom? To defend the questions, the researcher uses a descriptive analysis method, with a cross cultural approach. The limitations and procedures of this study are as follows. This study is focused on happiness and wisdom in the Bible of Christianity and the Sutras of Buddhism, especially the Proverbs in the Old Testament and the Dhammapada in the Buddhist Sutras. And then, contemporary Korean higher education is limited to discuss about teaching happiness and wisdom. One of research findings of this study is: the policy makers and administrators of Korean higher education should consider planning a new curriculum centered on ethical or moral education as well as oriented on highly scientific technology or knowledge to overcome barriers and difficulties in the Fourth Industrial Revolution Age. For future study, it is recommended that this study be undertaken to explore the merits of sages' teaching in the classics or religious scriptures of the East and the West.

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The purpose of this position paper is to review why a university should teach happiness and wisdom from religious perspectives. To examine this paper systematically, three research questions are addressed. First, why higher education institutions should teach happiness? Second, why higher education institutions should teach wisdom? Third, how ethical approaches may be handled systematically in Korean higher education for teaching happiness and wisdom? To defend the three questions, the author uses a descriptive analysis method, with a cross cultural approach. The limitations and procedures of this study are as follows:

This study is focused on happiness and wisdom in the Bible of Christianity and the Sutras of Buddhism, especially the Proverbs in the Old Testament and the Dhammapada in the Buddhist Sutras. And then, contemporary Korean higher education is limited to discuss about teaching happiness and wisdom.

The significance of this paper is to provide basic theories and valuable resources regarding happiness and moral education for the theorists and educators of the East and the West, finding precious concepts and principles of happiness and wisdom in the Buddhist Sutra and the Christian Old Testament.

I. Why higher education institutions should teach happiness?

This research question is a valuable assignment for every human being, because higher education is a significant factor or a worthy means for humans to be happy as well as happiness is the ultimate goal or purpose of all people. In this vein, to teach happiness in higher education institutions is important and essential to happy life.

In ancient India, happiness in the Bhagavad Gita (Chapter 14, 18) is classified into three quality state: *sathwa* in higher spheres, *rajas* in middle spheres, and *thamas* in lower spheres. Happiness (*Sukham*) is the athletic state for *nirvana*,

and *nirvana* is in the higher state than *sukham* toward salvation with 'absolute freedom' (*moksha*) (Lee, 2016, p. 13). The principle of ancient Indian education shown in the Brahma-Sutras and the Upanishads, as an important tool or means for ultimate liberation from life bandages and for achieving salvation, puts emphasis on this worldly and the other worldly life (Lee, 2016, p. 6).

In ancient China, happiness in *Tao Te Ching*, as the Classic Book of Taoism, is to achieve the *Tao* (Way) and the *Te* (virtue) as the active living or cultivation of the *Tao*. The major concepts and principles of happiness are doing nothing, the nature like water, filling with emptiness, harmonizing between Yin and Yang, and following the Way of Heaven (Lee, 2016). The main principle of ancient Chinese education in the two Confucian classics, the Analects and the Mencius, is to accentuate a morally and politically superior man as well as a socio-ethically well cultivated man.

In the Buddhist Sutras, happiness (*nirvana*, to become Buddha) is a core theme of Buddhist teaching and is only achieved by conquering *tanha* (all forms of desire, craving, longing, thirst, wanting, and yearning), such as life or death, fame or infamy, physical or metaphysical, material or mental, and biological or emotional (DN 15, Thanissaro, trans., 1997a). *Nirvana* is emancipation and freedom for human beings from all forms, and happiness (*to become Buddha*) can become possible through indwelling Buddha Nature in all beings and being rid of the delusion of ego (SN 56.11, Bodhi, trans., 2000: 1523-24; 1843-47). The Dhammapada (The Path of Buddha's Eternal Truth or The Path of Buddha's Wisdom), as the succinct and clear expression of the Buddha's teaching, which is the most widely esteemed sutra in the Pali Tipitaka, the sacred sutras of Theravada Buddhism, and which is part of the Khuddaka Nikaya (Minor Collection) of the Sutta Pitaka. The Buddha's teaching is planned to meet three major aims: human welfare in this earthly life, a favorable rebirth in the next life, and the attainment of the ultimate good (Bodhi, 1996). Buddha (6th century B.C.) describes happiness (*sukhavagga*) in Canto XV (197-208) as the following:

197. Happy indeed we live, friendly amidst the hostile. Amidst hostile men we dwell free from hatred.
198. Happy indeed we live, friendly amidst the afflicted (by craving). Amidst afflicted men we dwell free from affliction.
199. Happy indeed we live, free from avarice amidst the avaricious. Amidst the avaricious men we dwell free from avarice.
200. Happy indeed we live, we who possess nothing. Feeders on joy we shall be, like the Radiant Gods.
201. Victory begets enmity; the defeated dwell in pain. Happily the peaceful live, discarding both victory and defeat.
202. There is no fire like lust and no crime like hatred. There is no ill like the aggregates (of existence) and no bliss higher than the peace (of Nibbana).
203. Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbana, the highest bliss.
204. Health is the most precious gain and contentment the greatest wealth. A trustworthy person is the best kinsman, Nibbana the highest bliss.
205. Having savored the taste of solitude and peace (of Nibbana), pain-free and stainless he becomes, drinking deep the taste of the bliss of the Truth.
206. Good is it to see the Noble Ones; to live with them is ever blissful. One will always be happy by not encountering fools.
207. Indeed, he who moves in the company of fools grieves for longing. Association with fools is ever painful, like partnership with an enemy. But association with the wise is happy, like meeting one's own kinsmen.
208. Therefore, follow the Noble One, who is steadfast, wise, learned, dutiful and devout. One should follow only such a man, who is truly good and discerning, even as the moon follows the path of the stars.
 -translated by Acharya Buddharakkhita Retrieved on April 10, 2017.
<http://www.accesstoinight.org/tipitaka/kn/dhp/dhp.intro.budd.html>.

In classical Greek, Plato in *the Republic* asserts that an individual becomes good and noble when one's behavior conformed to the universal and timeless concepts of truth, goodness, beauty, and justice through education (Lee, 2008). On the other hand, Aristotle in his *Ethics* regards education as an important tool of making human beings in perfection and in their pursuit of happiness (*eudaimonia*). In his *Nicomachean Ethics*, happiness is the highest end of virtuous life or ultimate goodness (Ross, trans., 1988). In addition, Aristotle in the *Politics* argues that education (*paideia*) is a significant means for achieving

a happy life as well as for the harmonization of society and for building an ideal nation like Plato's *Republic* (Lee, 2008).

In the aspect of Christianity, as Thomas Aquinas and Saint Augustine assert, *felicity* (happiness) can be attained by following or being in accordance with Jesus' teaching and having a close relationship with God (Pine-Coffin, trans., 1961; Shapcote, trans., 1991). In the Bible, *macarios* means supremely blessed, beatitudes, and happy. *Macarios* is originated from the old Greek word for "blessed" used in the beatitudes referred to the gods. In the New Testament, the beatitudes (*macarios*) declare an objective reality as the eschatological result of a divine act rather than a subjective feeling happiness in this earthly life (Matthew 25: 31-46; Luke 6: 24-26). In the Proverbs of the Christian Old Testament, King Solomon as the main author of Proverbs raises questions about life values, wisdom of life, moral behavior, avoiding immorality, the meaning of life, afraid of God, and following the teaching of God (Alter, 2010). In terms of happiness, the Proverbs highlights not only the fear of God and seeking wisdom in God, but also the precious wisdom and instruction of religious and daily life as the principle of happiness (Lee, 2017). In the Proverbs (Ch. 3: 13-18), the main verses related to happiness are as the following:

13Happy is the man that findeth wisdom, and the man that getteth understanding.

14For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15She is more precious than rubies: and none of the things thou canst desire are to be compared unto her.

16Length of days is in her right hand; in her left hand are riches and honour.

17Her ways are ways of pleasantness, and all her paths are peace.

18She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

-*The Christian Old Testament, Proverbs (English Revised Version)*-

In consideration of the above philosophical and religious reviewing, happiness is the ultimate goal of human beings in this earthly world and in the other or spiritual world, whereas education is a significant means for achieving a happy life. In this vein, it is reasonable that the university should teach

happiness. In particular, the new emerging technologies and skills are threatening the current society socio-economically. With entering the Fourth Industrial Revolution age, new technologies such as robotics, artificial intelligence, metadata, 3D printing, and genetic engineering offer lots of benefits and risks (Lee, 2017). Several theorists assert that the Fourth Industrial Revolution will have a major impact on employment, business, industry, technology, economy, education, humanity, society, and human life (Berman & Jules, 2016; Davis, 2015; Manu, 2015; Marr, 2016; Marr, 2017; Magyar, 2016; Mezied, 2016; Morgan, 2016a; Morgan, 2016b; Pant, 2016; Rose, 2016; Ross, 2017; Sikka, 2016; Sundararajan, 2016; Schwab, 2017).

