Buddhist Virtues

in Socio-Economic Development

ICDV Conference Volume

Buddhist Leadership and Socio-Economic Development

Building a Harmonious Society

Wisdom for Awakening Society

Environmental Preservation and Restoration

The 8th International Buddhist Conference
on the United Nations Day of Vesak Celebrations
12 - 14 May 2554/2011
Thailand

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$\mathscr{P}$reface

Mahachulalongkornrajavidyalaya University (MCU), of which I have the honor of serving as its rector, has been privileged again to witness and play a crucial role in developing and hosting multiple United Nations Day of Vesak celebrations and academic conference for many years, between 2004-2007, and from 2009-2011. For in 2011, the ICDV has returned to our campus – bringing the international Buddhist world closer than before. We are all very grateful to the Royal Thai Government for its constant support, and thank the Thai Supreme Sangha Council for its blessings, guidance and support.

We are grateful to the United Nations for recognizing our thrice-sacred Buddhist holy-day. It has been 2554 years since the death of our Great Teacher, and we have gathered here from across the globe, from many nations, to again pay tribute to his birth, enlightenment, and death – occurring on the same day in different years.

For the celebrations this year, the International Association of Buddhist Universities (IABU), created from the collective efforts of Buddhists everywhere, plays an important role, yet again. The IABU was born from sustained collaborations between international Buddhist leaders and scholars, beginning to meet together under the auspices of the International Council for Day of Vesak (ICDV) celebrations, but has branched out to as the IABU Secretariat largely organizes the logistics and academic portions of the conference. The IABU now aims to take the lead with improving Buddhist Studies and higher education for Buddhists in general.

As part of the ICDV Conference theme of Buddhist Virtues in Social and Economic Development, I am pleased about this published conference volume – the publishing of which could not have occurred without a financial grant from my university and the generosity of the Government of the Kingdom of Thailand - in time for the conference. The articles contained within, though diverse, will contribute to the growing nature of global Buddhist Studies. Our subthemes for the conference include: Buddhist Leadership and Socio-Economic Development; Building a Harmonious Society; Environmental Preservation and Restoration; and Wisdom for Awakening Society.

This publication could not have been possible without the persistence, hard work, and dedication of MCU's scholars and staff. I wish to thank all members of the International Council for Day of Vesak and the Executive Council of the International Association of Buddhist Universities, and the Editorial Committee for their devotion. I am also grateful to our additional donors, sponsors and volunteers with the conference. We have done our best to bring you the ideals of the Buddhist world!

Venerable Professor Dr. Phra Dharmakosajarn

Chairman, ICDV & IABU

Rector, Mahachulalongkornrajavidyalaya University

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VESAK 2011

The 8th Conference of
The United Nations Day of Vesak

Symposium Speeches

$\mathcal{8}$th UNDV Introduction of Article Summarizations

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There are four academic sessions to the 8th Annual United Nations Day of Vesak celebrations academic conference. The main theme of the conference for this year is ***Buddhist Virtues in Social and Economic Development.*** Each secondary theme is mentioned below:

- **Buddhist Leadership and Socio-Economic Development**
- **Building a Harmonious Society**
- **Environmental Preservation and Restoration**
- **Wisdom for Awakening Society**

Summaries, written by the Chief Moderators or Panel Leaders are shown below, and credit is given to them, for their respective summarizations. We had over nearly 120 abstracts submitted to the conference, and selected nearly 70 for publication; there may be some last minute withdraws which add to the inaccuracies in forecasting specific numbers – we account for this possibility, here. Below, are the summaries by the chief moderators or with assistants.

- **Environmental Preservation and Restoration** *(Reviewed and written by: Chief Moderator Dr. Colin Butler; along with the assistance of Dr. Will Yaryan, Susan Woldenberg-Butler, and Dr. Dion Oliver Peoples):*

There are sixteen papers in this session. There are a number of topics addressed in the session, papers cover the concepts of: deep ecology and conceptions similar to Buddhist teachings; the concerns over ecological imbalances of the Ladakh population and how to overcome these obstacles; human's relationship with the environment; protection of trees; modern methods of production and their mechanical distribution leads to disadvantages which can be overcome when the mind operates differently; significance and greater awareness of fresh and sea water, and the animals that rely inside; a survey of the environmental research-works coming from China; the improvement of morals will lead to the protection of the environment; environmental protection of the Indian forests and hot-springs; the importance of vegetarianism; Buddhist-Taoist aesthetic ideas for the protection of the environment through the control of desires and the encouraging of contentment; the functionality and relevance of the Earth Charter to compliment Buddhist ideas;

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[1]   Appreciative acknowledgements are given to the Panel Leaders of each academic session, and their assistants who have further revised the long summaries of the material relevant to their sections: Dr. Colin Butler and his wife Susan, and Dr. Will Yaryan of Mahachulalongkornrajavidyalaya University – for the Environmental Preservation and Restoration Panel; and Dr. Damien Keown for Building a Harmonious Society Panel. The other panel leaders are, respectfully: Venerable Dr. T. Dhammaratana for the Wisdom for Awakening Society Panel; and Dr. G. Somaratna for the Buddhist Leadership for Socio-Economic Development Panel. Authors are again credited in their relevant section of this Introduction.

the scriptural basis for protecting the environment and animal species; declining to cut trees and plant more young trees. These were just some of the concerns drawn from the articles, addressed in this panel. This panel is important into our conference to draw attention to what is missing from our environment, and illuminates how we should proceed into the future. Let us take a better critical look at these papers, literally and thematically:

Given the global scale of the environmental challenges this is an encouraging level of interest and diversity, also reflected in the variety of themes discussed. These include the importance of water (Wimal Hewamanage, Rana Singh), and the need for respect and protection of animals (Sheng Kai, Okada Mamiko, Suriyo Prawiroatmodjo). As to be expected whenever the Buddha and the environment are discussed together, the value of forests is stressed (Yuan Liu, Rana Singh). Also mentioned are attempts to develop global institutions to reduce the scale of these problems, including the Earth Charter, a document whose drafting had a Buddhist influence, and which has been translated into about 50 languages (Colin Soskolne).

The world is running out of cheap oil, world food prices are again at a record high; and almost a billion people are chronically hungry. The global economy remains fragile, and the rising cost of energy and food are likely to further harm the economy and human well-being. Lack of sufficient international co-operation, combined with the scale of effort required to bring electricity to most of the world means that, for the moment most low-income countries are relying on coal as their main fuel, rather than wind and solar, which remain slightly more expensive. This is the case, even though coal mining is dangerous, and polluting, including to the climate. Significant climate change now seems inevitable and is likely to contribute to forced migration of hundreds of millions of people this century, in turn stimulating ever more and larger refugee camps, additional physical, social and financial barriers between rich and poor, increased demonization of these migrants and perhaps overt conflict.

Human actions are causing much of the non-human world to suffer additional hardship. Wild animals have always been hunted by humans, but its scale continues to rise. The death and suffering of wild animals is both deliberate, as in the ocean (Colin Butler), and incidental, as through habitat damage and loss. For example the large-scale replacement of forests with plantations of palm oil on the island once known as Borneo (shared by Indonesia, Malaysia and Brunei) displaces populations of orangutans, making them vulnerable to stress, capture and death. Many other non-human species are also harmed by habitat destruction, especially of forests, on Borneo and elsewhere. For example, elephants were once widespread in China; now they are rare, as described by the historian Mark Elvin in his book "The Retreat of the Elephants: An Environmental History of China".

Billions of animals are also raised each year in captivity, especially chickens, pigs and cattle. Like hunting, the deliberate raising of animals for food is long-established and now expanding along with human population growth. New forms of cruelty and unkindness to animals are emerging. Modern animal farming practices are increasingly cruel throughout the animals' lifecycle, for example by minimizing space so severely that many can scarcely walk. Animals raised in this way are also less nutritionally valuable when eaten, in comparison to animals that are reared using more traditional methods. Modern animal farming practices are not only cruel at the point of death, but cruelty is increasingly systematic through the lifecycle of these animals, from birth to death.

Against this trend, several papers report Buddhist practices of respect for animals, such as ceremonies in Japan and Korea to honor animals used in laboratories, including for military research (Okada Mamiko). The practice of *fang shen,* the release of captured animals such as fish into the wild, is also described. Ecological ignorance caused harm in at least one case, when an alien species called the snake-head fish was deliberately released into a river in the US (as an act of kindness) where it had no natural predator, and thus became an invasive species (Suryo Prawiroatmodjo). Two papers focus on specific areas of India, Buddhist Ladakh (Anand Singh) and Bihar, the area of India most closely associated with the Buddha (Rana Singh). In Ladakh there is tension between the old and the new: can a culture emerge which integrates the best of both? In Bihar, the Rājgir-Gayā region is identified as particularly vulnerable to natural disaster and ecological fragility.

We are moving deeper into this global crisis in large part because too few people, whether in government, universities or religion, have reflected on these issues in a balanced way. Instead, the majority of experts over the last four decades have supported conservative and more optimistic opinions and forces who have claimed that market forces will generate durable wealth for all; and thus there is no need to worry about limits to growth. Some religious and political leaders (though none of them Buddhist) have actively campaigned against methods to reduce environmental pressure, especially by discouraging discussion over family planning.

Such optimism and complacency is not found at the highest level of science. For example, in 1992 the majority of Nobel Laureates in science then alive (over 100) signed "The World Scientist's Warning to Humanity". This document accurately forecast the predicament which is now increasingly clear. The Nobel Prize, whether in science or the humanities, is the most prestigious recognition of academic talent in the world. Thus, there was a gulf, evident in 1992 in that the majority of the world's most eminent scientists recognized a growing environmental problem, but this understanding was insufficiently shared by most governments, most world leaders and indeed by most leading scientific organizations and journals. However, a minority of people and groups struggled to highlight the warning, before, during and since that period.

On the whole, the Buddhist world has engaged insufficiently with these issues, despite outstanding exceptions in recent years. These include Ven. Thich Nhat Hahn, Master Cheng Yeng, (founder of the Tzu Chi Foundation, the world's largest Buddhist aid organization), His Holiness the Dalai Lama, Sulak Sivaraksa and the Venerable Bikkhu Bodhi, and a number of local leaders in our Buddhist nations writing in their native languages – of which the work is inaccessible to those who cannot read this knowledge. Each of these leaders have advocated for greater environmental awareness and action among their followers and in the wider world.

In its modest way the UNDV and the International Association of Buddhist Universities is also contributing to raising awareness of these issues, both for Buddhists and for people interested in or sympathetic to Buddhism. It is doing this by providing an annual forum where people with these interests can meet, and it is amplifying this meeting by the publication, both in paper and on the internet of these essays.

Several papers in this volume reflect a deep awareness of Buddhist history, (Hewamanage, Piyaratana, Arvind Singh, Rana Singh), including the Jataka tales (Phra Srigambhiranyana) and two discuss the mutual influence between Buddhism and other spiritual practices, including Taoism and Confucianism (Kai, Jeff Waistell). Three reflect on the reciprocal links between ecology and Buddhism; both of which stress interconnectedness (Butler, Prawiroatmodjo, Arvind Singh). Many authors recommend an individual response as a solution, such as reducing meat consumption and more simple living, (Kai) but few recognize the need to work on a larger scale, such as by the establishment of social movements and networks, including through the internet (Serra) and a system of "train the trainers" (Prawiroatmodjo).

It is one thing to dispassionately observe, document and forecast the extent of the global environmental crisis, but surely Buddhists also have a responsibility to try to preserve and to restore the environmental and ecological foundation upon which humanity rests. After all, the Buddha did not simply describe dukkha, the first noble truth; he also delineated a path to liberation. Similarly, it is not enough for those who of us are who aware of the environmental crisis to simply describe it. We must also lead by example.

- **Building a Harmonious Society** (*Reviewed and written by: Chief Moderator Dr. Damien Keown, and with the assistance of Dr. Dion Oliver Peoples*):

There are nineteen papers in this session. The papers in this session address a multitude of doctrinal items useful for comprehension and tolerance of others. Buddhists are interested in creating or maintaining harmonious societies, as it is a natural function of their social-guidance system, rooted in utterances from discourses and aspects of discipline. Such an aspiration for a harmonious society, is found through examining cross-cultural interchanges, education reforms, and even allowing qualified teachers to immigrate into foreign lands which would increase interfaith opportunities. Additional ideas touched upon in the seminar will include: Plato's ideas on friendship, Islamic social values, temple-paintings, the role of widows, gypsies and untouchables embracing Buddhism, how moral conscience and moral dread serve as a guide for greater social interactions, dependent origination, group dynamics, the role of lay people in a cohesive Buddhist society, the origin of ethics and harmony in society, and how the perfections and the mind have the ability, like kamma, to protect oneself and play a role in justice. These are just some of the doctrinal aspects from Buddhists that serve as a catalyst for improving society, harmoniously – necessary in our globalized world which is full of diversity.

The papers presented explored the challenge of building a harmonious society from a variety of perspectives, as already mentioned. The papers can be better placed in five groups corresponding to the subject matter they are concerned with. These are: 1) psychology and personal transformation 2) interpersonal relations 3) family and friends 4) relations between different religious and ethnic groups, and 5) the role of justice, institutions and the state. Clearly, for a society to be truly harmonious there must be harmony within and between each of these levels, and the papers offer useful advice and guidance on how this can be achieved. It was particularly pleasing that instead of simply repeating well-known Buddhist teachings, many papers offered practical examples in the form of case studies showing how the teachings had been put into practice.

1) Psychology and Personal Transformation: At the individual level, Buddhism places importance on the cultivation of virtues. One paper (Marma) highlights the importance of *hiri* and *ottapa* (shame and dread). These are called the 'guardians of the world' (*lokapaladhamma*) and are said to protect the world from moral decline. When humans are not endowed with these virtues they are not very different from animals. The *Itivuttaka* says they behave like animals and do not know parents, husband, wife, children and so forth. However, as long as these virtues prevail in human hearts the world will live in peace and harmony. Many celebrities could learn from these teachings, and the example of Tiger Woods is given as revealing how in the absence of these virtues money and fame are of little value.

Again laying emphasis on the psychological roots of social instability, another paper (Khemananda) makes reference to the *Saṅgītisutta* which mentions the six roots (*chavivadamulāni*) that are the cause of disputation among human beings. This text tells us that if anyone is angry and bears ill-will (*kodhano hoti upanāhi*) he abides with a psychological root that is a cause for disputation. The same applies when anyone abides with deceit and malice, envy and avarice, cunning and deceit, evil wishes and wrong view, and if anyone adheres to his own view tenaciously.

Psychological analysis tells us that conflicts first arise internally before they manifest externally. The *Kalahvivādasutta* very clearly narrates the three ways that physical, verbal and mental conflicts manifest themselves in unwholesome deeds in the form of *kalahavivāda*, *sahapesunā*, and *paridevasokā*. The five precepts counteract these negative tendencies and conduce to a harmonious society, the ideal of which is portrayed in the *Sigālovādasutta's* description of a balanced and unprejudiced society.

Several papers emphasized the importance of loving-kindness in building a harmonious society. Religious leaders have a special responsibility here, and according to Ven Sanghasena, they should follow the Buddha's example of interreligious dialogue and exercise maximum communication understanding and co-operation in order to transform the existing chaotic state of the world to one of peace, progress and prosperity. Everyone wants to be happy and secure, and this cannot be achieved in isolation. Therefore we all should make a sincere and conscious commitment to achieving a lasting world peace.

2) Interpersonal Relations: Building a harmonious society involves working in different interpersonal contexts. In the context of higher education, Nimmanheminda offered an innovative theoretical perspective on using traditional Buddhist practices to cultivate a harmonious community in the university classroom. The Buddhist practice of mindfulness meditation was initially an individual or solitary practice—awareness of self while sitting, standing, and lying down. However, mindfulness can also be a practice involving oneself and others in a group setting. At Naropa University's Master's of Contemplative Counseling Psychology program, along with a regular sitting meditation practice, students participate in group process classes. In these contemplative groups, along with practicing mindfulness of self, students are encouraged to gain greater sensitivity to what people *do* to each other. The practice of mindfulness enhances attunement to oneself and others, which can lead to a greater capacity for compassion and loving-kindness. As the author puts it, "Group relationships help members recognize and directly experience the Buddha's teaching of interdependence*, pratītyasamutpāda*. The truth of interdependence can be

vivid in groups, which are opportunities for heightened awareness of both the relative truth of our separateness and aloneness, *and* the absolute truth of our interdependence." The ultimate outcome of this practice is the cultivation of the perfections of a bodhisattva.

Again in the field of higher education, another contribution (Sinon and White) observed how the concept of the middle way was evident in the presentation of essays by students in Thailand in the 2007 academic year at Kasetsart University, Kamphaeng Saen campus. The analysis focuses on the way in which the students presented their argumentation which tended to present both sides of an argument and seek consensus in the middle, rather than argue strongly for one of two opposing positions. The conclusion, accordingly, is that teachers should not be too abrupt and too constraining in introducing western modes of expression. The teacher should acknowledge the possibility of cultural differences in the way persuasion is conducted and awaken students to the possibility that they may choose from a range of communicative options, according to the cultural context and the intended audience. This can equip students to make their texts more rhetorically effective as they adapt them to different circumstances and draw on different cultural traditions.

The relational nature of Buddhist teachings was further brought out in a paper (Kwee) on "Relational Buddhism," an approach that takes a meta-psychological view on the pan-Buddhist teachings by placing Dependent Origination, understood as the interpersonal relationships of "empty selves", in its core of practice. In practice, its centerpiece and playing field is not the "conventional self" but the invisible space "in-between-selves" which is of an ultimate nature and may well eradicate the provisional but illusory boundaries between people. In terms of this coincidence of views between mainstream psychology and Buddhist teachings: "Relational Buddhism does not focus on cause-effect links between individuals as if they were colliding billiard balls, nor does it view a community of separate selves to be a determinant of human conduct. It transcends both delimiting options." The challenge is no less than a "new Enlightenment" by submitting the vision that we are all born into an ongoing process of embedded relationships from which there is no escape. Even in the most private instances, like meditating in a remote mountain cave, we are not only in the company of multiple voices but the act itself carries relational meaning. Thus, distinctions between self and others are artificial and a conventional way to make the world intelligible. Once again, the *Sigālovada Sutta* is given as an example of the Buddhist vision of an integrated and interrelated society.

3) Family and Friends: One thing which is fundamental to a harmonious society is a harmonious family. If children are brought up to love and respect their parents, siblings and extended family, it is more likely they will become well-integrated and productive members of society. In modern times Asian societies are beginning to experience the social fragmentation that is common in the West whereby children leave home at an early age to live independent lives. Myanmar, however, appears to have retained a high degree of family cohesiveness perhaps due to the influence of the *Sigāla Sutta*. In an instructive study of family values in Myanmar, Saw Yee Mon explained how the *Sigāla Sutta* has provided a model for family life and by extension for society at large. Singajā Sayardaw, a highly respected Buddhist monk and famous scholar of 18th century Kon Baung era wrote many volumes on Buddhism in Burmese. Among his famous works were those of the short and concise poem-like rhyming verses describing the social duties set out in the *Sigāla Sutta*. The popularity of these verses may have served to inculcate Buddhist teachings on family life throughout Burmese society.

The glue which holds the social fabric together is friendship. A friendship formed and maintained with good people is undoubtedly a blessing for an individual as well as for the society. This may be why the Buddha proclaimed that noble friendship is the single most important requirement for progress in the spiritual life. The difficulty lies only in the choice of the proper individual endowed with noble qualities, but these are clearly listed and set out in many places in the canon such as when describing the qualities of the spiritual friend or *kalyanamitta*. Once the Buddha emphasized the importance of keeping company with the good friends as explained in the *Vyagghapajja Sutta*. Here he included the association with noble friends among the four factors resulting in the progress of the individual (*A* IV: 281-85). In the *Anguttara Nikāya*, the Buddha explains seven qualities of a monk who is considered to be worthy of association and presented a distinctive and extensive categorization of friends in the *Sigalovada Sutta*.

4) Religious and Ethnic Groups: In today's world where many disputes arise from ethnic conflict, some strategy for reconciliation is required. Noting that controversies never cease through trying to convince others to agree - papers suggest that wisdom and compassion are at the heart of the Buddhist way, not intolerance and violence; and that the Buddhist way of reconciliation may involve the threefold strategy of: restraint, forgiveness, and a re-ordering of one's priorities. This last criterion suggests: when a list of what is most important in your life is written up, one should examine and re-order priorities through the faculty of wisdom. Then, one can assess though wisdom, a stratification or scale of things like taking revenge or proving that you are right about something is ranked near the bottom; while at the upper regions of the scale are things like: peace, harmony, respect and prosperity. If someone applies this approach to current political situations in a Buddhist way, we could say that we don't support certain political-colors or factions within society; rather, we would say that we support the peaceful progress of society, respect for existing institutions, non-violence at all costs, and a corruption-free society. This is similar to the procedure in the Buddhist code of discipline (Vinaya), known as: covering over with grass - where the two parties involved in a complicated dispute meet together and without apportioning blame: publicly admit that they have both unintentionally caused hurt, and maybe intentionally too; therefore, no further investigation is made and no party is blamed or punished. They have met together out of mutual respect, and have departed without hostilities.

Another paper (Buchanan) explored issues a Judeo-Christian society faces with the political separation of church and state and a diverse religious and cultural migration. Examples from New Zealand were used, and strategies of engagement with other Buddhist and religious communities were described as a way for Buddhist groups to grow together in harmony. For example, hosted by the New Zealand Buddhist Council, a forum entitled "Buddhist Perspectives: Caring for the Dying and Deceased" in July 2010 brought together perspectives from the Zen, Thai, Tibetan, Sri Lankan and Asian Mahayana traditions, and inspired by a similar event in Australia, a specially prepared *Dhammapada* was presented to the New Zealand parliament in July 2010.

In situations where social harmony has broken down and civil war has occurred there can be a terrible toll on the survivors. Many women are widowed, and find it hard to adapt to the sudden change in their social status. In Sri Lanka, one paper (Edirisinghe) informed us, it is said that over twenty-thousand women had been left as widows by the military conflict. This led to a breakdown in the network of social relationship with relatives, neighbors and others in society around them. However, close observation on the adaptive strategies those widows had adopted revealed the role that Buddhism had played through its funeral rituals, social activities, and meditative practices.

The function of those activities was the development of social integration between widows, their families and the community through which they had been able to leave behind the solitary life of widowhood.

Turning to relationships between religious groups, a report was presented (Jayamedho) on a recent research project on Buddhist and Muslim relations in three different areas of Java: Temanggung (Central Java province), Malang and Banyuwangi (East Java province). This found that the conditions pertaining to interreligious relations were unlike those affecting the Christian and Muslim relationship. It also concluded that Buddhists and Muslims are able to maintain daily-life activities in a peaceful way. The paper described their specific interactions and how they were able to maintain a harmonious life in a mixed society. It offered many illustrations of Buddhist and Muslim relations in the three different areas that could provide a model for realizing mutual understanding and civic engagement in many respects, even in places that have ethnic and other religious diversities.

The question of religious pluralism was also explored in Lee's paper which observed how Avalokiteśvara, in the form of the female bodhisattva Guanyin, has been gaining more devotees in the United States and Europe as a result of global immigration patterns, the spread of Buddhist teachings to the western world, and more recently, as a result of the New Age trends with their emphasis on feminine energies. The rise of the Avalokiteśvara/Guanyin veneration in the United States in recent decades speaks to a model of religious pluralism that is not only idealistic but is also meaningful. From 1848 to 1965 the veneration of Guanyin was limited to Asian immigrants. However, as more non-Asians converted to Buddhism, and as more and more Asian immigrants began to openly practice Guanyin Buddhism in America, coinciding with the rise of the feminist movement, Guanyin veneration became more popular. However, there is a considerable amount of work that still must be done to achieve meaningful diversity in American society. In the post 9/11 atmosphere, as a result of racist Islamophobia and Arabophobia, meaningful religious diversity is at risk.

A very specific contemporary example of ethnic conflict is explored by Bhalesain, a follower of Ambedkar who applies his late master's teachings to the situation of gypsies in Hungary. He describes the activities of a new and independent religious organization known as 'Jai Bhim' which seeks to apply the teachings of Ambedkar in a new context. In 2007 the Jai Bhim Religious Network founded by Janos Orsos in Hungary conducted a major Dhammadiksha Ceremony according to the Ambedkar tradition where many Gypsies converted to Buddhism.

Buddhism is helping cultural integration of Gypsies and non-Gypsies without violent conflict. The Buddhist teachings are transforming the people. The five precepts have become central practice for the Gypsy converts and they are changing many old habits. The self-realization and confidence to change the society based on Buddhist virtues among the Gypsy converts is a beginning of a peaceful revolution in Hungary and Europe and Gypsy and non-Gypsy people are coming together on a Buddhist platform. This is certainly a positive development towards harmonious co-existence in European society.Finally, it is often said that a picture is worth a thousand words, and one paper presented a visual representation of a harmonious society in Sri Lanka subsequent to the arrival of Westerners in the 18th and 19th centuries. This paper, by Seneheweera, draws on visual sources for information about social and cultural values in the period. Kandyan temple paintings provided a way for village people to reflect on the changes taking place in their society and represent the ideal of harmonious existence between Sri Lankan Buddhist society and culture of Western society at the time. The paper

studies what kind of Buddhist social values are represented in these paintings and how they develop social consciousness and a positive view of a peaceful and harmonious society

5) Justice, institutions, and the State: Many commentators have noted that today we find ourselves in a global context in which voices from many traditions and cultures are coming together to express views and concerns, and to suggest solutions to our shared global problems such as the environmental crisis and many others. One paper (Blumenthal) suggests it is imperative that Buddhists be able to contribute in meaningful ways to this conversation, and notes that "since the language of justice is the language through which much of the global discourse is taking place, it is one that Buddhists need to be sophisticated about when engaging in this arena". So what concept of justice would Buddhism favor? The *Aṅgulimāla Sutta* provides a fruitful basis for reflection on this question. Rather than advocating punishment or retribution, the Buddha seems to suggest here that a model of justice known as 'restorative justice' would be the most appropriate. This would "aim to both create a resolution and peace between the criminal and victim, and would aim to heal the root cause of the crime and the damage inflicted in its wake." The Truth and Reconciliation Commission in South Africa in the wake of Apartheid is offered as a practical example of how this approach to justice can work in practice.

Another paper (Fernando) on a similar theme offered a more philosophical approach to justice exploring the concept by comparing the Buddha's teachings and the dialogues of Plato, and exploring how they both could be used to create peaceful co-existence within individuals and society. To administer justice the ruler has an important role to play, and the ideals of the Universal Monarch and the Philosopher king have some similarities. The paper concluded that the Buddhist theory of justice, as well as the Platonic theory of justice, indicate a need to respect and promote the natural virtue of justice as the major instrument to create peace in society.

Finally, we were reminded by Nandisena that relationships exist not only between individuals, but increasingly between individuals and institutions, and that social institutions and branches of government should also be held accountable by the same standards set for individuals in Buddhist ethical teachings.

- **Buddhist Leadership and Socio-Economic Development:** *(Chief Moderator: Dr. G. Somaratna, assisted by Dr. Dion Oliver Peoples):*

There are fifteen papers in this session. The papers in this session address how different nations and political leaders have used Buddhist principles to improve our modern societies. Our Buddhist scholars are challenging: globalization; the characteristics of good leaders; kamma, eliminating the constructed distinctions amongst all sentient beings (animals, plants, and humans) through developing spiritual wisdom. Poetry has influenced endeavors to protect our social environments, and classic-literature continues to guide our authors (Schumacher's: 'Small is Beautiful') – and it is the hopes of our authors that additional measures by corporate entities and national leaders absorb these principles and act in more ethical ways, in this way: the society improves, leaders develop greater spiritual qualities. Socialism, as influenced by Buddhist principles is also discussed, and endeavors demonstrating the value of engaged Buddhist monks and doctors assisting in recovering from natural disasters and the additional lack of material support strive to improve society. There are different national Buddhist cultures presented in these writings: discussions take us inside Nepal, Thailand, Japan, Indonesia, Taiwan, Uganda, Sri Lanka, and elsewhere – any

place where greed, hatred or delusion can be eliminated, these papers become useful. This panel is important to have in our conference, because national leaders have moved beyond the principles that have made us civil, within our civilizations. People have been fighting against over-development, and these papers address the common theme of using Buddhist principles to re-approach the future of our planet of we are to survive.

Globalization has failed modern society. Siddharth Singh points out: needy developing nations have become the losers in the game of globalization. They've been exploited through this modern imperialistic tactic brought on by multinational corporations: every person is being turned into either a shop-keeper or a customer – everything that the person has come to learn as having some value is now outmoded, forcing people to earn more to consume new products. The ever-increasingly industrialized system has forced people to become slaves to this machine, ushering in more mental and physical diseases, and environmental dilapidation. The idea that perhaps we misapproached globalization was raised. While not discounting globalization, Singh appears to suggest a greater return to religious principles – Buddhist values are the system of preference. Burkhard Scherer expresses that kamma is the bonding substance of conditioned reality – subjected to samsara. Tantra brings kamma to an accelerated ripening. Kamma then is seen for its action-possibilities and therefore illuminated Socially Engaged Buddhism as one of the more primary forms of Buddhist activism that someone can partake into. He quickly summarizes to suggest that the puzzle of kamma leads to Gross Universal Happiness.

Universal happiness is something that needs to penetrate into every marginalized segment of society, and a few papers have addressed this issue: the role of the traditionally ignored in India (Ravi Singh) – and the role that Dr. B.R. Ambedkar continues to play in modern India's Buddhist populations. Dr. Ambedkar seems to be supportive of a socialistic democratic with a mixed-economy where the nation is continually modernizing and private property is allowed. He also calls for greater protective arrangements for the people; greater affirmative action to have access to the larger society; and for greater development in terms of resources to reach into the populations of the former untouchable caste.

Gopalakrishna & Datt's joint paper takes on standard dhammic-themes and screens them through the lenses offered from E.F. Schumacher and P.A. Payutto, and takes on additional references pertaining to the UNDP's Human Development Report, and the Multidimensional Poverty Index. They additionally discuss society through two versions of a chariot, utilizing a materialistic view and the spiritualistic view of society. They illustrate several examples of Buddhist forms of development: Thailand's Sufficiency Economics, Bhutan's Gross National Happiness, Sri Lanka's Sarvodaya movement, and an example of a benevolent women from Taiwan; and also they recognize non-Buddhist groups aiming to improve humanity: the Bill and Melinda Gates Foundation, Clinton Global Initiative, the Ford Foundation, Tony Blair's Faith Foundation, and the work of the United Nations (besides our own Day of Vesak Conference) – also sponsors the World Interfaith Harmony Week at the end of every February. They claim that possessing Buddhist virtues and undertaking the precepts and other Buddhist ideas will establish a better world.

A previous paper (S. Singh) suggested the Buddha does not renounce the structure of wealth for the sake of lay-people. He encourages one to maintain an effort to succeed, to take care of one's business, and to have a balanced livelihood. The livelihood of the high-elect, or the King, would be to follow the ten criteria that are expressed in the Tipitaka, for this righteous ruler. In addition to

that paper pertaining to globalization, another on the same theme (Kovacs) determines that a greater Corporate Social Responsibility should be implemented – criteria include: a greater comprehension of the relationship between society and the larger economy; that the root of the problem can be seen through tools availed from Dhammic-principles (largely taking on the five precepts); and an analysis of Corporate Social Responsibility – that is, in a sense, self-regulation to account for the concerns of the share-holders; while still being profit-driven. The Buddhist solution offered is the elimination of suffering, taking on the precepts, and the possible perfection of generosity, along with non-violence. He makes a comparison between Western and Buddhist Economics, and discusses the role that leaders should play in socio-economic development. A joint paper (Deegalle & Obuse) uses an example from a well known Japanese entrepreneur to illustrate in great depth how Buddhism fostered his business and monastic tactics – and there is a fascinating description of an interpretation of kamma.

Social differences are addressed (R. Serra), as a circumstance moving from the mechanical solidarity to a largely organic society today – although a modern capitalistic vibe is driving the forces of the European Union. The reinterpretation of the Four Noble Truths demonstrates the aspirations of the modern human, and advice from Nagarjuna is also given to assist in transforming our modern world. Social solidarity in political, ethical and religious discourses ushers in fruitful relationships and community benefits – therefore she sees that civic-society is the only sector strong enough to initiate change. Another article which attempts to deal with society (Peoples) suggests a dialectic: the monastic realm and the worldly realm – and there are different laws between them. He sees that Buddhism and economics are naturally supportive of one another, but it may be sensitive to merge them. He uses the advice of the current Prime Minister of Thailand, Abhisit Vejjajiva, ideas that follow King Bhumibol Adulyadej's Sufficiency Economics and what has been published in the national five-year National Economic and Social Develop Plans. Peoples discusses the fundamentals of Buddhist Economics and mention that poverty, according to the Buddha is woeful – yet when our modern salaries are considered, many in the nation are not given their wages accordingly in terms of how the Buddha would prefer. Salaries should be enough to cover daily life obligations, investments, and parts are to be saved – yet many people never receive enough to divide their money in such a way – the meaning is clear: the employer is not paying the employee enough. Peoples reads from a recent offering from Nobel Prize winner in economics, Elinor Ostrom, who offers three attitudes to resist modernity. Peoples moves deep into the principles of sufficiency-economics, as this article has matured from being written over the past 6 years – based on initial newspaper clippings of the sufficiency economics principles. Of course he addresses material from Schumacher, as every other Buddhist-economist does, but he offers new material from the influential text that escapes most other actors. Schumacher has five principles for large scale organizations, and Peoples conducts his analysis using Thailand as the subject – and then covers the three pillars of sufficiency economics, and concludes just after giving advice on what to do in the future.

Sudhamek writes on Buddhist Economics as well, but as a CEO, his offering takes on capitalist tones to sustain businesses – this is healthy, and is a moral obligation in order to secure its existence. Dependent origination is the tool strategically placed in the article to justify his business-practices. His assertion is that the business can become or has been transformed into a spiritual-business because of his traits. He concludes to illustrate the impact of spirituality on organizations, and mentions that human resource development is a prime factor in transforming a company and humanity. Premasiri also utilizes Schumacher's very influential or standard text on Buddhist economics, but works with the material focusing on development and the role of ethics. An ethical

person cannot be driven by greed, hatred or delusion – and if humans are indeed economic-creatures, then we need to reassess our functions as living organisms. After citing the Tipitaka, Premasiri discusses how modern people are forced to make decisions at the expense of family bonds, and our society fractures. This is quite clear. Concluding advice suggests contentment, also a topic mentioned by Peoples, is a form of spiritual wealth, and if someone becomes more spiritually wealthy, this must come at the expense of material wealth.

The paper dealing with the ethics of intention (Karunamati), suggests, from a medical practitioner's perspective: one should undertake the bodhisattva vow, and draws on reflective-examples from the Buddha's noble-path to show that her work in Nepal has been successful, be-cause she engages in beneficial interactions with her patients – but this sort of activity can be carried out in other sectors of society as well. If people were better committed to Buddhist principles, the changes that we wish to see in the world would become manifest. Because Buddhists wish to be more effective for the world, as a general goal, one paper (Sangasumana) discusses the role of Buddhist monks in the management of post-disaster relief – largely isolating himself to the context of Sri Lanka, where many things have happened in recent years: a major Tsunami and the completion of a long civil war that affected many generations of those from the island. He suggests that monks can play a more important role in national disaster management.

There is also another charge for the greater participation of Africans (Buddharakkhita) of any gender to get more involved in Buddhism – as he mentions in his work on missionary activities around Africa, Uganda in particular, there are four guidelines that serve him best in his endeavors to bring Buddhism into every corner of the world: one's mind must be purified, have the purpose to spread the Dhamma, be able to propagate the true Buddhadhamma, and have patience – patience, because when bringing Dhamma into new lands, many obstacles will be encountered. Social implications of bringing Dhamma into new lands is also addressed through having compassion with others and engaging into ideas that assist in the better regulation of domestic life with families and the community. The economic issues are also addressed, because monastics must have a residence: how can a newly arrived ordained-Buddhist support his or her temple? One must find ways to create employment and find ways to distribute wealth. Therefore, there are economic-difficulties in the development of new Buddhist centers.

The final two papers in the session cover the attainment of Buddhahood (Dietrich), and sanctioned zones for releasing animals for the sake of giving them freedom from either confinement or death (Xiaoli). Dietrich discusses the role of Taiwanese bhikkhunis and the great work they have done to contribute to Taiwanese society. Xiaoli reminds us that humans are not alone in society and that our environment is indeed filled with other species. Sacred zones have been set up in China for fish and other pets and plants and discusses the rituals that have been created to benefit or celebrate the liberation of these co-existing species.

- **Wisdom for Awakening Society:** *(Chief Moderator: Venerable Dr. Dhammaratana, and with Dr. Dion Oliver Peoples):*

There are fifteen papers in this session, topics address: a systems-theory for approaching canonical texts; overcoming boredom through proper exertion; overcoming loneliness through higher forms of friendship; a medical survey to learn of a patient's mental illness, and ideas for how Buddhism can assist the suffering; various contributions of Buddhism to psychology and

neurosciences; Theravada Buddhism's resurgence in Southern China reinvigorates respect for traditional culture; a venerable-monk's imprisonment and example benefits practitioners in confining circumstances; a presentation of various roles that modern Buddhist nuns are engaged into; an interpretation of the Triple Gem and paññā as tools for mental development; ideas for protecting Buddhism against decay; using new technology and demographics to better propagate Buddhism; Buddhism and possibilities of interpreting beauty; an analysis of suicide; and how modern sciences are insightful for Buddhism. There are a number of other specifics not written up in this brief description, but the ideas inside are well worth the effort to investigate and initiate. This panel is important into our conference to enable our elder generations to change their ways, and for our younger audience and present generation to implement these ideas contained inside the papers, to better serve humanity.

It would be fitting to state that more than ½ of the global population is female, and yet, in Buddhism, quite often, the role of the woman in terms of Buddhist leadership – in traditional Buddhist societies, is largely absent. There has been recent efforts to create greater opportunities to have women in leadership roles, but these endeavors have been confronted with sever challenges. One paper (Amphai) addresses several roles that female Buddhist leaders are participating in – and it is likely that since the winds of change are blowing, more women will be able to serve within the Buddhist social-guidance system – only improving the availability for Buddhism to grow. Western nations are leading the charge to have women play a greater role in the lives of their people. With women playing more active leadership roles in Buddhism: lay-women are more likely to become involved, because they can confide with and discuss certain matters to women-monastics that they would otherwise feel uncomfortable to discuss with male monastics. The article shows, that despite the suppression of official status, white-robed nuns are able to achieve the same educational standards as monks and their advances in meditation are just as experiential and attainable as what any Bhikkhu can master. Indeed, the successes of women have been noted, despite sanctioned suppression of their rightful roles.

Three papers discuss psychology (Quaglia, Platas, and DeSilva). One goes deeply into neuroscience and how Buddhism has influenced this field. The processes of the mind, as expressed in the Abhidhamma are also examined: overcoming selfish desires and attention towards positive endeavors and benefits of mindfulness. The other paper deals with statistics or rather the summary of information derived from clinical-surveys inquiring into the mental and physical state of the patient. With this gathered data, Buddhist prescriptions can be given along with what has been gained from the medical community. The remaining paper (DeSilva) covers the pathology of boredom and how Buddhism addresses attention deficit scenarios. His solutions embrace the acquisition and implementation of ethics.

Non-traditional topics of discussion, but determined to be relevant include the work (Nakasone) on conceptual concerns on the interpretation of beauty or Buddhist aestheticism. Are we able to see reality and appearance, or value the relationship of art and reality (form and formlessness)? His questions are better answered in a greater examination of the genre, perhaps for another conference. Placing a value or judgment on art is quite difficult, because people interpret what they see differently, and when it comes to art, people are educated to be made to believe that some work has greater value (faith); for instance some claim Picasso's paintings have a greater value than Chinese Communist propaganda-posters – of course a discussion that can lead to intense debate. Another paper discusses bringing people into Buddhism through the medium of music (Rodriguez

& Dondrub): monastic chanting can be recorded or set to modern forms of popular music. Those that enjoy certain genres of music may become enlightened towards the Buddhist path of awakening and thereby benefiting from this form of assistance. A final non-traditional inquiry was the examination of ten ox-paintings (Lee Chi Ran), and how lessons are learned from the depictions.

Traditional forms of relationships are also addressed (Rodriguez & Dondrub, Sasaki), through the networks measured between the Sangha and their disciples, as well as monastic associations – measurements which take on interesting perspectives if fully examined and if better utilized, Buddhism could do greater in terms of social-power and this article through showing the arrangements can function as the model for harnessing the social-power of Buddhists. Other paper addressing relationships, but in a different fashion (Sasaki), tackles the stereotype that Buddhists are dispassionate towards others. He tackles the concept of the misconception of loneliness and becomes more involved with the concept of affection in Buddhism – all of this builds towards illustrating benevolence and the true nature of Buddhist friendship, further analyzed through the philosophy of Aristotle. Sasaki emphasizes the necessity to have good spiritual friends. There are more aspects to awakening society. The issue of suicide is boldly addressed by Kawamoto. Her paper takes us through the Japanese conceptions of suicide and interprets this phenomenon through her usage of statistics and studies on classic-sociological material. She illustrates her command of the subject through the views of ancient-Samuri culture and the Theravada Buddhist perception of suicide. Information on our darkest moments greatly assists in moving forward towards our brightest possibilities,

Other papers address additional aspects of awakening. The systems-approach article (Uamareewong) illuminates this new method at examining society through four different viewpoints: reductionism and non-social systems; reductionism and asocial systems; holism but undefined social systems; and holism and defined good society. The systems theory provides seven basic ideas derived from previous scholarship and functional-schemes. Systems-Theory awakens society through illuminating commitments that should receive more value or be considered as more valuable. Buddhism provides the link to the multiple pieces in the theory through its emphasis on sharing, awakening, caring and counseling. The essence of Buddhist life is also examined more systematically (Sirkanchana) through illuminating the standard material brought out by Phra Brahmagunabhorn – discussions that do not seem to have been released yet to the English speaking world. She propagates the meaning of wisdom as found in the Tipitaka, and uses other, external to Buddhism, ideas to solidify the comprehension of the term: wisdom. Aristotle assists in the definition, and covers concepts discussed by Bhikkhu Buddhadasa and Phra Brahmagunabhorn – such as: their ideas on the significance of wisdom, and the paper draws to the conclusion that wisdom is the essence that eliminates suffering.

Two of the three remaining papers in the panel discuss the protection of Buddhism from two completely different perspectives. The Buddhist Survival Guide (Yasha) discusses the turmoil that has historically attacked Buddhism and how Buddhism has endured these antagonistic endeavors – but suggests that simple chanting or devotional songs are the remedy without any other conclusion; whereas the paper on the reacquisition or revitalization of the Theravada Buddhist tradition in Sipsong Panna, China (Kang) actually covers the historical recovering of the traditions of elder Buddhists – cultural connections with Thailand have stimulated these encounters and the resurgence through: education exchanges, learning to overcome the language barrier of the Tai script, overcoming the stigma of youths becoming monks; the promotion of Buddhism

through the various Buddhist associations and educational facilities; associations of former-monks; temple-community groups; holiday festivities; and other endeavors.

Finally, in Dipti Mahanta's work, we see how a very well respected ordained-meditation master was jailed for his allegedly affiliations with the communist-forces of Thailand – actually promoted a tolerant system of community-social bonds – where there is no ownership and goods are held in common, in common spaces. During his incarceration, he continued his vipassana meditation practices – and due to this isolation, he actually attained to higher levels of practice or realizations over what he benefited from when ordained as a free monk. As a prison-inmate, confined, word of his practices became public, and many Buddhist women across Thailand became inspired by his story. Since women in Buddhism have many obstacles or barriers in their path for developing, this paper by Mahanta and the previously mentioned paper by Amphai – both highlight the constraints placed on Thai Buddhist women, and at the same time illustrate how leadership and spiritual attainments are for any practitioner regardless of their gender.

CONCLUSION: The International Council for the United Nations Day of Vesak, and the Executive Council for the International Association of Buddhist Universities, currently headquartered at Mahachulalongkornrajavidyalaya University, and the great supporting staff and volunteers express our humble servitude towards you, and hope that the conference was successful. We hope to see our friends again in the very near future. May the power of taking refuge under the Triple Gem guide us everlastingly, until liberation!

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Symposium Articles

$\mathcal{8}$th United Nations Day of Vesak

--KEYNOTE ADDRESS--

Buddhist Virtue in Social and Economic Development

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It is my great honor to be asked to give this keynote address at the 8th United Nations Day of Vesak which has grown into a major annual event for Buddhism. With so many leaders from all over the world gathered here, this is an unprecedented opportunity to consider serious issues relating to humanity and the Buddhist tradition. I thank you for letting me have this moment to present a few ideas. I am acutely aware that this is one of the most important talks I have been asked to give over my long career of speaking. My fear is that I will not do justice to the topic or to the occasion. The organizing committee has shown courage and insight in selecting the theme for our meeting this year. In the following statements, I hope to acknowledge the theme and perhaps open up avenues for thinking about it.

Introduction

There are many ways to approach the problems of social and economic development that are before us. I am choosing to look at the statistics of population, aging, urbanization, and resources as a set of concerns that can be discussed with some assurance of the validity of our data. It may well be that all of the numbers and megatrends that we see now, will be negated by unexpected events such as pandemics spreading across the earth or unintended results of climate change, but I think it is necessary to be prepared to face the megatrends that have so much momentum.

The fact that Buddhism is challenged by a world filled with problems and need is not a new situation. It was the case even when Sakyamuni searched for his destiny in the Gangetic forests more than two millennia ago. He was profoundly moved by the human condition that he saw around him and his insights roused in him a deep compassion for the discomforts and disappointments and sorrows and lack of understanding, and self-destructive actions of people. It is reasonable that today we evaluate what he taught and how he approached the troubling aspects of human life. We know that the teaching he gave to those about him has stood the test of time and we are gathered here to acknowledge this fact and celebrate his life and contributions. However, many will ask whether a message given so long ago in the forests is still relevant in our vastly different world.

We have two concerns, one is the appropriateness of the teaching to this current time and the other is how can it be communicated to the world. When Sakyamuni was moving about from one place to another, he spread his message using the methods of his time. At that moment he did not have what we take for granted, that is literacy as a medium of exchange of information. The technology of writing had yet to arrive in his world. It was an era when only in face-to-face contact could one transmit a message. That is, he had to reach out to people without the use of books, newspapers, radio, television, fax, twitter, i-phones, face book, or internet. We, on the other hand, live in an age of communication and our task will often focus on how to use the complex tools that are available to us.