In the Fourth Industrial Revolution era, a number of socio-ethical problems or issues will be happened in societies and organizations. There is no exception in higher education institutions. Therefore, it is more important than any other times to teach happiness education in higher education institutions.

II. Why higher education institutions should teach wisdom?

This research question is also important as the first question. Like happiness, wisdom is also a significant factor or means in human life. Supposing that happiness is the ultimate goal of human beings, wisdom would be the best way to reach happiness as well as an essential factor to be happy in this life. Most of classical religious scriptures and sutras usually put an emphasis on happiness and wisdom. Nonetheless, contemporary higher education has rarely stressed on two important values or concepts, whereas universities have generally emphasized scientific and pragmatic education. Furthermore, with the emerging Fourth Industrial Revolution age, both scientific and utilitarian knowledge and skill in higher education institutions are getting increased or strengthened, while both human science and moral education are getting decreased or weakened.

Considering the above viewpoints, to teach wisdom in universities is also very important. In the new age of convergent technology of digital, human, and physical domains, it is necessary for contemporary humans to design new

norms, moral codes, social policy, ethical principles, and what Schwab called "a new collective and moral consciousness" to harmoniously guide between the present human beings and the future human machine such as robots having artificial intelligence and synthetic biotechnology (Al-Rodhan, 2015; Colin & Palier, 2015; Davis, 2015; Nourbakhsh, 2015; Ross, 2017; Schwab, 2017).

How can higher education institutions teach wisdom to cope with the new emerging Industrial Revolution age? They can find the way or direction in the classical religious scriptures or sutras. In this paper, the research focuses on the Proverbs of Christian Old Testament and on the Dhammapada of Buddhist Sutras. The Proverbs of Solomon (Proverbs) is one of the seven wisdom books of the Septuagint Old Testament, and the Dhammapada is the wisdom Book written Buddha's teaching about wisdom or eternal truth. In the Canto VI (*Panditavagga: The Wise*) of the Dhammapada, Buddha describes wisdom as follows:

76. Should one find a man who points out faults and who reproves, let him follow such a wise and sagacious person as one would a guide to hidden treasure. It is always better, and never worse, to cultivate such an association.

77. Let him admonish, instruct and shield one from wrong; he, indeed, is dear to the good and detestable to the evil.

78. Do not associate with evil companions; do not seek the fellowship of the vile. Associate with the good friends; seek the fellowship of noble men.

79. He who drinks deep the Dhamma lives happily with a tranquil mind. The wise man ever delights in the Dhamma made known by the Noble One (the Buddha).

80. Irrigators regulate the rivers; fletchers straighten the arrow shaft; carpenters shape the wood; the wise control themselves.

81. Just as a solid rock is not shaken by the storm, even so the wise are not affected by praise or blame.

82. On hearing the Teachings, the wise become perfectly purified, like a lake deep, clear and still.

83. The good renounce (attachment for) everything. The virtuous do not prattle with a yearning for pleasures. The wise show no elation or depression when touched by happiness or sorrow.

84. He is indeed virtuous, wise, and righteous who neither for his own sake nor for the sake of another (does any wrong), who does not crave for sons, wealth, or kingdom, and does not desire success by unjust means.

85. Few among men are those who cross to the farther shore. The rest, the bulk of men, only run up and down the hither bank.

86. But those who act according to the perfectly taught Dhamma will cross the realm of Death, so difficult to cross.

87-88. Abandoning the dark way, let the wise man cultivate the bright path. Having gone from home to homelessness, let him yearn for that delight in detachment, so difficult to enjoy. Giving up sensual pleasures, with no attachment, let the wise man cleanse himself of defilements of the mind.

89. Those whose minds have reached full excellence in the factors of enlightenment, who, having renounced acquisitiveness, rejoice in not clinging to things — rid of cankers, glowing with wisdom, they have attained Nibbana in this very life.