Megatrends

At one level, the enormous problems which human society faces today are hardly comparable to the time of the Buddha. In the current world of global economic and societal issues, the sheer size of the world's population, global awareness and links that allow us to have unprecedented information about every part of the earth's surface, are giving us a new consciousness of what it means to live on this planet. On the negative side, the destructive force of technological warfare, degrading of the planet's ecology, the inequalities experienced in terms of wealth and resources challenge us all to evaluate methods and objectives. At times it seems that these troubles are beyond repair. Certainly, they are so large that I can hardly have any assurance that I can, as an individual being, find solutions. I take to heart when speaking to you about this, the warnings of Richard Gardner, a former cabinet member in the U.S. who spoke out about the tendency in the face of enormous problems to withdraw to retreat to ignore. But, Gardner reminds us that no one in entitled to "stand aside" and do nothing. We may, of course, "stand aside" but such an action would be inexcusable.

It is well to remember that the Buddhist teachings are not based on a promise that all of life's problems can be solved and removed. Just the opposite, the Buddha recognized that the problems of life would for ever be with us and thus he taught a message of how to deal with the inevitable troubles that mark this world of birth and death. If we are to follow his example, we must recognize the nature and realities of existence and knowing of them seek for ways to deal with our condition at the very moment of its appearance.

I have been struck by the statement of Richard Neville who says that the "The future can no longer be taken for granted…it must be rescued". A few facts and figures and projections show us the severity of our future social life and the dangers that are on the horizon. We are living in a world with nearly 7 billion people and the population is growing. Half of the world population is under 24 and 25% of the population is under 14 years of age. It is no stretch of projections to predict that in the next 25 years the population will increase by 38% to more than 9 billion. What is of great concern is that we are not bringing billions of new lives into a world of plenty. In fact, by the present estimates, 97% of the increase in the world's population, that is 2 and a half billion people, the current population count for India and China together, will be added to the poorest nations. Fewer and fewer are going to be born into affluence. At the present time the one billion people who live in the so called Developed Countries are responsible for 80 % of the world's production and wealth. The remaining 5.5 billion people produce just 20% of it. We wonder at the events sweeping

through the Islamic nations and watch the television screens with amazement and concern. It is not so hard to find an important factor for such uprisings. The Organization of Islamic Countries with 1.57 billion people produce just 4% of global income which means they are only achieving a productive that is 20% of the average for all nations. Is it any wonder that such a situation has created an explosive mix of young and poor? This is not just going to be the case for the Islamic nations in the future; it will be a danger inherent in the 97% of the new births that will be taking place in the poorest nations. The worsening situation is nowhere better described than in the figures showing 32% of the world population living in the so called Developed Countries but by 2030, the figure will be that only 15% of humans will live in these affluent nations. The figures present to us the irony that in a global population that is rapidly growing, the Developed Countries are seeing rapid depopulation. In 30 years, the European Union will have lost 70-80 million Europeans. Japan is similar; the demographics suggest that there will be a population loss of 60 million over the next thirty years. Since immigration into Japan is restricted, the demographics are already causing many areas to "close down" schools and services. In parts of Northern Japan ravaged by the earthquake and tsunami, elderly people comprise most of the remaining population. The younger people have often departed to find their best opportunities in the large cities where 80% of Japanese now live. Russia offers yet another problem where the declining population, if it continues, will mean that by 2050, the population will be less than Yemen (23 million). What will happen when 16% of the earth's surface has a population that is smaller than many of the large cities of the world? The U.S. would be listed in these charts of ageing and declining populations were it not for immigration mainly from Mexico, Central America and Asia. However, even in the U.S. the percentage of retired people will grow from the present 19% to 38% within a few decades. As with all Developed Countries that are losing population, aging will become a great challenge. How will we care for the older generation whose needs will greatly strain the economic fabric? Will governments have the resources and the voter support to provide for health care when the non-producing group of retirees reaches such heights? We currently have 600 million people who are over 60 but by 2050 this is will rise to 2 billion.

Another megatrend will be urbanization as I mentioned with Japan. In 1950, the urban population was only 29% of humans on earth. Last year, we crossed the 50% mark meaning that for the first time in history more humans live in cities than in the countryside. The trend is expected to reach 70% by 2050. In 1950 New York was the only city officially registered as having more than 10 million. Today, there are 23 cities that have joined this elite group. For some reason, the largest city in the world doesn't appear in many lists of the ranking of populated cities. That is Chongqing China reports more than 30 million people but seems to be invisible in most demographic studies.

How will Buddhism respond to these megatrends that shape a world that will differ much from what we know today? How can the religion address the needs of billions of poor people being born into nations that are struggling to meet the challenge of poverty with few resources? Buddhist communities may be buffered from some of the worst situations since Asia has a growing population and mounting production. However, no one will be immune to the impacts of unrest and lack of resources, even in the most distant places on earth.

Informed Buddhism

The picture that I present is complex, and I do not want to leave you with the feeling that there is nothing that we can or should do. My suggestion for a possible avenue of action is an approach that I have named "Informed Buddhism". That is Buddhism that operates in two ways. One is the need to make certain that the members of it are truly "informed" about the teachings of the tradition. The second is to figure out ways of making this teaching widely known through our present technology of communication. If we believe, as I think this audience does, that the teaching of Sakyamuni is still valid, relevant to human problems, and provides a realistic view of the complexity of life, then the first step is to make certain that Buddhist followers of today are "informed". Only people who know the tradition thoroughly and have given thought to the application of its teachings can be of real use. Being "informed" about a tradition as sophisticated and multi-layered as Buddhism, is not an easy task. The greatest problem that leaders face is the fact that people are busy; they are distracted by life's activities. They may be content to identify themselves as Buddhists but there is no time or energy to become truly informed about the teachings. While faithful, many of the followers of Buddhism are only nominally aware of the depth of the teaching or its significance to the situation of the world. Given the magnitude of the world's problems and the belief that there are a set of teachings in Buddhism that can help people deal with these problems, the matter of developing "Informed Buddhism" is crucial. The lack of identified solutions to the magnitude of the megatrends that sweep through our changing age give added weigh to the importance of bringing Buddhist teachings to the forefront of world thought. Along with informing the already committed Buddhists, the spread and interpretation of the teachings to others must be given highest priority.   That is why we must make the process of informing attractive and persuasive. It must use any methods necessary and this can include books, movies, television, internet, twitter, FaceBook, I-Phones. I am well aware that many are already involved in Informed Buddhism with education, training, programming, internet exchanges, and publications. I salute all who are dedicating themselves to these ventures. My intention is to give a name to these activities so they will be kept within our vision.

Buddhist Virtues

In the remaining comments, I would like to take just a few of the doctrines of Buddhism and explore them in terms of the application to the Megatrends. This is an attempt to give some examples for how Buddhism can respond to the challenges outlined above.

Collaboration and Vigorous Action

There was a time in my life when the problems of the world reached a level that called for extraordinary methods. It was a time when women and men and even children were asked to participate. The work force included linguists, physicists, medical doctors, engineers, astronomy experts, electricians, all races of people, religious leaders, and every instrument of government was directed toward a single issue. This was not just the case for my own country, it was fully used throughout the world. This great social movement of united effort and complete dedication to the solution of a problem is now known as … World War II. Both sides wished to destroy the enemy and they devoted every aspect of life toward this goal and they were quite effective. Millions of

people were killed, great cities were leveled, sunken ships littered the floors of the seas. World War II was not a time of offering simple answers to problems. It was so crucial a struggle for survival that complexity at any level was acceptable. From these efforts began to emerge unheard of solutions… nuclear-fission, jet engines, computers, antibiotics, rockets, radar. These were complex solutions requiring research and the full facilities of everyone's thoughts and actions. There were no clear simple solutions in World War II and there are none today. We can only hope to find assistance with problems relating to energy, climate, genetics, and medicine by the development of new tools that will of necessity be as complex as those we have mentioned in World War II. Informed Buddhism must help in this effort by supporting the need for advances in research and development and not accept the idea that our gigantic problems can be dealt with in any other fashion. This is a point from which we must not retreat. Are the problems facing our world any less urgent or demanding than those of World War II? Adding billions of people to poverty stricken lives, having billions of aged people whose needs are beyond our ability to respond, growing proof that increased human population is injuring the very biological-sphere that supports life itself, massive destructive power in advanced technological weapons, are as confronting as the issues faced by my generation in World War II. We are lacking the structure and co-operations that marked the efforts in World War II. Far too many people are calling for retrenchment and withdrawal of funding for complex solutions, I believe that Informed Buddhism with the teaching of causality that shows complexity, can be a voice for recognizing the need to extend efforts that are far beyond our normal range of endeavor. *Virya* or vigorous effort has never been needed in any greater degree that now.

Complexity and Simplicity

Informed Buddhism will be called upon to give guidance for this multi-faceted and hard work that lies before us. One of the first gifts will be to remind people that H.L. Menken was correct when he stated "For every complex problem there is an answer that is clear, simple and wrong". Yet, we long for the clear simple solutions and we waste time looking for them. One of the frequently asked questions when pundits address the problems of the world is: "Who is to blame"? Can we assign blame to deities, fate, or human weaknesses? It is as if laying blame somewhere removes the responsibility of doing something myself. As I review the Buddhist tradition, I believe that it differs in significant ways from other religious bodies. Buddhism teaches in all its many manifestations, that there is never a single cause for any event. Buddhism does not, for example, say that it is God who has created the problems and God is the source of a solution. Rather, Informed Buddhism will remind us that our present condition has resulted from patterns and events that stretch far back in time. Because the present represents the effect of countless conditions and causal events, it is far more complex than many would suggest. We are beset with megatrends that have swept along through the years and yet these rather obvious aspects were not always recognized. Asking the question of "Who is to blame?" is the wrong one, if we want to understand our condition and the ways in which we can remedy problems. We are witnessing forces and trends that are reality and our major task is to recognize them and begin to respond to them.

Compassion

How should Informed Buddhism deal with the situation where a large percentage of people will be living in what we can only describe as poverty and need? I think that Informed Buddhism will not make the mistake of merely adopting the solutions offered in Western Social Welfare approaches. Rather, Informed Buddhism will look to the Buddhist tradition for teachings and models of behavior. At the heart of this teaching we find the constant reference to "all sentient beings" and the message that everyone of us suffers. The Buddhist solution is offered to all beings not just to the identified "poor" or the "rich". What one does for one person must be done for all. The practice of identifying certain people as poor, week, inadequate, needy and directing our help to them alone has a very dark side. Those who offer the help are indicating that they are stronger, better educated, more adequate than the "poor" that they help. Such an attitude of condescension transfers a sense of shame and blame. Those being helped are made to feel inferior. As a result, we see numerous examples of the rage expressed by those who are given certain kinds of aid. No one wants to be shown as an example of a poor and needy person. The dignity of humanity is taken away from them and thus the aid comes at a steep price of lessen self respect. Informed Buddhism will fully understand that we are all brothers and sisters in suffering. All of us will be visited by the great messengers of sickness, old age, and death. Therefore, not one of us is superior to another. I always praise Tzu Chi in Taiwan for practicing true Buddhist ideals. Their great hospital is available as a free clinic. But it is a free clinic for everyone not just identified needy people. Therefore, people from all walks of life are glad to take advantage of the facility because it is an excellent medical facility and it is used by people of all levels of society. No loss of self worth is involved, no distinguishing of those who cannot pay. At the end, people may pay what they will and the wealthier ones provides support if it is their wish, just as the poorer patrons donate their level of resources. This is a significant difference between Buddhism and other traditions that define a good person by how much they help those who are beneath them in terms of resources and strength. We do not hear praise for those who help the rich who are sick and ageing. Informed Buddhism can help to restore human dignity by creating an environment where all sentient beings are aided.

Attachment

What about the complex solutions that are needed for energy, food, and infra-structure? Can Buddhism have any message for the physicists, climatologists, computer science, and engineers? I think that Informed Buddhism can remind the researchers that concepts and understanding of data are both constructs of the mind. Buddhist texts are filled with the continued analysis of how our brain works and what the role of the sensory input is for our mental constructs. We are reminded not to take the mental constructs and make them into permanent examples of reality. Scientists need reminding that they build up elaborate constructs and equations but run the danger of making those solutions iconic and unchanging. It is often hard to break through the shell of accepted solutions and bring new and ground breaking information to our fields. I think of the situation in the recent research devoted to deciphering of the ancient Mayan script . One of the early breakthroughs was the discovery that the pictographs depicted calendar data. Then came the idea that it was only calendars being shown and the field rejected any other solutions. It was an example of a creative solution at the time of its discovery becoming concretized over time and slowing down research. Only a few brave scholars stood up to the senior people and finally proved their case that

the characters are used like an alphabet and the texts represent a wide span of content. This is the Buddhist notion that we must be detached in the sense of allowing alternatives to be considered when trying to solve complex problems. In the future world with its problems that all demand complex solutions, Buddhism will play a significant role if it continually reminds us that solutions like all things change over time and condition. We cannot afford to be trapped into clinging to old out-moded and ineffective solutions.

Ritual Practices

Informed Buddhism can play a role in reviewing the so-called Master Narrative that is repeated about the tradition in the many books that are published on the subject. There are far too many items that appeared in the literature years ago and continue to be repeated year after year until they have become accepted as the only way to tell the story of Buddhism. Let me give but one example of an often repeated statement that needs revision in order for Buddhism to be seen as useful in our times. We read in many books that the Buddha turned his back on ritual and the implication is that Buddhism rejects ritual. However, for those who practice Buddhism and who look at it as it develops over time can hardly agree with such an assertion. As we study the texts and we look at the sculptures and the architecture and the narrative artistic scenes, it appears that there was never a time when ritual was not part of Buddhism. If you mean a rejection of the Vedic ritual pattern based on hereditary priesthood, then it should be so stated for this is not proof of rejecting all rituals. Informed Buddhism will correct the Master Narrative about ritual and seek for how to best use and understand the power and purpose of ritual practices. Consider the future when more and more people move into urban environments. For example, what could a sophisticated urban person want with rituals connected to ancestors? Isn't this something that is tied to the original village and family site of origin? From one perspective, the rituals associated with ancestors are probably among the most important for urban dwellers. Often isolated among millions of strangers in a mega-city, the urban dweller needs to find ways of constructing a life style that holds onto some social framework and familial ties. It is the power of rituals that can help such people find their roots and a center for their life even when far from "home". In other words Informed Buddhism will look for the benefits and the real history of practices

Karma.

Informed Buddhism can review major doctrines and explore ways of understanding and applying them that will allow contemporary people to find the value of such teachings. For example, if we are looking at how Buddhism can respond to the complexity of the megatrends that are being uncovered by researchers, one question can be how important is the concept of Karma. There are many ways of understanding Karma and it is a doctrine that needs very careful thought in this world of rapid changes. From one perspective, Karma is the Buddhist word for the causal chains that can be traced back through time. There are two levels to causality. We can observe that things change but we may not know the mechanism by which the change occurs. Charles Darwin observed that life forms change over time and place and he called it "evolution". He was correct in his assertions of change but he did not know the way in which it took place. A later scientist Mendel discovered part of the solution when his genetic research showed him that genes carried traits from one generation to another. But the complexity of the mechanism remained unknown until DNA Helix

structure was uncovered. But these new discoveries have not made the process of passing traits from one generation to another simple. It is complex beyond our imagination. Made up of a series of units, if the genetic material in one DNA were stretched out, that tiny thread of information would stretch from the earth to the moon. We keep hoping that it will be simple and so for a while newspapers shouted that we were going to find the single gene that causes a disease and take care of it. The early hope that we could find this single gene has given way to a return to complexity that is taxing even the super computer to calculate. It is not the single gene that is in play, but a whole host of related elements that interact with one another in ways that we are just beginning to understand. Informed Buddhism will applaud such research because it reflects some of the most basic ideas of Buddhism causality is multiple and complex and we cannot separate the three times. The present cannot be separated from the past since to do so would remove the very structure which has brought it into existence. The events of the past still influence my life. The idea that we have no connection to the past is like saying we wish to be born into the world but we don't want ancestors. Nonetheless, what is my relationship to my ancestors and to the past moments of my history and what has been the mechanism governing the changes over time? I can hardly blame my ancestors for my tendency toward certain diseases, even though the situation points to the fact that my DNA carries the results of those ancestor genetic codes., I think the teaching says we should be aware of the strengths and weaknesses of our DNA and incorporate that information into our actions for healthy living from this time forward. This same principle is operating with the megatrends of population and ageing. There is a reality to the past that will affect us today and tomorrow. We live within a context of time, history, and change. Part of our task is to comprehend the nature of this reality that surrounds us. Karma has been one of the explored approaches to this problem of context and history. In its many guises and definitions, the concept remains pertinent to our situation.

Conclusion

I have tried to deliver several messages today. First, an objective appraisal ,as far as it is possible, for our present and future life as humans on this earth. Given the complex nature of the megatrends, I believe that only complex solutions will truly make gains against the tides of interaction and causal relationships that are going to swirl about us. As a way of approaching a relevant place in this massive flow of causes and conditions, Buddhism must be "informed" if it has a chance of being a relevant factor in the future. Informed Buddhism will need to re-examine former narratives about the tradition and look carefully and anew at practices and doctrines to find ways of using them for the multiple problems facing humanity. The force of the contribution of Buddhism will emerge from its ancient and tested thought. The full impact may come only with new ways of interpreting and applying these doctrines. Just as Sakyamuni found a way to communicate and reach a large group of people with the tools available to him in his time, Informed Buddhism must find a similar method of exploiting to the fullest the wide range of technologies available in our time. The problems we face are enormous and the teachings of Buddhism offer solutions that are not found in other religious traditions. The relevance of the teachings to the current and future situation may finally depend on how well Buddhists understand their teachings and how skilful they will become in showing others how crucial these ideas and insights are for the world of today and tomorrow.

The Buddhist Ideal of the "King of Dharma" (Dharma-Rāja) and the Dharma as a Social Force: Their Contemporary Relevance

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Introduction:

The glory of Asia is bound up with Buddhism as a spiritual, cultural and social force. Everywhere the finest periods were precisely those in which it was in the ascendant. So many Asian empire builders have in the past turned to Buddhism as the ideal cement of vast societies. For seventeen hundred years most of the great rulers of Asia have sought and won the collaboration of the Buddhist community. So the question is: What is the relation between the spiritual and the social viewpoint of the *Dharma*?

The Buddhist Ideal of the "Virtuous King" (*Dharma-Rāja*):

Early Buddhist speculation[1] maintains that the gradual decline of humanity from its golden era dominated by "righteousness" (*dhamma*) occurred when craving (*taṇhā*) appeared among human beings leading to unpleasant consequences. The first King, Mahāsammata (lit. "approved by the great population"), came to be appointed in order to enforce a moral standard (*dhamma*) and his selection itself was done on the basis of his moral standing. Although selected by the majority, he was expected to rule the country in building a just society, that is, according the *dhamma*, where suffering for oneself as well others is to be avoided. "He pleases others by *dhamma*, hence he is a King" (*dhammena pare rañjetīti kho… rājā*). What Buddhism seeks in the social sphere is a *dharma-rāja*, a King of *dharma*, i. e. a just or righteous King. The Buddhist sources also conceived the King as the upholder of *Dharma* and hold before the King the ideal of *dharmadhvaja*, *dharmaketu* and *dharmādhipati*.

In a canonical text the question is asked as to whom a righteous King is (*dhammikassa dhammaraññо rājā*) and the answer is given by the Buddha that this is righteousness (*dhamma*): "It is *dhamma*, O monk. Herein, monk, a universal monarch, a *dhamma*-man, a *dhamma*-King relying just on *dhamma*, honoring the *dhamma*, revering the *dhamma*, esteeming the *dhamma* as his banner, *dhamma* as his flag, with *dhamma* as his dominance, sets a *dhamma*-protection for the warriors and attendant armies, for brahmans and householders, for town and country folk, for recluses and brahmans and for beast and bird."[2]

Such a King according to the Buddhist teaching not only causes the law to reign, but starts and promotes the same. The notion of the Buddhist *dhamma* in its relation to the King involves the application of the universal ethics of Buddhism to the State administration. Some discourses[3] discuss the duties of King and the principles of good government.

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[1] *Dīgha Nikāya*, PTS III, p. 85.

[2] *Aṅguttara Nikāya*, PTS III, p. 149.

[3] For instance *Dīgha Nikāya* n°5, T n° 23.

It may be asked whether the Buddha favored Republican or Monarchical Government. This is indeed a vexed question. Since he formed his own community in imitation of the former, we may conclude that he was in favor for Republic Government. But we must keep in mind that the Buddha's recommendations for Republican Government were issued in connection with the Vajjis. However, he seem to have accepted Monarchy also, perhaps as a necessary evil in a degenerate period of history, in that he was ready to discuss how to make it a success. He perhaps thought Democracy could not function effectively in an age of violence, that Republican Governments like the Vajjis were not likely to withstand the forces of more strongly centralized powers, or the corrupting influence of money, so that the irresistible strength of an autocrat would be needed to maintain order and some degree of justice; in this case he would be concerned to give his advice that the autocrat should be benevolent, which would redound to his own good as well as the people's, and should be so far democratic as to heed the recommendations of the assemblies of his subjects.

There are in addition recommendations of an economic character which are of the utmost importance and interest. Though they are primarily economic, in fact the well-being of society depends on this sound economic basis, according to the Buddhist thought. The principle of the ancient Emperors, which maintained both prosperity and morality until one of them failed to continue it, is elucidated by the advice to great Realm. It is the duty of a King to prevent poverty — the root of so many evils — by grants to the poor. The King should also attend to the interests of the inhabitants of rural and urban areas. The productive (economically) classes of society are to be envisaged. The peasantry or farmers are to be supplied with seed or expand their agricultural and with fodder if they take up cattle breeding. So the basic industries of the country are to be expanded by the ruler increasing his labor force. Other industries would be expanded by parts of the capital grants to merchants, as well as indirectly encouraged by successful trade. The implementation of this economic policy is said to have brought security (so that people left their doors open) and rejoicing. The King was entitled to taxation by virtue of his protecting the people, but as a bee takes honey without destroying flowers, so should a King taxes without injuring his subjects: for his own support the King is to receive a share of the product of the country (one-sixth part), that is, he imposes taxes, which are recommended to be moderate. In return for this, according to Buddha's advice, Kings should dispense adequate wages and food to those in the royal service. The full implications of the application of the universal ethics of Buddhism to the State administration are set forth in the *Jātaka* stories containing the descriptions of virtuous Kings. In these stories we are told that they rule in righteousness, that they shunned the four wrong courses of life (*agatigamana*) (comprising excitement, malice, delusion and fear), that they practiced the ten royal duties (*dasarājadhamma*). The *Jātaka* stories set forth the methods by which the King can achieve a righteous rule: he should practice the ten royal virtues (namely, liberality, good conduct, non-attachment, straightforwardness, mildness, austerity, refraining from anger and from injury, patience and forbearance) (*Nandiyamiga Jātaka* n°385) as well as the ten aspects of good behavior (*sīla*) which also promote the same objective (namely, abstinence from taking life, from taking what is not given, from adultery, from telling lies, from slander, from harsh speech, from frivolous talks, from covetousness, from evil-mindedness, and from heresy). It is by religious fervor and outward self-restraint that the King protects his realm. Such a good King won over the people by the four elements of popularity (*saṁgavatthu*) (namely, liberality, affability, beneficent rule and impartiality). As Nāgārjuna said in his *Ratnāvalī*:

"Like birds taking shelter under a huge tree, the King's subjects like to rest under the royal tree casting the shade of patience, blossoming with the flowers in full bloom of respect and bearing the large fruits of munificence." (*Ratnāvalī*, IV. 40)[4]

Blessed is indeed such a King who delights in righteousness and happy are the subjects who live as under a cool shade in the Kingdom of such a King who is secured in righteousness, like our beloved King Rāma IX, His Majesty the King Bhumibol Adulyadej.

Moreover, the King distributes, gives, abandons part of himself, and this gift is a *tyāga*, i. e. "a loss of substance" resulting in happiness of the entire Kingdom and the survival of the King. Liberality was the positive counterpart of compassion (*karuṇā*). In the *Vessantara Jātaka* (n°2), the King Vessantara made an exorbitant gift (*ati-dāna*), he has given seven hundred elephants (!), but he was banished from his own Kingdom by order of the Sivi ! Such an exorbitant gift can be construed as already belonging to the Perfection of Giving (*dāna-pāramītā*).

The tremendous significance of political righteousness is reflected in many stories of the *Jātakas*. The King's *dharma* was believed to radiate into all spheres of activity. We get the impression that this was a chain of causal influence and not necessarily a direct one. The repercussions of the World-ruler's attitude towards righteousness upon the fortunes of his subjects are profound: while partial fulfillment of this principle by the ruler leads to the moral and physical decay of the people, its complete fulfillment by him on his own initiative produces the contrary result (cf. the story of Brahmadatta, King of Banaras in *Rājovāda Jātaka* n°334). Given these assumptions, it was the belief of the Buddhists, shared by the Hindus and Chinese, that the welfare of the whole land, and even the regularity of the calendar and of heavenly phenomena generally, are dependant on the King who is at the centre of society, being attuned to the Dharma. When the King gets out of harmony with the *Dharma*, the land is afflicted with calamities, as shown in the *Aṅguttara Nīkaya* II, 74. It was not unreasonable to hold the King responsible for the amount of rainfall. The relationship of the King, adequate rain, and *dharma* is illustrated in a number of stories of the *Jātaka* (*Kurudhamma Jātaka* n°276 taking place in the Kingdom of Kaliṅga. Cf. *Maṇicora Jātaka* n°194).

So the Buddhist canonical texts repeatedly emphasize the importance of righteous rule. The treachery of the *Mahābhārata*, and the trickery of Kauṭilya's *Arthāśāstra* give way to a doctrine even more powerful as a method of ensuring conquest. From the crude tribal warfare of the *Ṛg Veda* to the *Cakravartin* of Buddhist literature, ancient India has progressed to become of the most fertile grounds of political and social thought in the Orient (systematical political studies in Sanskrit began from IVth century B.C.).

The Ideal of the *Cakravartin:*

The idea of *Cakravartin* (Pāli: *cakkavattī*, skt *cakravartin*) developed considerably under Buddhist influence. The Buddhist conception of the World-conqueror or World-ruler was intimately connected with ideas of righteous rule. Righteousness is the foundation of the rule of a *Cakravartin*.

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[4] Primary source: Hahn, M., *Nāgārjuna's Ratnāvalī*. Vol. I. the Basic Texts (Sanskrit, Tibetan, Chinese), Bonn, Indica et Tibetica Verlag, 1982; Translation: Hopkins, J., *The Precious Garland and the Song of the Four Mindfulnesses*, George Allen & Unwin, 1975. But the translation provided here is by: F. Chenet. *saṃmānasphītakusumaḥ saṃpradānamahāphalaḥ / rājavṛkṣaḥ kṣamācchāyaḥ sevyate bhṛtyapakṣibhiḥ // Ratnāvalī*, IV. 40 // (Hahn, p. 106)

A *Cakravartin* had to conduct himself in accordance with the *dhamma*, provide the right watch, ward and protection (*dhammikaṃ-rakkhāvaraṇa-guttiṃ*) for all and prevent wrong doings (*adhamma*). The *ariyan* duty of a *Cakravartin* (*ariyaṃ cakkavatti-vattaṃ*) shows the superiority of right over might. Such a King was named a "King with a golden wheel" (*suvarṇa cakravarti rāja*).

The appearance of the Celestial Wheel of the *Cakravartin* was entirely dependant on the righteousness of the King. Indeed, when the Wheel vanishes from sight, a King is advised the only way it will return is by ruling in accordance with *Dhamma* and ensuring the happiness of every creature within his Kingdom. Upon following this advice, the Wheel reappears.[5]

"May the honored Treasure of the Wheel roll on, may the honored Treasure of The Wheel be all conquering. While proceeding to conquer each of the quarters (Eastern quarter and so on) the wheel-rolling King speaks thus to rival Kings: "Ye shall slay no living being. Ye shall not take that which has not been given. Ye shall not act wrongly touching bodily desires. Ye shall speak no lie. Ye shall drink no intoxicating drink. Enjoy your possessions as you have done before.""[6]

The *Cakravartin* is a figure of cosmic significance, he has seven "treasures" which are his magical insignia: he is credited with a conventional list of "seven jewels" (or treasures) constituting his imperial regalia: the list consists of the wheel-treasure (*cakka-ratana*), the elephant-treasure (*hatthi-ratana*), the horse-treasure (*assa-ratana*), the gem-treasure (*maṇi-ratana*), the treasure of a woman (queen) (*itthi-ratana*), the householder-gem (*gahapati-ratana*) and the adviser (*pariṇāyaka-ratana*). His characteristic attributes comprise provision of universal security of the subjects, extensive poor-relief, prevention of wrong-doing, and instructions to the lay disciples on virtue.

According to the Buddhist view, *Cakravartins* are born only during the aeons (*kappas*) in which Buddhas are not born[7]. The *Cakravartin* is to the society what the Buddha is to the world of the spiritual, his exact counterpart: the same *dharma* which rules the spiritual should also dominates the social sphere. The idea of the exceptional moral stature of the *Chakkavattī* finds its fitting climax in the parallel drawn in canonical texts between him and the Buddha: the World-ruler, it is held, is the temporal counterpart of the spiritual World-teacher, resembling him not only in his outward bodily form (the so-called thirty-two bodily signs of a Great being – *mahāpuruṣa*) and the extraordinary incidents of his birth, death, cremation and commemoration, but also in their jointly unique role as universal benefactors.[8]

The idea of a *Cakravartin* has dominated Buddhist social thinking for seventeen hundred years[9], and each ruler who supported the *Saṃgha* was viewed as one. The Emperor Aśoka embodied the ideal of a "universal ruler" (*cakravartin*), "who has conquered the earth from ocean to ocean, and ruled it not by the rod or by the sword, but by the *dharma.*"

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[5]   *Dīgha Nikāya* PTS III, 60 ff.

[6]   *The Cakkavattī-sīhanāda Sutta*, *Dīgha Nikāya*, III, 61-62; *Majjhima Nikāya*, PTS III, 129.

[7]   *Saṃyukta Nikāya*, PTS III, p. 131.

[8]   *Mahāpadāna Sutta*, *Dīgha Nikāya*, PTS II, pp. 12 ff.

[9]   Reference Works: Bechert, H., *Buddhismus, Staat und Gesellschaft in den Ländern des Theravada-Buddhismus*, Frankfurt-Wiesbaden, 1966-1973. Tambiah, S. J., *World Conqueror and World Renouncer. A Study of Buddhism and Polity in Thailand against a Historical Background*, Cambridge: Cambridge University Press, 1976.

Nāgārjuna's *Ratnāvalī* (*Rājyaparikathāratnāvalī*) or *Ethics to the King* (credited with having been destined to a Śātavāhana's King, Śātakarṇi Gautamīputra), may, to some extent, be considered as a reconfirmation of the Aśokean performance. It echoes the Emperor Aśoka's use and abuse of superlatives. Nāgārjuna (IInd-IIIrd A. D.), the *bhikṣu*, as he calls himself, addresses himself to the King as a putative Adviser of the good (practice) (*kalyāṇamitra*), and opens his treatise on royal politics in settling the principle of his philosophical system.

The *Dharma* taught to the King by his putative Buddhist counselor, the prescribed practices and duties, not surprisingly, shares quite a number of ethical principles, royal and administrative prerogatives, as well as social facts, with the rest of the society portrayed in the *Dharma°* and *Arthaśāstra* literature. His political agenda was a Mahāyānist performance[10]. Nāgārjuna extols the renunciation of flesh and violence and exhorts the King and the world who are aiming at the *anuttarabodhi* to practice *bodhicitta*, *karuṇā*, and *prajñā* "without fixed in duality" (*advayaniśrita*). The moral rules, known in dharmaśāstric literature, as well as the monastic code, prescribed both in injunctive mode (the King should avoid this and that) and exhortative mode (the King should practice this and that in order that the moral practice shall be followed by his subjects). These principles, common to ethics and legislation, determine the good governance of the King.

"The righteous conduct is the best policy. The World is contented with it and such a contented World is not destined to be deceived and lead astray here below and beyond, (in a future life)." (II. 28). "The world turns away from an unrighteous policy. Due to the world's annoyance, nobody is rejoiced here below and beyond, (in a future life)." (II. 29).[11]

Nāgārjuna seems to be echoing the idea of a King making his entire Kingdom a sacrifice (*dharma-yajñika: dharma-*sacrifice) when he praises the inconceivable (*acintya*). The text lists the traditional duties of a King, namely those of donor (the King should build hospitals, lazarets, house of refuge for animals, he should sink wells, etc.) and protector. The King as a donor to the religious institution, should provide the Kingdom with Buddha images (*Buddha-pratimā*), reliquaries (*stūpa*), monasteries (*ārāma*) and wealth (*āḍhya*) (III. 231): he should order images of the Buddha to be made of precious jewels, well-proportionate and beautiful, sitting on the lotus – (throne) (*padma*). Buddhist communities in Nāgārjuna's time contributed to regulating and controlling the state by promoting education and generosity and by establishing monastic sites and sanctuaries along strategic routes and rivers.

In conjunction with the policy of conciliating a rebellious society Nāgārjuna suggests that wrongdoers are to be rebuked and if necessarily banished, but that punishments should be as mild as possible. He admits the use of *daṇḍa* with clemency, but in administrating the justice (*daṇḍanīti*), recalling the precedent of Emperor Aśoka, he recommends the measured use of clemency as one of the positive counterpart of *karuṇā*:

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[10] Scherrer-Schaub, C., "Immortality extolled with reason: Philosophy and Politics in Nāgārjuna" in B. Kellner, H. Krasser (eds.), *Pramāṇakīrtiḥ. Papers dedicated to Ernst Steinkellner on the occasion of his 70th Birthday*, Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien, Wien, 2007.

[11] *dharma eva parā nitir dharmāl loko 'nurajyate / rañjitena hi lokena neha nāmutra vañcyate // Ratnāvalī* II. 28 // (Hahn, p. 50) *adharmeṇa tu yā nītis tayā loko 'parajyate / lokāparañjanāc caiva neha nāmutra nandati //* II. 29 // (Hahn, p. 50)

"Even if you are obliged to inflict judicial punishments upon offenders or to put the criminals in prison, yourself, softened by compassion, be always well disposed towards them." (IV. 30).

"Even towards those who have committed dreadful misdeeds, O King, by compassion always be in the mood of being desirous of lifting all beings up." (IV. 31).

"Show a particular compassion for the cruel beings whose ill deeds are horrible, because for the Great Beings the fallen natures are objects of compassion." (IV. 32)[12].

Nāgārjuna adds a more ambitious program: the *bodhisattva* career, whose ethics confines with heroism, sanctity if not martyrdom, and accordingly he appeals to the "Buddha-great-nature" or magnanimity of the Buddha (*Buddha-māhātmya*). Such a King will become a Universal Monarch (*cakravartin*), his body will be splendidly and fabulously adorned, as the Universal Monarch.

The Blueprint of the Ideal Society According to Buddhism:

In spite of the fact that canonical writings say so little about what would be the ideal society according to Buddhism, the kind of society which Buddhists would regard as being in harmony with *Dharma* has at least four essential features, as Edward Conze shown[13]:

1. First of all, Buddhism is obviously in favor of peace and against violence. Non-violence (*ahiṁsā*) was what attracted the Emperor Aśoka to Buddhism, and it became the great inspiration of his reign. In India, between 300 B. C. and 400 A. D., there had been considerable progress in the direction of mildness and non-violence. The death penalty, very frequently and cruelly inflicted in 300 B. C., had gone quite out of use. In the time of Fa-hsien (the Chinese pilgrim who visited India in 399-414 A. D.)[14], only the outcasts ate meat. Among the Tibetans and Mongols Buddhists abolished animal sacrifices and made these fierce warriors quite pacific. In suppressing these misdemeanors, Buddhism relies not so much on repression as on convincing people that they are low-class ways of behaving and on confining them to the low class people of whom there is a certain number in every society. In this way the whole tone of society will be raised. And, as a corollary, the rights of others should be respected, and Man should humbly coexist with others.

2. To be sure, there is no more deadly poison to spiritual insight than bodily comfort. But it is people who are in a reasonably prosperous state, who can be expected to reflect on the realities of happiness and unhappiness, to find that even the much sought pleasures of a prosperous life (or a life of luxury such as the Buddha had led himself before renunciation) are still forms of unhappiness in the ultimate analysis, and to give up the worldly life end lead the "best life" as Buddhist monks or nuns. Now the well-being of society depends on a sound economic basis. Material prosperity is not altogether

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[12] *daṇḍabandhaprahārādīn kuryuste nyāyato 'pi cet / kāruṇyārdraḥ sadā bhūtvā tvam anugrahavān bhava // Ratnāvalī* IV. 30 // (Hahn, p. 102) *hitāyaiva tvayā cittam unnāmyaṃ sarvadehinām / kāruṇyāt satataṃ rājaṃs tīvrapāpakṛtām api //* IV. 31 // (Hahn p. 104) *tīvrapāpeṣu hiṃsreṣu kṛpā kāryā viśeṣataḥ / ta eva hi kṛpāpātraṃ hatātmāno mahātmanām //* IV. 32 // (Hahn, p. 104)

[13] Conze, E., *Further Buddhist Studies*, Oxford: Bruno Cassirer, 1975, pp. 4-14 and 125-130.

[14] Giles, H. A. (transl.), *The travels of Fa-hsien, or records of the Buddhists Kingdoms*, 3rd ed., London, 1959.

a bad thing, but frugality is desirable because greed is evil. One should not hoard because generosity is a great virtue, and material happiness quite unimportant, "not one sixteenth part" of the spiritual happiness as rising from a faultless and good life. Property is a basic evil from which many other evils flow, but it seems that under present conditions it is a necessary evil. Consequently it must be respected.

3. Buddhism clearly favors stable rather than "progressive" societies. From Aśoka's edicts we see that everything which strengthens respect for tradition (*purāṇa*) seemed desirable to him, and among his "regulations of Dharma" (*dharma-niyāma*), honoring the *ārya*, obedience to parents, elders (*vṛddha*) and teachers (*guru*), figures quite prominently.

4. Buddhism also prefers a religious to a secular society. The latter would appear to be both undesirable and impossible. It is undesirable because it does not allow the centers of spiritual life to function, and because the surplus wealth is spent on armaments and the consumption of industrial commodities rather for a religious purposes. It is also impossible because, among other things, it must become so drab that it cannot last.

The Present Global Crisis We are Facing:

The idea of development is the most important factor in the contemporary history of civilization because it includes the cultural, psychological, economic, social and political parameters. It transcends the borders of the Western world and regulates the activity of the whole planet. It affects the life of the individual and of the collectivity.

It has become apparent that the development model of the last decades has largely been a failure. Although development is largely identified with economic growth, economic growth does not mean automatic social development. Increase in the per capita income or in the Gross National Product does not prevent social disruptions. The modernization of society in the so-called developed world does not mean any genuine achievement of human qualities by its members. Values are artificial; relationship mechanical. The outside development is not connected with the human substance. Unfortunately, we as human beings have abandoned our humanity, the highest trait of morality we are born with, and blindly driven to materialism and willingly embraced all its forms of negativity and selfishness. The humanity and spirituality traits no longer exist in our daily life and they are replaced by the power of technology and the restless race of maintaining an extraordinary life. Our efforts to show off get priority over all other moral aspects of our lives and become unbelievably dominant over our relationships as human beings in a very irritating manner. So we are becoming aware that man himself has to be changed if society is to evolve. Indeed, development implies individual spiritual development as well as collective social development.

In the midst of the general confusion, The United Nations system is trying to promote a concept of development which is involving both, individual and social gratification. Can this be done?

Arguably, the West has developed what the East was lacking and vice versa. Both civilization models are one-sided. Hence the spiritual yearning carried Man towards the extreme instead of keeping him on the central path of balance between spiritual and material involvement. In the West, the extreme collective and social dynamism has been responsible for religious wars, colonial

imperialism, totalitarian regimes and a socially irrelevant concept of economic growth. In the East, the extreme of individual mysticism has been responsible for spiritual egoism, the degeneration of the caste system and social immobilism. A variety of political systems — monarchy, dictatorship, fascism, socialism, communism, guided-democracy and the like — were adopted in various parts of the world, but were subsequently discarded. Democracy, supposedly the best of the systems, is limping along game-legged, but without achieving the declared purpose. Neither capitalism nor communism has solved the economic problems of people. Tremendous advances in science and technology have certainly made physical life more comfortable, but have not added an iota to man's enduring happiness. On the contrary, life has become more stressful then ever before.

In Asian countries the old native values of human perfectibility are abandoned in favor of a collective commitment to the modernization. But this tremendous development effort is generating more problems than it can cope with: demographic explosion due to higher birth rates, severe economic strains produced by the leveling of quality of life in developed and developing countries, through the marriage of high technology and low wages, inflation, urban slums, ecological upheavals, which respect no national boundaries, etc.

It is difficult to see how the contemporary planetary issues in ecology, the economic and social fields can ultimately be solved; indeed they deteriorate quicker than the pace with which man's instrumental capacity of adaptation can face them.

It is worth remembering the law of Entropy. Entropy is a mathematical function used in thermo-dynamics to express the principle of degradation of energy. The degradation gets translated by an ever growing state of disorder within matter. Any supplementary input of energy within the system corresponds to a further disorganization. To relate to the Eastern religious scheme, entropy is the state of a system which has lost its "*Dharma*", its sustenance. *Dharma* is what makes one fit to evolve so that it harmonizes the dynamics of the particular within the whole. But the greater the entropy of a system, the smaller is its capacity for spontaneous change. Without *Dharma*, neither evolution nor integration is possible. Today human sciences such as psychology or sociology are constantly dealing with the pathology of *Adharma*, but their conceptual apparatus does not yet encompass the real cause of the phenomena they are studying; any malfunction within an organism is caused by a deviation from the path of the *Dharma*. The multiple forms of this disorder projected into the world are shaping the history of the present time.

The second law of thermodynamics informs us that in a closed system the only reactions that can occur spontaneously are those that increase the total entropy of the system. Statistical thermodynamics suggest that the entropy of a system is a measure of the randomness of energy-distribution in the system and so perceives entropy as a measure of the disorder of the system. The present state of Man and the biosphere indeed could provide a little illustration of the law of Clausius which states that the Universe progresses toward "entropic doom". We are all aware of the ecological degradation of the biosphere. We can also note that the developed societies are drawing nearer to a state which could be described as "near-saturation", i. e. things cannot go on much longer without be confronted in certain directions by a set of fundamental limits. There are signs of saturations in total population, population space ratio, degradation of environment, exhaustion of natural resources, as well as in the size of urban agglomerations, or in overload of information for the intellect. Today our faculty to enjoy the intensity of simple pleasures has significantly decreased. We do not notice it because the sheer quantity of goods supplied by the materialist

consumption society is supposed to compensate for our decreasing ability to enjoy them. Logically enough, because he enjoys less, the modern consumer yearns for more. Desire and greed cannot be quenched. A socio-economic system which is based on the premise that accumulation of goods in the chief achievement to be secured by society because it is the basis of for individual happiness, is a system which is based on the logic of Absurdity. A system based on a wrong assumption about human happiness cannot find the right means to ensure this happiness. It is now being realized that this pursuit brings about exactly the opposite result — greed, restlessness, tension, strife, conflict and a spiritual void. The production of goods for the sake of production is legitimized if necessary by artificial manipulations of demand. These manipulations will tend to encourage all the human weaknesses. Indeed profit seeking industries cash in on man's degenerated taste for the vulgar and the artificial. Such taste is cultivated by clever advertising; new weaknesses are created to generate more profit; productive capital will be readily invested in intoxicating products which cause psychological dependency (alcohol, cigarettes, etc.), because the enslavement of the consumer guarantees a steady market. Thus waste becomes an intrinsic feature of the system — it is a waste of goods and a waste of energy and the material resources which helped to produce them.

We seem to head towards chaos and not towards harmony. The West has failed to promote the "civic goodness": material affluence does not prevent social alienation. In the post-industrial evolution of the advanced countries, society tends to be drawn into the quicksand of consumption. The crisis of affluent societies shows clearly that any degree of economic plenty does not prevent social disruptions and Man's desperation or frustration. Human satisfaction cannot be found in a scheme of society which does not include the spiritual dimension in its notion of "quality of life".

In this context Maslow's concept of "Hierarchy of needs" is useful. Abraham Maslow (1908-1970), is the father of Humanistic Psychology which emphasizes the study of well adjusted people, rather maladjusted people, to understand human nature. Maslow actually positioned his work as a vital complement to that of Freud. Maslow stated in his book, "It is as if Freud supplied us the sick half of psychology and we must now fill it out with the healthy half." (*Toward a Psychology of Being*, 1968). There are two faces of human nature — the sick and the healthy — so there should be two faces of psychology.

Maslow has presented the growth of man in his "Hierarchy of needs". He was in the final stages of his life when he realized that a man's highest needs are spiritual. And that these are the needs that give enduring happiness when fulfilled. A visual aid Maslow created to explain his theory, which he called the "Hierarchy of Needs", is a pyramid depicting the levels of human needs, psychological and physical.[15] When a human being ascends the steps of the pyramid he reaches self actualization:

1. At the bottom of the pyramid are the "Basic needs or Physiological needs" of a human being: food and water, sleep and sex.

2. The next level is "Safety Needs": Security, Order, and Stability. These two steps are important to the physical survival of the person. Once individuals have basic nutrition, shelter and safety, they attempt to accomplish more.

3. The third level of need is "Love and Belonging" which are psychological needs. When individuals have taken care of themselves physically, they are ready to share themselves with others. Social: belonging and acceptance, social life, friendship and love.

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[15]   According to *Wikipedia Encyclopedia.*

4. The fourth level is achieved when individuals feel comfortable with what they have accomplished. This is the "Esteem" level, the level of success and status — esteem from self: self-respect, and others: achievement, status, recognition.

5. The top of the pyramid, "Need for Self-actualization", occurs when individuals reach a state of harmony and understanding: growth, accomplishment, personal development.

6. Self-actualizing people have what Maslow has named "Peak Experiences": to understand and experience the Purpose of Life and our own Reality.

So a man's highest needs are spiritual and these are the needs that give enduring happiness when fulfilled. But, as Maslow argued, the way in which essential needs are fulfilled is just as important as the needs themselves. Together, these define the human experience. To the extent a person finds cooperative social fulfillment, he establishes meaningful relationships with other people and the larger world. In other words, he establishes meaningful connections to an external reality — an essential component of self-actualization. In contrast, to the extent that vital needs find selfish and competitive fulfillment, a person acquires hostile emotions and limited external relationships — his awareness remains internal and limited.

If the spiritual needs are not fulfilled in the modern society, it is not surprising that such a society is unhappy. Psychological and social alienations endanger more and more an immensely complex and therefore vulnerable social structure. Such a society begins generating its own destruction. From a bio-sociological standpoint, advanced capitalist societies are suffering from a rampant cancer in which the malignant cells are beginning to work independently on their own, thereby threatening the very cohesion of the whole. In a time like ours, society has become so thoroughly disordered that constant manipulation is needed to keep it going.

Now the greater the extent to which Man is manipulating the outer world, the more he deviates himself from the harmonic laws of *Dharma* which represents the spontaneous built-in mechanism against behavioral mistakes. The sad paradox is that Man immensely developed his ability to implement virtue or sin on earth while losing the perception of either. The drama of the present time is that we have acquired and increased power of action in the world without correspondingly increasing our perception of *Dharma*. The common good cannot be ensured without a social awareness of *Dharma* in all sectors of social life. Without *Dharma*-consciousness the best social organization proves itself almost paralyzed, incapable of ensuring the greatest happiness. A superficial manipulation of the institutional superstructure at the collective level (laws, social and political organization, economic mechanisms) is bound to fail if the individual psychic infrastructure remains perverted and corrupt. This dilemma has grown today to the full size of a historical drama because the increased power of action that man has secured for himself through the mechanization of industrial production during these three last centuries has not followed the laws of *Dharma* but those of greed.

If man devalues himself by divorcing *Artha* from *Dharma*, he creates a topsy-turvy society which attaches more value to the things of this world than to man himself. What is the net result? Finally, the monetary system is itself weakened and the people begin to lose faith in their own country. Inflation, strife, exploitation of the earth's resources, ruthless decimation of the flora and fauna of the land, floods, pollution, of the environment, spiraling prices, strikes and such other symptoms manifest themselves in a never ending vicious circle.

If Man were wise enough he would handle himself as well as the problems he generates for himself. But the pathetic of this present condition is that Man has made wisdom increasingly difficult to get. Wisdom is the inward knowledge of *Dharma*, but *Dharma* within oneself is difficult to perceive when *Dharma* outside of oneself is gradually eliminated as a result of Man's impact on the environment.

Today, the historical conditions have evolved to such an extent that the perennial questions are stated in the global terms of world development. We certainly should not negate the positive trend of evolutionary history or ignore the view that our deficiencies are necessary pre-requisites for a breakthrough of awareness leading to a higher form of human consciousness. Let it be emphasized that our time is ripe for the best as well as for the worst in terms of historical development; but is should be plain from the start that existing conditions are bad enough to warrant a deeper understanding of the problem.

Thus one of the relevant questions about the future of mankind appears to be: "What sort of synthesis between the different civilization is possible?" Is any synthesis possible at all, and, if so, could the politics of development become the vehicle for a new form of integrated world-civilization?

A practical synthesis could also mean the possibility to integrate Western and Eastern cultures in a new world civilization. This would be the achievement of the millennial quest of mankind for the primordial things and the right society.

As Asian countries become richer, will they inevitably become more like the West? Put in another way, in order to become prosperous and "modern" must they take on the characteristics that have made western countries successful? Some Asians themselves argue that, as Asia advances materially, it will become less imitative of the West and more able to express its own version of what it means to be modern. India, China and Japan have taken on the material trappings of modernism: skyscrapers, rail systems, telecoms networks, parliaments, judiciaries and, in some cases, ballot boxes. But they have searched for new ways to be modern. The extraordinarily diverse regions of Asia somehow share a common set of "traditional values" — tight-nit family, respect for hierarchy — that is superior to western individualism, and also incorporate a form of consensus decision-making at odds with the more adversarial systems of the West. So Asian countries come at us with another understanding of how human society should be organized. There is a need for creative adaptation of indigenous values to modern political institutions for longer-term political legitimacy.

The Contemporary Relevance of Buddhist Ideals:

A) Reconsideration of the Buddhist notion of the Dharma as a Social and Economic Force

There is no civilization without repression, no society without a rule because, in the last analysis, there is no human being without the need for some degree of self-control. And it is to preserve the integrity of society as a whole that social rules and legal dispositions are devised to prevent or repress noxious social behaviors. Ultimately civilization rests on the degree to which social organization can successfully set up a psycho-spiritual, moral and legal protective structure against the energies of Evil in whatever forms they take. When this protective structure is dismantled,

civilization is on the way to collapse. As the French poet Paul Valéry exclaimed: "We, civilizations, we know that we are mortals". And we also should know why: the very pattern of moral breakdown and social dissolution which, very often, attended the destruction of the old empires is exhibited in the contemporary societies to an unprecedented extent. During the last centuries, man has made amazing progress to master science and technology. However, like his primitive ancestor he is not the master of the situation in which he finds himself. The reason is simple. Man has failed to master himself. The rising wave of violence throughout the world is due to complete erosion of human values from our conduct.

Hence, if we want to evolve beyond the present state of confusion in world affairs, it is necessary to evolve a new understanding of the *Dharma* as a social force.

The classical Indian thought presupposes that the cosmic process has a built-in *telos* or order which gets reflected in all behavioral patterns of living beings and non-living things: *Dharma, within the human microcosm and within the macrocosm, is indeed the cohesive power of cosmic integration and harmony*. In human life also both individual and social, there is a need for an order for the purpose of self-preservation and self-enhancement. Thus *Dharma* gets embodied in moral values which typically deal with the man-community relationship and assure the biological homogeneity of the human horde. The set of *Dharma*-oriented rules and practices that morality generates, are enforced by rites, customs and laws. And the height to which one can soar spirituality is directly related to the depth to which one has cultivated these foundational moral norms. But on account of freedom of will, which is a prerogative of human existence, there is scope for non-conformity as also norm-violation: the paradox of the human condition appears to be that it follows one and the same path to doom or salvation — it is called freedom.

Man's existence unfolds in a collective as well as in an individual dimension and therefore *Dharma* is to be mediated by some sort of social instrument in order to be reflected at the collective level. This necessitates norm-enforcement and an agency to exercise it. Rulers and legislators have tried to enforce those patterns of behavior conducive to *Dharma* in implementing within the human psyche an awareness of the criteria of goodness which could maintain the togetherness of the human tribe. An authority of law and a person or a group of persons in authority constitutes political governance, which may have different forms but the goal should be preservation and furtherance of universal well-being. Just as norm-adherence is necessary for all human beings that are subjects of law, it is also necessary for those who are norm-enforcing. The first essential for such leadership is a foundation based on selflessness. Such a foundation is perfectly possible if leaders raise their vision from self-centered-individualism to promote to the welfare of humanity as a whole. If leaders at all levels become aware of the true basis of leadership — that true leadership which contributes to the well-being of the Society is, in fact, a by-product of spirituality — then the transition of mankind to a New Age will be faster and less painful. And since leadership is exercised by the mind (reflected in a sterling character), it is the mind that has to be trained to develop qualities which add up to the leadership potential. So *Rāja Dharma*, as it is known in classical Indian literature, is both for the ruler and the ruled. It is an obligation based on political structure rather than rights-oriented. Such a political traditional concept sounds relevant to modern art of governance. But in present times we are only rights-conscious. So there is a need for a paradigm shift.

So, *Dharma* opens the central path of optimal evolution at the individual spiritual level as well as at the collective level (socio-political and economic). A civilization based on *Dharma* integrates the individual within society by creating a feeling of security, balance and harmony. People develop a sense of belonging and participation to such civilizations. They feel protected. They develop pure relations of companionship. Problems of disturbed or perverted relationships disappear.

Having been born in a human society, having been fed and sustained by it, if you are not willing to recognize the relationship that should exist between man and man, it is a matter of shame to call yourself a human being and a member of the human society. Selfish people have no right to serve the society. Only when man is able to develop selflessness and selfless service, he will acquire the right to serve the common man. Selfless activity is the hallmark of a person who has equanimity of purpose. But according to Buddhism, compassion without wisdom is as disastrous as wisdom without compassion.

People also claim that a competitive spirit is healthy. That may be so in a society based on the external appearances. But Buddhism has never sought survival through self-assertive competitiveness. It is because society is like a single garland with different flowers on a string, it is like a single garland with one single heart and without any room for competitive injury to its individual members. The solution to the escalating conflict between wealth and power on one side, and poverty on the other is the transformation of both into a single cooperative brotherhood on terms of equality without competition or conflict.

Last but not least, *Dharma*, within the human microcosm and within the macrocosm, represents also the principle of divine ecology. Without *Dharma* there is no ecology; the delicate, self-regulating and self-maintained balance of energetic cycles cannot be preserved. We are already endangering earth's biosphere: the film of land, water and air enveloping Mother Earth, in which exist all the known species of living beings - including humans.

B) Material Wealth is Spiritual Poverty: Peace of Mind beyond Wealth

If we consider the present global economic and financial crisis which broke out in the summer of 2007 and increased in the autumn of 2008, such a crisis has led to a variety of competing interpretations. The reasons behind this crisis are multiple: the subprime mortgages, the speculative bubbles in property prices, the monetary policies of central banks, the weak regulatory structures, the poor functioning of the financial system or financial mismanagement, etc., all these causes played a crucial role in creating systemic risk and amplifying the crisis. But in spite of these explanations of the crisis, it is worth remembering, as the Nobel Prize of Economy Joseph Stieglitz said, that "this financial crisis has only one root cause: greed".

"Greed is the root of all evil" (as the Western medieval maxim said, *Cupiditas radix omnium malorum est*). All the world's goods cannot fill the abyss of desire. But today greed is magnified by capitalist rationality, unbridled lust is called "liberation", i.e. freedom to enslave oneself with chains of lust and intoxications, to precipitate oneself in further ignorance, further conditionings and limitations, can be considered as Man's deadliest illusion. Such illusions cannot create a civilization that helps human evolution. Quite on the contrary, the civilizations which encourage those illusions do retard the human progress by which man liberates himself from his self-made bondage in order to become his own master.

But more than two thousand and five hundred years ago, the Buddha has already taught that it is desire that binds us to the world and makes us think it real, and that this subjects us to the rounds of birth and rebirths. Depending upon pleasant sensations for happiness, we become attached to that which gives rise to pleasant sensations. Attachment brings fear and anxiety, and deprivation brings misery. We would be indeed wise to step away from the vicious circle of attachment, pleasure and misery. There is a way to break out and to be free, blissful and peaceful. In his noble teachings, the Buddha shows us the way. The moment we are free of desire, the reality of the world will vanish and there will be no further reincarnation. That is the crux of the problem.

So long as people continue to be slaves of materialistic definitions of wealth and poverty, there can be no solution. Riches provide a fatal temptation. They are the source and cause of human bondage. The desire to raise the standard of life can never be satisfied. It leads to multiplication of wants and consequent troubles and frustrations. When man is tempted by wealth, pleasures and desires of the world, when he gets lost in such attachment and suffers of the consequence of greed, he thinks that something is binding him down, capturing him - destroying him. He does not realize that he himself is responsible for this bondage. The moment he gives up material wealth and desires, he will be free. All materialist doctrines have failed to bring about any real transformation. It is the spiritual path that can save the world from the wrongs of a materialistic order: only spiritual transformation to a desirelessness mentality can put through the imperative revolution in human consciousness from which all the desired changes can accrue.

The concept of a "Sufficiency Economy", long advocated by King Bhumibol Adulyadej since 1974 and now recognized world-wide, beyond borders and cultural differences in the fast-pacing world, is certainly the last resort to recover true humanity and human value. The principle of "Sufficiency Economy" is based on the Buddhist "Middle Way", which emphasizes the impermanence of all beings and highlights on the path of moderation leading away from extremes of indulgence and being insatiable in one's desires, while moving people closer to ultimate happiness and well-being via moral cultivation. A radical rupture with the culture of insatiable lust, greed and sensuality can alone help man redeem his sublime tryst with divine destiny and restore himself to the life in spirit. We have to convert our minds and hearts to spiritual values and truths. It is not material but spiritual satisfaction that ultimately makes life worth living: in the process of spiritual evolution, the seeker learns that the peaceful and blissful state after which all human being is yearning cannot be purchased for money in a shop or gifted to one by anybody but oneself. To begin with, one has to cure desire and its evil consequences. The prescription is absolute selflessness and desirelessness. We need to transform society from false to real values.

There is no doubt that the distribution is not taking place properly. There is no equality anywhere. The existing doctrines of equality, socialism, etc. have not succeeded in achieving equality in distribution of wealth and property. The difficulty is that you can equalize wealth and property by legalization, but can the law bring about equality in the desires of the people? This requires the healing touch of spiritualism.

From a purely material view point, it a question of supply and demand: at the basis of it is the fact that our desires are many and the supply is very limited; because of the overpowering material values of our society, the demand is growing larger and larger, while the supply remains the same or decreases. Today, how can we match these two? The solution, obviously, is to increase the supply or decrease the demand. Then, of course, there is also the problem of growing population.

This triangular issue of economic imbalance needs to be spiritualized if an effective solution can be found. It is here that the insistence on a desireless life, in which human wants are reduced to the minimum needs, comes to the rescue as the only possible way of restoring the social and economic balance. Should we increase the supply or should we curtail the desires? As it is not possible to increase the supply, we must curtail our desires.

First, wastage in any form causes hurt to a society. Avoiding wastage and consuming the minimum of earth's natural resources, is service to society: whether it is food (we should not waste food and eat what we really need), clothing, water, electricity or petrol, it has to be used carefully. But this is not enough. Therefore a four-fold ceiling on desires is needed. We should try to curb our expenditures. There are many wealthy people who, on occasions of marriage and so on, spend thousand of dollars. In this process, what do they do? They give to those who are already wealthy. We should give to those who do not have money. Misuse of money is evil. A great effort is needed to give up the old habits of living by satisfying desires. The desires (*kāma*) have not only to be curtailed and controlled, but have to be channeled so that they may subserve the one purpose of attaining emancipation (*nirvāṇa, mokṣa*).

What we need is a synthesis of the spiritual and material aspects of life. That will provide man with the social conscience and cooperative spirit imperative to the creation of national wealth and prosperity through selfless, cooperative labor. Thus a successful model of development would imply that human energies can exert themselves towards both individual spiritual and collective material realizations. The concept of Gross National Happiness (GNH) was developed in an attempt to define an indicator that measures quality of life or social progress in more holistic and psychological terms that Per Capita Gross Domestic Product (GDP). The term was coined by Bhutan's former King, H. M. Jigme Singye Wangchuck, in 1972. Grounding in Buddhist ideals, King Wangchuck defined and implemented the concept of GNH: the motto "Gross National Happiness is more important than Gross National Product" suggests that beneficial development of human society takes place when material and spiritual development occur side by side to complement and reinforce each other. Happiness is multidimensional: the four pillars of GNH are the promotion of sustainable development, preservation and promotion of cultural values, conservation of the natural environment, and establishment of good governance.

Microfinance is also an example of something that is sadly all too rare: an anti-poverty tool that usually breaks even. If you make small, uncollateralized business loans to groups of poor women, they almost always repay them on time. It has grown rapidly in many countries, not least Bangladesh and India. With nearly 30 millions clients each, these are now the world's biggest markets for microfinance.

In response to the Asian Financial Crisis in 1997, His Majesty King Bhumibol Adulyadej decided to recall his concept of "Sufficiency Economy". The royal concept of "Sufficiency Economy" is intended to balance competitiveness with sustainable development, social justice and contentment. The objective of the numerous royal-initiated projects in the last three decades is to help Thai people to be self-reliant. His Majesty's theory proposes guidelines for the proper management of limited natural resources to achieve optimum benefit. If the economy grows too fast, it tends to overuse the natural resources, and they cannot be rebuilt to support further growth. It is important to have a sustainable economy in place and to monitor it so that it doesn't spiral out of control. Applying the principle of "Sufficiency Economy" to a market economy means a market economy with

a conscience, and not to think only about growth, but also about finding the right balance. The royal principle has already reminded the people on what true happiness should entail, while bringing economy back to its normal state — that is, through sustainability policies and awareness, toward a balanced way of life amidst globalization and against both internal and external shocks. Until and unless world nations refuse greedy economic and political power, it is impossible to establish a society which is desirable for international community.

Conclusion:

The light of the *Dharma* continues to shine even in the spiritual darkness which has overtaken the present age. Spirituals trends operate on levels too deep for historians to reach, and we must always be prepared for surprises. Buddhism may well recommend itself as the most suitable ideology in order to bring the present state of confusion in world affairs to an issue. For whatever the exact shape of the coming world future may turn out to be, Buddhism is bound to be one of the ingredient which will go into the making of it: it would be possible to propose a model of social, collective development based on inner dharmic values.

The United Nations concept of the "Millennium Development Goals" may realize by application of Buddhist ideals of *Dharmarāja* and also its advice for good governance. It must be highlighted the necessity of North/South solidarity and South and South cooperation in order to reduce global economic, political and social differences: the rich countries should extend a helping hand to the poor ones. The international community should reaffirm its commitment to promoting the right to access for all nations for new technology and scientific development in order to entail poverty alleviation, and to build prosperous nations. It should reaffirm its commitment to allowing all nations to access in scientific society and work to reduce imbalance between rich and poor: benefits resulting from scientific research and its application should be shared with society as a whole and within international community, in particular with developing countries. And as the past decades have taught us the hard-earned lesson that resources are perishable, and often irreplaceable once lost, protecting Nature, the generous Mother of Creation and evolution, has become a matter of human survival.

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Buddhist Leadership and Socio-Economic Development

The Role of a Missionary: A Buddhist Perspective

Ven. Bhikkhu Buddharakkhita,
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Introduction:

In this account, we will explore the true spirit of missionary work that culminated in the establishment of the first Buddhist Temple in Uganda. We will highlight the Buddhist leadership qualities or virtues of a true missionary such as freedom from all bonds of greed, hatred and delusion as exemplified by the Buddha when sending out the first sixty missionaries. A true missionary should be virtuous and able to proclaim the holy life in its perfection and purity. Such Buddhist leadership qualities have helped me to sensitize our local community by imparting Buddhist practices and principles through actions of compassion. Furthermore, we examine Buddhist contribution to African societies from time to time. Buddhism has uplifted the social relationships among the people who uphold the Buddhist precepts or virtues such as abstaining from killing, stealing, sexual misconduct, lying, taking intoxicants and drugs that lead to negligence and heedlessness. These precepts when undertaken individually can lead to personal safety, national security and social transformation. Also, we will explore the Buddhist contribution to the African economy. Finally, we will discuss the challenges of the missionary work and how to overcome them.

The Role of a Buddhist Missionary

In May 2008, I met a Roman Catholic nun at the Inter-religious Council in Kampala, Uganda. She asked me whether Buddhists have missionaries. I answered her that there are some Buddhist missionaries in Asia, America and Europe but very few in Africa and Latin America. She advised me to invite more Buddhist missionaries to Africa in order to spread Buddhism. This encounter with a Catholic nun left me with many questions in my mind such as: How can I make Buddhist missionary activities more effective in Africa and the rest of the world? How can I spread the knowledge of and familiarity with Buddhism, not only to the privileged people in rich industrialized countries but also to the poor countries like Uganda, Africa? I would get some answers and guidelines from the original teaching of the Buddha.

The Buddha said before "sending forth" the sixty fully enlightened beings to various places to propagate the Dhamma. He said, "Free am I, O Bhikkhus, from all bonds, whether divine or human. You, too, O Bhikkhus, freed from all bonds, whether divine or human." "Go forth, O Bhikkhus, for the good of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of humans and gods… Let not two go by one way." "Preach, O Bhikkhus, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end, both in spirit and in the letter. Proclaim the Holy life, altogether perfect and pure... There are many beings with little dust in their eyes, who, not hearing the Dhamma, will fall way… There will be those who understand the Dhamma. I, too, O Bhikkhus, will go to Uruvela in Senanigama, in order to preach

the Dhamma" "Hoist the flag to the sage. Preach the Sublime Dhamma. Work for the good of others, you who have done your duties."[1]

These passages provide us with the framework for the Buddhist missionary to follow in the spreading of the Buddha's teaching… If we hope to effectively spread the Buddha's message of peace, harmony and freedom to the rest of the world, it is important to uphold four indispensible guidelines (the four "P" s) as encapsulated in the Buddha's message of a true missionary:

- Purification of one's mind;
- Purpose of spreading the Dhamma;
- Propagation of true Dhamma;
- Patience

Purification of Ones' Mind

The first step to purify the mind by removing all bonds (greed, hatred and ignorance). One needs to cultivate this highest virtue at the outset in order to be free from suffering and its causes. Such a degree of freedom, even on a temporary basis, is necessary for spreading Buddhism to the rest of the world. In order to get rid of the "bonds", it is necessary to undergo mental purification or development (meditation practice). Of course, the act of going forth will help to accelerate this mental purification process. Personally, I have attended several insight meditation retreats in order to purify my mind. Also, at the Uganda Buddhist Centre, we offer many mediation retreats to the public and most people have learned how to slow down, cultivate mindfulness, loving-kindness and social harmony. Plans are underway to establish a Centre for training Theravada Buddhist missionaries and prepare them for the much needed missionary work in Africa and the world.

Purpose of Spreading the Dhamma

The second step is to ascertain the purpose of spreading the Dhamma. A true missionary spreads the Dhamma not for financial gains, fame and honour but rather for the happiness, welfare and benefit of all beings who are willing and able to internalize the Dhamma. A true missionary does not spread the Dhamma in order convert others followers but to convince other follower about the true Dhamma. Depending on the people's openness to hearing the Dhamma, they may either accept or reject it. A true missionary should be motivated by compassion – the mental quality of opening ones heart and mind for the suffering of beings in the world. Since I lived in Uganda, I noticed that existential suffering was particularly acute. After becoming a monk, I realized that many people are in dire need of the Dhamma. I began to teach the Dhamma out of compassion. In fact, I offer meditation retreat for free of charge at the Uganda Buddhist Centre. It would be wonderful to see more and more true missionaries flocking to Africa in order spread the Sublime Dhamma in Uganda and Africa. . It is high time, the International Buddhist Community, out of deep compassion, focus on facilitating missionary work in traditionally non-Buddhist areas like Africa and Latin America.

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[1]   From the *Mahavagga*, as quoted in The Buddha and His Teachings by Mahathera Narada, Buddhist Publication Society, Kandy, Sri Lanka , 1988. Page 61.

Propagation of the Dhamma

The Buddha advised us to propagate the excellent Dhamma: excellent in the beginning (virtue), excellent in the middle (Mental training), and excellent in the end (Penetrative wisdom). How can we proclaim this teaching? We have to demonstrate the Holy life in its perfection and purity. In other words, we have to teach by example and precept, not by simply words. A true missionary has to practice and teach the three trainings in a systematic way namely, virtue, concentration and wisdom. And in order for the followers to gain faith and confidence in the Dhamma, they need a role model of a monastic or a Buddhist mendicant. In Uganda, I have taught the people by example and precept… A couple of years ago, the Uganda Buddhist Centre launched a water project and installed a borehole at the Temple. Many people from our local community always can now gain access to clean water. We wanted to teach our local community the practice of generosity and compassion inaction. The local people have learned this lesson and the net effect is that they are very friendly to us. Whenever I pass through the village, the kids always say, "Bye Buddha…!" Sometimes they say, "I greet you in the name of the Buddha", doing this greeting with palm together in the traditional sign of respect.

Patience

Another important quality is patience. When spreading the Dhamma, one needs to be patience with other people and the way they react to the Dhamma . People receptivity to the Dhamma varies a lot and we have to be patient in order to accommodate their views. The Buddha said: "Enduring patience is the highest austerity. "Nibbana is supreme," say the Buddhas. He is not a true monk who harms another or a true renunciate who oppresses others."[2] During my missionary work in Africa, I have observed that many African are thirsty for the Dhamma. Of course, sometimes the people will have no clue about the Dhamma but one has to patient with them. A few years ago, I met some of my fellow Africans who asked what I was doing. I told them that I was meditating. They said, "Oh sorry! You are taking medication! I repeated two times meditation but they did not get it. Sometimes, people are not receptive to our message but there other Africans who said meditation is a science that benefit with happiness and peace.

Social Implications of Missionary Work

Buddhist contribution to the society cannot be underestimated. Buddhism has contributed to the social growth and development of Ugandan societies. According to Buddhism, a society in made up of families. And a family is made up of individuals. In order for social transformation to take place, an individual must undertake a minimum of five precepts: abstaining from killing, stealing, sexual misconduct, lying, taking intoxicants and drugs that lead to negligence. In other words, one has to develop the wholesome inner qualities of heart and mind corresponding to these rules of restraint:

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[2]   Dhammapada Verse 184

- **Loving-friendship and compassion for all living beings:** The practice of non-harming has reduced the rate of violence where Buddhism is practiced. For instance in Uganda, our Buddhist followers gave up killing living beings. In 2006, while standing together with the chief of the village, a rat ran near us. The chief began to chase it and as he was about to kill it, my nephew (who had just learned taken the precept of not killing living beings) shouted at him: "we Buddhist never kill". The chief suddenly stopped and the life the rat was saved!

- **Generosity**: It is a very important practice for social transformation and bonding. In Buddhism, generosity is practiced in order to overcome craving and attachment which creates individual stress, social ills, personal or inter-personal conflict such as wars and tribal crashes.

- **Faithfulness to one's marital vows:** Many countries in Africa have a problem of HIV/AIDS. Certainly, people who are faithful to their spouses had been socially transformed into living a happy and peaceful life.

- **Truthful and honesty**: Buddhism teaches the Dhamma, the Truth. And telling the truth leads to trustworthiness among other fellow beings. By being honest in ones' dealings, one can improve on both personal and inter-personal relationships.

- **Mindfulness and sobriety of mind**: When the mind is clear and not clouded by intoxicants, it can be used in a creative and constructive ways such as perform wholesome deeds like meditation which in turn can heal all sorts of mental diseases. In Uganda, most of the Buddhist followers have reported a general improvement in their happiness since they joined Buddhism.

- **According to the Buddha, by practicing the five precepts such as preserving life, one yields many benefits for instance:** one gives an intangible gift of fearlessness and freedom to all living beings and as a result, one enjoys the same benefit of freedom, safety, and fearless. Certainly, one contributes to both personal and national security. By protecting oneself, one protects others and vice-versa. African leaders need to uphold these moral values, in order to reduce or eliminate government-spending on natural security and law enforcement authorities.

Economic Implications of Missionary Work:

Buddhist contribution to the economy cannot be underestimated. Buddhism has offered many employment opportunities to all people without discrimination but for the welfare and benefit of all. With the establishment of the Buddhist temple and other development project in Uganda, many jobs have been created for the local people. For instance in Uganda, it is said that there are thousands of graduates who pour onto the streets every year yet to find jobs.

Statistics from the labour department show that 390,000 students who finish tertiary education each year have only 8,000 jobs to fight for. This means that for every one job that is available they are about 50 people to fill it. Statistics from all government departments point to major job crisis in Uganda. According to the labour force flow figures at the Uganda Investment Authority (UIA) and the Uganda Bureau of Statistics (UBOS), of the more than 400,000 Ugandans who enter the labour

market each year, only about 113,000 are absorbed in formal employment, leaving the rest have to join the informal sector...[3]

Undoubtedly, the presence of the Uganda Buddhist Centre has created employment opportunities in our community and the surrounding areas. We found that many people around the Temple were unemployed due to government regulation on fishing activities in the nearby fishing village. Once we begun the construction of the meditation Centre, many local builders were employed. We have created a lot of jobs and revenues for the construction business such hardware stores.

How to Earn and Distribute Wealth?

Buddhist teaching on how to acquire wealth and how to distribute it had a potential contribution to the economy of African countries. The Buddha said: One should earn a living, whether by farming, trading, cattle herding, serving in the civil service, or by any craft at that a person should be skillful and not lazy. A person should have a sharp inquiring mind as to the ways and means to accomplish the tasks. "Acquisition of wealth should not be acquired by exploitation, but through effort and intelligent action; it should be acquired in a morally sound way."[4] Many people in Uganda have an attitude of "getting rich fast, overnight riches". In many ways, this kind of attitude leads to the exploitation of natural resources such as forests, minerals and other beings in favour of short-term benefits. Buddhism offers a few guides on how to earn ones' wealth in a moral way. The Buddha gave advice on how to earn wealth through diligence like the bee collecting nectar from the flower. He said "As a bee gathers honey from the flower without injuring its color or fragrance, even so the sage goes on his alms-round in the village (without affecting the faith and generosity or wealth of the villagers)."[5] The bee uses nectar to make honey yet when the bee collects nectar without hurting the flower. In fact, the bee cross-pollinates the flower. Both the bee and flower mutually benefit. Even so, people should earn their wealth without harming nature and others.

Distributing one's Wealth

When one's wealth accrues like a termites' mound, the expenditures should be planned in a skillful and balanced way. According to Buddhism, the proper use of wealth should be : (i) to support oneself and one's family; (ii) to support one's friends or associates; (iii) to set aside some wealth for contingencies such as warding off calamities arising from fire, floods, thieves and so on; (iv) to perform the five oblations to relatives, guests, the dead, kings and heavenly beings (devas) ; (v) to offer the virtuous, the restrained, followers of the holy life such as priests, monastics and contemplatives who abstain from intoxicants and heedlessness."[6]

Generally in Africa, and specifically in Uganda, the attitude of sharing ones' wealth with family and friends is expected. However, many Africans squander their wealth by living luxurious life styles beyond their means. The Buddha's teaching on economics can contribute to one's under-standing of the proper way of distributing one's wealth and leading a balanced livelihood.

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[3] Uganda Bureau of Statistics. Available on the Internet   http//www.ubos.org/

[4] Available on the Internet   http://www.buddhanet.net/cmdsg/econ5.htm#Seeking

[5] Dhammapada Verse 49

[6] AN 5.41 PTS: A iii 45 - Adiya Sutta: Benefits to be Obtained (from Wealth) translated from the Pali by Thanissaro Bhikkhu

The challenges facing missionary work in Uganda:

Since Buddhism is still at an infant stage, there are endless challenges yet very interesting. Some of the problems and some of solution for develop missionary work in Africa are:

- **Financial Challenges:** Normally, when a community from a traditional Buddhist country needs a Buddhist temple for its spiritual activities, people simply come and offer their time and effort to build it. Support from the community is voluntarily and spontaneously offered out of a deep appreciation for the value and effectiveness of the Buddha's teachings. Usually, in such countries, active fund raising is not needed. However, since African countries are not traditional Buddhist countries, the establishment of the Buddhist Centre found support primarily from Asian Buddhist communities overseas. Thus, there is lack of financial support from the local community in order to carry out the Dhamma activities. In Uganda, the local Buddhist devotees still live from hand to mouth. They are either poor or do not understand the importance of generosity. Therefore, they cannot afford to support the Dhamma activities. Most of the times, they expect the temple to help them out of their financial problem. Some of the people, who show up at the Uganda Buddhist Centre, are looking for money to start their own lucrative business, instead of contributing to the temple. Some people who are well-off have little or no knowledge about the practice of generosity. A partial solution would be to preach the role of generosity as a foundation for spiritual growth and development. Another solution would be to create jobs for the locals to work at the temple while encouraging others devotees to practice generosity by volunteering. It is important for the temple to establish an endowment fund for the purpose of sustainability. Also, there is a need for local and international fundraisers.

- **Difficulty to Teach Non-harming and Non-killing:** Today's Africa evolved from an ancient hunting culture. Therefore, it is very difficult to teach the Buddhist precept of non-violence, not killing animals and other beings. In 2005, when I had just established the Uganda Buddhist Centre, I went to submit the application forms in order to register as a non-government organization (NGO) at the Regional District Commissioner (RDC) offices in Wakiso. One officer asked, "What are some of your practices?"[7] I told him, "Lay people observe five precepts, and one of them is not to kill living beings". (I thought that he would be impressed by our pure ethical conduct!). But instead he frowned and said, "You mean cannot defend yourself and your country. I do not like your religion." I thought he was going to refuse to register our organization. But he processed our papers and took them to the Regional District Commissioner who suspected that I might be mentally disturbed. But, he went ahead and signed the paper hesitatingly. However, after teaching Africans the Sublime Dhamma, many have begun to value the life of other living beings.

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[7]   Planting Dhamma Seeds: The Emergence of Buddhism in Africa (by Ven. Buddharakkhita)

- **Lack of Self-reliance:** In Africa, most of the people believe that God is responsible for everything: their life and death, success and failures, food and drinks, profit and loss, and rainfall and sunshine. It is very difficult to introduce a new Buddhist philosophy on self-reliance and the law of cause and effect, which seem to contradict with African well-established beliefs. Even some people who have just learnt about Buddhism, often "smuggle" in some terms from Christian religion. For example, one person said, "Thanks the Buddha for giving us this chance to see you again." There is a great need to educate people about of impersonal laws causes and effects which have nothing to do with God

- **Misconception of Buddhism and Buddhist Religious Objects:** One morning, while going for alms in Africa, I was carrying my alms bowl, and on the way, I met a group of ladies carrying baskets. They stopped me and greeted me, "How you are?" Suddenly, one of the ladies started frowning at me. She looked very scared and said, "I am afraid of the bomb you are carrying." Later on she asked, "Is that really a bomb?" "No!" I said, as I opened my alms bowl while a handful of them surrounded me. I then explained that it was an alms bowl. When I completely opened it, the lady shouted, "Oh…! It is empty!" I said, "It is just full of air!"[8] I had been spreading the Buddha's peaceful message, but somehow the message was mistaken for bombs! One of the ways to dispel the misconception of Buddhism is to make a documentary about Buddhist activities in Uganda and Africa. Such a documentary once finished and shown to the general public, will increase public awareness about Buddhism.

- **Lack of Networking with Other Buddhist Organization:** Buddhism in Africa is still relatively new. Unfortunately, Buddhists in Uganda and other African countries have not yet established good networking with the rest of the Buddhist world. Moreover, each Buddhist Centre works individually in order to promote its own aims and objectives and would like to focus on developing relationships with other Buddhist organizations, regardless of tradition. As the Buddha said, so long as monks hold regular and frequent assemblies, meet and break up in harmony, and carry out their business in harmony, they may be expected to prosper and not decline. We would like to be connected to all Buddhist traditions and work together. I do hope that we can cooperate with each other and develop outreach programs in Africa. I believe that if the Buddhist community in Africa and worldwide works together, support each other and propagates Buddhism in Africa and throughout the world, we will succeed in our Dhamma mission in Africa. All Buddhists in Africa need to join hands and form a Pan-African Buddhist Association (PABA) and seek cooperation with other global Buddhist organizations like the Association of Theravada Buddhist Universities, World Buddhist Fellowship, World Buddhist Summit and others.

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[8] Planting Dhamma Seeds: The Emergences of Buddhism in Africa (by Ven. Buddharakkhita)

Conclusion

The future of effectively spreading Buddhism beyond traditionally Buddhist countries is going to hinge on the way we understand the Buddha's original message on the spreading the Dhamma. Firstly, we have to begin with purification of our mind (in order to be free from mental impurities). Secondly, we should remember the purpose of spreading the Dhamma - out of compassion. Thirdly, we have to propagate the excellent Dhamma (ethical conduct, mental training and penetrative wisdom) in its pristine way. Finally, we have to be patient with people's receptivity of the Dhamma. Some people are ready to listen to the Dhamma and others are not. There is a high chance that people who suffer a lot, are ready to listen to the Dhamma. Let us join hands and spread the Dhamma in Africa and other parts of the world. The Dhamma is excellent in the beginning, excellent in the middle, and excellent in the end.

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$\mathscr{B}$uddhism in the Life and Philosophy of Kazuo Inamori: Formative Influences of a Contemporary Japanese Entrepreneur

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"As a follower of the Buddha's teachings, I believe that it is necessary for us to remember the 2,500-year-old philosophical and ethical teachings of the Buddha, which is "to know when one has received enough." We need to learn to keep our endless desires under control and appreciate what we are given."

Kazuo Inamori (2008b: 89)

Introduction

Kazuo Inamori (稲盛和夫1932-) is one of the most well-known and respected entrepreneurs in contemporary Japan. He is the founder and honorary president of Kyocera Corporation (京セラ, f. 1982). Inamori was appointed as the president of Japan Airlines in February 2010.[2] What makes Inamori stand out from leading business personalities in the contemporary Japan is that he has received ordination as a Rinzai Zen monk. He writes and lectures as a Buddhist using Buddhist concepts to communicate his ideas.

Inamori publishes both in Japanese and English. His accumulated work exceeds over 50 publications. Some of them focus on business ethics and skill development while others explore his attitudes to life, his philosophical views of work and meaning of life and social criticism.[3] Critically examining some of his major recent publications, this paper analyses what inspirations readers in

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[2] On the contrary to some media reports, Inamori is not the CEO of Japan Airlines.

[3] For a full list of Inamori's publications, see "Publications" in Kazuo Inamori's Official Site, < http://www.kyocera.co.jp/inamori/publication/index.html > [accessed on 20/02/2011].

and outside Japan can derive from Inamori's economic and life philosophy for their productive engagement in socio-economic activities.[4]

In our present research, we have concentrated only on some selected Japanese publications[5] in order to clarify major characteristics of Inamori's thought and worldview in its original Japanese cultural context and to generate an in-depth investigation of his work.

A few words are in order regarding how we approached the issues of translation. All English translations of Inamori's work in this paper are original translations made by the authors. At the editing and revising stage, we have improved and modified the initial translations for better communication by paying particular attention to the main argument and key emphases in Inamori's thinking.

This paper has three sections: Section I presents key life events in Inamori's early life, his early exposure to and experiences in Pure Land Buddhism in the context of *nenbutsu* practice, and the major socio-economic and religious factors that were significant and instrumental in the formation of his life and business philosophy.

Section II explores Inamori's spiritual journey that led him to seek ordination in the Rinzai Buddhist tradition in 1997. It aims to illustrate his dedication and commitment to Buddhism combined with an appreciation and experience of Buddhist practice.

Section III examines Inamori's life philosophy and his use of the Buddhist concept of *karma*. It illustrates a strong tendency in the development of Inamori's life philosophy, in which he appears to interpret rather freely basic Buddhist teachings in order to communicate his business philosophy. This can be clearly seen in Inamori's discussion of the concept of *karma*.

Section I: Formative Influences on Inamori's Thought

Inamori was born in 1932 in the Kagoshima (鹿児島) prefecture, located on the southern-most part of Kyushu in Japan. He was the second son of the family's seven children. His father had a small printing business and his mother brought up their seven children on a humble family finance. Despite his parents' opposition, Inamori continued education onto high school and then to the university level, obtaining a B.Sc. in Applied Chemistry from Kagoshima University in 1954. Upon his graduation, Inamori moved to Kyoto, where he was employed by Shōfū Kōgyō (松風工業), a small ceramic company, which was already heavily in decline. He worked there for six years before leaving it to establish his own enterprise, Kyoto Ceramic (f. 1959). It later became Kyocera Corporation, which is now one of the most prominent companies in Japan employing over 60,000 people worldwide.

What is most significant about Inamori's early life for our understanding of his business and life philosophy is that it was inflicted by a number of difficulties, misfortunes and 'failures.' There are

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[4]   Though highly popular and influential in Japan, Inamori is not without critics. Some have seen Inamori's attempt to spread his philosophy with much suspicion, criticizing him for 'imposing' his worldview on others and his company—Kyocera—for not treating employees fairly. This paper, however, does not purport to examine Inamori's success in practicing his principles. Rather it examines the implications of these principles for the popular readership in Japan and beyond. For the latest criticism of Inamori's ideas and activities, see Saito (2010).

[5]   We hope to carry out further research on how Inamori's English publications present his Buddhist / religious ideas and how his life and business philosophy appeal to readers beyond Japan.

number of aspects of Inamori's life that are extremely relevant to our discussion of socio-economic developments in other Asian Buddhist countries: his geo-cultural background, his war-experience, and the series of 'failures' that he suffered. Inamori grew up during the World War II. When he was 13 years old, the Kagoshima city suffered aerial attacks, and the family lost their business and property. This event made their life even harder and gave rise to Inamori's first experience of 'business' as he went around the city selling paper-bags (Inamori 2002: 36-8).

Also when he was 13 years old, Inamori contracted tuberculosis, a disease that killed a few of his family members. On the educational front, too, he had bitter experience; although he was an extremely hard-working student, he failed to enter the middle school and the university he wished to attend. Inamori then struggled to find a job, ending up employed at a small, troubled ceramic company, Shōfū Kōgyō (Inamori 2002: 49).

The fact that Inamori was unable to enter Osaka University, one of the prestigious national universities in central Japan, became a significant blow for the development of his career. As a growing youth, Inamori aspired to study pharmacy. This shattering of childhood dreams meant that his living and learning experiences as a youth were limited to his birth place in the Kagoshima prefecture. In other words, this leading entrepreneur as a youth grew up in a rather remote region of Japan, far away from any major commercial, educational or cultural centers of Japan such as Tokyo, Kyoto or Osaka. It was a life spent without much exposure to the outside world and challenges of the complex business world of the post-war Japan. At the time the Kagoshima city, the capital of the prefecture, may have been somewhat commercialized. Yet, one cannot ignore that his geo-cultural background was far from a 'mainstream' one (Sato 1993: 36-7).

This series of disheartening experiences he had to go through as a child and subsequently as a young man became important factors in his later success as well as in the formation of his personal character and attitudes towards life. Looking back on his early life, Inamori observes:

> If there is such a thing called good luck (J: 幸運 *kōun*) one grasps that in adversity… All the hardships that I experienced as a child and a young man became the foundation for my success in later life (Inamori 2008a: 77-8).

The fact that Inamori did not spend a particularly 'fortunate' early life, which he later came to regard as an important source of his success, has much relevance to the present discussion. Many people, who live in rural and even war-torn areas in other parts of Asia, may share Inamori's humble background and may understand difficulties of childhood experiences and have sympathy on him. To those individuals, Inamori's compelling story can provide inspiration showing them that it is possible to succeed in business, social development and personal improvements even when they do not have a privileged background.

As we have noted above, what makes Inamori's life even more relevant to our investigation is that later in his life he came to speak publicly as a Buddhist. In order to understand his religiosity and his interpretation of Buddhist teachings, it is also essential to examine major early encounters that the young Inamori had with spiritual and religious teachings and how they have influenced his worldview. There are two key episodes from his childhood that Inamori recalls every now and then.

The first is the experience of *kakure nenbutsu* (隠れ念仏 *Nenbutsu* Recitation in Hiding). Inamori encountered *kakure nenbutsu* when he was six years old. The *kakure nenbutsu* practice dates back to the time when the Jōdo-shin School of Buddhism (浄土真宗 the True Pure Land School)[6] was banned in a few regions of Kyushu[7] from the middle of the 16th century[8] for about three centuries. This roughly corresponds with the period of national seclusion (J: *sakoku* 鎖国) under the Tokugawa Shogunate (1603-1867). Tokugawa rule also involved in the banning of Catholicism leading to the so-called *kakure kirishitan* (隠れキリシタン Christians in Hiding) movement.[9] Escaping the state persecution, the Jōdo-shin followers maintained their faith by secretly performing their devotional practices in dark, secluded spaces of mountain caves.[10]

Inamori's childhood recollection is a proof that the *kakure nenbutsu* practice has remained in the area even after the persecution ended. As Inamori's parents were ardent followers of the Jōdo-shin Buddhism, he was introduced to that tradition early on in his life (Inamori and Umehara 2003: 102). Later in life Inamori recalls the mysterious and almost awe-inspiring experience of the *nenbutsu* session to which he was taken along with other children:

> I was six years old. We visited the native village of my father, about three *ri*[11] away from the city of Kagoshima... After the sunset, we walked along a mountain path holding lanterns in our hands to a house in which the *nenbutsu* session was held. During the session, we sat up behind the monk (J: お坊さん *obōsan*), who was seated in front of the Buddhist alter (J: 仏壇 *butsudan*) placed in the closet (J: 押入れ *oshīre*). We listened to his recitation of the *sūtra* (J: お経 *okyō*). There were no lights on and it was very dark. After the *sūtra*-recitation, the children were told to offer incense (J: お線香 *osenkō*) to the alter and worship it one by one. After I worshipped, the monk remarked, "You have worshipped properly today. Well done!" He said to my father: "This boy does not need to come back again." The monk told me: "From now on, to thank the Buddha (J: 仏さん *hotokesan*) you must recite aloud '*nan-man nan-man arigatō*' (なんまんなんまん、ありがとう) every day. As long as you live, you must continue to do just that and that will be sufficient" (Inamori and Umehara 2003: 103-4).

In Inamori's writings, there are two expressions—*Nan-man nan-man arigatō*[12] and *nan-man-dabu*[13] *arigatō* (Inamori and Itsuki 2005: 131)—which he claims to have used to pray to

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[6]   Today Jōdo-shin School of Buddhism is known as Shin Buddhism.

[7]   The present-day Kagoshima prefecture in which Inamori lived was the southern most prefecture on the Kyushu Island.

[8]   Following the persecution of Christians in 1587 for the first time, Japan entered the phase of national seclusion with an Edict appearing on 22 June 1636. During the period of national seclusion (1636-1853), Japan abandoned most of its contacts with foreigners and foreign countries.

[9]   For more details on 'Christians in Hiding' (kakure kirishitan) movement see Whelan (1996) and Turnbull (1998).

[10]   For more information on the kakure nenbutsu practice, see, for example, Kōrinji, "Satsuma no Kakure Nenbutsu o Tazunete" [Visiting the Places of Kakure Nenbutsu in Satsuma], < http://homepage3.nifty.com/kourinji/tour/kagoshima/n-index.htm > [accessed on 20/02/2011].

[11]   The Japanese distance counter ri equals approximately four kilometers.

[12]   This expression is a corruption of the standard nenbutsu chanting of namu amida butsu. As an explanation of this corrupted version, one could argue that children might have adopted an easy method of remembering the standard Buddhist recitation formula this way. It is interesting that even in the adult life Inamori still keeps chanting the nenbutsu in the way he learned it as a child.