- *Dhammapada VI (76-89), Panditavagga: The Wise.*

translated from the Pali by Acharya Buddharakkhita (1996).

On the other hand, the Proverbs of Solomon totally put an emphasis on wisdom. Wisdom in the Proverbs is basically following the text authors' design for human happiness within God's will and order (Longman III, 2006). The personification of wisdom in chapters 1 to 9 (1:20; 3:13-18; 4: 29-34; 8:1-36; 9:1-12) can be compared with the personification of wisdom ideas in both ancient Mesopotamian and Egyptian wisdom literature, especially, "Wisdom of Amenemope"(Longman III, 2006). The Proverbs of Solomon offers teaching and wisdom about how to live wisely and successfully in "the fear of the Lord" (1:7; 3: 13-18; 9:10; 14: 26-27; 15: 33; 19: 23; 23: 17-18; 28: 14; 31: 30) and "trust in the Lord" (3:5; 16:20; 22: 19; 29: 25). This theocratic wisdom is a virtual "tree of life" (3:18; 11:30; 13:12; 15:4) which produces the happy life. In the Chapters 3, 8, and 9 of the Proverbs, Solomon highlights wisdom related to happiness as the following:

Proverbs, Chapter 3: 13-19

13Happy is the man that findeth wisdom, and the man that getteth understanding.

14For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15She is more precious than rubies: and none of the things thou canst desire are to be compared unto her.

16Length of days is in her right had; in her left hand are riches and honour.

17Her ways are ways of pleasantness, and all her paths are peace.

18She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

19The LORD by wisdom founded the earth; by understanding he established the heavens.

Proverbs, Chapter 8: 12-14

12I wisdom have made subtilty my dwelling, and find out knowledge and discretion.

13The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14Counsel is mine, and sound knowledge: I am understanding; I have might.

Proverbs, Chapter 9: 1-10

1Wisdom hath builded her house, she hath hewn out her seven pillars:

2She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3She hath sent forth her maidens, she crieth upon the highest places of the city,

4Whoso is simple, let him turn in hither: as for him that is void of understanding, she saith to him,

5Come, eat ye of my bread, and drink of the wine which I have mingled.

6Leave off, ye simple ones, and live; and walk in the way of understanding.

7He that correcteth a scorner getteth to himself shame: and he that reproveth a wicked man getteth himself a blot.

8Reprove not a scorner, lest he hate thee: reprove a wise man, and he will love thee.

9Give instruction to a wise man, and he will be yet wiser: teach a righteous man, and he will increase in learning.

10The fear of the LORD is the beginning of wisdom: and the knowledge of the Holy One is understanding.

-The Christian Old Testament, Proverbs (English Revised Version)-

<http://biblehub.com/erv/proverbs/> Retrieved on April 15

Considering the wisdom and teaching of the two religious scriptures, the scriptures also suggest the right way how to live wisely and successfully between humans and machines in the Fourth Industrial Revolution age. If universities and colleges strengthen scientifically advanced knowledge and skill to develop not only digital, biological, and physical technology, but also robotics, artificial intelligence, and synthetic biology without teaching ethical or moral education, human beings may confront with threat or risk such as robot dystopia, cybercrime, cyberwar, job competition between humans and

robots, and socio-ethical issues between humans and machines. In particular, ethical or moral education in universities should be based on religious sages' teaching and wisdom as well as classical philosophers' thought and theory. Between humans and machines in the Fourth Industrial Revolution age should be harmoniously coexisted to attain the Common Good of human beings.

III. How ethical approaches may be handled systematically in Korean higher education for teaching happiness and wisdom?

As reviewed in the Proverbs and the Dhammapada, both happiness and wisdom are essential values and factors to attain the ultimate goal in this earthly and in the other worldly life. In this vein, to teach happiness and wisdom in higher education institutions is important. How can teach happiness and wisdom in universities? The curriculum for teaching both essential factors can be considered from ethical, moral, religious, or cultural approaches. This paper is focused on the ethical approach from cross cultural and religious perspectives. In terms of moral education, ethical approaches may be handled systematically in Korean higher education for teaching happiness and wisdom.

In contemporary Korean society, a number of religions and religious denominations have coexisted without any struggles and risks apparently. There are not a few religious higher education institutions in South Korea. It is easy for religiously denominational universities and colleges to systematically establish the curriculum including religious and ethical values and thoughts for teaching sages' wisdom. The curriculum of ethical approaches should be designed with philosophical, religious, and cultural perspectives.