[13]   The expression nan-man-dabu is a common and shortened version of chanting the nenbutsu.

the Amida Buddha. Both expressions, though corrupted, derive from the standard *nenbutsu* (念仏) practice of reciting the Buddha's name in the formula of *namu amida butsu* (南無阿弥陀仏). In this case, it is a contemplative practice in which the recitation is directed to the Buddha Amida, who is believed to be the savior figure in Pure Land form of Buddhism.

What Inamori was taught is a specific expression of gratitude towards Amida Buddha. This experience of *kakure nenbutsu* left a strong impression on Inamori's mind, becoming the basis of his religiosity. Although Inamori was eventually ordained in the Rinzai school of Zen, this *nenbutsu*-based phrase continued to stay on with him. He claims that he finds himself repeating this phrase—*nan-man-dabu arigatō*—even when he is visiting cathedrals and mosques (Inamori and Itsuki 2005: 131-132). For him, it is a "universal" (J: *bankoku kyōtsū*) expression of prayer and gratitude, unrestricted to a particular religion or sect (Inamori 2002: 103-4; Inamori 2004: 142; Inamori and Itsuki 2005: 132-3).

The next significant encounter that the young Inamori had with religious thinking took place when he was ill in bed with tuberculosis. Feeling sorry for the little boy suffering from high fever, a woman next-door lent him a book titled *Seimei no Jissō* (生命の実相 *The True Image of Life*) by Masaharu Taniguchi (谷口雅春 1893-1985), the founder of Seichō-No-Ie (生長の家). Seichō-No-Ie, which literally means 'the house of growth,' is a new religious movement established on 1st March 1930.[14] It is based on the divine revelations that Taniguchi claims to have received. It derives its teachings from various sources such as Buddhism, Shinto and Christianity. It has a monotheistic focus on the Great Universe, or the universal God, that is behind all religions. It holds that ultimately there exists only the Perfect World created by this only and absolute God. In addition, the phenomenal world that human beings witness is entirely a reflection of their minds. As this 'principal image' (i.e., God) does not take physical manifestations or representations, its followers use a writing of the word '*Jissō*' (the True Image) to worship it.[15]

The book *Seimei no Jissō* is the main work of Taniguchi. It explicates central teachings of Seichō-no-ie. Inamori read a passage from it, which explained how negative thoughts attract misfortune:

> Turning the pages of *Seimei no Jissō*, I came across the following passage: "There is a magnet in our mind that attracts negative things to your life—such as swords, guns, misfortunes, disease, unemployment, etc." Then I felt I knew how I got tuberculosis. I always ran passing the detached room where the sick uncle was residing, pinching my nose so that I won't breathe in the contaminated air or contract the disease.… Neither my father who was taking care of our uncle nor my brother who was walking around without worrying about the contagion contracted it, but only I did, though I was more careful than anybody else… I wondered whether my negative thoughts about tuberculosis might have summoned the misfortune in… On the other hand, the virus did not even possess my father, who was full of love looking after his sick brother never worrying about potential health risks to himself even for a moment. As a small child, I regretted severely having such negative attitudes. This book—*Seimei no Jissō*—gave me the opportunity to reflect upon the nature and the way my mind works (Inamori 2002: 28-9).

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[14]   By the end of 2009 Seichō-No-Ie had 1,784,158 members and 1,102,104 of them are in overseas countries with 309 facilities in operation abroad: http://www.seicho-no-ie.org/eng/whats_sni/index.html (accessed 22 February 2011).

[15]   A brief summary of Seichō-No-Ie's teachings can be found at their website, "What's SNI," <http://www.seicho-no-ie.org/eng/whats_sni/teaching.html > [accessed on 16/02/2011].

As one can imagine from this vivid recollection, Inamori regards his experience of finding an explanation for catching tuberculosis formed a founding ground for the development of his attitudes towards life. Although he does not claim to be a follower of Seichō-No-Ie, Inamori openly acknowledges that his early awareness of death including his own near-death experience due to catching tuberculosis led him to 'the field of spirituality' (Inamori 2002: 12).

It is beyond the scope of this paper to discuss in detail how the teachings of Seichō-No-Ie have influenced Inamori's thought. It must be noted here that his worldview has a number of similarities to the teachings of the Seichō-No-Ie. For example, Inamori places much emphasis on the importance of mind, arguing that good thoughts bring about good results and bad thoughts bad results. Its focus on mind is highly resonant in his realisation discussed above. Inamori's conviction that all major religions share basic teachings (although very broadly) does not sound too remote from the central message of Seichō-No-Ie. As an ordained member of the Rinzai Zen tradition, Inamori may be inclined to attribute these ideas and influences directly to Buddhism. Indeed, in general, they can be attributed to Buddhism. There is no doubt that the early encounters with Seichō-No-Ie served as the first stepping-stone towards Inamori's appreciation of Buddhism. Inamori does acknowledge that his familiarity with Taniguchi's thought facilitated his appreciation of Buddhism. Once he claimed Buddhist 'teachings are pretty much the same as Mr. Taniguchi's thought' (Inamori 2001: 203).

Section II: Inamori's Commitment to Buddhist Teachings and Practices

At the age of 65, Inamori was ordained as a novice in the Rinzai school (臨済宗) of Zen in September 1997. For a long time Inamori aspired to 'study Buddhism properly' (Inamori and Itsuki 2005: 133). Zen ordination was the fulfilment of the long-waited wish. In order to realize this religious objective, he was planning to retire from the forefront of business at the age of 60. Inamori's decision to retire at the age of 60 in order to devote himself to religious training derives from a loose interpretation of the traditional Indian prescription of the four stages of human life (Skt: *āśrama*).[16] Inamori adopts the Indian (Hindu) idea of four stages of life to his own version of three stages and interprets them as follows: (i) One should spend the first 20 years of one's life for a period of learning thereby preparing oneself to enter the society. (ii) In the next 40 years, one devotes one's life for a period of working in which one contributes to the society through work. And (iii) in the last period of 20 years, one makes preparations for the 'departure' of one's own 'soul,' i.e., death (Inamori 2002: 233; Inamori and Itsuki 2005: 134; Inamori and Umehara 2003: 208-210).

The hectic business career that involved developing a robust and sustainable company did not allow Inamori an early retirement. In the early summer of 1997, Inamori finally decided to materialise his spiritual plan to focus on the practice of Buddhism. But as always, a new obstacle appeared in his life. Just before the planned ordination, a routine health check-up revealed a stomach cancer and he was forced to undergo an operation.

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[16] The Indian system regulated the life of the higher caste (i.e., Brahmins) by advocating four āśramas (stages of life): (i) the period of learning and purity marked by a brahmacāri with a focus on celibacy, (ii) the life of the householder that begins with marriage and raising children with achievements in work, (iii) the stage of maturity that leads to renunciation as a forest dweller, and (iv) the final stage of dedicating one's entire life for the spiritual quest of seeking liberation by following the life-style of a renunciant.

In Inamori's case, the experiences of ill health and Buddhist ordination are closely connected episodes. He often talks about them in his writings as connected events. It is noted that his weak physical health made the special monastic training (J: 大接心 *dai-sesshin*) that occurred following the ordination in November of the same year an extremely arduous, demanding and challenging task. His state of physical fragility combined with rigorous monastic training led Inamori to a moment of 'conversion experience.' This series of experiences enabled Inamori to discover what the real 'faith' (J: 信仰 *shinkō*) was like. They subsequently enabled him to generate a deeper appreciation of the importance of spiritual matters that shaped his attitudes towards business practices.

Inamori recalls an event that occurred in a cold winter day when he was on alms-round fulfilling an important part of Buddhist monastic training:

> In the dusk, I was walking and carrying the bag for alms. I was exhausted. Realizing that I was collecting alms, a middle-aged lady was sweeping fallen leaves on the roadside approached me. She gave me a 100 yen coin[17] and said: "Training must be hard. You must be tired. Please buy some bread with this." When I received the donation, I was filled with such an incomparable sense of bliss. I almost started crying. The lady did not look particularly well off. But her beautiful and kind heart which made her giving me the alms (J: お布施 *ofuse*, offering) was the most refreshing and purest thing I have ever felt in my whole life. A feeling of happiness ran through my whole body. I was so moved. It convinced me that was the love of gods and Buddhas (J: 神仏 *shinbutsu*) (Inamori 2002: 235-6)… It is the human nature that one cannot always do good; at times, one may give into temptation. But if one sincerely endeavours daily to do good, *oshaka-sama* (お釈迦様, i.e., Śākyamuni) will notice one's attitude and save one with his compassion. I came to believe this wholeheartedly through my monastic training (Inamori 2002: 237).

This moving encounter that Inamori had during the monastic training added a deeply emotional dimension to his religiosity and appreciation of Buddhism. In particular, it strengthened in him a belief in the power of 'compassion.' Therefore, it is important to understand and evaluate Inamori's application of some of the Buddhist teachings to business and management practices not merely as an incorporation of a set of theoretical ideas assembled under the rubric of 'philosophy' but a more holistic way of life informed and supported by personal spiritual experiences.

Inamori's active involvement with the Myōshinji branch of the Rinzai Zen School, the biggest branch within the Rinzai School, goes back to the days when he founded Kyoto Ceramic in the late 1950s. One of his colleagues introduced Inamori to Master Tansetsu Nishikata (西片擔雪 d. 2006) of Enpukuji Temple, who became later the chief abbot (J: 管長 *kanchō*) of the Myōshinji branch (妙心寺派). Although Inamori was familiar with the '*nenbutsu*' practice through his involvement in the *kakure nenbutsu* as a child he 'knew nothing about Zen' (Inamori 2001: 205). However, once Inamori got to know Master Nishikata in a personal capacity, he became increasingly fascinated with Zen. Inamori's interest in Zen deepened further as he observed the way Master Nishikata led his life in accordance with some important Buddhist principles such as celibacy and vegetarianism, which were becoming increasingly rare as religious practices even among Japanese Zen monks (Inamori 2001: 206).

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[17] A different version of the same narrative gives as a 500 yen coin rather than a 100 yen (Inamori and Itsuki 2005: 139).

Master Nishikata inspired and supported Inamori as he continued to develop and work as a Buddhist in the world of business. When Inamori received ordination under his guidance as a novice with a new name called "Daiwa" the Master encouraged him to return to the world of business rather than just stay in the temple practicing *zazen*. According to the convictions of Master Nishikata, continuing contributions to the society through work was 'the Buddha Way' (J: 仏の道 *hotoke no michi*). That is the most suitable path for a businessperson like Inamori (2002: 233).

As we have already seen, from childhood, Inamori was familiar with the Pure Land devotional practices such as the *nenbutsu*. Given the religious and cultural contexts of Kyushu, he may have been well aware of the saving grace of Amida Buddha. In his writings, however, it is ironic that Inamori does not usually mention Amida Buddha. In addition, it is more likely that Inamori had a fair amount of exposure to a variety of Buddhist practices and schools present in Kyoto during his adult working life. Inamori's presentation of Buddhism draws considerably from the Zen tradition. It clearly shows his close affiliation with the Rinzai school of Zen. As shall be discussed below, Inamori makes regular references to the Rinzai Zen master Hakuin (1685-1768). Moreover, in his writings, there are, of course, references to the historical Buddha Śākyamuni as the main object of reverence rather than records of other Buddhas such as Amida or prominent *bodhisattva*s. Inamori's focus on the historical Buddha is probably a reflection of his commitment to Zen, which claims to derive its teachings directly from Śākyamuni. It may also derive from his interest in early Buddhism. In Inamori's writings, there is plenty of evidence, which indicates his commitment to Zen and his familiarity with Japanese Buddhism. They reflect his commitment and subscription to the worldview set within a larger framework of Mahāyāna Buddhism.

There is no question that Inamori is appreciative of the Zen monastic training that he received later in his adult life. However, it is notable that he is rather critical of the hesitation or lack of initiative among religious leaders and experts in modern Japan. This critique of lack of initiative within Buddhist leadership is leveled even at the Zen tradition. The initiative that Inamori requires and expects from religious leadership includes going "out to the real world" and preaching[18] "Buddhism outside the temples in the real social contexts" and contributing to the "enhancement of the society" (Inamori and Itsuki 2005: 109-110). Here Inamori is demanding an "engaged" form of Buddhism in which contemplative practices such as *zazen* are used in a wider social context in which social mission of the Buddhist teachings becomes the centre of action in enriching the welfare of many.

Master Nishikata seems to have understood the importance of the social mission of Buddhism. After Inamori's novice ordination, Master encouraged Inamori to fulfill this 'mission' of sharing some insights of Buddhist spirituality in the real world. Inamori's new mission was not to operate within temple walls but in the 'real' world guiding the general populace. This mission is not new to Mahāyāna Buddhism. The *bodhisattva* ideal emphasized in Mahāyāna Buddhism has always placed great importance on the wider social welfare, which becomes the crux of the path towards Buddhahood.

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[18]   As a Zen monk, Inamori has preached in public contributing directly to raising awareness of Buddhist teachings and showing their relevance for the contemporary Japanese (Inamori 2007: 242f).

Section III: Inamori's Life Philosophy and His Use of the Buddhist Concept of Karma

Inamori's life philosophy is closely connected with his business philosophy. They share same foundations and goals. The close relationship that Inamori sees between one's attitudes to life and work ethic becomes clearer in Inamori's application of the word *shugyō* (修行), which in Japanese means 'training,' often used in the sense of 'religious training' for genuine endeavors in life or struggles for business success. He emphasizes that benefits of such activities are similar to the results of religious training in Zen temples (Inamori 2008c: 108; Inamori 2007: 226).[19]

In the development of Inamori's life philosophy, there appears a strong tendency to interpret rather freely basic Buddhist teachings in order to communicate his business philosophy. This can be clearly seen in Inamori's discussion of the concept of *karma*. The concept of *karma* as generally understood by Buddhists is closely related with the principle of dependent origination. It is the primary determiner of development in the world. As the next section illustrates Inamori does embrace the principle of dependent origination regarding it as the main source of various unfoldings in life. A closer examination shows that Inamori's reference to the idea of *karma* focuses on what *karma* means to those who have been struck by misfortune. His account is not an explanation of how the universe operates on the basis of morally sound or unsound human deeds.

Inamori's understanding of the law of *karma* derives from the bitter experience of him being the target of public censure in 1984 when Kyocera was accused of infringing the Pharmaceutical Affairs Law (J: 薬事法 *yakujihō*) (Inamori 2002: 138-140; Inamori 2004: 234-7). Consumed with worry and frustration, Inamori visited Master Nishikata for counsel, hoping that he will console for the difficulty that he was going through. However, he received a rather unexpected response from Master Nishikata:

> Well, it cannot be helped, Mr. Inamori. It is a proof of your existence that you are facing difficulty… When a misfortune occurs, the bad *karma* (J: 業 *gō*) that you produced in the past disappears. You should rejoice that the bad *karma* disappears. I do not know what kind of bad *karma* it was. You should rejoice as bad *karma* disappears thanks to a small misfortune like that.… We should celebrate this occasion (Inamori 2002: 140-1).

This is a rather unconventional interpretation of how past *karma* is written off. It is generally believed that the weight of bad deeds is balanced, hence paid off, with good deeds. This does not occur merely by experiencing misfortune or suffering. In Inamori's writings, he does not clarify where this line of interpretation of *karma* originally comes from.

Inamori associates this with a particular phrase of the prominent Rinzai Zen master Ekaku Hakuin (白隠慧鶴 1686-1768) who wrote the *Zazen Wasan* (坐禅和讃, *Hymn in Praise of Zazen*). Quoting Hakuin's phrase, Inamori attempts to support his own view. Hakuin's phrase that Inamori quote is: '[One sitting of meditation erases the count-less sins accumulated in the past]' (J: 積みし無量の罪滅ぶ *tsumishi muryō no tsumi horobu*) found in the *Zazen Wasan* (Line 22 in D.T. Suzuki's translation[20]) (Inamori 2002: 141).

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[19]   Inamori often encourages his employees to read religious books (Satō 1993: 77).

[20]   D.T. Suzuki, "Hakuin's Song of Practicing Dhyana." The electronic text is available at http://www.zazen.or.jp/E-HOMEPAGE/wasan.html (accessed 25 February 2011)

The Japanese word, *tsumi* (J: 罪) in this case refers to sins, offences, crimes and guilt, which can be taken as a reference to *karm*ic accumulations. In its original context of the *Zazen Wasan*, however, this phrase does not encourage one to rejoice on the fact that one's innumerable *karm*ic deeds are erased and thus whole-heartedly accept any suffering that comes on one's way with fatalistic mind-setting. Rather it suggests that even one session of seated meditation (*zazen*) has the ability to erase one's negative past deeds, which are, of course, *karm*ic from a Buddhist perspective. It is not clear why Inamori quoted this particular phrase from the *Zazen Wasan* to suggest a pessimistic theory of *karm*ic forces as negative energies that need expiation. This may suggest and reinforce a fatalist interpretation of human suffering—that all things that happen to human beings are predetermined by *karma* and therefore are unalterable—which does not agree with dynamism and recognition of change proposed by the Buddhist theory of *karma*. To be fair to Inamori, however, it must be stated that on other occasions he sees *karma* in much more optimistic perspective.

Whatever may be the origin of this fatalistic view of *karma*, Master Nishikata's advice gave Inamori much strength to overcome the difficult situation that had arisen in relation to his company's alleged infringement of law and work with strong determination combined with an increased level of sincerity. As shown above, though Inamori sought to explain the unfortunate events related to Kyocera using some of the Buddhist ideas, on other occasions, he refers to the same difficult incident as 'a test God has kindly given' (Inamori 2002: 141).

From Inamori's explanations and rationalisations of the unfortunate events, readers can see that there is a particular way of thinking in operation in his thoughts. Inamori was able to perceive negative events that manifest in one's working life or family life as potent chances and opportunities to correct one's attitude, life-style and work ethics. He appreciated difficult situations as opportunities to go back to basic principles and come out of them with an even bigger success. If a 'misfortune' is presupposed as a cause that results in a positive attitude towards hardship, one could make slightly better sense of Inamori's account of the workings of *karma* and misfortune by thinking of a misfortune as the direct cause of good *karma*, which subsequently writes off bad *karma*.

It is possible to cite another occasion in which Inamori attempted to explain how bad *karma* disappears with a misfortune. The big earthquake that hit Kobe in 1995 caused much damage and suffering to a group of business people (Minagi 1999: 161f). Some criticized Inamori for his remarks that treated 'the victims of the quake as evil spirits (J: 悪霊 *akuryō*)' (Saito 2010: 33 and 116). There is no indication, however, that Inamori's words treated victims of the earthquake in such negative terms. Though it may be an unusual way of making sense of such misfortune, it is fairly clear that Inamori used the idea of *karma* simply to encourage those who suffered by this terrible natural calamity; his intention was to provide them a positive prospect so that they can overcome the traumas of the tragedy. The way Inamori rationalizes the effect of misfortune on its suffers' lives through a loose interpretation of the Buddhist notion of *karma* illustrates the degree of importance that Inamori assigns to acts such as holding positive attitudes and staying calm while attempting to see difficulties as great opportunities.

In his publications, in addition to *karma*, Inamori often discusses the goal of human life using the term 'soul' (J: 魂 *tamashī*). According to him, every human is born with a soul and it is the only thing that does not 'perish' through the course of life. As it is also the only thing that will carry on over to next life, it is for our benefit to strive to 'purify' it (Inamori 2008c: 30-32).

Inamori's reference to the concept of soul—a fixed unit of identity that transfers from one life to next without change—is foreign to the central teachings of the historical Buddha and is not recognized as such by prominent Buddhist teachers in both Theravāda and Mahāyāna traditions. His notion of soul perhaps may be more representive of the traditional Japanese worldview. Considering that Inamori uses the word *tamashī* almost interchangeably with *kokoro* (心 mind / heart), *jinkaku* (人格 personality, character) or even *ningensei* (人間性 personality, character), it is highly likely that by it he means broadly what is considered in Buddhism as the core of human existence that travels through rebirths.[21]

Conclusion

Kazuo Inamori is an unconventional figure on a variety of levels. As a highly successful entrepreneur, Inamori claims in public that he engages in economic and social activities as a Buddhist. In his publications, Inamori has interpreted some basic Buddhist teachings showing their relevance for his life philosophy and business practices. His worldview appears to be rooted in Buddhist principles.

Inamori has a broader vision—to show the relevance of some Buddhist teachings in resolving various economic, political, and social problems in today's world.[22] This vision makes Inamori's standpoint even more relevant in the attempts to apply Buddhist ideas to deal with socio-economic concerns and needs of living Buddhist societies.

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[21]   In publications focused on life philosophy, Inamori employs the word 'tamashī' more often than in business-orientated publications. In contrast, in business-oriented publications, he uses less religiously loaded terms such as 'kokoro' or 'jinkaku.'

[22]   For a discussion of the relevance of Buddhist concepts and practices in dealing with contemporary issues such as sustainability see Deegalle (2008: 98-103).

Abbreviations

J   Japanese

P   Pāli

Skt   Sanskrit

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The Attainment of Buddhahood Lies in the Attainment of Humanhood – *Rencheng Ji Fochang*

Angela Dietrich[1]

Introduction

The following discussion is linked to the discourse surrounding Buddhist modernism, in particular, the role played by Chinese Mahayana Buddhism in addressing the moral crisis fomented by modernization globally. The intellectual ferment which produced the phenomenon known as Taiwanese engaged (or reformed) Buddhism - a particularly successful example of Buddhist modernism - was primarily initiated by two outstanding monks from China, Venerable Taixu (1890 – 1945) and Venerable Yinshun (1906 – 2005), who subsequently migrated to Taiwan.

In this paper, I will endeavor, firstly, to trace the roots of contemporary Taiwanese (engaged) Buddhism, and secondly, to present some of its key figures and their achievements in Taiwan today. The fact that the key figures I selected are all *bhikshunis* attests to the thesis propounded, i.e., that given the opportunity, female sangha can contribute as much, if not more, to the development of society – and the development of a contemporary and socially relevant form of Buddhism – than can male sangha. This is notwithstanding the fact that it is still male sangha who hold most of the reigns in leading Buddhist institutions, serving as their guides and intellectual preceptors. Ultimately, this discourse is linked to the hypothesis, posed so trenchantly by Richard Madsen, of the possibility that, in his words, "… (Taiwanese) humanistic Buddhist…organizations (act) as a source of wisdom and generosity and solutions to the world's problems, a Buddha's light to the world" (2007:141).

Venerable Taixu

In keeping with Madsen's line of enquiry, yet another scholar corroborates his findings: "Short-lived in China, the humanistic Buddhism pioneered by Ven. Taixu has flourished in Taiwan and provided potentially fertile ground for democratic learning" (Kuo, 2008:15).

Before this could happen, however, it may be instructive to explore the original impetus for its development in the conditions present in 19th century China. As recounted by Don Alvin Pittman, a specialist on Taixu's reforms, this was an age in which "Chinese intellectuals were engaged in a re-evaluation of the very foundations of their ancient culture, due to serious dynastic decline and growing influence of western civilization" (2001:13). He said that sangha leaders in China began to realize that both secular humanism and Christianity would present Buddhism with ever more serious challenges and that in this era of social change and civic strife, Taixu (meaning 'supreme emptiness'), a young Buddhist monk from Zhejiang province, emerged on the scene and, in the spirit of the times, apparently wished to contribute to what Pittman terms "the creation of a new social

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order – indeed, of a new humanity …(which) was the common goal of the intellectuals of the age" (2001:59;21). Whalen Lai corroborates his findings in stating: "It was Taixu who brought Buddhism out of the cloisters into the modern world, revived the Mahayana commitment to working in the world, who directed Buddhist reflection to current social issues…" (quoted by Pittman, 2001:267).

Taixu (also spelled 'T'ai-Hsu') was ordained in 1904, when he was only 14. He had been a student of Yang Wen-hui, who was called 'the father of the revival of Chinese Buddhism'. In his efforts to train the sangha for missionary activities abroad, Yang emphasized Dharmalaksana, the 'Mind only' School of Chinese Buddhism, as he felt it was most suited to modern science. "Yang was the first Chinese Buddhist to go to Europe, become acquainted with European science and to think of Buddhism as a world religion in a scientific world" (Comp. Welch, 1968:2–22).

In his *Outline of Buddhist History*, Taixu asserted that Buddhism's failure to remain a vital force in modern China was due to the other-wordliness of the sangha and the tendency of Buddhists to emphasize the externals of the religion without understanding its essence (2001:71). Pittman explains that Taixu thus called for a 'Buddhist revolution', a revitalization of Buddhism through institutional reorganization, modern education, compassionate social action and ecumenical cooperation in a global mission. He was an 'energetic, intelligent leader…more concerned with establishing a Pure Land on earth than in achieving rebirth in the Western Pure Land of Amitabha Buddha. Though he sought to ground his teachings in the Mahayana scriptures and traditional paradigms, he intended to directly address the pressing social and spiritual problems of the (early) 20th century… leading to the ethicization of religion and a this-worldly soteriology' (2001: 2-3). While keen on the *Weishi* (consciousness-only) school, Taixu believed righteous actions were at the heart of the spiritual life. He gave priority to the selfless modes of action that both expressed and produced insights into emptiness, while emphasizing that wisdom could not be attained apart from compassionate actions in the world. Thus he emphasized those ethical norms of Buddhist heritage that especially related to social responsibility. He affirmed a soteriology that understood personal repentance as intrinsically related to the transformation of the entire social order. Unlike many of his contemporaries in the sangha, he understood action within the socio-political sphere to be a primary means to complete enlightenment, not an obstacle to it (2001: 7 – 8).

Taixu saw as the fundamental dilemma of the modern secularized age the catastrophic loss of any adequate foundation for moral action. He argued that the development of modern science, however beneficial, had effectively discredited all god-language, had undermined both theological and philosophical ethics and had fuelled a consumerism that threatened to destroy all civility (2001: 9). His goal, in this connection, was to capture the imagination of an increasing number of educated young Chinese who thought of Buddhism as antiquated and darkly pessimistic. Towards this aim, he proposed the creation of 'new monks' and a total reorganization of the sangha, calling for closer ties between the monastic and lay communities, and proposing new measures of cooperation (2001: 62). Taixu felt that the reformation of the sangha in particular called for a drastic reduction in its size, redefining its role in society to reflect his own norms of ethical piety: a moderate number of professional monks would perform good works to benefit society as a whole like operating schools, orphanages and hospitals, under the direction of a small cadre of scholar-monks, experts in doctrine, with the backing of an equal number of elderly monks, specialists in meditation and chanting. The majority of so-called 'monks' would perform manual labor to support Buddhist mission (2001: 95). It must be noted that Buddhism was only able to spread widely in China once the sangha realized that the Chinese would not tolerate a 'parasitic' lifestyle based entirely on alms gathering. In line with

the 10th century Chan master Baizhang Huaihai's oft-quoted slogan 'a day without work, a day without eating', the Chinese sangha were obliged to grow their own vegetables, as they are strictly vegetarian, which still remains, to a large extent, the case today. In line with his principals, Taixu founded the Wuchang Buddhist institute in 1922, which was devoted to monastic education. He involved his seminarians and lay supporters in social service consisting in providing free medical treatment, establishing a modern school for children and a welfare program for those in need which encompassed a hospice, prisoner welfare service, assistance in disaster relief efforts, mostly done through his Right Faith Buddhist Society of Hankou which became 'one of the most socially active lay Buddhist Associations in China', espousing many branches throughout the country (2001:96 – 102). He was instrumental in founding the World Buddhist Federation which held its first conference in 1924, making an appeal for ecumenical cooperation in East Asia. Buddhism, he proposed, could provide the only basis for a 'universal civilization and philosophy' because it teaches that all sentient beings are one and that 'all human egos are bound together by bonds of sympathy'. In regard to science, Taixu said that Mahayana Buddhism is both scientific *and* unscientific: while in consonance with the insights of science, dharmic truth transcends and perfectly completes them (2001: 165).

Venerable Yinshun

Yinshun was Taixu's most gifted student, his biographer, and was said to have founded what has been called 'the Yinshun Age' lasting from 1952, the year he migrated to Taiwan, to 1994, when he ceased writing due to ill health.

Having become a monk at 24, Yinshun began a systematic study of Buddhist scriptures at Taixu's South Fujian Seminary in Xia'men. After the communist victory in 1949, he first moved to Hong Kong and then to Taiwan. In Pittman's opinion, Yinshun's contribution lies in the fact that he took Taixu's critique of the then-current belief system a step further. At the time, people generally thought that to be a Buddhist meant one had to accept a belief in spirits and other supernatural beings, perpetuating a stereotype that Buddhist monks specialized in dealing with the dead and otherworldly (2001:209), hence Taixu's slogan to counteract this being 'Buddhism for the living'. In Yinshun's estimation, however, Taixu had insufficiently denounced the adoration of divinities in popular Buddhism, remarking that "Sakyamuni Buddha was neither a god nor a demon, neither a son nor a messenger of god. All Buddhas and world-honored ones arise from within this world and not from those gods…all Buddhas arise from the human realm and not from heaven" (2001: 270).

In the opinion of Chu, where Yinshin chiefly differed from Taixu was that Taixu's call for revolution was primarily directed at institutional reform, whereas Yinshun was critical of much of Chinese Buddhist thought. Where they agreed was in their condemnation of the conventional Pureland ideal of escaping the world to be reborn in Sukhavati. They consequently both tried to reverse people's fixation on a distant Pureland, back to the present world. Both advocated a view of Mahayana Buddhism as 'a courageous undertaking that expects no immediate relief from the travails of human existence' (2006: 177). According to Charles Jones, Yinshun modified Taixu's 'Buddhism for human life' into 'Buddhism in the human realm' (1999: 376) culminating in a new type of 'humanistic Buddhism'.

Whalen Lai, for his part, refers to Yinshun as '…the foremost leader of Chinese Buddhism, particularly as it has developed in post-war Taiwan'. Among his many achievements, in Lai's opinion, was the renewal of mutually enriching connections between traditional Chinese Buddhism and other Buddhist traditions, especially the Madhyamaka tradition of Nagarjuna, Candrakirti and Tsongkhapa. Yinshun emphasized the rationalism and humanism of Buddhism, while also bringing traditional Buddhist scholarship into dialogue with modern critical Buddhist studies as practiced in the west and particularly in Japan. Lai claims that Yinshun did even more than Taixu to rescue Chinese Buddhism from the intellectual doldrums and spiritual decay of the late imperial period, plotting a course for Buddhism's future development by allowing its robust engagement with the modern world without forcing the severance of its traditional roots (quoted in Pittman, 2001, vii).

What is further significant for the present discussion is that Yinshun was, according to Chu, the first in the Chinese Buddhist to stress that Buddhism had initially been transformed out of recognition in India and Central Asia, then consequently, doubly disfigured in China. The Agamas taught him that "…all Buddhas have emerged from the human realm, none would ever attain Buddhahood in the heavens". This made Yinshun realize that Buddhism was at heart a down-to-earth religion, devised for human life and based on human values. For Buddhism to be human-centered, it not only had to be purged of its deities and ghosts, but also had to get rid of its 'Brahmanized' myths and mysticism (2006:213-214). What this meant was essentially a rejection of Indian Buddhism's devotional practices including chanting of names and mantras, rituals directed at appeasing the gods and extirpating evil karma, as a form of lowly deity worship and shamanism, besides the practice of austerities (2006:212).

Taixu's and Yinshun's doctrinal clash, in Chu's opinion, revolved around their estimation of the Pāli scriptures. Whereas Taixu classified them as [*Theravada*], Yinshun considered them as universally pivotal in all Buddhist traditions: "Doctrinal correctness in both vehicles should be measured by how much it conforms to the Agamas and Nikayas. To Yinshun, orthodox Mahayana teachings are elaborations and enhancements of basic themes found in the early texts, rather than innovations that supplanted and fundamentally deviated from them. The difference mainly lies in Mahayana's more skillful way of adapting to the world (2006: 248). Taixu's 'Buddhism for the living' was the slogan chosen in contrast to a Buddhism for 'death' and 'ghosts', whereas Yinshun's *renjian* (Buddhism for the human realm) was chosen in contrast to the metaphysical, Brahmanized and apotheosized realms. It was intended to supplement Taixu's view, not replace it" (2006: 254-255).

Chu asserts that "numerous religious reform measures are attached to Yinshun's rallying slogan of 'Buddhism for the human realm', and his influence has increased in all reputable Buddhist institutions and university programs in Taiwan… (Therefore) the dramatic transformation of Taiwanese Buddhism in recent decades may prophetically hint at a future trend that is gathering force in the new emerging landscapes of Buddhism, including the West" (2006: 439 – 440). It seems that this 'dramatic transformation' has been accomplished, to a considerable extent, due to the efforts of Taiwanese bhikshunis. Chu praises what he calls their unprecedented enthusiasm and accomplishments in scholastic and cultural activities, charitable affairs and community service, leadership and ministry positions, economic and other practical functions, both monastic and secular (2006: 435). What had been holding them back thus far, according to Yinshun, was 'the pan-Indian ascetic culture's non-Buddhist ways of male chauvinism, self-mortification and puritanical moralism' (2006:399). Explaining his critical appraisal of the 'Eight Special Precepts', Yinshun said that the "…shameless degradation and defamation of women were merely fictional narratives

that misogynist writers had retroactively put into the Buddha's mouth (i.e., in the form of the Eight Special Rules)…in his opinion, particularly after the Buddha's demise, the differential treatment of women in the disproportionately patriarchal monastic environment, codified in the form of the Eight Special Precepts, has systematically smothered women's sense of self-worth and creativity, and deprived them of their proper role to contribute to Buddhism's religious and social functions" (2006:396;406).

Therefore, it is perhaps not surprising that in a newly democratizing, increasingly affluent Taiwan in which education was a high priority for the population as a whole, the progressive nature of his thought should have been embraced and have had an equally profound effect on the bhikshuni sangha.

Venerable Cheng Yen

Perhaps the most remarkable of all Buddhist leaders influenced by these two reformers is the Venerable Cheng Yen, founder of the Tzu Chi Charitable Foundation, who has been called 'the Mother Teresa of Asia'. The Tzu Chi phenomenon can be viewed as being evocative of what is in Richard Madsen's opinion "…a remarkable religious renaissance that has been taking place in Taiwan from the mid-1980s up to the present – one part of a resurgence of public religious belief and practice that has been taking place throughout the world within the past generation" (2007:xviii-xix).

Based on a survey made by a business magazine in 2001 on the question of 'who is the most beautiful person in Taiwan', the one at the top of the list, Wei-Yi Cheng quotes, was not a movie star or a supermodel, but a fragile, elderly Buddhist nun, Bhikshuni Cheng Yen who is, in her opinion, 'undoubtedly the best-known Buddhist nun in Taiwan' (Cheng, 2007:39- 40), corroborated by my own observations in Taiwan as everyone I talked to seemed to know about the survey and agreed with its outcome. Chu states that at one point, one quarter of Taiwan's population were registered members (2006:441), meaning they paid a regular membership fee and devoted their material and active support to its charitable activities. According to Tzu Chi specialist Julia Huang, 35 years after its establishment in 1966, it had become the largest formal NGO in Taiwan and a growing transnational association among overseas Chinese. By 2000, it had five million members worldwide, with branches in 28 countries (2003: 136) active, abroad and in Taiwan, chiefly in the fields of disaster relief, medical care, educational assistance, poverty alleviation, and environmental sustainability.

Venerable Cheng Yen founded Tzu Chi with only a small group of housewives who she had asked to donate 50 cents per day of their household money, for the support of the poor and needy. In building up her charitable foundation, she stresses that her guiding light all along has been Yinshun, whom she calls 'The Mentor'. As the 2005 issue of the Tzu Chi Quarterly dedicated to him states: "Tzu Chi was founded on the basis of one sentence said by Yinshun to Cheng Yen after accepting her as his disciple in 1963: 'Be committed to Buddhism and to all living beings'. (Cheng Yen stated): 'If you ask me who had the most influence on me, I will say it was my dharma master'". The journal continues: "Indeed, when questioned why the venerable monk had accepted her in the first place, he stated: 'She had bought the collection of Master Taixu's books, so I agreed to accept her'. Bhikshuni Cheng Yen recalled why she had bought the collection: 'I had heard that if anyone could read Master Taixu's books, it would be like reading the pure essence of Buddha's philosophy'. So it was to be that a collection of books was the mystical link that connected three

generations of teachers and disciples over two different centuries…Master Yinshun emphasized not only the principles of Buddhism, but also the importance of putting them into practice. That was the flowing spring that nourished Master Cheng Yen's charitable deeds…they helped the poor and sick, woke up the Great Love in people's hearts, and attracted growing numbers to join the new charity foundation" (2005: 25 – 26).

It is possible to conclude that whereas both Taixu and Yinshun had provided the blueprint for Tzu Chi's 'compassionate action', Cheng Yen was the medium through which this was carried out. The fact that she is a bhikshuni, rather than a bhikshu, does not appear to be a coincidence, because, as many Taiwanese expressed to me and most of the scholars also state, the fact that she is female only adds to her appeal and success. People identify her as a Guanyin-type figure, the Chinese embodiment of the Buddha of compassion, Avalokiteshvara. According to Jones, she embodies the Confucian concept of the strict father and the kind mother simultaneously: firstly, she is uncompromising in her challenge to greed and materialism, in her call for people to open their hearts to those unrelated to them; secondly, she has absolute moral integrity (1999: 385).

As stated by Huang, "Tzu Chi is 'action dharma'…the emphasis is on the expression of feeling another's suffering, leading to deep identity between the self and the sufferings of the world… til one reaches an awareness of the universal interconnectedness among beings and across lives. One develops 'universal compassion', the commitment to relieve the suffering of others…Cheng Yen's 'four immeasurables' are the traditional Brahma Viharas: kindness, the mission of charity; mercy, the medical mission; sympathetic joy, the cultural mission, are Tzu Chi publications and their TV program, and impartiality, the transmission of education (2003: 141). Jones believes that '…perhaps more than any other Buddhist leader in Taiwan, her followers seek to emulate her in accordance with her dictum, 'the master's resolve is my resolve, the Buddha's mind is my mind' (1999: 386). Indeed, it is significant that Tzu Chi, though having been initiated by master Cheng Yen, is in fact an organization run by the laity along increasingly corporate lines. In Madsen's words: "Tzu chi was to educate the 'rich' in the spirit of Buddhism by having them *practice* compassion… (therefore) it appealed to the newly rich who needed meaning and the newly poor who needed help" (2007:31,34). He charts its meteoritic rise from a modest charity devoted to helping mainly the poor and sick in the relatively backward province where it is based, Hualien, to providing disaster relief to earthquake victims (in which Tzu Chi volunteers were said to often have been faster than the government in providing aid to victims), to establishing a fully-fledged hospital in under-resourced Hualien in 1986, a feat having required Venerable Cheng Yen's having to raise a sum of $26 million dollars, which she, against all odds, managed to do. Since then Tzu Chi has added four more hospitals, its own medical educational institutions, numerous school for children – having developed its own series of textbooks and teacher's manuals for teaching moral education - a comprehensive university in 2002 and a College of Technology, assets said to be in the billions of dollars. Always attentive to the pivotal role of the media, it has developed new popular magazines, radio programs, videos, websites and now has its own cable TV station. In 1991, it began to extend relief efforts beyond Taiwan's borders and, according to Madsen, "Tzu Chi seems to take pride in responding to the most difficult and controversial situations" (comp. 2007, 34-36).

Unfortunately, it was not possible for me to meet venerable Cheng Yen as she has a very busy schedule and appears to be constantly surrounded by people seeking to shield her from the attention of researchers like myself. Besides having attended some meetings of the UK branch of Tzu Chi and two seminars organized by the LSE's Taiwan Study Group, one held by representatives of Tzu Chi who had been invited from Taiwan, and the other by Richard Madsen, I went to visit a 'Hall of Still Thoughts' in Penang, which is an exact replica, I was told, of the original Tzu Chi headquarters in Hualien, on Taiwan's southeast coast. It is remarkable for its simplicity, being reminiscent of the Tang dynasty Chinese architectural style, with notably few Buddha statues on the premises outside or inside. Manned by her volunteers known as 'commissioners', besides acting as a communication and coordination centre, it is a shrine devoted to her achievements and activities. It thus is testimony to what Wei-Yi Cheng indicates, that "…Cheng Yen could be an inspiration of Buddhist nuns' empowerment…the success of Tzu Chi makes her a good example of what a Buddhist nun is capable of achieving (at least in temporal terms)" (Cheng, 2007: 43).

Venerable Shih Chao-hwei

Whereas Cheng Yen can be said to be representative of the older generation of Yinshun's monastic students, a leader of the younger generation, though herself nearing 60, is undoubtedly Shih Chao-hwei, a dynamic and outspoken nun, who is best known within the Taiwanese bhikshuni sangha for her militancy and uncompromising attitude when it comes to the issue of equality between monks and nuns. Most active in the field of Buddhist education and scholarship, she is a prolific writer who has written several popularly received books based on Yinshun's ideas and social ideals, while personally and actively participating in social and political, besides environmental campaigns.

Venerable Chao-wei appears to exemplify the successful adaptation of both Taixu's and Yinshun's reform agendas which can best be gauged by considering what Madsen calls the nature of Buddhism revivalism in Taiwan: "It is a kind of religious revival that holds out …positive hopes for the building of a free world order…" (2007:151) A good example of this can be found in an incident which happened in 2002 when some of the most influential Buddhist leaders led by Ven. Chao-hwei, including Ven. Xingyun, the founder monk of Foguang Shan (Buddha's Light Mountain in southern Taiwan) and Ven. Cheng Yen attended a Buddhist panel formed in support of repealing the 'eight special precepts' (*attha Garudhammas)*, the controversial vinaya rules stipulating the subordination of nuns to monks. It was on this occasion that Ven. Chao-hwei, in a symbolic gesture of defiance, tore up the Eight Special Precepts on the stage. The panel was held as part of Yinshun's birthday celebration and it was intended as a tribute to his influence in regard to the modernization and reforms of the sangha, a possible indicator of a society in which Yinshun's ideal of an egalitarian sangha could enjoy a wide appeal (Chu, 2006:426).

This incident, however, must be seen against the background of the dramatic shift in the ratio between monks and nuns as, for the first time in Chinese Buddhist history, the number of ordained nuns is higher than that of monks, at present about three or four to one (at least in Taiwan along with other countries in which Chinese Buddhism is practiced like South Korea and Malaysia) – though it must be noted that even at Taixu's time, there were equal numbers of both, though living in separate monastic institutions. The innovation in Taiwan is that, in many of the more prominent humanistic Buddhist monasteries like Foguang Shan and Fagu Shan, for example, both monks and nuns reside and practice together, though sleeping in separate quarters. There is no equivalent to the institution

of eight or ten-precept nuns (for example, maechis in Thailand) present in most Theravada Buddhist countries, as the lineage of bhikshuni ordination has been unbroken in Chinese Buddhism.

I myself had the good fortune to interview the venerable nun at Hsuan Chuang University, a Buddhist university located in Hsin Chu City in central Taiwan, where she is Chair of the Department of Religion, Dean of the Faculty of Arts and Sciences and Director of the Hsuan Chuang Applied Buddhist Ethics Research Centre. It was here that she was granted professorship, unusually, I was told, on the basis of her book *The normative Ethics of Buddhism*. This work was undoubtedly the result of studies she had done at Yinshun's Foguan Buddhist Institute from 1984 to 1988. She also has her own nunnery and Hongshi Fojiao Academy, a seminary in which the nuns have the opportunity of studying Yinshun's works, besides being engaged in various humanitarian and environmental activities. Among her many achievements, what also appears remarkable in the present context, is her appointment as the fourth (and sole female) member of INEB's board of spiritual advisors. The International Network of Engaged Buddhists is an organization based in Thailand founded by the Buddhist reformer Sulakh Sivaraksha. The other board members are no less than His Holiness the Dalai Lama, Venerable Thich Nhat Hanh who originally coined the term 'engaged Buddhism', and the activist Thai monk, Somchai Kusalacitto.

Born in 1957 in Yangon, Burma, Chao-wei's parents returned to Taiwan in 1965. She ordained as a nun in 1978 while still an undergraduate in the Department of Chinese at the National Taiwan University. After graduation, unable to accept the conservative and authoritarian atmosphere of her temple, she left on a solitary retreat, where she discovered Yinshun's writings in 1982, which she continued studying until 1988. Besides her publications,which are highly acclaimed dealing mainly with the application of Buddhist principals to ethical concerns, she initiated a number of nation-wide, high-level social advocacy campaigns. Most notably, she got the Animal Protection Ordinance passed by the Taiwanese legislature. This included the prohibition of horse racing which she told me is cruel to horses in many ways, making Taiwan the only country to outlaw it. In addition, she often writes articles from the Buddhist perspective in a number of newspapers in relation to environmental protection, human and animal rights, and against the legalization of gambling which she successfully pushed through parliament. In early 1998, she founded the Hong Shi Culture and Educational Foundation, which from 1998 to 2006 organized six large-scale conferences on 'the Theory and Practice of Master Yinshun's Thoughts'. Significantly, it is due to her efforts that a translation group in an Australian monastery has been translating Yinshun's works, especially since the abbess, Ven. Neng Rong, was her own student.

In response to my question, 'What impresses you most about Yinshun's thoughts?' she replied: "Yinshun was a pioneer of Taiwanese Buddhism. As his follower, I want to transform his ideas into actions. This includes education, law and policies. I want to do what the master was unable to achieve. His ideas came first and the movements came later. His critical line of thinking led me to think that the biggest fault in Buddhist society is that justice isn't emphasized enough, just compassion and kindness. But Yinshun's thought led me to conclude that it's not true kindness if we don't emphasize justice, though if you examine the Buddhist scriptures closely, you can see that the Buddha emphasized *both* justice and kindness, equal participation and treatment".

My next question concerned the role of bhikshunis in Taiwanese society. She replied: "In Taiwan, bhikshunis are respected more than bhikshus. The most famous is Master Cheng Yen… When some special people become bhikshuni, they become a role model in society. It's only been

in the past 20 years or so that people have changed their ideas about nuns, though." When I asked her the reason for her concerted campaign to eradicate the 'eight special rules' for nuns, her reply was: "There has been a long oppression of bhikshunis, but since my action (of publicly tearing them up) many bhikshunis no longer bow to the bhikshus…if you let bhikshus be too proud this isn't true compassion or modesty (on their part). It all comes down to the law of dependent origination…(understanding that no one should be above or below the other). Another reason for the greater prominence of bhikshunis in Taiwan may be that many bhikshus here prefer to be scattered in small temples or hermitages to practice dharma individually, whereas bhikshunis prefer to stay together. Men generally have a greater tendency to compete, whereas women like to cooperate and can combine their efforts to achieve something. The biggest female sangha is at Foguang Shan (where bhikshunis are said to outnumber bhikshus by around 10 to one, despite being headed by a bhikshu), whereas Tzu Chi (which only has a limited number of bhikshunis, as ordination is obviously considered secondary to the activities of lay Buddhists) is the most powerful. The more women who ordain, the better…there's still a lot more work for us to do."

Conclusion

As William Chu writes that the UNDP in its Gender Empowerment Measure (referring to the status of women) has rated Taiwan as the top Asian nation (number 19 out of 80 rated countries) (2006: 434), so it is perhaps not so surprising that bhikshunis feature so prominently in their practice of humanistic Buddhism. Charles Jones pointed to another issue surrounding the development of Taiwanese engaged Buddhism, which is "…the increasing lay-centeredness of Buddhism in Taiwan" (1999: 457), which is also mostly female-dominated, as illustrated by the example of Tzu Chi. A worrying trend, however, is the fact that monks do appear to be greatly in decline as against the growing numbers of nuns. In the opinion of Venerable Guo Yuan, one of Fagu Shan's head monks, "this is due to the nature of Taiwanese society itself, in which there is equality between the sexes probably due to the ever-increasing number of educated females, and, as men generally are expected to go out to work, women have more time for religion than men do. There is a tendency for women to spend more time in the temple and also, generally, Taiwanese society is more supportive of bhikshunis than bhikshus". In any event, as it appeared to me in the course of my visits to various institutions, were women to withdraw, the whole edifice would undoubtedly collapse. As regards the possible fate of the 'eight special rules', the entire issue no. 9 of the Hsuan Chuang Journal of Buddhist Studies is devoted to this topic with scholars from various countries, genders and backgrounds giving solid reasons for it deserving a speedy demise, in further vindication of Yinshun's philosophy.

To end on a less controversial note, the ultimate significance of Taiwanese engaged Buddhism can be encapsulated in Richard Madsen's closing thoughts: "...these moments of axial religious creativity offer glimpses of alternatives to the dysfunctional modernity that most of us experience, ways of softening global competition with global care, of situating the quest for individual freedom within global webs of responsibility, and of affirming global human solidarity while respecting diversity" (2007:157).

Appendix

THE EIGHT SPECIAL RULES OR GARUDHAMMAS
(Contrasted to the equivalent rules for monks in brackets)

1. A nun, even if she has been ordained for 100 years, must respect, greet and bow in reverence to the feet of a monk ordained but that day. (Monks pay respect to each other according to seniority, or the number of years they have been ordained).

2. A nun is not to spend the rains retreat in a residence where there is no monk. (A monk may take an independent residence.)

3. Every fortnight a nun is to look forward to two duties from the monks: asking for the Uposatha (meeting day), and receiving instructions from a monk. (Monks do not depend on nuns for this rite, nor are they required to receive any instruction).

4. A nun who has completed her rains-retreat must offer herself up for instruction to both the community of monks and to the community of nuns, concerning three matters: [wrongdoings that were] seen, heard or suspected. (Monks only offer themselves to the community of monks).

5. A nun who has committed a serious violation of a monastic rule of Sanghadisesamust serve a 15-dayminimum manatta (penance), with reinstatement requiring approval from both the monk and nun communities. (The minimum for monks is afive-day probation with no approval by the nuns required for reinstatement).

6. A woman may be ordained only after two years of training in the six precepts, and she must seek full ordination from both Sanghas. (Men have no mandatory postulancy and their ordination is performed by monks only.)

7. A nun may not abuse or revile a monk. (A monk may reprimand a monk, and any monk may reprimand a nun.)

8. From this day on, no nun shall ever admonish a monk. However, monks may admonish nuns. (There are no restrictions on whom a monk may admonish).

Quoted from Allison Goodwin, Right Views, Red Rust, and White Bones: The Eight Garudhammas and Buddhist Teachings on Female Inferiority Reexamined in Light of Psychological and Social Research, in: Hsuan Chuang Journal of Buddhist Studies, p, 208, No. 9, March, 2008, Hsuan Chuang University, Taiwan

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*B*uddhist Virtues: The Foundations of Socio-Economic Development - A Study

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In Buddhism, the spirituality and the socio-economic development go together. It can be compared to a chariot, where the spirituality (charioteer) leads the two wheels of socio-economic development (the holistic model is shown in the coming pages). The Buddhist Virtues, precepts and principles are the foundations which develop peace and harmony, establishing spirituality and socio-economic equality. Violation of these Principles creates disharmony, socio-economic disparities and the spiritual degradation spreading violence, conflict, greed, hatred, increasing Dukkha and heart burn.

The world is burning today, with the fire of lust, hate and delusion (Samyutta-nikaya, XXXV, 28). The world is established on suffering, is founded on suffering - Dukkhe loko patitthito (S.i.40). The single problem has different aspects. They may be socio-economic, political, psychological and even religious problem (Ven. Piyadassi, 1991). The socio-economic inequalities have resulted in aggravating the suffering in the present modern world due to craving. "Tangle within, tangle without, mankind is entangled in a tangle. I ask this question, Gotama. Who disentangles this tangle?" When the wise man well established in virtue (Sila) develops concentration (Citta-samadhi) and wisdom (Panna), then as Bhikkhu ardent and prudent, he disentangles this tangle (S.i.13.). The solution for this problem of dukkha-conflict-the unsatisfactoriness of life is the Noble Eightfold Path put forward by Buddha. These are the Virtue (Sila), Concentration (Samadhi) and the Wisdom (Panna). The virtue regulates the behavior, strengthens the meditation, meditation in turn develops wisdom. The Virtue tend to elevate the man which all can cultivate irrespective of creed, color, race, or sex, the earth can be transformed into a paradise where all can live in perfect peace and harmony as ideal citizens of one world. Buddhists four sterling virtues - Metta, Karuna, Mudita, Upekka, which are collectively termed as Brahamaviharas in Pali. Metta embraces all beings, Karuna embraces sufferers, Mudita embraces the prosperous, and Upekka embraces the good and the bad, the loved and unloved, the pleasant and the unpleasant (Ven. Narada Thera, 1997). These are building blocks of spiritual and socio-economic development. Buddhism shows the path to accumulate wealth provided without violating any of the five precepts; refrain from killing, stealing, adultery, lying and taking intoxicants. Since the Buddhist sees the essence of civilization not in multiplication of wants but in the purification of human character (E F Schumacher, 1993). It is the view of Buddhism that the economic activity and its results must provide the basis of support for a good and noble life, one of individual and social development (Ven. Bhikkhu Payutto, 1992). While encouraging material progress, Buddhism always lays great stress on moral and spiritual character for a happy, peaceful and contended society (Ven. Walpola Rahula, 1978). In the several Suttas (to mention a few - Sigalovada Sutta, Kosambiya Sutta, Vyaggapajja Sutta, Alavaka Sutta, Sabbasava Sutta, Mangala Sutta, Cakkavattisihananda Sutta, etc.) Buddha explained the ways to earn virtuously and share the wealth to establish peace and harmony in the society. Buddhist precepts,

principles and virtues are followed in some countries like Bhutan - Gross National Happiness model, Thailand - Sufficiency Economy model, Sri Lanka - Sarvodaya model and Taiwan for improving the spiritual and socio-economic conditions in the society.

The values in the society have deteriorated due to materialistic and exclusive pursuit of wealth. The selfish approach has made the human society to disregard and forget the morals, ethics, kindness and compassion. The biggest problem humanity has created for itself is the increasing gap between the rich and the poor and the unequal social structure. Poverty, hunger, malnutrition, disease, illiteracy, unemployment, social discrimination continues to be the scourge of our times. The things that matter most – meaning, purpose, community, love – might be harder than ever to find (Jon Evans, 2010). To lead a happy and contended life and maintain the socio-economic equalities in the society, it is important to look into both spiritual and material development needs. Spiritual development alone or material development alone is not adequate to lead a happy life. However, when a person concentrates only on material aspects as happening in the present modern capitalist system the material needs may become an end in itself, resulting in limitless desires, greed and craving. The consequences of materialistic behavior give rise to conflicts, disharmony, social and economic inequalities in the society. These inequalities have resulted in further aggravating the suffering in the present modern world. According to the Human development Report,2010 of UNDP, Multidimensional Poverty Index (MPI), which is a measure of serious deprivations in the dimensions of health, education and living standards that combines the number of deprived and intensity of their deprivations indicate that about 1.75 billion people in the 104 countries covered by the MPI- a third of their population live in multidimensional poverty, that is, with atleast 30 percent of the indicators reflecting acute deprivation in health, education and standard of living. The world is passing through difficult times inspite of scientific and technological progress. The goal of just and peaceful civilization continues to be elusive and the man made panacea has failed to provide peace, happiness and harmony in the society (D. Gopalakrishna, 2006).

The solution for this suffering lies in the practice of spirituality. Buddhists Middle Path balances both spirituality and materialism to lead the contended life on the principles of sharing and caring. Buddhist virtues, precepts and principles focus on establishing peace and harmony through spiritual and socio-economic development in the society. The virtue regulates the behavior, strengthens the meditation, meditation in turn develops wisdom. The Virtue tend to elevate the man which all can cultivate irrespective of creed, color, race, or sex, the earth can be transformed into a paradise where all can live in perfect peace and harmony as ideal citizens of one world. The Buddhists four sterling virtues act as building blocks of spiritual and socio-economic development are - Metta, Karuna, Mudita, Upekka, which are collectively termed as Brahamaviharas in Pali are means to develop friendship, harmonious relationship, removing discord, establishing peace within oneself. The first sublime state is universal love (Metta). It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception (Ven. Narada Thera, 1997). The second virtue is Compassion (Karuna). It is defined as that which makes the hearts of the good quiver when others are subjected to suffering or which dissipates the suffering of others. It removes the woes of others. The third virtue is Sympathetic joy or appreciative joy (Mudita), which tends to destroy jealousy, its direct enemy. The fourth virtue is Equanimity (Upekka). It is discerning rightly, viewing justly or looking impartially, that is without attachment or aversion, without favour or disfavor. These virtues are the foundations of socio-economic development.

The practice of Pancasila as advocated by Buddha – not to harm others, not to take others property, not to indulge in misconduct, not to take intoxicants and to lead truthful life helps in overcoming negativities and establish spiritualistic society (D. Gopalakrishna, 2006).

The Chariot Model: Spiritualism and Socio-economic Development go together.

In Buddhism, the spirituality and the socio-economic development go together. The Buddha was interested in the happiness of men. According to Buddha happiness was not possible without leading a pure life based on moral and spiritual principles (Ven. Walpola rahula, 1972). It is the view of Buddhism that the economic activity and its results must provide the basis of support for a good and noble life, one of individual and social development (Ven. Bhikkhu Payutto, 1992). While encouraging material progress, Buddhism always lays great stress on moral and spiritual character for a happy, peaceful and contended society (Ven. Walpola Rahula, 1978). Buddhism shows the path to accumulate wealth through right livelihood.

The impact of spiritualism on socio-economic development or conditions in the society is illustrated through the *Chariot model*. This model gives an insight on the role of spirituality in establishing peace, happiness and harmony through spiritual and socio-economic development. Here the charioteer is represented by 'spirituality' and the two wheels of a chariot represent social and economic dimensions respectively. Two models and four diagrams viz. fig 1 and 1a – **Chariot model – Materialistic Society** the chariot in reverse order, and fig 2 and 2a – **Chariot model – Spiritualistic Society** the chariot in right order, is presented below:

Fig. 1 Chariot model – Materialistic Society.
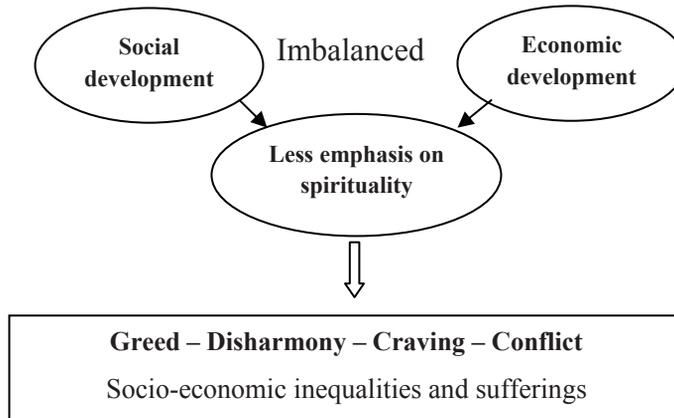
More emphasis on materialistic benefits and less emphasis on spirituality.

The fig.1 shows the standing of materialistic society in which the spirituality is regarded as inconsequential and the selfish approach has made the human society to disregard and forget the morals, ethics, kindness and compassion leading to inequalities in the economic and social conditions in the society and immense sufferings by the most vulnerable. It is due to flagrant violations of principles of Dhamma that there are social inequalities and oppressions exist. The fig. 1a, shows the intricacies of materialistic society.

Fig. 1a   Materialistic focused society

Craving Self-centered Greed	→	Acquisitive Accumulation of wealth Ignoring values/spirituality	→	Sufferings Disharmony Conflict Socio-economic inequalities
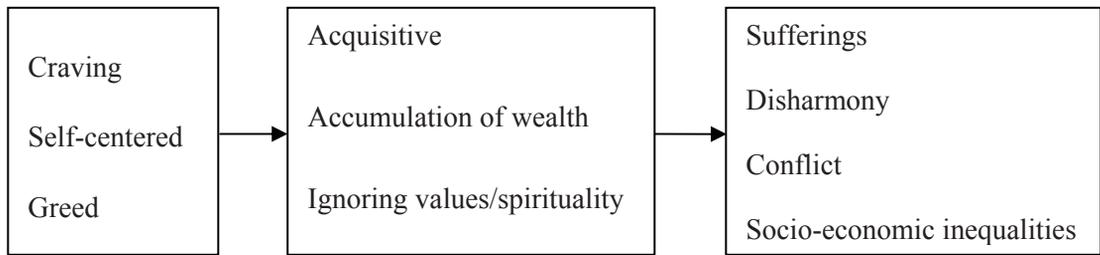
Fig. 2   Chariot model – Spiritualistic Society.
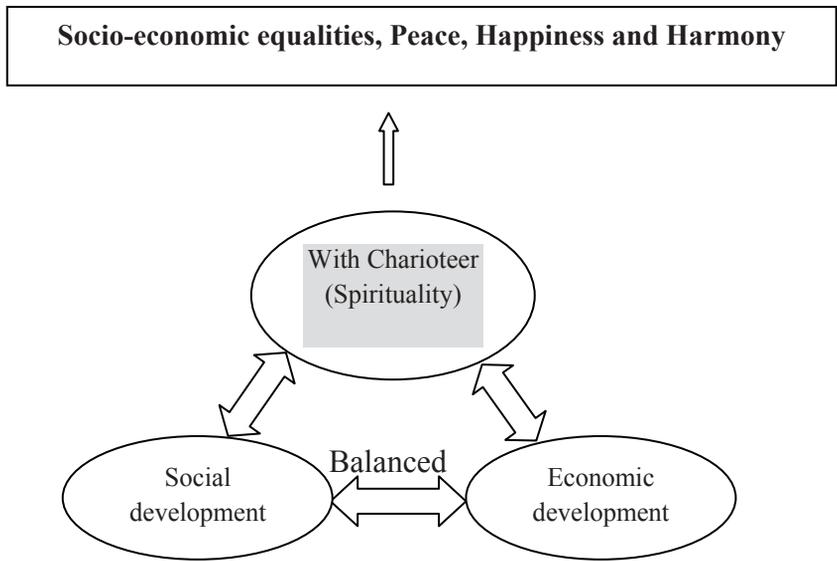
Emphasis on spirituality and its impact on the
Social and economic development in the society.

Fig. 2a   Spiritualistic focused society

Buddhist:	Positive Attitude	Compassion	Peace
Principles		Wisdom	
Virtues	Meditation	Caring	Happiness
Precepts		Sharing	Harmony
Values	Culture	Contentment	Socio-economic development
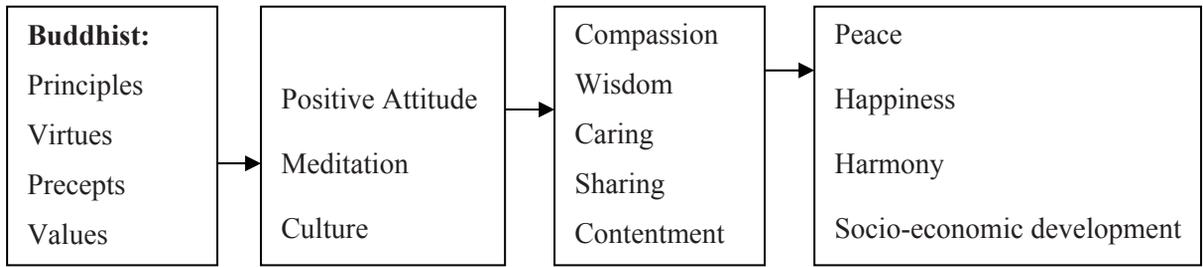
In the case of spiritualistic society, as shown in fig.2 the charioteer (spirituality) reigns in which society ensue Buddhist virtues, precepts and principles. This gives rise to compassion, wisdom, caring, sharing and contentment and eventually preserve peace, happiness, harmony and socio-economic equality in the society. In this case, there is a strong relationship between the spirituality, social and economic development facets which signifies that they co-exist and go-together. The fig.2a shows the intricacies of spiritualistic society.

Suttas on spirituality and socio-economic development

The pillars of establishing social development (co-operation, justice, equity, human rights, gender equality, social harmony, empowerment of the weakest) and economic development (standard of living, surplus) and equalities are elucidated in the suttas. Buddha explained the ways to earn and share the wealth virtuously and trail the path of spirituality to establish peace, harmony, equanimity and socio-economic equalities in the society.

In Buddhism, the spiritual health and material well being are not enemies but they are natural allies and go together. In the *Mahanidana and Kalahavivada suttas* (Digha Nikaya, 1) social sufferings is analyzed from a spiritual view point. It shows that because of craving all sufferings and social disruptive struggle originate. In the *Kosambiya Sutta* Buddha has stated that wealth has to be collectively shared rather than individually, as otherwise poverty spreads (Majjhima Nikaya, 1). This does not mean that ignoring of one's own wishes for the sake of other's needs; rather it is caring for both oneself and of other's needs. In the *Dwichakku sutta* (Anguttara Nikaya, 1) it is discoursed that human happiness cannot be achieved either by spiritual uplift or material advancement alone, and that both these aspects are to be equally developed to acquire happiness. The Buddha has discoursed about a dwichakku (two eyed person) among ordinary people; this person uses the first eye to acquire wealth and to improve such acquired wealth. His second eye he uses for spiritual development. This shows that a two-eyed person is superior to one, having either the first eye or the second eye only. This shows that spiritual development alone or material development alone is not adequate to lead a happy life, both are important. This suggests that the most of the socio-economic problems of the day is the eradication of craving. It is said in the *Vyaggapajja Sutta* (Sanutta Nikaya, 1), that a person must earn his wealth through righteous means through diligence, prudent and competent. If the people resort to use wealth exclusively for their personal satisfaction without sharing, such a society makes way for the creation of hatred, ill will, jealousy and commotion. The *Cakkavattisihanada-sutta* of the Digha-nikaya (No.26) clearly states that poverty is the cause of immorality and crimes such as theft, falsehood, violence, hatred, cruelty, etc. Kings in ancient

times, like governments today tried to suppress crime through punishment. The *Kutadanta-sutta* of the same Nikaya explains how futile this is. It says that this method can never be successful. Instead the Buddha suggests that, in order to eradicate crime, the economic condition of the people should be improved: grain and other facilities for agriculture should be provided for farmers and cultivators; capital should be provided for traders and those engaged in business; adequate wages should be paid to those who are employed. When people are thus provided for with opportunities for earning a sufficient income, they will be contended, will have no fear or anxiety, and consequently the country will be peaceful and free from crime. It is stated in the *Sigalovada Sutta* (Digha Nikaya, 3) that one gathers wealth little by little as bees collect honey. Such accumulated wealth should be divided into four parts: One part for day-to-day expenses, two parts for investment, and the balance to be kept as precautions against contingencies. It is possible once the Buddhist concept of consumption is practiced, conspicuous consumption will be minimized and hence restricting consumption to one fourth of income would be feasible. In the *Sabbasava Sutta* (Anguttara Nikaya, 4) - the objectives and rationale behind consumption of items like clothes, food, shelter and medicine are enumerated. Buddhism is against the lustful attachment towards insatiable things. Consumption according to Buddhism is not the final goal of a society. It serves another objective if taken in proper perspective (without craving towards them); it permits achievement of the higher state of nirvana.

Applications of Buddhist precepts, principles and virtues:

In countries like Thailand, Bhutan, Sri Lanka and others, one can come across the application of Buddhist precepts, principles and virtues to improve the socio-economic conditions in the society. Based on Buddhist philosophy, some models have been developed and deployed, which are rather country-specific, for the purpose of social and economic development. Also, in the recent years there is an emergence of some global initiatives to address the socio-economic problems of most vulnerable members of the society and there are cases of individuals who are making extraordinary efforts in their own ways, like Chen Shu-Chu, a vegetable vendor from Taiwan to the cause of social and economic development of most vulnerable people of the society. These are elucidated below:

Thailand:

His Majesty King Bhumibol Adulyadej developed the philosophy of the Sufficiency Economy to lead his people to a balanced way of life and to be the main sustainable development theory for the country. The Self Sufficiency Economy and its expected outcomes as His Majesty stated "Sufficiency Economy is a philosophy that guides the livelihood and behavior of people at all levels, family to the community to the country, on matters concerning national development and administration. It calls for a 'middle way' to be observed, especially in pursuing economic development in keeping with the world of globalization. At the same time the philosophy emphasizes to build up the spiritual foundation of all people in the nation, especially state officials, scholars, and business people at all levels, so they are conscious of moral integrity and honesty and they strive for the appropriate wisdom to live life with forbearance, diligence, self-awareness, intelligence, and attentiveness. In this way it can be hoped to maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from the outside world."

"Sufficiency" means living in moderation and being self-reliant in order to protect against internal and external changes. To achieve this, an application of knowledge with due consideration and prudence is essential. His Majesty has recommended a secure balance in the five following aspects to achieve the principle of self-reliance: (i) State of Mind: One should be strong, self-reliant, compassionate and flexible. Besides, one should possess a good conscience and place public interests as a higher priority than one's own (ii) Social Affairs: People should help one another, strengthen the community, maintain unity and develop a learning process that stems from a stable foundation (iii) Natural Resource and Environmental Management: The country's resources need to be used efficiently and carefully to create sustainable benefits and to develop the nation's stability progressively (iv) Technology: Technological development should be used appropriately while encouraging new developments to come from the villagers' local wisdom (v) Economic Affairs: One needs to increase earnings, reduce expenses, and pursue a decent life.

As His Majesty has stated, "If we contain our wants, with less greed, we would be less belligerent towards others. If all countries entertain this - this is not an economic system - the idea that we all should be self-sufficient, which implies moderation, not to the extreme, not blinded with greed, we can all live happily."

The Sufficiency Economy is believed to adapt well within existing social and cultural structures in a given community, if the following two factors are met: (i) subsistence production with equitable linkage between production/consumption (ii) the community has the potential to manage its own resources - as a result, the Sufficiency Economy should enable the community to maintain adequate population size, enable proper technology usage, preserve the richness of the ecosystems and survive without the necessity of intervention from external factors. The concept is now commonly included in many government projects. The philosophy is applicable to people from all walks of life and at all levels. (Sunai Setboonsarng, 2007).

Bhutan:

King Jigme Singye Wangchuk propounded the philosophy of Gross National Happiness (GNH) rather than Gross national Product. This alternative development strategy is used to balance material growth with cultural, ecological and psychological well-being. GNH philosophy has triggered world-wide movement and also it has become Bhutan's greatest USP. GNH surveys are conducted scientifically to measure well-being and happiness: psychological and well-being, balanced time use, community vitality, cultural diversity and resilience, ecological diversity and resilience, good governance, living standard, health and education. This philosophy emphasizes that happiness is important and can be achieved by controlling one's desires and greed, and balancing material growth with spiritual growth (Sheela Reddy, 2010). GNH has brought changes in the lives of Bhutan people-the following cases illustrate the point: One schoolgirl stopped wearing gold earrings to avoid becoming envy among her classmates as many could not afford it; another schoolboy said GNH had awakened interest in his extended family, and now he visits adjoining valley to meet his relatives.

Sri Lanka:

The Sarvodaya movement of Sri Lanka had its beginnings in 1958, when A T Ariyaratne, who was then a teacher at a leading Buddhist school in Colombo, organized some teachers and students of the school to work as volunteers in a backward village called Kanatoluwa. Ariyaratne describes the first experiment of the gift of labour or the sharing of labour, which became the key concept and practical device in the Sarvodaya scheme of development is elucidated herein - They sank wells, dug, latrine pits, cleared home gardens and planted various crops, inaugurated a formal educational programme, organized literacy classes for adults, conducted health lessons and demonstrations, child and mentality care work, singing and dancing classes, and that even established a place for religious worship for the people.

Sarvodaya's philosophy is derived from Buddhism. It is based on Buddha's ideas of self-reliance and of compassion. Shramadana is the chief instrument through which Sarvodaya attempts to achieve its development goal. The Sarvodaya Shramadana Movement shows how religion and spirituality can serve as a basic resource in development. Development is connected to one's 'awakening' and inner growth, leading to social and economic changes. The following Buddhist concepts are used in this work: *Dana* or 'the giving of alms' was further interpreted to include 'giving of one's time and skills and energy for the good of the community', giving in any form is encouraged for example the rich farmer is encouraged to donate his land for road building or a skilled worker is encouraged to donate his skills; *Karuna* or 'compassion' which implies facing our anger and hatred; *Priyavachan* or 'pleasant speech' to promote respect and a sense of equality and create wholesome relationship; *Samanatmatha* or 'social equality', Ariyaratne started his movement in a poor outcaste village reminding the villagers that discrimination is a moral outrage, rejected by Buddha himself; *Arthacharya* or 'constructive work', in the Shramadana camps labour is shared, and all involved are awakened to their potential of self-reliance; *Muditha* or 'joy in the joy of others'; *Upekka* or 'equanimity' doing one's duty without being concerned about the result success or failure.

Taiwan:

Chen Shu-Chu from Taiwan aged about 60, is a generous woman. Chen Shu-Chu case illustrates the pathway of leading a spiritual life in reality and it demonstrates spirituality-in-action – being selfless, caring, sharing and showing compassion towards the most vulnerable section of the society. She is a vegetable vendor and has donated nearly NT$10 million (more than US$ 333,000) from such a humble income from vegetable business towards various charitable causes, including schools, orphanages and poor children. Chen quoted once "I do not place great importance on money. When I donate to help others, I feel at peace, I'm happy, and I can sleep well at night". Chen leads a very simple life without any luxuries. Her day starts at morning 3am. Neither does she have any desire for material gains nor any form of enjoyment. All she needs is food (rice and noodles) and a place to sleep. She buys clothes from roadside stalls. Her daily vegetarian food cost little. She sleeps on the hard floor. This made her to save large sums of money and donate to the noble cause. Chen Shu-Chu gives a noble advice on how to save for the philanthropic cause "spend only what you need, and you will be able to save a lot". This extraordinary woman thinks nothing of a living a life devoid of luxuries in order to help those less fortunate than herself (Esther Lians, 2010).

Spiritual approach at global level

Today there are more and more Individuals, Institutions, corporations, are involving themselves to build a better society and improve socio-economic conditions around the world. The significant development in the recent times is the contributions of organizations like the Bill and Melinda Gates Foundation, Clinton Global Initiative (CGI), Ford Foundation and so on to address global problems that are ignored by governments and other organizations - to reduce poverty and injustice, improve the standard of education, better health care, economic and social wellbeing, natural resources and sustainable development, agriculture, to strengthen democratic values, and others. CGI programs have helped nearly 300 million people in 170 nations gain better access to health care, safe drinking water, and job training. Bill Clinton once quoted: "Take some part of your life to do something for other people because the world is interdependent, and it's too unequal and too unstable" (Carl M. Cannon, 2010); the Bill & Melinda Gates Foundation works to help all people lead healthy, productive lives, in developing countries it focuses on improving people's health and giving them the chance to lift themselves out of hunger and extreme poverty (http://www.gatesfoundation.org/about/Pages/foundation-fact-sheet.aspx); the Ford Foundation support programs to enable people to improve their lives and reinforce their commitment to society in more than 50 countries.

Establishment of Tony Blair Faith Foundation by the former British premier towards promotion and strengthening of Interfaith Solidarity across the globe and to tackle global poverty and disease. The Foundation helps bring people together who believe in inter-religious harmony, and whatever belief people hold dear to them, to work together on areas of common concern. This helps to make things happen and respect and understanding grows among the people (Tony Blair, 2011). United Nation observes first week of every February as the World Interfaith Harmony Week to build understanding and provide unity and strength to the cause of Interfaith Solidarity. The UN resolution includes everyone in the world of all religions, faiths and beliefs, and those of no religion. For the future peace to subsist in the world it has established some absolutes for future peace: moral behavior, right conduct, compassion non-violence and love of the good and love for one's neighbor.

Bilaal Rajan, the 13 year old Canadian, has worked to ease the suffering of poor children around the globe. He has raised millions of dollars for children's causes. Bilaal first learnt the value of helping other poor children when he was four. It started with a photo of utter destruction caused by earthquake in Bhuj, India. He could imagine the suffering of children without parents. At that young age onwards, he started to raise funds (through selling of fruits, cookies, and other items) to donate to UNICEF, to help Haitians affected by a hurricane and tsunami and HIV/AIDS orphans in Africa. He points out that, "Giving is the greatest reward. That's how it feels to me. I've never felt better than when I make a difference". He has partnered with web entrepreneur to launch a Sudoku website for kids. The site – sudokuhub.com – raises funds through advertising, with all the revenue going to UN's World Food Program. Bilaal quoted once "Poverty should not happen because someone is born into a different family" (Christine Langlois, 2010).

Conclusion:

There has been increasing inequality both within and across countries. Progress has varied and people in some regions have experienced periods of regress. The root cause for sufferings and socio-economic inequalities lies in craving, which is a characteristic of a materialistic society. And eventually craving leads to greed and suffering, the reality of materialistic society. This results in increasing gap between the rich and the poor, imbalanced social structure and sufferings. The answer to most of the socio-economic problems of the day is the eradication of craving through embracing Buddhist virtues, precepts, principles and Buddhist economics. The Noble Eightfold path is the driving force of Buddhist economics. In Buddhism, the spirituality and the socio-economic development go together. Buddhism's middle path balances both spiritual and materialism to lead a contended life without harming others interests on the principles of sharing and caring for the welfare of the society. The chariot model of holistic development implies that the spirituality would guide the humanity to establish socio-economic equality and development and strives to achieve a balance. If, there is more emphasis on materialistic development, it would lead to social and economic problems as it is widely evident in the today's world, due to more and more craving and greed. Similarly, if there is an emphasis only on spirituality development alone then there would be no material progress, and this condition would lead to poverty, health and deteriorate standard of living. This shows that spiritual development alone or material development alone is not adequate to lead a happy life, both are important. The Buddhist virtues, precepts principles and values help in establishing harmony of spiritual and material side of life, leading to socio-economic equality and development.

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Ethics of Intention and Effect: Making Decisions on How to Act in a World Full of Need

Jane Karunamati Stephens

Introduction

In this paper I will present a few reflections and questions that pertain to all of us as Buddhist practitioners, and particularly those of us who work for the benefit of others. The main purpose of this paper is to show that, when we choose to help others in whatever way, the positive intention to do good and act ethically is not enough. We also need to be able to assess our effect, and use this information to re-inform our views, intentions and further actions. If we do not do this we are selling ourselves short. Below, I will briefly outline a model which shows how view, intention, action and result flow into and inform each other, and how our internal reasoning process can operate in the world; I will then use this model to ask questions that we all need to ask ourselves when engaging in altruistic activity and I will use my own reflections from 18 years of working in development and as a doctor to illustrate the challenges we face.

I am a practicing Buddhist in the Triratna Buddhist Order, and have been Ordained for 6 years. I have worked in development, partly in India but mainly in Nepal, for 18 years. My area of interest is the arena of Sexual and Reproductive Health. I have been a doctor of medicine for 12 years and work in a poor, inner city practice as a General Practitioner (GP) in East London, UK. I spend half my time working as a GP and half running a charity called the Green Tara Trust which works in Nepal.

The First Bodhisattva Vow

Although traditionally the vow to save all living beings from samsara, however innumerable, is considered a Mahayana concept, the intention to relieve the suffering of self and other is present from the time of the Buddha and in all traditions. The practice of developing the four bramaviharas requires us to imaginatively put ourselves in the position of another; this means trying to understand the human condition, the 4 Noble Truth teachings on dukkha and the teachings on pratitya-samutpada. Once we start to practice, we cannot but want to respond to the suffering in the world around us; and there is so much. So, how do we choose to respond? After all, we always have a choice. The world now seems much smaller due to air travel, and as a Westerner with training as a doctor I can find any number of causes and people to help; how do we choose where to put our energy?

Model

This model comes from the way I see my own mind working and the process I see that we go through as individuals and groups working together on a common cause. It is largely based on the idea of a Buddhist trying to follow the Eightfold Path, and the interaction between this individual and the outside environment. The model is not exhaustive or perfect but will help to act as a reference to look at as we go through examining our intention and effect.
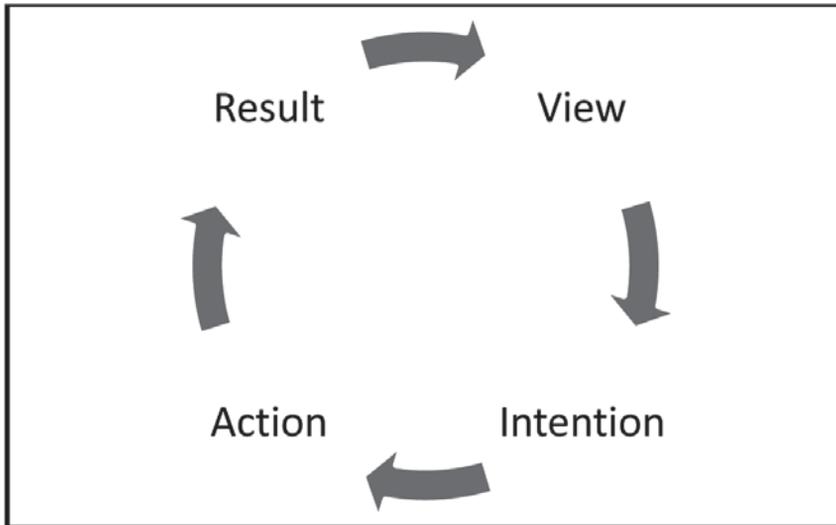
We can start in the circle with view. View here can be divided in two; the "higher" form, or perfect vision or view (often referred to as "supramundane"), and the "lower" form of right view ("mundane"). Our views perfect and otherwise, inform our intention or emotion. Once we have explored our intention in relation to our work, we move to deciding on an action. The action may be performed alone or as part of a group. Once you have completed your action, you go back and assess the result or effect you have had. This result will then inform further views, intentions and actions.

The cycle is iterative and augmentative (similar to the spiral path); as awareness builds, the result of our action can feed back in and make us re-examine our views. This can then allow us to consciously re-assess our intention in light of what we have found and re-direct our actions accordingly.

A number of things will affect this cycle. Using the model of the Noble Eightfold Path, these four stages will be penetrated and affected by the amount of awareness (7th arm) and concentration (or lower form of Samadhi, 8th arm) we have. It will be affected by our conditioning and karma. In order for the cycle to keep repeating in an augmentative fashion, there needs to be continuity of purpose.

Although this cycle may be happening within us, we are working in the world, and so the external environment will have a huge effect on this process. The more developed we are, both in experience as Buddhist practitioners and as development workers, the more we will be able to see ourselves clearly and keep our continuity of purpose throughout our interaction with the world.

Inspiration: Perfect Vision

For those of us who have come to practice Buddhism in the West, we have come looking for answers to suffering, to loss. Most of us will have had some small flickers of Perfect Vision (samyak drsti); glimpses of things as they really are. These moments or visions are tiny breakthroughs into Reality, and give us a flavor of the Perfect Vision the Buddha described. In its fullness, Perfect Vision describes the enlightened state of complete penetration of the nature of Reality.[1] In some formulations, Vision is divided in two; Perfect Vision or those flashes of insight are referred to as supramundane. The mundane, which are sometimes referred to as View (drsti) are models that we can use as guiding principles to help us penetrate Reality. These models include the 10 silas, the Wheel of Life and the Spiral Path. Whilst the mundane "views" should not be confused with Reality itself, they can be used to help us practice more ethically: they set a benchmark to guide us in our practice and help set up the conditions for the arising of the Enlightened Mind. Moments of Perfect Vision are hugely important as they often act as our inspiration to practice, to connect with others and to continue to engage with the world.

Reflections:

    a.   From where do I specifically draw my inspiration to relieve the suffering of others?

    b.   Who are my role models, and what is it about them that inspires me?

    c.   If I am working in a team, can we explore these inspirations together, and do we have any joint inspirations?

Personally, I feel inspired by the description of the Buddha as "the trackless one". This refers to the description of the Buddha's Enlightenment, and since his practice of ethics is perfect at this stage, he leaves no karmic mark on the world. In the Dhammapada, it says:

> **179.** By what track can you trace that trackless Buddha of limitless range, whose victory nothing can undo, whom none of the vanquished defilements can ever pursue? **180.** By what track can you trace that trackless Buddha of limitless range, in whom exists no longer, the entangling and embroiling craving that perpetuates becoming?"[2]

Reflecting on this image is helpful to work against the desire for fame, and pride. I am finding that, as long as the work that is done in the program I work in is positive, it does not matter so much that I personally did not do it. Once, when I was visiting the program area, I went to a woman's health promotion group to assess the health promoter. I was invited to join by one of the women who was very proud of the group; she told me the name that they had given it, what it meant to her and the name of the organization that helped to set it up. She talked with me in Nepali and very informally. She told me about the problems they had had, and the things that were going well. She had no idea that I was the founder of that organization. It gave me great joy to know that she had no idea who I was, and if she had not talked so informally and frankly, I would not have had the opportunity to see things so clearly from her perspective. It almost felt like the work I had done

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[1] Sangharakshita: Vision and Transformation, An Introduction to the Buddha's Noble Eightfold Path. Chapter 1, pp22-23. Windhorse Publications 1995

[2] Buddhavagga: The Buddha. Translated from Pali by Acharya Buddharakkita, 1996-2011. http://accessto insight.org/tipitaka/kn/dhp/dhp.14.budd.html

was "secret" or "nameless" but was having a benefit, and I did not need this woman to be grateful to me in order to experience joy.

Right View: Exploration and Intention

Assuming we are inspired and committed to engaging in altruistic activity, we then come up against our mundane views or emotions. These are usually extremely imperfect and unintegrated, and we find that our motives for wanting to act in the world are very mixed. This is normal but is something we all find frustrating. We see a huge gap between "perfect" view and what we are really like; this gap is often seen by our ability to understand a concept intellectually but not be able to practice it.

My teacher, Sangharakshita expresses the gap in this way: "Why is there this terrible gulf, this terrible chasm, between our theory and practice, our understanding and our operation? Why are most of us most of the time unable to act in accordance with what we *know* is true, what we *know* is right? Why do we fail so miserably again and yet again?

The answer to this question is to be sought on the very depths of human nature. We may say that we "know" something, but we know it only with the conscious mind, with the rational part of ourselves. We know it theoretically, intellectually, abstractly. But we must recollect that man is not just his conscious mind. He is not all reason- though he may like to think he is. There is another part of us, a much larger part than we care to admit, which is no less important than our reason. This part is made up of instinct, of emotion, of volition, and is more unconscious than conscious. And this wider, deeper, and no less important part of ourselves is not touched at all by our rational or intellectual knowledge, but goes its own way, as it were dragging the mental part, still protesting, along with it.

Thus we see that we cannot go against the emotions. The emotions are stronger than reason. If we want to put into practice what we know to be right, what we know to be true, we have to enlist, in one way or another, the co-operation of the emotions. We have to be able to tap those deeper sources within ourselves and harness them, also, to our spiritual life, so that we may *implement* what we know to be right and true. *For most of us the central problem of the spiritual life is to find emotional equivalents for our intellectual understanding.* Until we have done this no further spiritual progress is possible. That is why Perfect Emotion comes as the second stage, or second aspect, of the Noble Eightfold Path, immediately after Perfect Vision."[3]

In relation to work for the benefit of others, our experiences of Perfect Vision or drsti, our ideal views and where we are now with our mixed motives all combine as forces in us to determine our action. If we want our action to be effective, there are some things we need to do. Firstly, we need to be as honest with ourselves as possible about how we are; what is in our minds, our capabilities, our intentions. Secondly, we need to set up positive conditions to allow us to see all these forces as much as possible: these include practices to develop awareness, samadhi and ethics. Thirdly, unless we are taking action on our own, we usually need to be in communication with others in our work. Spiritual friendship, as the Buddha said to Ananda in the Upaddha Sutta, is the whole of the spiritual life. I will not dwell on the huge benefits of spiritual friendship here; just to say that

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[3] Sangharakshita: Vision and Transformation, An Introduction to the Buddha's Noble Eightfold Path. Chapter 2, pp35-36. Windhorse Publications 1995

it is very hard for us to fully develop and grow unless we are coming up against our imperfections and wrong views a lot; and being in communication with friends who are practicing and prepared to be honest will certainly help this. In addition, friendship and connection with others who are doing similar work to you in the world, who are more experienced at it that you, whatever their religious background, is hugely important.

Reflections:

    a.   What are my core beliefs and values in relation to this work?

    b.   Will I be able to express these values in my work and within my team? If not, do I want to work on this project?

    c.   With whom can I ongoingly explore and become more aware of my motives for doing this work, and how will I remind myself to be vigilant in continuing to examine my motives?

Action

In order for you to decide what action you want to take to relieve the suffering of another, you need to investigate and reflect on a few areas. These reflections can be done alone, or in a team. Your action may already be fairly well decided or limited by the team you have. For example, the team I work with in Nepal are all doctors of health or social work who specialize in sexual and reproductive health. We all have a preference for working in Asia, particularly in Nepal but would consider working anywhere if the project was right for the team. However, if you are starting from scratch, say an individual or a group who have a variety of skills, there are certain basic motivating factors you can ask yourself as an individual, then explore within your working group, to help you decide.

Reflections:

    a.   For whose benefit I am doing this?:

    b.   Again this is an examination of motives. It is likely part of the action you are doing to benefit yourself, but is it benefitting others enough for it to be worthwhile?

    c.   Do you have enough skills and resources to undertake the action that is best for this situation? If not, can you find someone who does?

    d.   Given the resources we have (people, money, community situation, time), what effect is possible?

    e.   Are you under pressure to do something because your teacher or a funder wants something but you do not think it is the best use of resources? Is the community putting you under pressure to engage in a project you do not think is of benefit, and how do you address this?

    f.   What is important in my work: helping huge numbers of people, or helping fewer with a better quality of interaction?

An example that I commonly come across is NGOs or religious organizations building hospitals in poor areas where there isn't even a primary health care center. Imagine a situation where people may be living with no sanitation and polluted water. There are not even basic health workers because they do not turn up for work at the Government health post, the drugs that are sent from the Government run out quickly or are stolen and you can only buy paracetamol at the tea shop. If you walk into that situation as a doctor, my experience is the first thing the community will ask for is a hospital. I have asked people in these communities why this is, and in my experience it firstly brings the community prestige and importance; they feel good about themselves and can boast about their community to others. Secondly, they wrongly believe that it will solve all their health problems. This is because of a lack of understanding of how health and disease work.

In the area of Nepal where I work there is fairly good water supply at the source but poor sanitation. So people go to the toilet in the water supply. They use this water for drinking, cooking and washing. Unsurprisingly, the areas with such poor sanitation have a lot of children dying under 5 from infectious disease. Improving sanitation by building toilets and changing hygiene practices would save many more lives than building a hospital, and it would be much cheaper. So already from this, we can see that my opinion is that money is better spent on improving sanitation whilst theirs is that they want a hospital.

How do you resolve this? There are various ways, and there will always be differing views between what you think is best and what others think. But who is "right"? There are usually many ways to engage with a problem, and there are many ways that work. At a community level, one way is to spend time with the community and work out all the different needs and wants, do your own assessment and then make a decision. Where I work, the poorer areas wanted their own hospital even though there is a good primary care post 30 minutes away by ambulance. After spending 4-5 days in workshops with community members, the most common underlying need was to have healthy babies and for the women, to be able to deliver their babies safely. Since our charity wants to maximize sustainability for the community and work with changing health behavior, we were able to agree on a 5 year program to do this together. So in this way we found common ground, a cause that the community feels motivated to engage with and thus a program plan.

This gets us into the area of funding, and so I am also asking this question because you may feel torn between the desires of many people and what they want: a funder, your Buddhist team, the community you want to help, and yourself. In fact, pressure may be put on you to do a program that you can will not work. Individual funders in Nepal and India are still very keen to fund solid things that they can see such as hospitals and schools. They often want their name put on the top. Their decision to want to do this is not usually coming from a place of knowledge. Raising money for a building is comparatively easy, but the cost of running and maintaining it is huge. Unless someone is prepared to continue funding the ongoing costs forever, it may be worth reflecting if it is worth starting to build at all. In the poor area I described above, there is no motivation on the side of the community to maintain a hospital and so, I am sure if an NGO came and built one it would stand empty. In addition, if you want to just look at the numbers of lives saved, spending money on improving primary care services, such as assisting Government health posts to function well, or on training motivated people in the community to teach health promotion through groups will help many more people and be much cheaper than a poorly thought-out hospital. Of course hospitals in some areas are necessary, but not before the community even has a functioning primary care facility and clean running water.

For myself, I am motivated by helping larger numbers of people which means working more in the area of primary care and public health, rather than hospital medicine, but all are important and necessary. Ethically, I think the most important thing is that the help that is given is appropriate to the situation, and in order to find out what the situation is you need to gather the necessary information from relevant sources in the planning stage before the action.