In the beginning of the Fourth Industrial Revolution era, as several theorists and futurists forecast the future of this emerging age, the future Korean society and higher education will meet serious risks and perils as well as lots of benefits and advantages, with developing highly advanced technology and scientifically oriented knowledge. Unless Korean higher education

appropriately copes with the harsh trend of the 4th Industrial Revolution age, a lot of danger and difficulty will be met in the near future. In particular, a number of socio-ethical problems or issues will be happened, as the researcher in this paper pointed out a number of barriers or difficult problems such as robot dystopia, cybercrime, job competition between humans and robots, and socio-economic issues between humans and machines.

To overcome these barriers and difficulties in the Fourth Industrial Revolution age, the planners and administrators of Korean higher education should consider planning a new curriculum centered on ethical or moral education as well as oriented on highly scientific technology or knowledge. The former should be systematically designed with an emphasis on teaching regarding happiness and wisdom of religious sages. Ethical or moral education should be part of essential subjects to both undergraduate and graduate students, including professional school students. The latter should be also planned the same as the former. Considering not only the current politico-economic problems, but also the future socio-ethical issues, the policy makers and administrators of Korean higher education should organizationally handle current problems and future issues with designing a new moral or ethical curriculum centered on teaching happiness and wisdom appeared in religious scriptures or sutras.

With the future socio-ethical issues due to the harsh trend of the Fourth Industrial Revolution, the present politico-economic problems owing to military threat or tension between two Koreas or among several powerful nations such as China, Japan, Russia, and the United States of America. Moreover, economic pressure or threat of China will bring serious challenges or risks in Korea, and intentional history distortion or political bias of Japan will bring deep discord or enmity between the Korean and the Japanese peoples. In addition, the present Korea under the complicated and disordered socio-political situations strongly needs healthy moral codes or ethical criteria. Therefore, it is unavoidable for Korean higher education to systematically teach happiness and wisdom according to the curriculum of moral or religious education.

IV. Conclusion

The purpose of this paper is to examine why a university should teach happiness and wisdom from religious perspectives. To explore the paper systematically, three research questions are addressed. First, why higher education institutions should teach happiness? Second, why higher education institutions should teach wisdom? Third, how ethical approaches may be handled systematically in Korean higher education for teaching happiness and wisdom? To defend the questions, the researcher uses a descriptive analysis method, with a cross cultural approach. This position paper is focused on happiness and wisdom in the Bible of Christianity and the Sutras of Buddhism, especially the Proverbs in the Old Testament and the Dhammapada in the Buddhist Sutras. In addition, contemporary Korean higher education is limited to discuss about teaching happiness and wisdom.

The research findings of this paper are as follows. First, happiness is the ultimate goal of human beings in this earthly world and in the other or spiritual world, whereas education is a significant means for achieving a happy life. In this vein, it is reasonable that the university should teach happiness. In the Fourth Industrial Revolution age, a number of socio-ethical problems or issues will be happened in societies and organizations. There is no exception in higher education institutions. Thus, it is more important than any other times to teach happiness education in higher education institutions. Second, the religious scriptures or sutras also suggest the right way how to live wisely and successfully between humans and machines in the Fourth Industrial Revolution age. Ethical or moral education in universities should be based on religious sages' teaching and wisdom as well as classical philosophers' thought and theory. Between humans and machines in the Fourth Industrial Revolution age should be harmoniously coexisted to attain the Common Good of human beings. Last, the planners and administrators of Korean higher education should consider planning a new curriculum centered on ethical or moral education as well as oriented on highly scientific technology or knowledge, in order to

overcome lots of barriers and difficulties in the Fourth Industrial Revolution Age.

In conclusion, based on the research findings of this paper, the author suggests that higher education institutions in Korea should systematically put an emphasis on ethical or moral education to cope with the Fourth Industrial Revolution age as well as with econo-military threat or pressure of not only China and North Korea but also several powerful nations. For future study, it is recommended that this study be undertaken to explore the merits of sages' teaching in the classics or religious scriptures of the East and the West. Finally, the author wishes that this position paper would provide basic theories and valuable resources regarding happiness and moral education in universities or colleges for the theorists and educators of the East and the West, finding precious concepts and principles of happiness and wisdom in the Buddhist Sutra and the Christian Old Testament.

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