In Nepal our charity runs a health promotion program in an area for 10,000 people. Its aim is to improve people's health behavior so that they attend antenatal care when pregnant. We know from research in this field that if people can get to their antenatal checks both the woman and her child are less likely to die or suffer complications. There are 2 strands to the program; one is working with community groups to help change their ideas and behavior around pregnancy. The second is that we strengthen the Government services so that the quality of care they are giving is improved. We use basic level Nepali health staff as health promoters who run groups, visit women in their homes, run mass events and train other women to run their own groups. Much of our budget is spent on training staff and community people so that when we go, they stand a good chance of being able to continue the program on their own. We are 3 years into this program and so far the results are good. The women have become empowered more quickly than expected, are setting up their own NGOs to start businesses and save money separate from the men, and more are going for their checkups. We have not built our own health facility on purpose; we are investing our time and money in PEOPLE and it is hoped that these changes will be long-lasting.

Resources:

With regards to resources, we are limited by funds so cannot work in an area larger than 10,000 people at the moment. We are limited by time, as all the Westerners involved who oversee and fundraise for the program work for free, and have other jobs in order to earn money. We are limited by the community and their motivation to change. However, since we have been working there for 3 years the community is becoming more motivated and empowered and we are seeing more change happening. They are also becoming more reliant on each other and less on the program. We are limited by the boundaries of health promotion research; this means, for this program, we do not start any action unless it is related to maternal and neonatal care. Local and national politics has an influence on local resources, and as we combine our resources with the communities this has an impact.

As Buddhists, we have an obligation to work in a way that is as ethical as we can manage, but also to use resources as effectively as we can. We also want our action to have as positive an effect as possible. If we can see that the action a community want is not going to be effective, we have to make a decision about whether or not to engage with it. If a funder wants us to get involved in a program that we do not think is an effective use of resources, we have an obligation to talk to them and try to change their minds. It is interesting that in Nepal, for a long time there have been parallel Government and NGO systems and finally, NGOs are starting to work with the Government to help them achieve their objectives. People such as myself who have been working there for many years have had enough of seeing the same services duplicated, and it is hoped that the NGOs working with the Government can help support them to make them more effective. Since Government services will continue to be funded it makes more sense to work with them as they will be there for the long term.

Result and Assessment of Effect

If we are to learn from our actions, we need to be able to get a sense of our effect in the world. If we assess our action by looking at the result, we can find out what went well and what did not. We can then change the way we work accordingly. We also need to learn from others doing similar actions and see what results they got. In development language, we refer to ongoing checking of results as monitoring and the end assessment as evaluation. Most programs will evaluate in the middle of the timeline also.

Assessing the result of our actions can be exciting as well as painful; we get to see what has changed for the better, what has changed for the worse and what has stayed the same. As Buddhists, it is important not to be vague or miss this part out by convincing ourselves that we can never see ALL the effects of our actions, since everything is inter-dependent. This is true, but it should not stop us from looking and making tentative conclusions. Most programs will spend approx 8-12% of their budget on this, and it is money well spent.

With regards to the health promotion program in Nepal, we spend approximately 20% on monitoring and evaluation; as well as having a direct effect on the people involved, our intention with the program is to research which health promotion methods work most effectively in this community. The information we get is used by us to work with various Government and University bodies to create a new Health Promotion curriculum for all health workers in Nepal. If we want our action to have national level consequences, our research has to be very full and meticulous. Nepal has not educated its health workers in Health Promotion until now, and this data is being used to create the training curricula for health workers nationally. So even though the charity and field program are small, we hope to be able to have a significant effect at a national level. We hope that the end result is that Nepal has a new Health Promotion curriculum with methods that have been tried and tested by us as well as other NGOs working in a similar field. For me, this end result makes the time and effort involved worthwhile as it should contribute to improving the health of many more people.

Continuity of Purpose

This whole process of going through vision/ view, intention, action and result needs to be penetrated by as much awareness as possible. This is the 7th part of the Noble Eightfold Path, and includes awareness of ourselves, the environment, things and other people. We also need as much concentration as possible and this is often referred to in the initial stages of perfect Samadhi, the eighth limb of the Noble Eightfold Path. If we have enough awareness and concentration, then this helps to give us continuity of purpose, or samprajana. The more concentration and awareness we have, the more we can have continuity of purpose in our work, and the more effective we will be. These three elements; concentration, awareness and continuity of purpose are the positive driving force or energy that keep the process augmentative.

In the Satipatthana Sutta, the Buddha is giving a discourse to some monks. In it, he refers to penetration of Reality; firstly, by being fully focused and secondly, continuing to keep our focus, on four areas; the body, feelings, mind and mental qualities. In the sutta, The Buddha expounds how this is to be done for each of the four areas.

For example, in the section referring to focus on the body, in the section on the breath, the Buddha says:

"And how does a monk remain focused on the body in & of itself?

[1] "There is the case where a monk — having gone to the wilderness, to the shade of a tree, or to an empty building — sits down folding his legs crosswise, holding his body erect and setting mindfulness to the fore [lit: the front of the chest]. Always mindful, he breathes in; mindful he breathes out.

"Breathing in long, he discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long.' Or breathing in short, he discerns, 'I am breathing in short'; or breathing out short, he discerns, 'I am breathing out short.' He trains himself, 'I will breathe in sensitive to the entire body.' He trains himself, 'I will breathe out sensitive to the entire body.' He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.' Just as a skilled turner or his apprentice, when making a long turn, discerns, 'I am making a long turn,' or when making a short turn discerns, 'I am making a short turn'; in the same way the monk, when breathing in long, discerns, 'I am breathing in long'; or breathing out long, he discerns, 'I am breathing out long' ... He trains himself, 'I will breathe in calming bodily fabrication.' He trains himself, 'I will breathe out calming bodily fabrication.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by (not clinging to) anything in the world. This is how a monk remains focused on the body in & of itself."

At the end of his discourse, the Buddha emphasizes the insight that one would have if one had the ability to keep perfect focus in all four areas:

"Now, if anyone would develop these four frames of reference in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or — if there be any remnant of clinging/sustenance — non-return.

"Let alone seven years. If anyone would develop these four frames of reference in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or — if there be any remnant of clinging/sustenance — non-return.

"Let alone half a month. If anyone would develop these four frames of reference in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or — if there be any remnant of clinging/sustenance — non-return.

"'This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of Unbinding — in other words, the four frames of reference.' Thus was it said, and in reference to this was it said."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words."[4]

Reflections:

Often, the Satipatthana Sutta, with these elements of focus and continuity of purpose, are discussed and taught within the realms of meditation teaching. But we can see that the Buddha is encouraging us to develop these qualities so that they are ever present. In relation to work and engagement with the world, continuity of purpose may mean different things to each of us, so I would like us to ask ourselves:

a. How do we link continuity of purpose in meditation to continuity of purpose in engagement with the world?

b. What are the ethical qualities associated with having continuity of purpose in my work, and the ethical implications if it is lacking?

c. On my own, and with my team/ colleagues, how can I/ we improve our continuity of purpose in relation to our work?

d. What does continuity of purpose look like when we have it/ see it in others?

I think continuity of purpose is a very positive quality. I associate it with being focused, relaxed and flexible. In my work, it helps to have a goal to work towards, otherwise I can feel uninspired, BUT for me I am happy for the way I work to change along the way if I find a more effective method. When I lack concentration and awareness, I lose any continuity of purpose- I can forget why I am working and who it is really meant to benefit. This is when working with others who have a similar purpose can help to remind us and bring us back. If we do not have colleagues then we have Sangha friends who can help, but we have to remember to communicate with them so they can help us see ourselves clearly.

Time to ourselves and the external environment

It is hard enough having focus when we are working on our own; it is made much harder when we come into contact with the world around us. We have no choice about this if we want to work with others. All of our internal processes; our vision, intentions, actions, results, awareness, concentration and focus will be affected by the outside world, and can de-rail us from our continuity of purpose. This is why it is important that when we engage with the world, we also put time aside for ourselves for reflection, meditation and spiritual friendship so we can at least see what is going on for ourselves. This will help us to retain the positive qualities present in our internal processes and remind ourselves of our mission when we are working.

The external environment can completely ruin or radically help any plans or program we have. If we are doing a long term program things may well change in time, and a program that looked like it would succeed in the beginning may well hit problems down the line.

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[4] Satipatthana Sutta: Frames of Reference, Translated from the Pali by Thanissaro Bikkhu 2008-1011. http:/accesstoinsight. org/tipitaka/mn/mn.010.than.html

The external environment is anything or anyone outside our actions or those of our team, which is most of the universe. We can assess the likelihood of success before we even start; doing a needs assessment is an important part of the program cycle, as it may show us our efforts are likely to succeed in one area more than another. Also, all of us are prepared to take different amounts of risk and we are the only ones that can make that decision for ourselves. The external environment includes the receptivity of the community you will work with, the political situation locally and nationally including wars and the natural environment such as terrain, weather systems and natural disasters.

When I started working in Nepal there was no war; since then there has been ongoing fighting and disruption. I feel committed to the country in many ways and the situation has only been too risky for me to be there for about 18 months in 18 years. All our programs have been affected by political disruption such as road blocks, bombings, and local political struggles, which in the past resulted in progress being slower than expected. I have found that in order to work in the field in Nepal, I need regular time out to see my friends who are not involved in the program, and to have periods of time alone, even if it is in my flat in Kathmandu with the noise of dogs barking outside, when I do not answer the phone or see anyone, so that I can be quiet.

Many Buddhists will not work within any political arena due to the ethics that are practiced in those circles. In the UK, I can easily be a doctor and not be involved in local politics. However, in Nepal it is a different story. At a local level, politicians will invite themselves to be a part of your program if it looks good for them, and if they do not like your program they will cause disruption. In the past one group tried to steal money and goods from us, but the community were able to respond skilfully and without violence with some direction from us. Since our program also wants to make changes at a national level, we have to be prepared to talk to national-level ministers and politicians but we do not need to spend much time with them. We also do not need to give into the pressure of corruption. It helps us to divide the national level work amongst the team so it does not all fall on one person.

Deciding how and when to quit

If one has continuity of purpose, this does not mean one has to continue working against all the odds even if the program is failing. As we have seen, the external environment can have a much larger effect sometimes than our own efforts and it is often out of our control. As individuals or as a team, we need to decide to leave the program unfinished (for example if our lives are threatened) or to finish it early (if we are not having a positive effect). We have to weigh up the consequences of our actions; the benefits and losses if we stay or go, and sometimes going is the most sensible option. This assessment of consequences, when done with positive intention and consideration of all involved, is a very positive process and has a different quality to "dropping" a program with no consideration of yourself or others involved.

Summary

In summary, as Buddhists working to benefit others, we have a duty to ourselves and to the world to set up the conditions so that our actions are as beneficial as possible. In order for this to happen, we need to work out what our intentions are, and inspired by positive intention, work out practically how this could manifest through action. We have to see things through, so that we can assess the effect we have had. In order to shed light on this process, we need concentration and awareness, which we develop in many ways but mainly through meditation. Once we have some self awareness and concentration we can bring continuity of purpose to the process. Continuity of purpose will keep the process of view leading to intention then action and effect in motion, like a positive, driving wheel. The more aware and concentrated we are, the more continuity of purpose will be present. We will want to see things through and allow our effect to inform further actions. The external environment will have a huge impact on us; we need to take this into account in our personal practice and program of work. If we can commit to practicing in this way, we can work towards refining not only our intention but increasing the positive effect we have in the world.

The Buddhist Solution for the Deficiencies of Corporate Social Responsibility (CSR)

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"Monks, these four types of individuals are to be found existing in the world… The individual who practices for his/her own benefit and for that of others is, of these four, the foremost, the chief, the most outstanding, the highest and supreme."

--(Chavālātasuttaṁ, AN II. 95. Translated by Thanissaro Bhikkhu)[1]

The original purpose of economics and present day evidences:

The original aim of economy is the realization of well-being for the individual and for the broader society. The discipline of economics, the so called queen of social sciences, deals with the utilization of scarce resources to achieve this above mentioned well-being. One of the central dogmas of neoclassical economics is profit-maximization. This conception means that through economic efficiency of enterprises and corporations, social welfare can be achieved as a byproduct of mere profit-maximization.

But through the years of the modern age, especially from the end of the 19th century, the capital of entrepreneurs became more centralized. This is one of the features of globalization. Big firms all around the world, but especially in the US started to buy up other firms. First they did it with their competitors and afterwards they bought up their suppliers as well. They grew horizontally and vertically. For the beginning of the 20th century the evolution of these big firms has become faster as they strengthened their power by centralizing even more capital through the acquisition of various firms from other segments of the economy. After the victory of the capitalist system in the cold war at the end of the 20th century, the ages of big corporations has become, and the globalization process became even faster than ever. This economic transformation process affects every segment of the society – in which these processes are taken place.

Before the dispersion of the capitalist system, economic, political and societal processes existed next to each other. Nowadays, in the globalized world, economic processes are crowding out and gobbling up the processes of the society. This is the so called marketization in which global corporations transform social services and common goods to private services and private goods, furthermore replace human values with their own corporate values. Not just Karl Polanyi, the well-known economist in his famous book, *The Great Transformation*, but many other scholars warned about the negative social consequences of the *laisser-faire* market system. As Magyari-Beck, a Hungarian economic psychologist stresses in his paper, Beyond ec(onom)(olog)y, in this process

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[1]   On-line at: http://www.accesstoinsight.org/tipitaka/an/an04/an04.095.than.html [checked: 15.02.2011.]

"market economy… not only reduces the society to economy, but also reduces economy to market." (Magyari-Beck, 2002. p. 186.)

In the free-market system, corporations start to master and transform every segment of social life into a market process through privatization and marketization: health care, education, pension systems, public services, etc. These corporations have similarities to humans as they act and exist in the same context as human beings – in the society. They form and alter society, but they have more power and opportunity to do it than humans. The main and single aim of corporations is the same as the aim of economy – to maximize their profit. They realize it by the satisfaction of their shareholder's interests. The result of marketization in today's developed world is that it seems not economy is impregnated into society, but the other is true – society is impregnated into economy. The only motive is the profit for the shareholders and the consequences of these (social inequality, social injustice, moral crisis, etc.) are pushed to the background contrary to economic questions. The laisser-faire market system results in a vicious spiral, where negative effects are intensifying. Globalization makes wider marketization, the fast disperse of free-market capitalism through the world from developed countries to underdeveloped countries as well. In turn it makes capital centralization faster and market influence larger, which ends up in even faster globalization.

The topmost aim of the economy is the achievement of well-being through profit-maximization. Hence personal and social well-being is just a byproduct of the profit-motive. But today's corporations don't seem to work out the well-being in the society.

The relationship between economy and society - Social consequences of marketization:

The corporation-ruled capitalist system, accompanied by constantly occurring economic crises, undermines the opportunity of realization of social well-being all around the world, independently whether we mention developed or underdeveloped countries.

In the so called developed countries, the free-market system consequently results in the weakening of the social network. Some say, that the crisis of the 2008's means the end of European welfare states. At the end of 2010 Angela Merkel, Chancellor of Germany, warned that *"without growth, it [is] not possible to practice solidarity"*, which embodies in budget cuts, tax increases and slashed welfare benefits in Germany. The situation is almost the same in Great Britain, where an emergency budget has set out, which affected people's *"whole way of life"*.[2] The consequences of these cut backs and the growing social insecurity lead to personal troubles – illness, depression and even suicides. (Layard, 2005.) With Buddhist terminology, we could say that social insecurity leads to suffering.

The situation in the Third World is even worse than in the developed countries. The dispersion of globalization results in growing human poverty all around the underdeveloped regions. This means the lack of opportunities of human beings to lead a livable life. The case is not the lack of working opportunities, but rather the lack of dwellings, food and drinking-water. As it stands in the statistics of the United Nations, almost two third of the world's population suffers from illnesses related to poverty.[3]

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[2] On-line at: http://www.newstatesman.com/europe/2010/06/european-government-public [checked: 15.02.2011.]

[3] On-line at: http://data.un.org/ [checked: 15.02.2011]

For the global solution of the world's social problems, in September 2000, The United Nations formulated the Millennium Development Goals (MDG), which contain eight aims to achieve until 2015. These contain (1) the eradication of extreme poverty and hunger, (2) the achievement of universal primary education, (3) the promotion of gender equality, (4) the reduction of child mortality, (5) the improvement of maternal health, (6) the combating HIV/AIDS, malaria and other diseases, (7) the ensuring of environmental sustainability and (8) the developing of a global partnership for development.[4] As the MDG present, United Nations has recognized the most serious social problems of the world and the importance to solve all of them. UN intends to eradicate these negative parameters by cutting back their indices until 2015, and doing so give forth annual reports about its proceedings.

Beside the United Nations' realization of these important questions, there are numerous Buddhist scholars who stress the same views about social problems especially in the underdeveloped world. Venerable Gnanarama warns us, that the most important question in the Third World is poverty and the solution of that. (Gnanarama, 1996. Preface) Victor Wee states that: *"…in a developing country, the issue of basic needs must first be addressed"*. (Wee, 2001. p. 104.) At the minimum level, people must be provided with adequate food, shelter, clothing, and health facilities. But he goes further as he also states that: *"when these basic needs are not met, it is doubtful if the society can be peaceful and happy"*. (Wee, 2001. p. 104.)

The first point of the conclusion about the consequences of marketization could be Ian Harris' thought, who wrote that: *"unbridled capitalism have hollowed out and destroyed many ethical and spiritual values"*. (Harris, 2007. p. 27.) But I suggest that beside the destroyed ethical and spiritual values, there is another consequence of the capitalist system – it can't achieve its core purpose as it can't bring well-being for the individual and for the society.

The root of social problems according to the Dhamma

The main point of the Dhamma, the teaching of the Buddha, is the eradication of suffering. It focuses on how beings can reach enlightenment by removing the roots of suffering. Although Theravada Buddhism is thought to be dealing only with personal liberation of the self, the Dhamma provides advices also on how nations can be successful, furthermore one could find numerous social teachings scattered in the texts of the Pāli Canon, and *"…one could weave a very vibrant theory of politics and society from Buddha's teachings"*. (Wee, 2001. p. 102. and Gnanarama, 1996. Preface) The only difficulty with these advices is that they refer to the ancient times of the birth of Buddhism. In the time of the Buddha, the domains of politics, society and economy weren't separated. They evolved together as the Aggaññasuttaṁ[5] states, but the situation is the opposite today, because the market is the dominant system, and economy gobbles up every other segment of the society, politics and each part of daily life.

But still one could usefully apply the Buddha's other guidelines, which refer to a deeper level of well-being realization, as they are connected with morality. Buddhist ethics can be defined only in the society of persons. The Five Precepts (Pañcasīla) characterize the most fundamental socialization process, because they contain regulation-pairs with negative and positive aspects (eg.: the negative

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[4]   On-line at: http://mdgs.un.org/unsd/mdg/Default.aspx and http://www.un.org/millenniumgoals/ [both checked: 15.02.2011.]

[5]   Dīgha Nikāya 27.

aspect of ahiṁsā is not-harming, but the positive aspect of it is the practice of sympathy). After all society is the medium in which Buddhist ethics becomes meaningful. (Gnanarama, 1996. pp. 1–7.) To put it more precisely, these ethical instructions points beyond the realization of well-being in the society, as they also refer to environmental preservation and to the ensuring of the prospects of future generations of human and non-human living beings.

The above mentioned marketization consequences of the capitalist system are in opposition with the Dhamma. It states – and can be found in the Cakkavattisuttaṁ[6] – that the true measure of the welfare of nations depends on the lack of poverty, rather than the number of rich people. In his speech the Buddha analyses those reasons, which are leading to social suffering and crises. As Venerable Gnanarama emphasizes, Buddhism views social problems from an ethico-social angle (Gnanarama, 1996. p. 127.) and furthermore denotes:

> „[The Cakkavattisuttaṁ] shows a causal relationship between material poverty and social deterioration and indicates that the Buddhist emphasis on karma implies a different way of understanding and addressing the social problem of poverty – namely dāna, meaning 'giving' or 'generosity'." (Gnanarama, 1996. pp. 54–55.)

As one can conclude from the Cakkavattisuttaṁ, Buddhism has always emphasized the importance of proper distribution of wealth in society to ensure the absence of poverty. If the basic needs[7] of the members of the society is not satisfied, then right behavior of people can't be expected and morality can't be achieved. As it was mentioned in numerous places in the texts of the Canon, the lack of the first and foremost basic need, namely hunger is the most serious illness. If basic needs are not satisfied, if there are just a few rich people, but many poor – as it can be experienced nowadays all around the world –, then stealing, robbery and other criminalities will spread in the society. The root of this problem can be addressed among others by proper distribution. There is the need "...to improve the socio-economic conditions with more equitable distribution of wealth amongst the rich and the poor". (Saranankara, 2007. p. 100.) As Glen Alexandrin points out, the only way to realize prosperity is to overcoming poverty. (Alexandrin, 1993.) One of its appropriate tools is the perfection of giving, the above mentioned Dāna Pāramī. Dāna is a genuine way of wealth distribution, which comes from the motivation to alleviate suffering among the society, and realized by the ones who have opportunities to give. It could have been practiced in the Buddha's time by householders, merchants, kings and the government, but can be practiced nowadays by every member of the society either of wealthy people, corporations or the governing bodies. As Peter Harvey emphasizes:

> "The primary ethical activity which a Buddhist learns to develop is giving, dāna, which forms a basis for further moral and spiritual development... is not only practiced towards the Saṅgha, but it is a pervading value of Buddhist Societies." (Harvey, 1990. p. 198)

Finally, according to the Aggaññasuttaṁ, we can say that the root of social problems is greed, which led to the privatization of common goods and to the accumulation of extreme proportions of private wealth. The consequence of it is the maldistribution of resources. But religious

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[6] Dīgha Nikāya 26.

[7] The Buddha named them as: sufficient food, clothing, shelter and health care, but today we may complete this list with education.

dāna, especially the material support for the saṅgha results in prosperity. As Colin Ash states, not just because it helps to recover the imbalance in the distribution scheme, but because it has stabilizing social effects and more importantly it could restore trust amongst the actors of the economy. (Ash, 2001. pp. 179–183.)

Contemporary economic efforts to solve the problems of societies

Globalized capitalism is the all-pervasive system in today's world. Emerging problems, also the UN MDG are wanted to be solved in this framework with its tools. Political and economic efforts are settled down to improve social welfare by the means of the economy. As Victor Wee stresses, *"The main tenet of Western economics is capitalism and free-market operations, where self-interest and not altruism is regarded as being able to solve society's socio-economic and political problems."* (Wee, 2001. p. 103.) One of its tools is the well-known Western conception of corporate social responsibility.

The conception of corporate social responsibility

Free-market economic system is prevailing throughout the world. On one side, this has opened up new opportunities for business, but on the contrary, it creates a need for self-limitation in the interest of social stability and the well-being of modern democratic societies. (Implementing…, 2006. p. 2.) The concept of corporate social responsibility (CSR) first appeared in the 1970s. CSR is a voluntary self-regulation, taken up by firms in order to take into account the interests of the stakeholders of corporations, which includes employees, suppliers, local communities, society at all, nature, etc. Corporations with CSR policies are aiming to include public interests into their decision making. They try to achieve the triple bottom line, to respect people and planet, and to make profit within the voluntary CSR "restrictions".

The European Commission defined CSR as *"...a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis"*. (Implementing…, 2006. p. 2.) So beings responsible means more than the fulfilling of legal obligations. It means to invest into the interests and concerns of the corporation's stakeholders. As one of the definitions says, CSR

> *"...aims both to examine the role of business in society, and to maximize the positive societal outcomes of business activity… public sector engagement with CSR potentially spans social, economic and environmental spheres, including issues of corruption, poverty reduction and human rights."* (CSR and…, 2007. p. 1–3.)

CSR became a common economic tool for today's corporations to address social problems and to achieve effective functioning. Nowadays almost every multinational and transnational company has a CSR policy dealing with the above mentioned crucial problems. The reasons of this can be stem from the ever growing pressures of government regulators to ensure sustainable development, the public and local communities.

The widespread implementation of CSR has been a central question for the European Union since the end of the 20th century. In 2001 the European Commission published a green paper about

the prospects of CSR in the EU, which ended up in a great debate about the effectiveness of CSR. One of the most important aims of the paper was *"to raise awareness of promoting corporate social responsibility"*.[8] Furthermore in 2008 the Commission issued another report, in which it strengthens its commitment by CSR, emphasizing the importance of the mobilization of non-state actors in the achieving of social well-being. (Report…, 2008. pp. 6–8.) And finally the EUROPE 2020 ensures a central role for CSR as a tool to realize the strategy for European sustainable growth. (EUROPE…, 2010. pp. 15–16.)

These publications also contain the "international dimension of CSR". The Commission has declared that one of the main purposes of promoting CSR is to maximizing the contribution of enterprises to the achievement of the UN Millennium Development Goals.[9] Beside this United Nations also affirmed that CSR is one of the bedrocks of the achievement of MDG. UN requested transnational and multinational corporations to contribute to the realization of its aims.[10] United Nations annually gives reports about the achievements of the Millennium Development Goals, and the conclusion can be drawn that the objectives of it are getting accomplished by the deadlines. Unarguably business contributes to these achievements, but some say this is the minimum, because at the profound level they set these whole problems. It is also true, that without CSR it is very doubtful if MDG could be realized, but anyway CSR has some deficiencies, which are interfering with its effectiveness.

The deficiencies of CSR

CSR is a tool for redistribution of wealth, as corporations provide a part of their profit to realize social goals. Through this process it is able to alleviate poverty and solve other significant problems of humanity. It is functioning in the economic framework of the free-market system ruled by big corporations, which influences the efficiency. The deficiencies of CSR is at least twofold according to these circumstances: (1) the primarily motivation of CSR activities is the same as the corporation's – profit-maximization, the satisfaction of the company's shareholders, which undermines the genuineness of it; (2) almost all of the CSR policies are announced by governments and other institutions, so they are general and most of the time neglect the local needs and objectives.

The main interest of corporations after all is profit-maximization. They produce yields for their shareholders. This is the framework in which CSR has its own place, so it is subordinated to shareholders' interests. The primal motivation to implement these above mentioned tools comes from outside demand and in most of the cases it is not genuine in itself. The main purpose, the profit motive, crowds out the intrinsic values that could lead to the realization of real well-being. The genuineness of CSR is also questionable if it is more integrated in the companies' processes, and even if the priority of CSR is the same as other traditional operational areas (Núñez, 2008. p. 22.)

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8   On-line at: http://europa.eu/legislation_summaries/employment_and_social_policy/employment_rights_and_work_organisation/n26039_en.htm [checked: 15.02.2011.]

9   On-line at: http://europa.eu/legislation_summaries/employment_and_social_policy/employment_rights_and_work_organisation/n26039_en.htm [checked: 15.02.2011.]

10   On-line at: http://www.unpost.org/?p=4686 [checked: 15.02.2011.]

A survey, made in the Caribbean area found that there isn't any significant difference in the main motivators of CSR implementations either we talk about large corporations or small and medium size enterprises (SMEs). Both were interested in developing CSR mainly because of the improvement of their corporate image, or the providing of competitive advantages (Núñez, 2008. p. 9.). But this notion is true for other parts of the world.[11] The dominant notion of CSR is basically market-driven and for most companies it is simply a tool for profit-maximization.

As Zsolnai stresses in his paper, when he cites Zadek: *"Some of the measures demanded of companies in the name of corporate responsibility are incompatible with current business models and markets. Pharmaceutical companies cannot alone provide affordable drugs to the poor…"* (Zsolnai, 2006. p. 1.) Zsolnai emphasizes that the preaching of moral concepts, like trust or responsibility, based on self-interest stems from the free-market system is ambiguous, and this is the reason why there are numerous examples, where CSR is not just can't accomplish its societal goals, but even counter-productive for the company. (Zsolnai, 2006. pp. 2–4.)

After the economic crises of the year 2008, gradual pressure has come from European policymakers to the companies to ensure and intensify the functions of CSR practices. The basic question was: *"Is CSR still relevant during this time of economic crisis?"*. But the Commission stated that CSR remained a priority and:

> *"...part of a long-term strategy and is about quality of life, which is something that should not be put to one side in an economic downturn. Although there might be pressure on companies to reduce their CSR in the short-term, we hope that they will think about the longer term as well."[12]*

The Commission emphasized that CSR is more relevant in the economic crisis, because it could be a tool for helping to rebuild trust in business.[13] A crisis like the one that burst in 2008 is a good chance to strengthen moral values and CSR activities – to step over the boundaries of free-market system. It could be the initiative to emerge from the depression with the establishment of a virtuous spiral to prevent poverty to spread to those places where it has never been.

As the United Nations' CSR paper describes, the activities that has been *"labeled 'CSR' has been driven by the concerns of investors, companies, campaign groups and consumers based in the world's richest countries"*. (CSR and…, 2007. p. 1.) This is the second deficiency of CSR – it is framed in rich countries and transferred by corporations all over the world. The tension is that the goals of CSR differ from country to country. The primary aim of corporate social responsibility is the alignment of business activities to achieve societal goals. As the above mentioned paper stresses, *"...recognition among companies that a 'one-size fits all' approach to CSR in operations around the world is ineffective in responding of socially responsible behavior."* (CSR and…, 2007. p. 2.) In the underdeveloped countries it results in confrontation between the issues of CSR and

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[11]   The instrumental use of CSR for enhancing reputation can be seen at the Funding Beneficiaries page of the European Commission, which contains the annual CSR grants offered by companies. This page can be found on-line at: http://ec.europa.eu/europeaid/work/funding/beneficiaries [checked: 15.02.2011.]

[12]   On-line   at: http://europa.eu/rapid/pressReleasesAction.do?reference=MEMO/09/109&format=HTML&aged= 0&language=EN&guiLanguage=en [checked: 15.02.2011]

[13]   On-line at: http://ec.europa.eu/enterprise/policies/sustainable-business/corporate-social-responsibility/index_en.htm [checked: 15.02.2011.]

local legislation. As being market-driven and voluntary in nature CSR could hamper government progress in setting minimum requirements for business. One example of it is the case of China, where: *"multinational corporations have lobbied heavily against current moves to tighten labor legislation"*. (CSR and…, 2007. p. 5.)

To sum up the above mentioned aspects, the twofold problem of CSR is the lack of intrinsic motivation to work for the common good – or work for it until the boundaries of the interests of the corporations' shareholders – and the standardization of CSR processes which are neglecting local necessities. Corporate social responsibility is running in the business framework, which can't result in a genuine care towards the problems of societies, but I affirm, that it is better to progress with CSR activities, than do nothing for the common good.

A possible Buddhist solution

Buddhism offers a possible solution to eliminate the negative effects of CSR, because it works in another framework as business (and according to this, CSR). Buddhism aims the cessation of suffering, which precedes the economic aim of the profit motive. This intrinsic motivation can fill the gap between the deficiencies of CSR and effective social responsibility. The framework for a Buddhist business can also be build up from the teachings. One of the most important foundation of this, beside the above mentioned dāna pāramī and Pañcasīla is santuṭṭhi or contentment. It encourages human beings to satisfy their basic needs and to abandon any other worldly cravings, which can contribute to social well-being by the avoidance of the craving-driven wealth-accumulation and overconsumption. As Juliana Essen stresses:

> *"Assuming a steady rate of diligent wealth accumulation (and no debt), reduced consumption permits greater opportunity for giving. This is desirable not simply because generosity is a householder virtue, but because giving… allows Buddhists to practice non-attachment to material objects as well as possessive feelings; it is training in selflessness, non-self or anattā."* (Essen, 2009. p. 35.)

As Venerable Payutto emphasizes, ahiṁsā or non-harming in accordance with Buddhist business practices means a threefold responsibility – towards human beings, society and the environment –, because *"these principles are related to the three interconnected aspects of human existence"*. In accordance with this statement, economic activities mustn't harm oneself, the well-being of the actor, and mustn't harm others, by causing social problem or environmental imbalance.[14]

These principles contribute to the well-being of society. According to the Siṅgālasuttaṁ[15], there are six units building up society with the very fundamental characteristic of reciprocal relations, which has to be safeguarded to avoid social problems. These six units are: (1) parents, (2) teachers, (3) family, (4) friends and companionship, (5) workers and servants, and (6) religious aspirants. As Venerable Gnanarama stresses, the individual health of each unit contributes to the health of society as a whole, which in turn results in individual health – as they are interdependent. And problems, arising in these units or in society as a whole must be solved through mutual, genuine trust. (Gnanarama, 1996. p. 33.)

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[14] On-line at: http://www.buddhanet.net/cmdsg/econ2.htm [checked: 15.02.2011.] and On-line at: http://www.buddhanet.net/cmdsg/econ4.htm [checked: 15.02 2011.]

[15] Dīgha Nikāya 31.

Buddhist economic strategy

The above mentioned thoughts and prescriptions were summarized by László Zsolnai in an economic framework called Buddhist economic strategy. He stresses that the five principles of this framework are: (1) minimizing suffering, (2) simplifying desires, (3) practicing non-violence, (4) genuine care and (5) generosity. He emphasizes that all of these five principles can be confirmed by significant contemporary findings, which makes Buddhist economic strategy a proper alternative for the mainstream economic framework. The importance of alleviation of suffering doesn't have to be introduced for people who know Buddhist teachings. It is the central and most important purpose in one's daily- and business life as well. The simplification of desires is the key point in this approach, because it is the greatest opposition with the mainstream economic system, hence it proposes moderate consumption through simplifying desires. It is the stance where one can become familiar with this strategy, or can get further from it. The practicing of non-violence in Zsolnai's interpretation means to subdue the influence of market, the place of violence. Genuine care is the opposite of the instrumental use of stakeholders. This means to respect the value of the participants instead of calculating their market price. And finally, generosity is the practicing of the above mentioned giving, dāna. (Zsolnai, 2008. pp. 288–298.)

Furthermore, capitalism is a maximizing system, which doesn't only mean that the aim of it is profit-maximization, but that economy itself has grown over its boundaries and evolved to a complete system which pervades every part of daily life. Contrary to this, Buddhist economics is a minimizing framework, and a strategy that could be used by anyone who associates himself with the main purpose of suffering cessation, irrespectively of his religious- or world views. (Zsolnai, 2008. pp. 298–300.) It is summarized in Table 1.

Modern Western Economics	Buddhist Economics
maximize profit	minimize suffering
maximize desires	minimize desires
maximize market	minimize violence
maximize instrumental use	minimize instrumental use
maximize self-interest	minimize self-interest

1. Table: Modern Western Economics versus Buddhist Economics (Zsolnai, 2008. p. 298.)

As Richard Welford states:

> *„It is an opportunity for businesses to concentrate less on providing non-essential consumer goods and more on providing essential goods and services… that will remediate environmental damage and serve the poor and needy."*
> (Welford, 2006a. p. 44.)

There could be found economic institutions, either small entrepreneurs or bigger firms, which operate according to these five minimizing principles. As Julie Nelson states, it is important not to pre-judge on the basis of size alone, or by the purposes written on organization's articles of incorporation. All of economic organizations must be evaluated by what they do. (Nelson, 2006. pp. 214–215.)

As Richard Welford writes, the primary aim of making goods and providing services in an accessible way to people who need them is a just one. Profit is not the main goal of Buddhist economics, but neither something inconsistent with serving people. (Welford, 2006b. p. 6.) Here we arrived back to the scriptures, wherein the Buddha stresses that wealth alone is not evil, but the accumulation of wealth must be non-harming[16].

Every business has its limits imposed on it by finite natural resources. The survival of a company depends on these resources, which is the embodiment of a one way dependence and also interconnectedness. Since businesses have to survive and they function in a given environment, they have to respect every stakeholder, even if they are not (yet) living – resources and future generations as well –, which could be defined as compassion or karunā.

Every company which fits these characteristics can be described as a "Buddhist company" irrespectively of its background. These parameters include inner motivated, genuine CSR-realization, which stems from the core of business-processes.

Zsolnai stresses that there are many promising projects all over the world, for example Community Supported Agriculture, the Slow Movements, Eco-Tourism, Ethical Fashion and Ethical Banking, etc. Their most important aim is neither profit-maximization, nor the cessation of suffering, but they function in accordance with the above mentioned five principles of the Buddhist economic strategy – that means in a sense they are "Buddhist" companies. All of them have positive social effects. They contribute to the realization of well-being for all as they: operate beyond the market, employ handicapped people, realize two-way bilateral relations, aim the satisfaction of basic needs, protect nature, and re-establish trust in society.

The role of leadership in socio-economic development

Most of today's leaders are thinking in the globalized economic framework with the purpose of profit-maximization. Governments and other world-wide institutions want to solve the emerging social problems in this framework, but as the above mentioned business models demonstrate, there are numerous exceptions. When modern entrepreneurs build a business in accordance with the principles of the Buddhist economic strategy (even if they are not Buddhists, or even if this is an unintended deed from them), then their business practices will have flourishing social consequences. It will result a positive feedback, and starts a virtuous spiral, which will influence the relation of economy and society in a good direction. This will give more strength and commitment to the leaders of these companies to continue their non-harming businesses to satisfy human basic needs. Furthermore there are experimental evidences, that this more genuine behavior has also economic advantages, and as Robert Frank states, these companies can survive and flourish in highly competitive circumstances. (Frank, 2004. pp. 58–71.) In this case socially responsible functioning and social well-being can be achieved as a by-product of economic activity, which is a Buddhist way to transcend the deficiencies of CSR.

The leaders and the decision-makers of world-wide institutions have the motivations to develop social justice and solve the problems, listed in the MDG. They encourage corporations to take part in this process through the implementation of CSR, which is not the most efficient tool

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16   Saṃyutta Nikāya 42.12.

to achieve the cessation of suffering. The leaders of these institutions have mainly twofold duties. First, they should promote non-harming businesses, according to Buddhist economic strategy to flourish and support them in establishing social goals. It is able to arouse faith in entrepreneurs to start a business enterprise according to these principles and contribute to the well-being of society. It leads to the second duty of the leaders, as they should encourage one of the most important aim of CSR, *"to raise awareness"*[17] among corporations to recognize the problems they make and the possible solutions for them, or better to discover the boundaries of their view and the consequences of profit motive.

Conclusions

Business from a Buddhist perspective is not an evil in itself. Furthermore, as Victor Wee emphasizes, *"Buddhist economics encourages private enterprise. The Kūṭadanta Sutta[18] specifically refers to the need to develop the private sector for the prosperity of a country"*. (Wee, 2001. p. 106.) But modern business is an all-pervasive manifestation of private property, which results in ever-growing world-wide problems. As Ian Harris cites, Richard Layard *"identifies Buddhism as a potent resource for combating the miseries associated with living in an advanced economy"*. (Harris, 2007. p. 28.) Furthermore Venerable Gnanarama indicates the importance that Buddhist values can become useful in a non-Buddhist society as well. (Gnanarama, 1996. Preface)

CSR is an attempt to alleviate the miseries related to modern economic system, and is working in the same framework, which aims profit-maximization. I suggest that this framework has to be transcended to attain real well-being for the society. It can be realized by the support of non-harming businesses, which are operating in accordance with the Buddhist economic strategy, or by the development of human mind of the leaders of corporations through the awareness-raising aim of CSR to transcend the paradigm of modern free-market system, and realize an economy which serves the well-being of society. As Richard Welford states:

> *"Most importantly, the economic system should serve the whole of society and protect the environment and its diversity. People should seek an economic system, which is a servant, not a master."* (Welford, 2006b. p. 2.)

[17]   On-line at: http://europa.eu/legislation_summaries/employment_and_social_policy/employment_rights_and_work_organisation/n26039_en.htm [checked: 15.02.2011.]

[18]   Dīgha Nikāya 5.

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$\mathcal{L}$ife Liberation in Chinese Buddhism

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Introduction

Life liberation, namely "Fang-sheng" in Chinese, in a broad sense, means setting the animals caught by human beings back to the nature. But what we will talk in this article is only the behaviors of Buddhist, who set free the animals caught by other people in pursuit of making merit. Life liberation is very popular in Mahayana Buddhist countries, such as Chinese, Japan, Korea, as well as Vietnam. It is indispensable to release some lives in Buddhist holidays or some important ceremonies in Chinese Buddhism, and is quite common to see Buddhist buying some animals in the markets and set them free in a remote forest. Chinese Buddhist regard Life liberation as a significant way to cultivate merit, as referred in the sutra "Life liberation leads to happiness cultivation, helps to get rid of suffering and protects from many disasters."[1] Ven. Yinshun also said, "Life liberation is a way to practice Metta, and it is merit and virtues."[2]

The practice of Life liberation

Life liberation is a traditional action in China, which can date back to the period of Spring and Autumn (Chunqiu period). In the book Liezi, there is story talking about Life liberation. Zhao Jianzi, who is the minister of Jin in the end of the period of Spring and Autumn, was interested in Life liberation in every Chinese New Year, when birds were caught for Zhao. So we are easy to find that Chinese people were fond of it since a long time ago. Buddhism, as we know, when it was firstly brought into China, as a foreign religion, was criticized a lot by local religions, so Chinese Buddhist kept looking for effective ways to enter the Chinese society, among which Life liberation was an effectual one.

In the Buddha's time, some instruments were made to protect animals, like: Life liberation containers (Fang sheng qi). As there were so many lives in the water, monks would filter the water before drinking and put the animals they got into a container which they would set free in the river later. It is said, "it is a significant ritual for monks to observe the animals and filter the water. Protect the animals in danger and save them with compassion... Making Life liberation Container according to precepts is carried out by the western countries (western Asia) a long time ago."[3]

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[1] "放生修福，令度苦厄，不遭眾難". *Sutra of The Medicine Buddha* (藥師琉璃光如來本願功德經), T14, 0408a.

[2] *Ven. Yinshun's speech on Life liberation*. The Voice of Dhamma, 2005.04, p39.

[3] The *Rituals For Protecting and Liberating Live*s (護命放生軌儀法), T45, 0902a.

Coming to Chinese Buddhism, it is easy to find some special instruments and ceremonies. In Sui dynasty, Tiantai Zhiyi, the founder of Tiantai School, begged the Emperor Xuandi to take the whole Jiaojiang River System as Free Life Ponds, as a result, the king agreed that fishing was forbidden in this area which would be Free Life Pond forever.[4] In order to memory the event, Master Zhiyi constructed a temple called Guangta Temple (which is called Chongfan Temple now) on the inlet of Jiaojiang River System and set up a Free Life Pond in the temple to symbolize the Free Life Pond of whole Jiaojiang River System, which firstly made the Free Life Pond as one part of Chinese temple. In Tang dynasty, Suzong dictated to build 81 Free Life Ponds.[5] In Song, Zhenzong ordered all the provinces and cities to rebuild Free Life Pond……and Master Ciyun asked to set the West Lake, a world-famous scenic spot, as a Free Life Pond.[6] Nowadays, Free Life Pond has already been a common part of most temples.

In Chinese Buddhism, there is a ceremony called Fang-sheng-fa-hui (ceremony for releasing the animals), which was also firstly conducted by Master Zhiyi, who was referred to, above.

"In the Buddha's time, Life liberation Container was created for filter the water so that animals in it were able to be set free in the rivers. However there was no Fang-sheng-fa-hui at that time. Later Tiantai Zhizhe (another name for Zhiyi) built Haiqu as a Free Life Pond in Tiantai Mountain, where fishermen set the fish free. What is more, when freeing the fish, Three Refuges Precepts would be given and dhamma would be preached... this is the origination of Fang-sheng-fa-hui."[7]

In addition, there is a special sutra talking about Life Liberation called The Rituals For Protecting and Liberating Lives (护命放生仪轨法), wrote by Yijing in Tang dynasty. And still, there are some other special things in China, like Life Liberation Bridge, Life Liberation Day, Life Liberation Poem, Life Liberation Monument and so on.

Why liberate the animals? Life Liberation and Chinese culture:

Besides the story we referred about Zhao Jianzi's Life Liberation above, there are still many examples telling about the long history of Life Liberation in China. Even earlier, Chinese declared the value of life, "Cherishing the lives is the greatest moral in the world."[8] They held the idea that the world was beautiful because of the various of lives. And as we know, Confucian is a leading culture in China, which influences Chinese people broadly. Kongzi, who is the principal exponent, said, "Angling but not netting the fish; shot the birds which are flying, but not the ones which are in the nests"[9], asking that we should give the animals the opportunity to live and cherish the limited resources. And Zhuangzi, a famous leader of Taoist school, indicated that there is neither lowliness nor nobleness in the world in the view of Tao[10], believing that everything was just the same as human being, and we should respect the life of any other things, without looking down upon them.

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[4] *Guoqing Bailu* (國清百錄), T46, 0822b.
[5] *Buddhist Lineage*（佛祖統紀, T49, 0455c.
[6] *Buddhist Lineage*（佛祖統紀, T49, 0455c.
[7] Ding Fubao, *Great Dictionary of Buddhism*, the word of "fang sheng hui".
[8] Han Kangbo, *Zhou Yi*, Shanghai: Shanghai Book Shop, 1997, P48.
[9] Nan Huanjin, *A Selection of The Analects*, Shanghai: Fudan University Press, p346.
[10] Cao Chuji, *A Simple Commentary on Zhuangzi*, Beijing: Zhonghua Book Company, p239.

In addition, referring to Chinese folk religion, it is indispensable to talk about an influential belief, namely, Animism, a currently accepted concept which was only developed in the 19th century by Sir Edward Tylor[11] and means that non-human entities are spiritual beings, or at least embody some kind of life-principle[12]. In their mind, not only human being, but other beings also had soul and spirit, such as animals, trees, even stone and water, so it is easy to find so many kinds of gods in Chinese folk religion, such as Village God, Mountain God, Tree God, Fox Spirit, Snake Spirit and so on. We can not kill all of the above mentioned animals and plants, or else, we will be punished. For example, it is commonly illustrated in Chinese Folk Story that some men offended Fox Spirit then got a serious disease.

Life Liberation and Refrain from Killing

Refrain from Killing is the first one of the five precepts, requiring not only no killing human beings, but also sentient beings; not only abstain from the behavior of killing, but also the thought of killing. In the sutra Great Treatise on the Perfection of Wisdom, it is said "Manslaughter is the severest one in all the crimes; refraining from killing is the greatest one in all the virtues. Cherishing the lives is the most important thing in the world."[13] Later, the thought of Refrain from Killing was developed into the idea of vegetarianism. The Lankavatara Sutra said, "what are killed are always eaten by human beings, so if we stop eating them, there will be no killing any more. Thus, eating meat is as serious as killing."[14] Actually, vegetarianism is quite significant, as some wild animals are in danger of extinction partly because our human beings take them to our dining table. And in another thing, stopping eat wild animal is good for us, as we may not forget the truth that some diseases killing us come from the harmful bacteria of wild animals, such like SARS. From Liang Wudi, who regulated the vegetarianism for Chinese Buddhism, Vegetarianism is the characteristic of Chinese Buddhism.

Refrain from Killing, however, is negative to protect the lives. As Master Zhizhe said, "Refraining From Killing is a virtue to stop doing, but Life Liberation is a virtue to doing good. （不殺是止善，放生是行善"[15] So Life Liberation is a positive action, not only stopping killing other beings themselves but also acting to protect them from killing, thus it is even better than no killing. Take an example, if you see a bird which is not able to fly because of a severe injury in its arm, it is not enough to stop thinking of eating it, as it will die or be caught by other people. But if you take it, cure it, and then set it free into the nature, the little bird will survive at last.

In other words, no matter Refrain from Killing or Life Liberation, are the behaviors of compassion. Chinese Buddhism, as we know, pays a lot of attention to compassion, or we can say compassion is the spirit of Chinese Buddhism. *Jiu Jing Ci Bei Lun* said, "the dhamma of Buddha means compassion essentially".[16] Compassion requires us not only give happiness to all the sentient beings, but also remove all the suffering from them. Therefore, Life Liberation is an important way to practice it.

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[11] Bird-David, Nurit. 1999. "Animism Revisited: Personhood, environment, and relational epistemology", *Current Anthropology* 40, p67.

[12] Iannone, A. Pablo, "animism". *Dictionary of world philosophy*. Taylor & Francis. 2001, p54.

[13] *Great Treatise on the Perfection of Wisdom* (大智度論), T25, 0155c.

[14] *A Mahayana Text of The Lankavatara Sutra* （大乘入楞伽經), T16, 0624a.

[15] *Text of Golden Light Sutra* (金光明經文句), T39, 0053b.

[16] *Jiu Jing Ci Bei Lun* (究竟慈悲論), T52, 0292c.

Life Liberation and Equality

Dependent origination is the theory with which Buddhism explains how everything come up. All beings are originated because of the five aggregates, that is to say, everything is not able to exist without the help of other factors. Thus, it is easy to say that all the beings are equal in the world. *The Lotus Sutra* said, arhant was a huge tree while I was an unknown little grass, however, no matter a little grass, or a huge tree, are both fertilized by the Dhamma rain. In another point, in the base of Dependent Origination, we notice that our human being is not the ruler of the world but only a part of it, thus we can not live without the existence of all the other beings.

Chinese Buddhism also talks a lot about Buddha Nature. Though in the beginning there are quite a lot of quarrels in this topic, later most of Chinese Buddhist agree that all the sentient beings possess Buddha Nature and all of them can be Buddha in the future. Master Zhanran of Tiantai Sect even thought that not only all the sentient beings had Buddha Nature, but the grasses and trees could also have it, accepting the value of them. And Chan Sect also agreed that a single grass or tree was the reflection of Buddha Nature and there must be some reasons for their existence. It is preached in *The Brahmajala Sutra:*

Practice Life Liberation for the reason of compassion. All the men are my fathers; all the women are my mothers. I am born from them in all my births. So the sentient beings in The six destinies are all my parents. If I kill and eat them, it is just the same as kill my parents or my own body. All the earth and water are my former body, while all the fire and wind are my essence. So we should often liberate the lives…… Teach others to liberate lives too. If we find other are killing animals, we should save them and protect them from suffering."[17]

It is also said:

At first, we should liberate the lived; second, save the animals which will be killed; third, pray to save those which have been killed, in which compassion-invoked Life Liberation is the essential one... how to save the lives? There are two meanings, firstly, the view the all the beings are our relation, secondly, the view of equality... all the men and women are my parents. Killing and eating them means eating my parents.[18]

So in this sense, we also can find our human being is not the ruler of the universe. In contrast, they are compared to our parents, illustrating that they are very significant to us.

Life Liberation and its influence

Life Liberation, as mentioned above, leads to happiness, helps to get rid of suffering and protects from many disasters.

There is a story in the Golden Light Sutra about an Indian man, who Specialized in medical skill and always travelled in the villages to cure the patients, named Liushui (running water). One day, he saw a large pond, where the fish was dying because of the burning sun and drying water. Being compassionate, he ran around to look for water source, but found that the river had been

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[17]   *The Brahmajala Sutra* (梵網經), T24, 1006b.
[18]   *Commentary to the Chapter on the Bodhisattva Precepts in the Sutra of Brahma's Net (*梵網經菩薩戒本疏*)*, T40, 0643b.

dammed up by some men in order to catch fish. Liushui returned to the king to borrow 20 elephants to carry water for the above mentioned dying fish, with which he filled the pond and save the fish eventually. Later the fish died and became ten thousand gods in the heaven. One day, when Liushui was sleeping because of drinking too much, the ten thousand gods came to send him many gems and flowers in order to repay his kindness.[19]

However, the wealth is not only what Life Liberation repay, some other benefit we also can get from it. As what is said in the sutta, "liberating lives and stopping killing lead to strong life in the future"[20]. There is another story in the sutta. An arhant, who found a novice was going to die in seven days, gave him a holiday to visit his parents and asked him to come back in the seventh day. On his way back home, the novice saw some ants dying in the flowing water. So he took off his robe, with which he brought some earth to bank up a stream, and took out of the ants from the water to save them. In the seventh day, he came back to his temple, which really shocked his master. The master began to meditate and looked for an answer with celestial eyes immediately, finding that there was no karma left working for his survival. So it was his behavior of saving the ants which protect him from death.[21]

The problems exist in Life liberation

1. To the animals:

I told a story about Zhao Jianzi above, actually, the story didn't finish yet. A retainer of Zhao pointed out to him that people struggled to catch birds to please him, when a lot of birds were injured and died. The retainer advised that it was better to forbid catching birds than to liberate birds, otherwise, it would cause a severer loss. In fact, situation like this not only happened in the former time, however, it is even more serious now. There are some people specializing in catching and selling animals for Life Liberation. Moreover, after selling, they will go to the place where Buddhist liberate animals to catch them again. Some interesting situations happen, like some people set fish free in the upper reaches of the river, while some others net them in the lower reaches.

On the other hand, in or after the ceremonies to liberate animals, many animals will die. Because most of them have been caught and kept in the cages for a long time, during which they have lost their natural skills such as hunting and killing. If they are set free, they are not able to look after themselves in the wild.

And even if the animals can survive the life liberation, it is really a disaster to them during the time being caught and set free.

2. To the environment:

Unsuitable life liberation not only means a disaster to animals which we talked above, but also causes environmental problems. As people are fond of Life Liberation now, so sometimes, there are always a lot of people joining it. Thus, it is easy to find that the grass and forest are trodden and garbage are left during the ceremonies.

19   See *Golden Light Sutra* (金光明經), T16, 0352b-0353b.
20   *Abridged Subcommentary to The Vimalakirti Nirdesa Sutra* (維摩經略疏), T38, 0644c.
21   See *Miscellaneous Jewels Sutra* (雜寶藏經), T04, 0468c.

What is worse, unscientific Life Liberation is harmful to species diversity. I have read a report about Brazilian turtles, which are kept as pets by many families due to their good looking. Though Brazilian turtles act very slowly, actually, they are fierce predators. What is more, they begin to propagate when they are only two years old, while other kind of turtles begin at eight. So if they are raised together with other turtles, they will propagate very soon, and take over the place in several years. In addition, they threatens the lives of local fish, shellfish, as well as any other animals. It is once happened in Fujian Yongquan temple, which owns a quite large Free Life Pond, in which lived hundreds of big carps. In 1995, many batches of Brazilian turtles were put into the pond. After about 5 years later, almost all the carps in the pond died, only leaving the "good-looking" Brazilian turtles. It is reported by ecologists that there are at least 283 kinds of alien species threatening our environment in China like Brazilian turtle, and lose two hundred billions each year.[22] Therefore, if we continue to put them into the environment, there is no doubt that our human being will lose our room to live one day.

Conclusion:

In a word, Life Liberation has been practiced in China for a long time, and now it is an indispensable part of Chinese Buddhism, which attracts a number of people, largely due to the long history and the benefit we can get from it. But still, many problems exist, such as death of the animals and destroy of the environment. It seems that some solutions should be used to settle them.

First of all, we should not book the animals in advance, thus the merchant will not catch animals especially for us. What is more, we should choose the kinds of animals which can survive in the nature, like fish, but not the ones which have already lost their ability to live in the wild, like some animals kept as pets, or the ones which would threaten the other ones, like the aforementioned Brazilian turtles. Then, after liberating them, we should take care of the surrounding to make sure that no one is catching them.

Secondly, considering to the environment, we should not choose a place in advance or choose the same place every time, as well as not fix some special days, in order to protect some ill men from knowing the details and coming to catch them. During liberating, we must take care of the surroundings, including not leaving any garbage or injuring the local animals or destroying the plants.

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[22]   http://www.chinavalue.net/Media/Article.aspx?ArticleId=43862&PageId=2

$\mathcal{B}$uddhist-Marxist Perspective of Thai Sufficiency Economics

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Beginning:

Many people know that the Dhamma is or are the numerous teachings of the Buddha – and although some teachings were given to the lay community to strengthen their lives, most of the Buddha's teachings were given the monastics – people who renounced the materialistic world who need to lead a simple life. Many of these teachings are taken out of the monastic context and developed for application into society – the real world. Economics are the laws governing the householder-life – people with the freedom to develop their lives as expansive as possible, if they wish. This appears to be dialectic – there are two completely different worlds that must balance: the world of the middle-way and the world of extremes; the life of the house and life of the business. When problems arise, people often turn to some ideal-code or guiding philosophy to assist through their strife – and live out contradictions: behaving one way at home and sometimes another way at work.

While Buddhism and Economics can be supportive of each other, the level of involvement is quite distinct. Monks are prohibited from having money, yet for many city-dwelling monks, their lives are spent in decent sized rooms and have all the modern material comforts – some exceeding the levels of many common people in the society. Apart from receiving alms-food in the morning, monks should have little to do with money. On occasion, monks are given money into their alms-bowl by lay-people, and on other occasions monks are given a monetary gift for services rendered in chanting ceremonies, funeral-cremations, house-warming and other auspicious occasions for lay-people. What do they use this money for? Many senior or well-respected monks have private-drivers for their luxury-vehicles, or tour-vans. Needless to say, many monastic people in cities are doing quite well financially, and many temples across Buddhist Thailand are not wanting for materials: computers, mobile phones, DVD-players, air-conditioning, and so forth. They seem far better off materially than many people in lay-society. Being a Buddhist monk can be seen as a venture into upward social-mobility, for many men in society. Today, due to the development of modern society, monks need money for operating costs – but, we should remind the Sangha that it is possible to return to a way of living without money. Rural areas are often areas of struggle, and many of these finances do not reach the periphery. There is seldom wealth-sharing amongst the larger community of bhikkhus. Monks receiving money for ceremonies or almsrounds often use the offering for personal expenses and material items rather than giving it towards their own temple – the true community spirit may have left the Sangha. Rural monastics often must go on city-speaking tours or begging for money for temple-upgrade projects – going door-to-door amongst the rows of small-shops, asking the shop-owners for donations. We can argue for the existence of personal-greed within the monastic community and we question if these humans are driven by wholesome motivation. We cannot make the distinction here in this brief paper. Urban dwellers

can be skeptical over these endeavors: wondering if the monks are truly ordained [fake-bhikkhus, if caught, are often arrested], and remain hopeful that any donation truly reaches its intended place.

The involvement of the government is to disseminate social guidance along material values – in order to bring benefit to the nation. This will be accomplished, as illustrated in the national economic and social development plan, recently discussed. The Prime Minister stated that there are two sections related to humanity in the newest plan: the ability to develop human stability and human knowledge. This is believed by the government of Thailand to bring about greater social justice and equality – during times of social instability. The fear is that if human resources cannot be developed then Thailand might lose its competitive edge, and this could create competition issues and other conflicts. The government has sought income-insurances for the agriculture and industrial sectors, and has also pledged support for young families, disabled, and older people. This 11th National Economic and Social Development Plan is a largely philosophical document – filled with ideas on sufficiency economics. In order for this plan to be successful the government expects social participation and wide-spread decentralization of power. Immunity against unexpected results (risk) is likely through the sufficiency-mode of economics.[1] More concisely, in another speech, Prime Minister Abhisit Vejjajiva stated that the reform plan covers four areas – which are met with monthly action-plans to ensure maximized effectiveness[2]:

- Enhancing the quality of life and expanding the social welfare system

- Building a fair and equitable economic system

- Building the nation's future through the development of children and youth

- Reforming the judicial system and promoting good governance

He further stated that corporations must take on social programs, in order to meet the social contract between the government, private sector and the general public. People must not only be educated but also have the ability to have mobility into other sectors.[3]

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[1] http://thailand.prd.go.th/view_inside.php?id=5204 – accessed on 2 February 2011, article dated: 17 August 2010.

[2] http://thailand.prd.go.th/view_inside.php?id=5494 – accessed on 2 February 2011, article dated: 2 February 2011.

[3] www.youtube.com/watch?v=TRFGZ4WdNgY&feature=player_embedded# - Davos Annual Meeting 2011 – A Social Contract for the 21st Century. The words come from Prime Minister Abhisit Vejjajiva, from: 12:09-19:13 minute:second part of the video.

Fundamentals for Buddhist Economics:

Many people neglect the fundamental principles of economics when they write and they often get lost in abstractions; they sometimes neglect the root principles of economics, or perhaps the origin and function of money and the processes of production and consumption.[4] Often we see that economists know little about Buddhism, or Buddhist know very little about economics. If Buddhists had a better understanding of economics, perhaps the Theravada Buddhist nations for example would not be lower on the global socio-economic scale. It may also be known that Buddhists (monastics) are supposed to renounce the world – a world that is now fueled by economics. So, if there is anything to destructure or criticize, it may be the global development of profit accumulation. What can be expressed and illuminated as the most pressing or paramount issue?

We refused to simply look at web-pages and assemble bits of familiar information which just gets revised and screened through our own philosophical discriminations. Poverty should be considered not as contentment [santutthi] or limited desires [appicchata]; real poverty [dadiddiya] is never praised/encouraged in Buddhism. The Buddha said: "for householders in this world, poverty is suffering," and, "woeful in the world is poverty and debt." – from Anguttara Nikāya III: 350-352. We are now being led to believe that to only have the minimum or what is sufficient is enough. We are taught to embrace the poverty-levels as our comfort, and explore living within these low levels – because this is sufficient for our existence. Yet while this is preached from the upper-classes who seldom practice the principles, it is those striving insufficiently that are aspiring for social change. How should wealth (profits as withheld wages) be divided between the bosses and workers? Many urban and rural people throughout the nation are employed or involved with wrong livelihoods – yet, regardless of the trade, the Buddha suggested we divide our earned-wealth[5], as follows:

- One part to be used for conduct of daily life and fulfilling obligations

- Two parts to be invested in or for expanding business enterprises

- One part to be put aside [saved] for the rainy day [when things can go wrong!]

It appears that the owner has been short-changing or manipulating what is truly owed, out of fairness, to the worker and expanses of land, according to Buddhist principles. This article pursues qualities of economic life, beginning with the front-lines of production. From above, we

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[4] This was brilliantly illustrated by Professor Dr. Apichai Puntasen, in: The World's Crises and the Response to the Crises by Buddhist Economics – published in: Dion Oliver Peoples (ed.): Buddhist Approach to Economic Crisis – 6th UNDV Conference Volume 4-6 May 2009 (Wangnoi: Mahachulalongkornrajavidyalaya University Press, 2009), pp. 1-27. He was perhaps the first scholar to purely address Economics and Buddhism, sufficiently, as a Buddhist practitioner and a scholar trained in Economics. Dr. Dion Peoples has been fortunate to study under Dr. Apichai Puntasen for courses related to Thai Rural Development, while attending Thammasat University, in 2002. Dr. Apichai Puntasen has also published a textbook: *Buddhist Economics – Evolution, Theories, and Its Application to Various Economic Subjects*, published by Center for Buddhist Studies of Chulalongkorn University Press, in 2008 - Dr. Dion Peoples mandated this as required reading for a portion of his Research and Literature in Thai Buddhism course at Mahachulalongkornrajavidyalaya University.

[5] P.A. Payutto: Dictionary of Buddhism (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2000), p. 150, #162. The source is actually in a verse from the Sigālaka Sutta: "He should divide his wealth in four (this will most advantage bring). One part he may enjoy at will, Two parts he should put to work, The fourth part he should set aside, As reserve in times of need." – see: Maurice Walshe: *The Long Discourses of the Buddha* (Boston: Wisdom Publications 1995), p. 466 – we can ask: Why is it that Buddhist bosses do not pay their Buddhist employees what they should receive?

can see what humans have done through reprehensible acquisition and production. We can also see what is apparent from satellite-imagery: from a "God's Eye View" - there have been few attempts at restoring the environment to its former abundance. It is as Nobel Prize winner Elinor Ostrom suggested: "No one can undertake a complete analysis of all of the potential rules that they might use and analytically determine which set of rules will be optimal for the outcomes they value in a particular ecological, economic, social and political setting. One must recognize that policies involving rule changes must be viewed as experiments. Further, since ecological, economic, social and political settings are always changing over time, no specific set of rules will produce the same distribution of benefits and costs over time."[6] There are three prime considerations for looking at local or indigenous wisdom as a development alternative. This would be the form or rationality for the resistance to the domineering mainstream culture associated with modernization. The three are[7]:

- The coexistence of agriculture and local crafts necessary for self-sustaining life within the village

- Common property-rights to communal land within the village

- Kinship, culture and traditions that dissolved individualism into the enduring community.

These areas could become the most contentious during any impending or necessary periods of social-adaptation. Agricultural-implements (tools) have changed: the plow and beast of burden has already been replaced by tractors. It is further advised that society should adopt a posture of self-reliance and refrain from greed or the desire to become rich. Communities and their people must become satisfied with basic needs and seek richness in the spiritual values – because spiritual values are more meaningful than material riches. Forests and the forest-products were and are essential for life. People must learn to replace their commercially-grown vegetables with edible plants, flowers or parts of trees for consumption. Humans though, since they seek liberation from hard work – aspire more time for leisure: if the forests were strategically restored, a better life for the population unfolds.

Our real solutions to the problems may not be Buddhist in nature, if people must be made to change by force or threat of punishment. Consider the environmental violence, a dearth in restoration efforts, inflicted upon Isan in the photo below - one can clearly see Laos and Cambodia by default, from the absence of trees in Thailand! Does modernization, as currently practiced without regard to Buddhist values, produce agreeable results? Considering humans contributions towards schools of knowledge for thousands of years, it seems unfortunate that many still cannot use or implement advancements in reason and wisdom – reforestation is always necessary to replace fallen timber.

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[6] Elinor Ostrom: Understanding Institutional Diversity (Princeton: Princeton University Press, 2005), p. 255

[7] Apichai Puntasen: "Agro-Industry & Self-Reliance Strategies in Village Thailand" – inside: The Village Concept in the transformation of Rural Southeast Asia (edited by Mason C. Hoadley & Christer Gunnarsson) (Curzon Publishing, 1996)
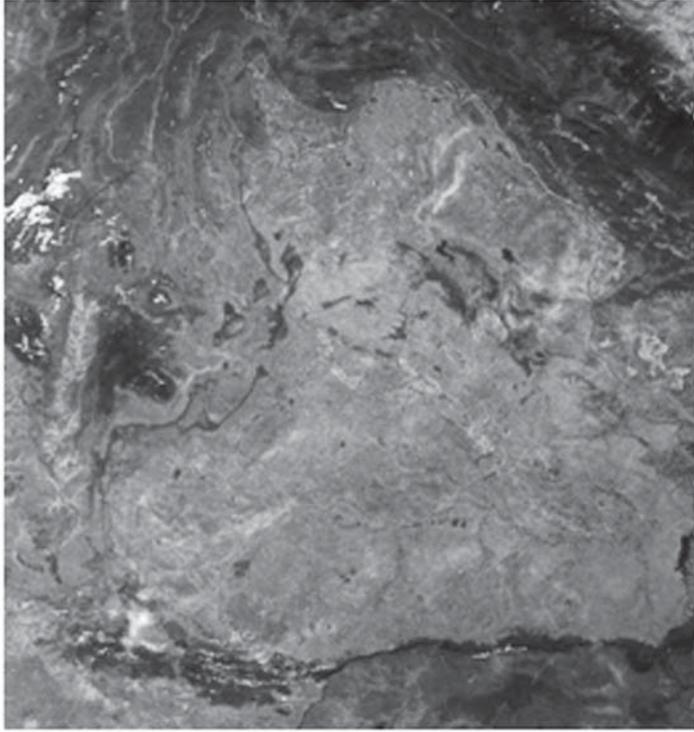
Karl Marx had a few words to state about this: "In [*pre-modern*] Asiatic societies, where the monarch appears as the exclusive proprietor of the agricultural surplus product, whole cities arise, which are at bottom nothing more than wandering encampments... there is nothing of wage labor in this relation, but it can stand in opposition to slavery and serfdom, though need not to do so, for it always repeats itself under various forms of the overall organization of labor."[8] The wage-system replaced the slavery-system, but little has changed in some of these Southeast Asian nations – where cultural-customs are still rooted in these ancient systems of slavery. Today, people are still repressed into this system, through modern terminology: respect for national culture. There are many social-movements in some Southeast Asian nations that seek to liberate themselves of aspects of undemocratic values. Globalization has created another system of codified-slavery, where lesser-developed nations serve as the providers for the developed nations.

Initially, we have to assume that people make economically rational decisions, but that would eliminate 'risk' in capitalistic enterprises. It seems very rational that a farmer is thinking that his domestic situation is paramount, and that any excess should be given to the larger community that may have insufficient quantities, otherwise his surplus could spoil and the food or product is now waste. Therefore, giving excess crops to the larger community assists with community building, and by extension, nation building.[9] If the people in the nation can be taken care of first, then the excess should be sold abroad to benefit the farmer and by extension: the nation. We have moved beyond societies that exploit peasants and slaves – and in modern times, workers need more than just

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[8] Karl Marx: Grundrisse (London: Penguin Books, 2005), p. 467

[9] Dipti Mahanta: "Bookkumkhaoyai: An Exemplary Model of Buddhist Economy"-inside: Buddhist Approach to Economic Crisis – 6th UNDV Conference Volume, edited by Dr. Dion Peoples (Wangnoi: MCU Press, 2009), pp. 83-94

a living-wage to sustain their lives. This is often insufficient-economics. However the learned-in-power seldom relinquish restitution – and they think that they shouldn't. There seems to be many people involved between bringing the rice from the Thai-farmer to the American-consumer – and we should ask ourselves if all of these middle-men are necessary? Are there more streamlined or economical-methods that could be employed?

Knowledge is power; miraculously, knowledge leads to wisdom – education is important for understanding or comprehending the management of economic transactions. Towards this aim, noted Thai social-commentator, Dr. Prawasi Wasi stated: "What is wrong with our education system [based on separate disciplines, memorizations and examinations]? Why are we having a harder time when we have arguably better and more expansive educational services?"[10] Humanity seems to have crises when they cannot combine different disciplines towards complicated realities. We have too many problems in our complicated societies. It's difficult to begin in a single theme, yet people are afraid to step outside of the current paradigm or create new possibilities.

More Contextualization:

Production from local resources for local needs (grow your own, or trade with your neighbors) is the most rational method of economic life, while dependence on imports from foreign nations is uneconomical and justifiable only in some cases because high rates of consumption are involved with transport services. People should dwell near their places of employment; if they don't work near their places of residence, they become more dependent on consuming fuels. Also if one has to travel far between one's home and his place of work this signifies a misfortune and not a high standard of life – certainly being stuck in traffic-jams for hours signifies this. Those wandering-encampments that Marx addresses could become regional sites of production to aid in the development of the quality of life for those in these outlaying regions. Satisfying human desires from distant places signifies localized insufficiencies rather than success; heavy traffic on national transport systems is not progress; there is a highly undesirable deterioration in the pattern of consumption.

King Bhumibol Adulyadej of Thailand, addressed transport problems, when he stated: "...the market did not work efficiently for small farmers because of high transaction costs including transport and vulnerability to exploitation."[11] Economics is also inspired by 'demand' and 'supply' – profiting greedily while 'provisions' avail themselves to lured-consumers – otherwise capitalists neglect investment ventures or potentials. Population basing economic life on non-renewable fuels [coal/oil] lives parasitically on capital, instead of income – demonstrating impermanence - exploitation of resources should be considered an act of violence. Decentralization from a metropolis to provincial centers could encourage productivity amongst those dwelling in the country-side. Marx has a few words:

"...capital creates the bourgeois society, and the universal appropriation of nature as well as the social bond itself by the members of society. Hence the great civilizing influence of capital; its production of a stage of society in comparison to which all earlier ones appear as mere local developments of humanity and as nature-idolatry. For the first time, nature becomes purely an

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[10] Bangkok Post, New School of Learning…, by Prawasi Wasi

[11] Thailand Human Development Report 2007, accessed on 26 February 2007, from: http://www.undp.or.th/nhdr2007/documents/NHDR2007bookENG.pdf , text p. 27, Adobe p. 47

object for humankind, purely a matter of utility; ceases to be recognized as a power for itself; and the theoretical discovery of its autonomous laws appears merely as a ruse so as to subjugate it under human needs, whether as an object of consumption or as a means of production. In accord with this tendency, capital drives beyond national barriers and prejudices as much as beyond nature worship, as well as all traditional, confined, complacent, encrusted satisfactions of present needs, and reproductions of old ways of life. It is destructive towards all of this, and constantly revolutionizes it, tearing down all the barriers which hem in the development of the forces of production, the expansion of needs, the all-sided development of production, and the exploitation and exchange of natural and mental forces."[12] There are too many people without the means to make money, and too many people with capital not sharing with others that they, these others, can accomplish something.

There must be capital and the means for production in the provincial-regions. There must be power-sharing (local-provincial ownership of the capital in provincial regions) or decision-making from the provincial regions, otherwise there may be little need to have power being controlled from one national location. Free inquiries into what is being produced and why, and if there are any environmental concerns that need to be addressed – these should be a concern for taking this potential into provincial areas. Without being a part of the franchise – people become alienated, and alternative means are sought. This is similar to what Buddhism can offer to people. There is a common misconception: Buddhism avails itself only towards monks renouncing world – however, for many portions of society – Buddhism is strategically interwoven into every association. Numerous teachings concern the six-senses - suggesting we guard against cravings [tanha – additionally as urges/desires]. However, economics is the science of presuppositions/choice – unlimited wants [if existent], are controlled by scarcity [deficient availability]; scarcity requires choice, choice involve opportunity costs [choosing one over another – consumption]; and the final goal is to maximize satisfaction.

The merchant-capitalist would provide deficiently available items at reasonable prices in lucrative markets [guaranteed success]. Presuppositions state consumption is ruinous – rather, overindulgence or compulsive consumption is dangerous; adequate consumption provides for the well-being of individuals and society; over-consumption through craving [tanha] - merely for satisfaction, is failure. Therefore, correct consumption contributes towards furthering human-development possibilities. According to the venerable P.A. Payutto, there are two major characteristics of Buddhist Economics as the realization of true well-being, in the sense that one will not harm oneself or others – these will lead towards a beneficial quality of life and effective balance with the environment, avoiding problems. The remaining portion of this document examines possibilities towards greater human development – through living with correct-livelihood and sufficient consumption in a non-exploitative manner.

Writing before the financial crisis, P.A. Payutto largely ignores sufficiency-economics; however he illustrates two extremes: non-consumption and over-consumption, mentioning *moderation* and *contentment* as afterthoughts. There are two types of craving: ignorant materialistic cravings [tanha] and wise fulfillments towards social well-being [chandha] – his version of contentment states that people reduce artificial desires towards sense-pleasures, redirecting desires towards beneficial quality of life concepts. Phra Payutto makes no mention of three forms of *santosa* – taken from his own *Dictionary of Buddhism*, pages 125-126:

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[12]   Karl Marx: Grundrisse (London: Penguin Books, 2005), p. 467

[ENTRY 121] SANTOSA: CONTENTMENT/SATISFACTION WITH WHATEVER IS ONE'S OWN
1. Yathalabha-Santosa: Contentment with what one gets and deserves to get
2. Yathabala-Santosa: Contentment with what is within one's strength or capacity
3. Yathasaruppa-Santosa: Contentment with what is benefiting

Putting the chart into words: humanity should accept occurring ethical circumstances while striving towards beneficial capabilities, and abhor anything negligent or unwholesome. While society deserves greater benefits, governments have other desires – internally, a nation disputes over politics. Whether the nation has been operating independently or sufficiently over the centuries, the indigenous/local wisdom has usually carried the Thai people through various crises – now is no different. Apart from E.F. Schumacher's Burmese experience preserved inside: Small is Beautiful (published before King Rama IX's famous 1974 speech); additional material can be found from P.A. Payutto and Bhikkhu Buddhadasa's economic writings. Furthermore, there are many Thai professors or civil servants and ex-government ministers who have written theories on sufficiency – many of these have been read for leisure over the years and have not been referenced – and further, few have implemented these strategies at the uppermost levels; while the lower strata of the kingdom is left to struggle with nothing but ideas on sufficiency.

These modern writers are not the first to write on aspects of Buddhist economics. Karl Marx often wrote about the Asiatic mode of production in several texts, and Max Weber has written on: The otherworldliness of Buddhism and its economic consequences.[13] Weber recognizes that Buddhism is a rational system of religious-ethics, that suggests if someone's momentary situation is animalistic, heavenly or hellishly – a person creates in oneself: the future. However, Buddhist philosophy, for many in Thailand, is determined to be simple local-wisdom. The Buddha propagated gradual training concepts, involving: morality [*dhammachanda* – as the will, effort, thoughtfulness, and investigation of/into the Dhamma for the purpose of doing correct concepts], concentration and wisdom; The King promotes theories bringing prosperity and progress to the country – to build up gradually, in stages – and implement programs carefully, review and continually improve operations. The King suggests that all good ideas are nothing new and in time, new concepts become old – demonstrating three characteristics from Buddhism: impermanence, suffering and not-self. The Venerable P.A. Payutto suggests again: that our fundamental fears desires and emotions motivate our rationalized economic activities. Consequently, successive new governments uphold the sufficiency-economics philosophy through engaging in economic and commercial ties with the international community, further demonstrating that the theory is applicable to other sectors and organizations in society. The Venerable P.A. Payutto has written that fear, desires and irrationality are the emotional factors generated when discussing economics[14] - a weaknesses of capitalism.

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[13] Max Weber: Economy and Society – an Outline of Interpretive Sociology (New York: Bedminster Press, 1968), pp. 627-630

[14] Ven. P.A. Payutto, Buddhist Economics: A Middle Way for the Market Place

Concerning work: Buddhist and conventional economics also have different understandings of the role of work. Modern western economic theory is based on the view that work is something that we are compelled to do in order to obtain money for consumption. Often, when we are not working [off-duty/leisure-time] we experience happiness and satisfaction. Work and satisfaction are considered to be separate and generally opposing principles. Buddhism, however, recognizes that work may be satisfying or not satisfying, depending on the two kinds of motivating desire. When work stems from the desire for true well-being, there is satisfaction in the direct and immediate results of the work itself. By contrast, when work is done out of desire for pleasure-objects, then the direct results of the work itself are not so important – like a necessary chore. Buddhist economics expects the capitalistic-employer to serve his staff in these five ways: through assigning them work in accordance with their capabilities, give them due/proper wages, provide care in times of sickness, share occasional luxuries/profits, and to give them holidays at suitable times. Many employers are not fulfilling their righteous Buddhist duties.

To situate ourselves in the contemporary environment, the following should be understood, as a philosophical perspective: Bangkok Post journalist, Sanitsuda Ekachai, has written that many media-outlets are pro-corporate led, are not value-free, shaped by their own national-interests, political ideologies and business. "They are influenced by their prejudice, patriotism, fear and a sense of moral superiority. They are also chained by deadlines and business competition which makes it harder for them to go beyond the surface of a phenomenon."[15] Upholding growth-oriented economic development is like a religion for those in government; and the media allows them to advertise mega-industrial projects, reporting them as factual, while belittling local-villagers as being anti-development and suggests that their protests are nuisances. These projects are often destructive to the environment and to local ways of life. Often, it doesn't matter how it makes rich people richer and poorer people deeper in debt and despair – as long as urban people and businesses benefit, projects will continue to draw expendable income. The suggestion extends this to other dimensions with technological access.

University students, for example, can research and promote theories in their respective fields that would support the King's Sufficient Economic Theory; and the goal of farmers is to add value to the crops (chemical-free) hoping this will yield a greater income. Students and international capitalists are now in their respective stages of learning, and are using the economic publications as the forum for their doubts, seeking to find workable solutions within the scope of sufficiency rather than exploitative economics. There are many dimensions involved at the base – agricultural- level of sufficient economics - but promotion material suggests that a person should know the relationship or compatibility between the plants and soil, as well as the market demand for the crop. There are Three Pillars for Sustainable Development: *Appropriate Economic Moderation, Responsible Environmental Consumption, and Society's Resilience to External Shock.* Later sections will explain the three pillars for sustainable development; however, a critical examination of sufficient economics is necessary – again, possibly rooted in the Burmese experience.

Sometimes in translations different words or synonyms are utilized. Schumacher asks, what is appropriate [sufficient]; modern Thai officials in various capacities are asking: what is sufficient? 'Enough' of these answers are found in Schumacher's prophetic text. He states that the dual-economy [one for the rich, another for the rural poor – but this should not validate

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[15]   Sanitsuda Ekachai, Media's noble principles and reality, from the Bangkok Post, 8 February 2007

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the existence of this structure!] will continue to exist; rural areas must receive attention otherwise causing migration problems; the poor should help themselves using intermediate technologies; and external action programs are needed to develop intermediate technologies, useful for promoting fuller employment in developing nations.[16]

King Bhumibol Adulyadej suggest: "agricultural and other techniques should be applied to help the producer to receive returns for the labor, thinking, and capital he has used in full measure, so he can use those returns to raise his standard of living to a more secure level."[17] This would ensure the farmer has an appropriate and sufficient income. The issue to stress is the necessity for the farmer/producer to receive greater 'returns' or profit thereby raising his/her standard of living and the possibility to add greater value to the produce through different agricultural techniques or improvements in technology – possible if the farmer has greater savings/profits and educated to a level where technological improvements and value-added products are achievable. The government should submit to demands and pay farmers greater price-per-yield. If a government cannot achieve this result, perhaps leadership is neglecting to properly apply theories enabling agriculturalists to operate sufficiently – here, this means factoring in also their domestic costs: sending their children to schools, electricity, water, sanitation, medical-care, food, clothing, dwelling-expenses, and other necessary-everyday expenditures.

Good governance is being stressed under sufficient economics – which falls under Schumacher's theory or The Principle of Vindication: "to vindicate means to defend against reproach or accusation; to prove to be true and valid; to justify; to uphold – so this principle describes very well one of the most important duties of the central authority towards the lower formations." Indeed, this is just one of five of Schumacher's concepts. Schumacher has five principles[18] for large-scale organizations [writing in the context for Thailand], and a short summarization of each:

- **The Principle of Subsidiary Function:** *higher levels of government must not perform the duties that lower levels are capable of doing for themselves. Officials claim farmers are not capable of entering the global marketplace for themselves.[19] Thus, corporations will likely subsidize villages and command company-loyalty unless a strong middle-class emerges from the next elections.*

- **The Principle of Vindication:** *Good governance is always government – no exceptions*

- **The Principle of Identification:** *stresses maintaining 'balance-sheets' such as implemented by a young schoolboy[20], and a sufficient-community near Ayutthaya – this principle stresses to reinforce success and discriminate against failure.*

- **The Principle of Motivation:** *large-scale operations must operate with justice in order to maintain the interest of the masses.*

E.F. Schumacher, Small is Beautiful. (New York: Perennial Library, 1975), p. 189-190

[17] Thailand Human Development Report 2007, accessed on 26 February 2007, from: http://www.undp.or.th/nhdr2007/documents/NHDR2007bookENG.pdf , text p. 26, adobe p. 46

[18] E.F. Schumacher, Small is Beautiful. (New York: Perennial Library, 1975), pp. 244-253

[19] Bangkok Post: Somkid Praises Sufficiency

[20] The Nation, Project to Promote Sufficient Economy

- ***The Principle of Middle Axiom****: Top leadership is responsible for everything that happens or fails to happen – even though it is far removed from the actual processes; the center can enunciate the truth it has discovered [drafting the new constitution] and ensures freedoms and responsibilities are not taken from lower levels – and this is considered 'achievement'.*

During the beginning of General Surayud's premiership, he visited the communists, to 'mend fences' and seek their assistance to ease conflicts in society. Schumacher concludes page 253, with: "The best formation of the necessary interplay of theory and practice, that I know of, comes from Mao Tse-tung. Go to the practical-people, he says, and learn from them: then synthesize their experience into principles and theories; and then return to the practical-people and call upon them to put these principles and methods into practice so as to solve their problems and achieve freedom and happiness." Each member of the public can enhance their own personal wisdom of sufficient or appropriate economics by reading 'Small is Beautiful'. However, it is understandable that most people are only interested in living day-by-day on meager salaries – hardly enough to live extravagantly – and are forced to live sufficiently by default. The next three sections pertain to one of the three pillars of sufficient economics, respectively.

APPROPRIATE ECONOMIC MODERATION: - sufficient economics' first pillar is appropriate economic moderation. Schumacher demonstrates this concept: first, the title of his book is called '*Small is Beautiful'*, highlighting reduction in scale is necessary; suggesting that large programs are more harmful than helpful. Industrial society has relied on coal, fossil fuels, and soon - nuclear energy. These 'solutions' are magnified resulting in larger, more harmful environmental problems. His text was first published back in 1973, some thirty-plus years ago; and as one reads the pages and reflects on world events – nothing has changed. His problems are the same problems that this current generation has been left to manage [to whatever 'greater' extent necessary]. In Buddhism, moderation is perceived to be the 'middle-way' between the two extremes of austerity and excessively-indulgent in with sense-pleasures. Schumacher suggests intermediate/indigenous technologies that yield adequate material goods while harmonizing with the natural resources and environment. However in this worldly-politicized realm moderation has a different shade – and the middle-way has been described as transcending the two extremes towards a higher-unity.[21]

When the government's ministers decide to politically promote moderation, flexibility and caution in economic policies – how sincere are their efforts beyond the signature line if there is no desire to transcend corruption? Schumacher's economics suggests the ABC's: **a**dministrators, **b**usiness-people and **c**ommunicators – these people will promote the appropriate or moderate techniques to the under-educated mass population. The agricultural-producers should grow crops or specialize in crops that respond to the demands of the market. Schumacher identifies three problems, if the urban educated rich-elite communicate to the rural uneducated poor. Again: urban-to-rural; educated-to-uneducated; rich-to-poor; and possibly a fourth – industry-to-agriculture. It, though, is mandatory here to interject that there must be a channel for the lower groups to address grievances to the higher groups – ensuring that there is justice in these processes. There are many problems that have to be communicated to the rural areas – or problems that need remedied in the urban areas, reflectively. Can every scenario become an aspect of the national economic and social development plans – or, are planned economies worthy of additional considerations? The ABC groups should be

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[21] Ken Jones, Buddhism and Social Action (Kandy: Buddhist Publication Society, 1981), p. 13

non-governmental agencies tasked with developing, organizing, and financially assisting to some extent – the village communities. A donor or group-sponsor is needed to pay wages to the assisting 'faculties', because developmental-work cannot proceed if these three components work in isolation.

The farmers are supposed to strive through their hardships (for example and as part of the organization of the new-theory: manage drought through the collection of rainwater in the absence of irrigation) to ensure the cultivation of the crop, and if needing assistance, turn to their neighbors – this increases the community's bargaining power with market-agents; then in the third stage: cooperation with mills, credit institutions or multinational corporations can assist, where possible.

Solutions must be found for the people's hardships – a philosophy of development that evolved from decades of observations and experimentation to ease livelihoods and requires mobilization of ideas and efforts from everyone in the country. The government should only tax those with the ability to pay without hurting their incentive to work and produce goods.[22] Also, many Thai's are in the habit of spending lavishly, gambling and drinking to excess – this money be saved or spent for a greater purposes; and as if anyone cares: Buddhism speaks against these acts. Acting moderately and saving more would help them sustain their livelihood. Once everyone has enough to eat and money to live on, then further steps can be taken to improve the lives of the people. The King has demonstrated that the poorest rural area can develop a sustainable economy. Where do people at the urban/rural bases begin to practice sufficient economics? As the King stated: farmers themselves should consolidate into larger community-based organizations – helping each other with production, marketing, livelihood, welfare, education, social work and religion.[23] Towards this national education policy, learners must be instructed in virtue & morality; cleanliness; and possess analytical, synthetic & creative thinking. Learners must also know and understand the curriculum; have and nurture a lifelong love of learning; and have an honest work ethic and a willingness to co-operate with others. Learners must be taught discipline & responsibility, to be patient & kind, to be economical, to preserve & protect natural resources & the environment – especially near one's school, and to respect Thai culture. Learners should be taught – that to solve economic, political or administrative problems – one should know the root cause or begin with the root cause of the problem. Teachers, administrators and learners must work together to not only appreciate virtue & morality as an abstract philosophical concept but to concretize it into a touchable, livable reality - only then can it be properly practiced and performed together with an upright/virtuous leader as an example/good role model.

Education and economic development is also vital to regional socio-cultural growth. Younger people are often not being employed to their potential, due to older generations still clinging to their employment positions – making the government's recent announcement to induce mandatory retirements a welcomed 'concept' for the younger and underpaid generations. The government recently promised jobs to and for southern graduates; it is uncertain at this point if this promise will be fulfilled. Poverty doesn't discriminate. The Secretary-General of the Council for National Security, General Winai Phattiyakul, stated: "if one doesn't stay true to the sufficient economy, his life will be doomed."[24] Schumacher insists that sufficient economics is good for the person

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[22] Chirayu Isarangkun & Kobsak Putrakul: Sustainable Economic Development through the Sufficiency Economy Philosophy – p.12.

[23] A religious-belief system helps them understand the realties or truths of their experiences, in the absence of a present authority or an education system.

[24] Winai Sets it Straight, Bangkok Post, 9 February 2007, section 1, page 3

striving to actualize the principles, but unless they can, for themselves, sort out the details through wisdom, then taking up the philosophy would be self-defeating.[25]

Additionally, one should assess their personal situation in a balanced and holistic manner [including or involving all of something, especially somebody's mental, and social conditions, not just physical symptoms, in the treatment of illness] - approaching sustainable development and stressing the principles of moderation, reasonableness, and resilience to change with proper adherence to appropriate social values. Consider the preceding as a Buddhist would strive diligently to eradicate one's own greed/lusts, hatred/aversion, and delusions/ignorance – this type of assessment is always helpful towards improvements. Furthermore, responsible consumption, the diversification of household production as well as the proper conduct at the individual, community, business and government levels – is emphasized; and this demonstrates the applicability into other non-agricultural sectors in a developing society. One could apply the principles of the Eightfold Noble Path[26] for such an exercise in moderation.

It is difficult to define the conditionals: moderate, correct or right – because these may be adapted to different circumstances, differing on different occasions. Knowledge and morality must be applied to all processes – knowledge is knowing how to apply philosophy to a unique situation – each application is not the same, and should not be the same. There must be effective and good governance to defy the market economy, which tries to run entirely free, in order to eliminate distortions; and to have an honest and transparent government.

Ethical behavior is important and income might become salaried [regulated] – so that people earn money honestly. President Obama, of the United States of America recently legislated that executives receiving government funds are to have their salaries capped at $500,000. Furthermore, every person is supposed to have equal access to information, enabling market-mechanisms to work freely and fairly. Every scheme will be faced with the following questions: Is it fair? Is it transparent? Good governance, transparency, moral standards, social accountability and private-sector initiatives are important for responsible governments. If governments maintain their course sufficiently, then the national government should have a balanced budget [averaged from assorted surpluses and debts, as well as what is possible through trade – imports and exports] – enabling quality growth without over-stretching national sources (considering: 'resources' should be mentioned, but if these are being depleted, there will be nothing to replace what was used – thus no re-source, or resource). Investments should be moderate and non-excessive. The national government will promote and ensure stability and public happiness – they have even participated in the gross national-happiness index. At the same time, the government must commit to existing treaties with foreign nations and ensure investors that sufficient economics is in line with capitalism – to appease the business-class. None of this is easy to get across in societies where there is the freedom to continue to behave as one wishes – the perils of freedom will ensure our lives never get better. Forces of greed, hatred and delusion are running the forces masking as governments. Our societies are governed by these forces. Sufficient economics should also address or respond to the exploitation of globalization, not just pacify the producers. It does seem like sufficiency-economics is designed to pacify the provincial farmers, while the urban-capitalists are free to develop their enterprises as necessary.

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25 E.F. Schumacher, Small is Beautiful. (New York: Perennial Library, 1975), p. 95

26 Many Buddhists already know what these are, but just as a refresher: *--The moderate, correct or right view; *--The moderate, correct or right though; *--The moderate, correct or right speech; *--The moderate, correct or right action; *--The moderate, correct or right livelihood; *--The moderate, correct or right effort; *--The moderate, correct or right mindfulness; *--The moderate, correct or right concentration.

What is globalization, exactly? As a description, globalization refers to the widening and deepening [liberalization] of the national & international flows of trade, capital, technology and information within a single integrated global market – to produce the best outcome for growth and human welfare.[27] Modern communication-methods have facilitated in the expanse of this endeavor. Capitalism has spread into every geographical region of the world and devours economies under its sway and exploits the local-labor everywhere for private accumulation. Thai's are being taught to live sufficiently, and to accept globalization – as the exploited-laborers for the foreign capitalists. Many foreign nations have their manufacturing facilities in Thailand. Someone might ask – what are the Thai's doing for themselves?

Privy Councilor to the King of Thailand, Kasem Wattanachai has stated: "The rich can also employ it and help poorer people practice the principle. The sufficiency economy aims to strike a balance in everyday life, in business, and in national trade." There was never a mention about the rich people adhering to the principle – of course the system is only applicable for the poorer classes to subscribe to – for their mental-well-being. Is sufficient economics: the ability of the boss to pay the worker as meagerly as possible – sufficiently "enough", in the sense that the worker is forced to return to work –toiling and slaving – until the next paycheck is given (how long will it be then – when workers become alienated from this form of 'state-policy')? Professors cannot afford to purchase the newest books in their field of study, to keep abreast of the newest theories; requests for pay-raises are met with frowns. Schools with international programs have meager resources available; whatever is considered as a library may only be a few books on the shelf – how can the quality of education rise like this? People can't get everything from the internet – books form abroad are very expensive on lower salaries. Additionally, it is the role of the private corporations to have clearly stated goals and among these is to be a good public citizen through abiding by all the rules and regulations mandated by the government – including the payment of taxes – in order to contribute to society. There are different perspectives and dimensions to be sufficient – from the worker's perspective, from the bosses perspective, and from the international corporate perspective… Who, how, what... is dictating downwards, the rules for sufficiency? Live for free - as the ancient-ancestors have done?

RESPONSIBLE ENVIRONMENTAL CONSUMPTION: Sufficient economics' second pillar is a responsible environmental consumption. Schumacher demonstrates this concept: through stating the environment provides the greatest material-sources (insurances must guarantee re-sources) for humanity. Thailand has over 40% of the national population involved in agriculture – clearly then, the theory involves a sizeable amount of people. Agriculture-sciences thus play an important role in supporting sufficiency-theories. Some factors involved would incorporate: bio-technology, cattle-livestock, feed-crops, fruits, vegetables, water storage/irrigation, devices, ground-soil manipulation, natural and chemical fertilizers, construction of certain facilities, electricity generation, harvesting of solar and wind energy, and technologies for production and packaging – just to name a few.

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[27] James Petras & Henry Veltmeyer. Globalization Unmasked: Imperialism in the 21st Century (Halifax: Zed Books 2002) p. 11

The common people can also use the philosophy, starting with self-assessment and estimate how a business can grow in an efficient manner, while not hurting the environment – because sustainable environmental alternatives are urgently needed – adding that the philosophy could not only create income for rural people, but also help urban people save energy and natural resources. For greening a city, planting trees around buildings will reduce cooling charges and give pedestrians shade and pleasing visual aesthetics. When new schools are being built, the administration should consider not 'removing' the trees already existing on the grounds, but may consider where to relocate the trees.

One disastrous [in the long run] is swidden agriculture. Slash-and-burn agriculture methods deplete depletes the soil of valuable nutrients and robs the soil of ground-cover – damaging surface soil – and the smoke generated harmfully pollutes the air, as Northern Thai's found out recently, during March of 2007. Yet, after years of doing this, the society never learns, and continues to engage in this process increasing the levels of harmful particles in our atmosphere. Returning to the soil, this decreases the ability of water to soak into the soil – instead, generating a surplus of erosion-inducing surface run-off water; there is no organic material left to hold the water as a sponge does, there is no root-systems to grasp the soil together. One study, suggests that the depletion of natural resources, and the deterioration of the quality of rural life was the most highlighted problems the nation faced going into the 8th-10th National Economic and Social Development Plans. Recommendations towards the problem, included: farmers are responsible for self-development – form their own networks; should be self reliant; and be actively involved in greater research techniques – as part of a sustainable agriculture project designed to promote training, improve the local environmental conditions, reduce the degradation of the land, and promote 'green' or natural fertilizers/pesticide products. This study demonstrated that farmers create their own networks between villages and share methods that seem to work the best, which demonstrates self-reliance instead of some researcher giving them a set of instructions to follow.[28]

Schumacher, like anyone who with an environmentally-inclined consciousness, suggests that industries are destroying the world, through their greed. He states: "It remains true… that agriculture is primary, whereas industry is secondary, which means that human life can continue without industry, whereas it cannot continue without agriculture."[29] Important to understand is that the King's new land theory is an entirely voluntary step-by-step process, considering: social, economic, cultural and environmental factors when determining the best choice of farming systems. Should this proper land allocation now be considered as mandatory when the globe is in this crisis-situation? At the base level, the farmer grows enough rice for the annual family consumption, and perhaps more to account for domestic operating fees. Water can be stored in reservoirs and used later for irrigating fields during the dry-season. Therefore, as part of the land allocation scheme: 30% of the land is reserved for the collection of rainwater, irrigation, farming fish and vegetables that grow in water or ponds – ponds protected from erosion by vetiver grass; 30% for the main crop [crop-rotations to avoiding mono-cropping] – and being able to co-operate with neighbors to find methods for lowering costs and increase bargaining-power; and 30% of the land for growing fruits and vegetables for consumption and for sale – this expansion can be considered along with the concept of local rice-mills and cooperative-stores. The remaining 10%

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28   Prateep Verapattanairund, Experiences from supervising a farmer network for sustainable agricultural development in Central Thailand (Eco-Community Vigor Foundation), p. 131

29   E.F. Schumacher, Small is Beautiful. (New York: Perennial Library, 1975), p. 111

is to be used for the household and raising animals (consider also: fish in the pond; a few chickens for their daily-eggs and droppings for fertilizer – these animals should just be domestic suppliments). There is little 'industry' involved in sufficient operations; the climatic conditions of Thailand are quite suitable for agriculture – whereas a nation like the USA [using Schumacher's certainly-outdated statistics from p.119]: is about 5% of the global population consuming 40% of the world's resources. It is important for Thailand to maintain its position as an agricultural economy, in order to survive.

RESILIENCE OF SOCIETY TO INTERNAL/EXTERNAL SHOCK: - sufficient economics' third pillar is the resilience of society (preparation for disaster) to internal/external shock. Schumacher demonstrates this concept: that modern man has become monstrous when economically and technologically advancing as if people never mattered; technology needs to have a humane side; and respectfully towards 'ordinary people': they are often able to take a wider and more humane view than what is taken by experts. The power of ordinary people, who today tend to feel utterly powerless, does not lie in starting new lines of action, but in placing their sympathy and support with minority groups which have already started responsible and appropriate economic measures[30] – supporting projects similar to the King's Royal Projects demonstrates this, although these techniques are still outside mainstream agricultural or public practices. People have a hard enough time finding the opportunity and money to plant new trees or plots of land to be productive, certainly when living in high-rising housing-projects.

Since the current social situation in Thailand is deteriorating – the standard of morality is lowering – it is not difficult for children to comprehend what is or is not 'moral'. Virtue should be taught before knowledge, however, because without virtue as a foundation – knowledge becomes useless or dangerous. Morality, then, becomes the bedrock that knowledge and education are built upon. Therefore, it would be counter-productive, destructive and detrimental to society to only have knowledge without ethical roots. Good people perform good deeds and have good consciousnesses. One with a good consciousness has a virtuous mind. For Thai people, this should be easy – because nearly 90% of Thai's nation claim to be Buddhist – many for over 1300 years. These wise principles have been around for over twenty-five centuries - so we should not get lost or be caught without proper direction – the ideas should permeate within society. Dr. Wijit suggests that Thai's only need to love the King, embrace the Thai way of life and achieve Sufficient Economy – to achieve guaranteed success [*Kusalachanda* – as the wholesome or skillful: will, effort, thoughtfulness, and investigation of and into Dhamma – as the basis for success]. When successful applications are given to other beings – this is known as loving-kindness, or goodwill – the desire for other's welfare.

Lesson learned thus far: no one should operate outside of financial operability. This puts many farmers at risk, operating outside self-sustainability – the need arises to seek outside employment, while the rice/crops are growing [chemical fertilizers and pesticides temporarily increase yields, while placing greater financial burdens – and harmful effects on humans, the environment, etc… Farmers-in-debt will be forced to rely on private/corporate investment to sustain their livelihoods, and the likelihood that more mono-cropping and chemical inputs will continue to outpace the price per yield.]. Current economic practices encourage farmers to specialize in a single crop, rather than a diversified field – because of the demands placed on the market – or what people are hoping or predicted to buy.

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[30] E.F. Schumacher, Small is Beautiful. (New York: Perennial Library, 1975), p. 158

Schumacher and sufficient economics theory suggests, as a starting point, the elimination of degrees of poverty. The Thai government has gone so far as to advertise 5-rai plots of land to needy families. A certain provincial-area already has its own currency to assist locals to keep their wealth 'internally'. Two websites: www.schumachersociety.org and www.smallisbeautiful.org advise project-implementation measures and some reasoning behind inspired-actions from Schumacher's economic concepts. Additionally: one purpose of sufficient economics is to alleviate poverty and ensure the livelihoods of small farmers in water-scarce areas – this is all behind the sufficient economy/new agricultural theory. This can only be successful if a household, a community or the village is strengthened from the inside, before being exposed to powerful, external market forces. At the base level, maintaining a household equilibrium, providing for self-employment for members of farming households and to bring food-security and self-sufficiency for these householders – is the important fundamental. If one is operating sufficiently, debt would not occur. To have enough resources would prepare a family for times of strife – drought or flooding conditions. This scheme was developed, particularly though, to assist farmers in drought influenced areas – where water is scarce. Therefore, the propagated determination remains: the possession of rightfully acquired adequate wealth is protection against poverty – certainly aligns with the third pillar of sufficiency. None of this though addresses the conditions of urban-dwellers. 'Correct' livelihood further prohibits employment in the following fields:

- ***Trades in weapons*** *[leading to the death of people, life…]*
- ***Trades in human flesh*** *[slavery, prostitution, exploitation of children]*
- ***Trade in animal-flesh*** *[selling animals to be butchered, being the butcher]*
- ***Trade in intoxicating spirits/drugs*** *[impairs the six-senses]*
- ***Trade in poison*** *[obviously leads to the death of life]*

Ask yourself: what occupations are involved in the above trades. Buddhists should never do these. What sorts of products are produced in our Buddhist nations? What happens to the levels of employment in Thailand, if these jobs were reassigned or eliminated? Employment, should not endanger or result in the endangerment of life. Additionally, for someone applying a 'correct' or 'non-exploitative' or 'right' livelihood, there are supportive points of Dhamma: *kusala-kammapatha* – wholesome body/mental actions. Wholesome bodily actions suggest: avoid destruction of life and be anxious towards the welfare of others; avoid stealing/don't violate the right to private-property; avoid sexual misconduct; avoid various forms of bad-speech but encourage harmonious speech – with one's full-senses; through wholesome mental actions: be without covetousness; be free of ill-will; possess right views. Furthermore, because with wholesome actions: adhering to the values, or righteous conduct, provides mental cleansing and may have some positive physical effects as well.

While private-property should be respected or rather redefined, the size should be limited and subjected to further regulations: The *Aggañña Sutta* from the *Digha-Nikaya*[31], illuminates many economic concepts: a demonstration of rice-hoarding and agricultural plot-divisions leads one farmer to greedily take over a neighboring plot and enjoy the 'fruits' of it, on several occasions. Society decays as a result. Therefore, Buddhism teaches virtues of noble/civilized people, simply: qualities of making one a good person. This is in contrast to eight unwholesome actions:

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[31] Maurice Walshe, The Long Discourses of the Buddha (Boston: Wisdom Publications 1995) – see specifically-named suttas for this and other material.

--Destruction of Life/Killing	--Wasteful Talk
--Stealing	--Covetousness, avarice
--Sexual misconduct	--Ill-will
--False, malicious, harsh speech	--False/wrong views

Lay-people should develop these virtues for a good household/life – *Gharavasa-Dhamma:*

- *[Sacca] Truth and Honesty*
- *[Dama] Taming and Training Oneself*
- *[Khanti] Tolerance and Forbearance*
- *[Caga] Liberality, Generosity*

A layperson should consider these virtues 'wheeling' one towards prosperity - Cakka:

- *Living in a suitable region/favorable environment*
- *Association with good people*
- *Setting oneself in the right course, aspiring and directing oneself in the right way*
- *Having formerly done meritorious deeds, to have prepared oneself with good background*

There are the infamous *Apayamukha* – or, causes of ruin:

- ***Intoxicants cause:***

    - *Actual loss of wealth; increase of quarrels; liability to disease; source of disgrace; weakened intelligence*

- ***Roaming the streets at unseemly hours:***

    - *He is without guard and protection and so is his wife and children and property. He is liable to be suspected of crimes, subjected to false rumors and meets with a lot of trouble.*

- ***Frequenting shows***

    - *He keeps looking about to see – where is there dancing, singing…*

- ***Indulgence in gambling***

    - *As a winner he begets hatred*
    - *As a loser he regrets the loss of money*
    - *There is the actual loss of wealth*
    - *His words carry no weight in an assembly*
    - *He is scorned by his friends and companions*
    - *He is not sought after by those who want to marry their daughters*

- *Association with bad companions:*

  - *Gamblers   -- Cheater with false things*
  - *Seducers   -- Swindlers*
  - *Drunkards -- Men of violence*

- **Habit of idleness:**

  - *it is too cold, too hot, too late, too early, am too hungry, am too full – and does no work*

While the above appear to be mere lists of Dhamma, they are more: illustrations enabling one to determine the contents in the above lists which enable the reader to apply what is seen, into their own unique experience. What can be additionally apparent, is: many of the ideals of socialism fall under the sphere of Buddhism, and any form of social alienation is eradicated [hypothetically] though the ethical, virtuous society. There are far too many depictions on the front pages of the daily newspapers of gone-wrong persons and events to state that a Buddhist society is perfect. Participation in appropriate economically moderate society would certainly reduce dependency or indulgence in sense-desires, becoming, and ignorance and speculative views. If one is indulging upon the senses, for example: spending outside one's economic capability – one is likely to head for ruin. Purchasing for one's needs and saving for possible expansion falls under sufficiency – operating within abilities.

Reassessment and Conclusion of Sufficient Economics: - Similar to the Buddhist doctrine of **majjhima-patipada** [Path of the Middle Way] – or a way to avoid extremes; when humanity adopts appropriate economics and comprehends that Karl Marx spoke only a fraction or a speck of dust compared to what the Buddha taught; when people employ Buddhist concepts and adopt correct livelihood [its inclusion as one of the factors in the Eightfold Noble Path serves as evidence that there must be Buddhist economics] - then the various sufficiency economics can develop further – otherwise everything is still viewed under a partial lens. People should no longer fear Marxism [known as communism or socialism], but utilize beneficial aspects of is theories to sufficiently develop national abnormalities. What are the economic extremes - is it capitalism and communism? Does sufficient economics equate to a managed capitalist system with socialistic policies in order to prevent foreign exploitation and internal debts, or any other excesses that need to be controlled as suggested and portrayed in the numerous National Economic and Social Development Plans [NESDP] leading to a greater society? As written into the 10th NESDP, for example, sufficient economics advocates step-by-step processes for developing and opening the nation in a wiser manner. In summary of Buddhist Economics:

- Ignorance should be eradicated at all levels throughout the different human cultures.

- Education should be 'universal' and free – in order to assist in the elimination of ignorance and the improvement of human society

- Agriculture should be promoted

- Consumption should be contained through moderation

- Work should be satisfying & conducted ethically and diligently

- Economics should include human and environmental factors.

Another factor for contemplation is: how can we successfully merge Buddhist values or heritage with the benefits of modern technology? Obviously, millions of many urban people live in apartments – how can they live and practice sufficient economics, with no agricultural land – some may never decide. Is sufficient economics for everyone? It is for everyone and is additionally adjustable to fit any situation as a complete system.

H.M. King Bhumibol Adulyadej advocates virtues in accordance with the Dhamma – setting higher standards apart from western-style 'good-governance' [merely: adopting transparency; adopting suitable venture techniques, and be available for scrutiny]; the additional measures promoted are: act according to one's conscious without greed, hatred or delusion – in order to withstand inquiry. Governments – with their various ministries – should be completely aware of the full national 'situation'; make decisions based on wisdom; be cautious/aware and be able to manage risks. Government earnings, therefore, are distributed to certain ministries that are ready to assist with social-problems – in order to ensure the national development path [10th NESDP] is sustainable. Government agencies are choosing to manage interested parties and apply any benefits to appropriate or needy sectors – this should encourage and strengthen the development of the nation. To have sufficient economics is to have enough – no inefficiencies, no debt, full employment for those wanting jobs – not to have more than what is within one's capabilities. If one has enough, one need not spend unwisely on unwise/popular projects. Part of the problem is that much of this sufficient economic theory is untested, only a few examples exist in the few Royal Project Initiatives – and a few localized case-studies - saved for another discussion. Additionally, there should be room for constructive criticism, stimulating discussions towards process improvements. Reconsidering the Royal Projects: appropriate measures should be implemented in appropriate areas – because mismanagement highlights irregularities.

Rewind: Understanding the basics:

Humans should be born into this world: free. Are we? Aboriginal or tribal societies indeed demonstrate that humans can be born away from an exploitative-structural system. Buddhist monastics renounce this world-structure, and many of them live an assumed austere lifestyle. It is therefore, a fact: humans can live simple lives void of exploitation – though most don't. How is this done in a Buddhist community with minimum requirements for humans, in a civil society? We ask for food, clothing, shelter, medical attention and knowledge. Every human must have unhindered access to these criteria. If the family is not engaged with self-sufficient agriculture to provide for its nourishment, the family must have, in a modern society, someone engaged with a profession – involved with the created-culture of money. Here are some more basics: "One can think of a vast and unending catalogue of self-help projects which can be tackled by energetic community action: feeder and link roads in the country-side, small bridges, improvement of water supply, housing, sanitation, construction of community institutions like schools, clinics, community centers, or undertaking economic improvement projects for better agriculture, handicraft, cattle-breeding, poultry, fish-culture and the like, on their own initiative on a co-operative basis."[32] Buddhism suggests that no one in the family engage with employment involving: weapons – because this leads to the death of people; human flesh – such as slavery, prostitution, exploitation of children; animal-flesh - [selling animals to be butchered or being the butcher; intoxicating spirits/drugs – because these impair the six-senses; and poisons - obviously leads to the death of life.

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[32]   Important Utterances of H.I.M. Emperor Haile Selassie I (New York: One Drop Books, 2000), p. 47

Once someone gains a correct livelihood, according to Buddhism, the household management of wealth should resemble: half going to the business – paying the bills; a quarter for necessary daily items – such as food; and the remaining quarter should be saved. Further, it is the responsibility of the employer to allow for such division of wages; but they often underpay the worker for greater profits. They ask workers to sacrifice for the sake of the company. If the worker is not given a sufficient wage, then the boss is deviant in disseminating employment-compensation.

Let's take a closer look at this aspect of Buddhist economics: according to the principle of *bhoga-ādiya* – the first task the worker should do with his paycheck is to provide for one's family, enabling them to dwell in comfort – and this of course allows for the additional maintenance of his children, workers and domestic-assistants. The second aspect is to share some wealth or wages with some friends. The third factor is to protect the family against misfortune which could be to pay for life or medical insurance or save money in a bank-account. The fourth factor is a bit complicated, involving helping relatives, guests, deceased, taxes to the government, and to deities. The final factor is to provide offerings to monks and spiritual teachers - which could allow them to engage into a pure and dignified holy-life.[33] If we are unable to manage these factors appropriately, we may and should demand our fair and justified portion from our employer. As we can perhaps see, some failings in Buddhist societies may be due to improper allocation of wages, or the all-too-popular disparity in wages – the widening gap between the 'have and the have-nots'. We think in all cases: greed is bad, and we tried to show how the higher-echelon of people exploit the lower echelon people, greedily – for private gains – seldom returning to develop the community in a productive manner. We shall end our discussion here, peacefully.

In conclusion, starting from the highest philosophical authority, to lesser – respectfully: subscribers of the sufficient economic theories should have a good understanding of Buddhism and Buddhist principles that support the concept of sufficiency economics. Suggestions from the King of Thailand should be voluntarily applied to each unique situation; projects have been proven in numerous provinces. Certain government ministries should be granted additional authority, to handle new 'pressures' that will be forced upon them, namely those responsible for: environmental protection measures, conservation of energy, waste management, etc. Furthermore, schools should teach economic theories at an earlier age – and not just the theories of capitalistic development. Teachers might introduce economic courses with middle-way economic theories; followed with Adam Smith and other classical economists as options or examples of autistic-economics, and provide an in-depth look into Karl Marx's critiques of capitalism and theories of alienation as methods for understanding suffering; then move into more modern economic theories which will help the student make ethical and moral business decisions supportive of sufficient economics. A mandatory text: Schumacher's '*Small is Beautiful*'.

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[33] E. M. Hare: The Book of the Gradual Sayings – Anguttara Nikāya (London: Pali Text Society, 1973), pp. 36-37

The implementation of the Gross National Happiness Index would provide the government with a tool to assess recommendations and policy achievements. The feedback of the public is necessary to determine if daily-life is indeed being lived sufficiently at village-level. The village-level is the foundation of Thailand. The village is where everyone returns to during holidays – perhaps these returnees can implement their own village projects to ensure that their relatives and friends are living sufficiently and offer assistance however necessary. Sufficient methods of implementing economics [the philosophy of money for managing one's life, home, and business] begins at an early age – in school. Students should have access to theories and suggestively any school-owned plots of land could be used for experiments: growing crops, developing agricultural techniques, developing the environment, etc… It is certainly impossible to fully develop theories if chances seldom occur to practice the principles. Society will benefit when sufficiency results from people and students applying economic theories, learned from: the Buddha, the King, academics, businesses, government officials, teachers, occupational employees and parents.

Factors of Sufficient Economics for Consideration: Suggestions Derived from Newspaper Clippings on the Theme of Sufficiency Economics

Environment	Social Morality	Economics	Policies	Research/Technology
Development projects must consider the environment: analyze drought, flooding & geographical data differences from successful project & Grow crops suitable to available or necessary water-to-land ratio	*Dhamma principles should be adopted, rather than international codes of governance: all sectors - the individual, community, business & government levels should adhere to the principles*	*Have a National Balanced Development Strategy; Cultivate the Gross National Happiness Index*	*Agriculture is basic occupation for Thais - restrain over-reaching ambitions; strengthen domestic business; free health care and poverty reduction schemes*	*National government plans & ensures competitiveness; develops the various sectors through: research & development, energy/water management, logistics, agriculture, education/human development, public health, social harmony, civil service and tourism*
Stop deforestation/illegal logging - eliminate slash/burning; Trees prevent mudslides/erosion; Build weirs to encourage forest growth and protect/preserve environment around water areas; -make check-dams for floodwaters	*In order to persevere or cope with various challenges – people should be: wise, diligent, honest, patience, have integrity – and aware of the pitfalls of mainstream capitalistic/exploitative development models – be prudent*	*Promote sufficient economic growth through capital accumulation & structural change – it is unnecessary to become an Industrialized Economic Tiger*	*Manage and develop the economy to keep up with globalization and guard against distorted economic growth; keep balance sheets and compensate or save against overspending*	*National mobilization of ideas and efforts: Service centers should provide greater access to all agricultural information , methods, and make greater efforts at publishing academic research; observe/learn from successful experiment models - application of knowledge is essential*
Revitalize/Restore/develop forest through renewed interest in quality forest crop products; Moderation of species & crop substitutions – stop mono-cropping	*Live moderately, mindful – with wisdom and insight, independently, secure and whole; Make rational decisions; People/businesses should be immune/resilient to national [internal] and international [external] shocks*	*Encourage regional economic growth; liberalize trade, reform foreign investment laws; strengthen small businesses; streamline logistics and energy networks*	*Encourage non-dependency and protection against globalization excesses, while building external relationships with organizations at various levels*	*Application of modern technology as appropriate; Step-by-step development- investigate before/after production; reduce costs & dependency on oil through better logistics/ports; more efficient processing and packaging*
Conservation of Energy-Use renewable energy.-Reduce oil dependency-Protect natural resources; plant trees near buildings to reduce cooling costs	*Suited for social and environmental conditions; growth should be in line with capabilities and resources should be used to maximum efficiency*	*Be flexible and responsive to globalization: knowledge and morality must exist to sustainable business*	*Government should protect national resources; Supply and demand should be managed; Overturn household overspending and business over-expansion*	*Accept creativity that strengthens the community and reduces external risks and shock; Consider cultural or sociological differences*
Control bio-chemical wastes; bio-waste as fertilizer/compost	*Education is important as the art to make people ethical and broaden the basis for an enlightened opinion and responsible conduct*	*Don't depend solely on agriculture products because of natural & price fluctuations; consider price regulations*	*Have enough to live on, as first step, later set more advanced goals; seek help with the communists to ease ongoing society conflicts*	*Material wealth is not the goal – promote middle-path development; diversify household-level production*

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Role of Ethics in Socio-Economic Development:
A Buddhist Perspective

Pahalawattage Premasiri

Since the publication of E.F. Schumacher's *Small is Beautiful* in the latter part of the twentieth century the concept of 'Buddhist Economics' has gained significance.[1] Modern economics, that came to be established as a social science following the empirical methods characteristic of the natural and social sciences looked upon all ethical issues as lying outside the sphere of economics. The somewhat novel concept of 'Buddhist Economics' can be seen as an attempt to relate economics to ethical issues taking into account the traditional Buddhist teachings that clearly seek to establish the economic aspect of social life on a firm ethical foundation. Schumacher observed that Buddhism contains an economic philosophy which is traditionally expressed in its teachings in terms of its concept of 'Right Livelihood' (*sammā ājīva*).[2] One of the most disturbing trends in contemporary life is the separation of all scientific enterprise from human values. Many aspects of human well being have been adversely affected in the past few decades as a consequence of this separation. It is therefore imperative that ways and means, intellectual, philosophical and practical should be explored for a proper integration of science and human values. Buddhist thought is immensely resourceful in achieving this. Buddhism views socio-economic development as consisting of a dual process involving the development of the material conditions of living on the one hand, and the ethical quality of living on the other. Any concept of development which ignores one to the detriment of the other is considered in Buddhism as inadequate and lopsided. Buddhism also recognizes a certain order of priority with regard to this dual process of social development. According to this order of priority, the ethical quality of living should not be subservient to the pursuit of material values.

The utilization of modern science and technology has undoubtedly revolutionized the material conditions of modern living. The achievements of science and technology in the material sphere have led to an unwarranted trust in their omnipotence and resulted in the widespread belief that they are the only vehicles for the achievement of socio-economic progress. Common notions of social development have also been determined by this belief and this fact is reflected in the way nations are characterized today as developed. The sole criterion of socio-economic development appears to be the quantity of material goods produced and consumed. Little attention is paid to right and wrong means of production, the right and wrong limits to what is produced and consumed, and the just social distribution of the goods so produced. Ignoring the ethical dimension in socio-economic development appears to be speedily leading mankind towards self-defeating and self-destructive consequences. Therefore, reflecting carefully on some Buddhist insights on the role of ethical considerations that have wide ranging implications and relevance to modern socio-economic development could be considered as a matter of great urgency.

Modern science provides us with factual knowledge of the material world and modern technology that represents the practical application of such knowledge provides us with the skill in

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[1] *Small is Beautiful* (Vintage Books, London 1993).

[2] Ibid. p. 38f.

means for the effective manipulation of the material world to achieve desired goals. Modern science does not set limits to either the knowledge we seek about the material world, the nature of the desired goals or the motives that determine the application of technological skills that people have acquired. Such limits can be set only by a serious inquiry into questions of right and wrong, good and bad, just and unjust, ought and ought not. In other words, issues regarding such limits lie outside the sphere of science and technology and belong to what we may call the ethical foundations of human living. The empirical or scientific issues relating to socio-economic development undoubtedly cannot be confused with ethical issues. The empirical issues are to be settled by adopting one method of inquiry and the ethical issues are to be settled by adopting another method of inquiry. However, to say that in considering questions relating to satisfactory living and general human well being and happiness, ethical issues are irrelevant is a grievous mistake. Scientific issues are not ethical issues, but the latter kind of issues is not entirely unrelated to the former in the context of our considerations of human well being and happiness.

It is true that universal agreement on ethical issues is difficult to obtain. This is due to the reason that there could be fundamental disagreement regarding the major premises which represent ethical principles adopted by different traditions. Philosophers have been perennially engaged in the search for reasonable normative principles for making valid ethical judgments. Despite the fact that no conclusive agreement has been reached in this search, philosophical discussions have at least made it possible to rule out some positions as not plausible and others as more acceptable. In every sphere of human living, Buddhist teachings seem to give priority to the ethical perspective of living, and in numerous contexts in which ethical values have been introduced, certain basic principles have been stated which seem to accord with the common ethical sentiments of rational human beings. What human beings do, as well as the psychological roots of what they have the tendency to do have been characterized in the Buddhist teachings as being either *kusala* (ethically wholesome) or *akusala* (ethically unwholesome).[3] According to the Buddhist teachings this distinction is to be determined by the consideration of common human experience of the long term consequences of actions upon individual agents as well as the rest of the society.[4] Buddhism also appeals to what is commonly understood as the Golden Rule of morality which involves the regulation of our behavior in such a way that we do not do unto others what we do not want others to do unto ourselves.[5] In accordance with this theoretical basis Buddhist ethical analysis identifies three roots of evil or unwholesome conduct (*akusalamåla*) as greed, hatred and delusion. In the Kālāma Sutta it is pointed out that when human behavior is determined by excessive greed, hatred or confusion of mind, it does not conduce to well being but ill and harm.[6] It is in light of this theoretical foundation of Buddhist ethics, which arguably appears to agree with the moral sentiments of at least a substantial section of humanity that we could enter into a meaningful discussion of the Buddhist perspective on the role of ethics in socio economic development.

The concept of "economic man" that developed in the context of modern economics distinguishing him from the "moral man" created an unbridgeable gulf between economics and human values. Adam Smith, the "father of economics" denied that economic activities of the humans can ever be regulated or modified by any moral values. The regulation and ordering of these

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[3] Majjhimanikāya Vol. I, p. 46 f. (Pali Text Society, London)

[4] Ibid. p. 415 f.

[5] Saṃyuttanikāya Vol. V, p. 354 (PTS)

[6] Aïguttaranikāya Vol. I, p. 189 (PTS)

activities were thought to be taken care of by the market economy working through self-interested impulses.[7] Lord Keynes, another advocate of the same doctrine insisted during the world wide economic depression in 1930 that ethical considerations are not merely irrelevant but also hindrances to economic growth.[8]

As noted above, Buddhism considers greed or craving (*lobha, tanhā*) as a root of immoral behavior (*akusalamåla*). In the teaching of the Buddha greed or craving is considered as the cause of unsatisfactory living (*dukkha*) and the ethical path recommended in Buddhism seeks to liberate humans from unsatisfactory living by eliminating greed or craving. Therefore Buddhism is sometimes considered as a hindrance to economic development because in the absence of greed, craving or desire for the acquisition of material wealth, the motivating impulses for economic activity are supposed to be hindered. An increasingly large number of countries in the world is seen to be embracing globalization and the free market economy which is propelled primarily by greed. Countries that have traditionally cherished Buddhist ethical values are no longer exceptions to this trend. From the Buddhist perspective societies that come under such influence are driven by the very forces that Buddhist teachings seek to eliminate, namely the forces of greed or craving. From the Buddhist perspective what drives people in that direction is delusion, another formidable root of immorality.

The Buddhist value system does not approve of the sacrifice of human values for the sake of economic gain. Material requisites in life are not considered as ends in themselves. Buddhism recognizes the need for adequate fulfillment of the material requisites of life in order that human beings could aim at achieving their higher potential as moral and spiritual beings. Economic development purely to meet the demands made by the proliferation of desires, and the unlimited production of goods to cater to unlimited desires exploiting the limited resources of nature goes counter to the Buddhist view that material goods are not ends in themselves. Social development cannot be measured entirely in terms of the quantity of material goods produced and consumed. Social development requires the presence, and the active participation in society of a community of morally and spiritually elevated beings, and the due recognition and support received by the society for the sustenance of such a community. This aspect of Buddhist social philosophy is clearly reflected in the Kasibhāradvāja Sutta of the Suttanipāta.[9] The Sutta mentions the Buddha's visit to the workplace of a Brahmin farmer named Kasibhāradvāja who was making preparations with his workmen at his farmland to sow the field for the next harvesting season. Kasibhāradvāja expresses annoyance at finding a recluse with a begging bowl at a time when he was preparing himself to engage in economically productive agricultural activity. He tells the Buddha to engage in farming as he himself does and live on what the Buddha could produce out of his own labour. In response to this the Buddha tells the Brahmin that he is himself engaged in a productive activity which is similar in many respects to what the latter was engaged in, but qualitatively much higher in the sense that the end product of it is overcoming death (*amatapphala*). In this context the Buddha compares the refined instruments of a psychological and moral nature such as confidence (*saddhā*), effort (*tapo*), and insight (*paññā*) with the instruments used in farming pointing out the superior value of the end product of such activity.

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[7]   B. Hewavitharana *The Role of Morality in Economics* (SISHVa Publication No. 1, Department of Pali and Buddhist Studies, University of Peradeniya, Sri Lanka) p. 1-2.

[8]   *Small is Beautiful* p. 12.

[9]   Suttanipāta p. 12 f. (PTS)

From the Buddhist perspective, a community entirely dedicated to the goal of ethical perfection, that has renounced all material possessions, and seeking the support of the lay community for their material sustenance is not to be seen as an economic burden on society. Such a community is recognized as a source of moral inspiration for the entire society, for they are considered to be the most suitable persons to provide moral direction to society. Real social development needs such moral direction. In the Buddhist canon there is mention of a Brahmin complaining to his daughter who was faithfully supporting the Buddhist community of monks engaged in the practice of the higher life, saying that she was supporting people who were economically unproductive, living lethargic lives and renouncing all commitment to industry and work.[10] The daughter's response aptly presents the Buddhist perspective on social and moral values. She points out that the recluses she supported were industrious and energetic people performing the noblest of work involving the liberation of their minds from greed and hatred. It is in terms of this perspective that in a Buddhist community laypersons consider the higher and more venerated community of the *sangha* as an incomparable field of merit. The material support provided by the layperson to the *sangha* is considered in the Buddhist tradition as a great act of merit. Such provision of the requisites of the *sangha* is meant to facilitate the latter's firm commitment to the attainment of the higher spiritual ends of life. In return such facilitation is expected to be reciprocated by the members of the *sangha* with appropriate moral guidance for the laypersons to lead a satisfactory and well balanced lay life. This relationship was considered from the time of the Buddha as one to be carefully encouraged and fostered for the greater well being of the society. The Sigālovāda Sutta which presents a Buddhist model for socio-economic development grounded on ethics considers the spiritual community (*samaõabrāhamaõā*) as playing an important role in the scheme of social relationships conducive to social well-being. This traditional relationship between the lay and spiritual community appears to be rapidly disappearing as a consequence of the modern social trends characterized by the single-minded pursuit of material wealth.

Buddhist teachings neither disapprove of material riches nor consider poverty as a value. Buddhism associates poverty with suffering, and hence poverty in society ought to be overcome.[11] However, human concern with acquisition of material wealth alone is considered as an attitude which expresses blindness with respect to one aspect of human living. If people neither engage in the pursuit of material wealth nor in the pursuit of moral development they are comparable to people who are totally blind. If they engage only in the pursuit of material wealth ignoring moral development they are comparable to persons lacking vision in one eye.[12] The same Buddhist standpoint is expressed when human happiness or well being is conceived both in economic and moral terms. It is pointed out that compared with the happiness or well being a person achieves as a consequence of moral development achievements in the purely economic pursuits of life are far inferior to the former in value.[13]

However, examined from the Buddhist perspective, the pursuit of some aspects of economic activity in the new economic order appears to make it difficult to sustain the Buddhist ethics of 'right livelihood' in respect of man's economic life. Buddhist teachings instruct people to conform to the ethical principles of compassion, sympathy, honesty, and justice in the regulation of one's

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[10]   Rohinī Therīgāthā

[11]   Aïguttaranikāya Vol. III, p. 351.

[12]   Ibid. Vol. I, p. 128-129.

[13]   Ibid. Vol. II, p. 69

economic life. Socio-economic development achieved without conforming to such virtues is considered in the Buddhist teachings as immoral and unworthy. There are certain social values such as values pertaining to family life that seem to be threatened by the sole concern of people with monetary gain. Even in countries like Sri Lanka, where traditional life values were derived mainly from Buddhist teachings, lured by material riches young mothers leave their families in search of more lucrative employment in far distant countries. As a consequence, the children in the formative years of their life neither get the deserved love and care, nor the moral direction that the parents are expected to give them, leading to a serious breakdown of moral values in the family. Husbands and wives separated for long periods lose their marital bonds, and end up in the breakdown of the family further endangering the well being of their offspring.

Many developing countries are seen to adopt certain economic measures at national level without concern for the long term effects they might have on people's moral and spiritual lives. These go counter to the Buddhist teaching regarding a morally righteous foundation for the economic life. It is possible to mention as glaring examples in this connection some of the moral evils that infiltrate traditional societies with the indiscriminate promotion of tourism. Unless adequate precautions are taken in the promotion of tourism it becomes one of the most potent sources of the entry of numerous vices into a country. Recent experience of developing nations has shown that drug trafficking, sex trade, illegal trafficking in children, the growth of pornography are evils associated with indiscriminate promotion of tourism. Such economic activity goes against the Buddhist concept of right livelihood which involves the rejection of economically productive activity that evidently has harmful moral consequences. Buddhist teachings specify trading in weapons, living beings, flesh, intoxicants, and poisons as examples of trades that have such adverse moral consequences. These are only a few examples that reflect the conditions of the time of the Buddha. We can, in the modern social context consider many other forms of livelihood which are economically productive but morally reprehensible.

Although Buddhism is sometimes mistakenly characterized as a life-denying and asocial religion, there is ample evidence to show that the philosophy of life represented in the Buddhist teachings recognize within its concept of social progress and well being the importance of economic stability achieved on the foundations of ethical living. Social well being is not conceived narrowly as consisting of the mere amassing of a large quantity of material goods. There is much emphasis in Buddhism regarding the right means by which material prosperity should be achieved. Buddhist ethics demand that earning of economic wealth should be by righteous means, avoiding exploitation (*dhammikehi dhammaladdhehi bāhābalaparicitehi*). Buddhism also draws attention to the importance of sharing of the wealth earned in a just, ethical and fair manner. Special attention is drawn to the responsibility of the state in providing equal opportunity for people to achieve economic stability and in making arrangements for the fair distribution of wealth in such a way that a wide gap between the rich and poor is prevented from emerging. It is pointed out that society is likely to move gradually towards total destruction resulting in the loss of all ethical values if circumstances are created for the increase of poverty and destitution in society.

The over-exploitation of the natural resources without concern for the resulting deterioration of the natural environment and depletion of non-renewable resources which is becoming a global characteristic of the modern economic order cannot by any means be viewed with favor in terms of the Buddhist teachings. Buddhism draws attention to the fact that nature reacts adversely to the greedy exploitation of natural resources. Fall in ethical standards is considered in Buddhism

to have harmful effects upon the natural order affecting even the movement of the sun, moon and the planets, regularities in weather and climate and patterns of rainfall.[14] A Buddhist virtue pertaining to the economic life of a person is a sense of balance with regard to one's patterns of consumption. The trend of globalization and free-market economy has the tendency to proliferate the wants, attracting people to the acquisition of an abundance of fancy and luxury goods. The media play an active role through a propagandist machinery to inculcate excessively materialist values among the young. It becomes difficult, especially for persons of the young and adolescent age group to resist the temptation to acquire for themselves as many fancy goods as possible imagining that what could make them happy are those possessions. Such a frenzy of greed ultimately results in frustration and disappointment when they find that they do not have the financial means to achieve what they crave for. The external conditions produced by the so-called developed economic order do not permit people to practice what Buddhism values as a balanced life-style (*samajīvikatā*) which involves the extremes of self-denial as well as sense indulgence.[15] Schumacher observed many decades ago that:

> "An attitude to life which seeks fulfillment in the single-minded pursuit of wealth – in short, materialism – does not fit into this world, because it contains within itself no limiting principle, while the environment in which it is placed is strictly limited. Already, the environment is trying to tell us that certain stresses are becoming excessive."[16]

There is no doubt that what Schumacher observed then has become much more obviously true today. Buddhist teachings recognize the psychological fact that there is no ultimate point of satisfaction in the gratification of sense desires (*kāme hi lokamhi na h'atthi titti*).[17] It is for this reason that it is maintained that the greatest wealth is contentment (*santuṭṭhi paramaṃ dhanaṃ*)[18]. Unlike in a materialist value system Buddhism introduces a concept of noble wealth (*ariyadhana*). Noble wealth consists entirely of ethical virtues enumerated in the Buddhist tradition as (1) *Saddhā* (confidence in the good teachings), (2) *Sīla* (good conduct involving ethical restraints), (3) *Hiri* (a sense of ethical shame to indulge in morally reprehensible behaviour, (4) *Ottappa* (a sense of moral dread to do what is wrong, (5) *Suta* (learning conducive to moral well being), (6) *Cāga* (generosity) and (7) *Paññā* (wisdom or insight). Economic development by trading off these ethical values for monetary gain is considered to be not worth attaining.

The ill effects of ignoring the need for ethical restraints in adopting effective measures in socio-economic development are becoming increasingly evident in the contemporary world. Economic development which is desired for the sake of happiness, social stability and security appears to be moving societies away from these very goals that are desired. The greatest threat to cotemporary society appears to be from the ecological imbalance created by the pursuit of material wealth without ethical restraints. There may still be a chance to escape the impending disaster that humanity has to encounter if remedial action is taken speedily by right thinking men to regulate human efforts aimed at economic development taking into account the indispensable need for ethical restraints. Buddhist teachings are immensely resourceful in this enterprise.

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[14]   Ibid. p. 75; Dīghanikāya Vol. III, p.80 (PTS).

[15]   *Book of the Gradual Sayings* translated by R.M. Hare (PTS), Vol. IV, p. 187.

[16]   Small is Beautiful p. 17.

[17]   Theragāthā 778.

[18]   Dhammapada 204.

$\mathcal{B}$uddhist Leadership and Socio-Economic Development

Réjane Serra
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History, as well as social differentiation, has enabled the emergence of capitalism, followed by economic liberalism. This economic model, totally destructive for human beings, finally brings much suffering. Can Buddhism contribute to the transformation of the present globalized socio-economic model?

The Origins of Social Difference

We have passed from a society of mechanical solidarity to an organic society. In a society of mechanical solidarity, each person resembles the other and the same social representations are shared by the entire group. There is also distribution of wealth. The example of the Baruya society, studied by Maurice Godelier, perfectly illustrates a society of mechanic solidarity.

And now the mechanisms of social differentiation have become accented because of increased population, urban growth and means of communication, and also because of the diminishing influence of one generation on the next. People are no longer linked to others. At the same time, society has become more complex. These elements have contributed to elaborate a society with sharing of work and division of tasks. This society engenders individualism, and the cult of individuals, which is the inevitable result, breaks the chain of generations.

Individualization has been reinforced by the economy, needs and passions. According to Hegel, passions and needs act as springs and are strong factors. All this produces a society that is organic, interdependent, fragmented and unequal, because the inequalities of wealth and division of labour become apparent. As people are no longer linked to others, Emile Durkheim speaks of anomie. In a differentiated society, the universe is differentiated by everyone. For example, the military seek glory, the writer notoriety, the head of an enterprise profit, and the researcher a Nobel Prize.

This process of social differentiation engenders universes and zones that arouse specific interests and particular institutions.

We are observing rationalization and disenchantment with the world. In an enchanted society, there is agreement between divine and daily powers. In a disenchanted society, science brings scientific rationality, religious scepticism and bureaucracy that develop through political power. Max Weber defined the State as an enterprise of an institutional nature, which can successfully claim the application of rules and the monopoly of physical, legitimate and fiscal constraint.

The administrative field of the State has the power to impose an ensemble of coercive norms as universal. It has not developed in a unified way, but by the constitution of certain monopolies, then by fighting to assure the control of these monopolies or by spreading them out by controlling resistance that these monopolies create. A unified right was then created, which owes its force to

its capacities of prevision, generality and calculability. The rationality of the management of society has gradually developed from the evolution of the capitalist society.

For Fernand Braudel, the growth of European States is dominated by the constitution of financial powers. Capitalism and the modernity of the State are equated with market economy.

The economy is an ensemble of rules, actions, precepts, and normative testing before being a service. It was not a network in the beginning and is centred on interest for exchange. The State encouraged the process of obtaining autonomy of the economic field by pacifying it, and in removing obstacles to the development of capitalism. Corporations were abolished in France in 1791. The State diffused a learned representation of the economy, which subsequently led to its autonomy. Modern economy is constituted like a science. Moreover, the relationship between economic and political fields has not ceased to develop. In this way, State administration officials have taken over key posts in the economy. After a short obligatory period in administration, then in a Ministerial private office, they are moved to the board of a national enterprise.

Economists defended economic liberalism, and the world then conformed to their economic model. Enterprises were then obliged have the confidence of markets and stockholders, who imposed a new type of governance, principally for second rank enterprises such as factories assembling cars or sub-contracting firms. This logic has imposed a model of flexibility that is specific to the structure and to the interests of capitalism. To arrive at this point, obstacles have to be overturned; that means everything that concerns co-operatives. Co-operatives are trade unions, friends, family or relatives. The individual must be free from all ties.

The reign of flexibility was installed with contracts of determined length, temporary work, the creation of subsidiary companies and small workshops. The aim of flexibility is to increase the rate of production. Work is always urgent. Tasks are individualized; there are salary and bonus decreases or increases, as well as the e valuation of employees.

Competences, rather than qualifications linked to diplomas, are required. In addition, competence grids are only useful for enterprises. In the past, diplomas protected the arbitrariness of enterprises. Today, enterprises impose their power. Interdependences are broken and techniques of subjection of the personnel are developed.

The interests of employees become precarious, which forces them to accept these situations. Unemployment, precariousness and relocation of enterprises to countries where labour costs less generate submission, because all these arrangements lead to the acceptation of docility.

This economic domination provokes immense structural violence, which leads to an increase of daily aggressiveness. Domestic violence, conjugal or interpersonal, is very often the result of the violence of enterprises.

It is imperative to reconstruct solidarities or co-operatives in order to break down the logic of enterprises and the State.

The contribution of Buddhism in the present-day socio-economic system

Buddha Shakyamuni established the foundation of his teaching by setting out the Four Noble Truths at Sarnath, which he subsequently enlarged upon in order to reply to the aspirations of human beings. The Four Noble Truths are:

- There are three kinds of the universality of suffering: the suffering of suffering, the   suffering of change and the inherent suffering of our human condition;
- The origin of suffering that is the consequence of the thirst for existence and pleasure induced by ignorance, attachment/desire and the ego;
- The suppression of suffering by the suppression of ignorance, attachment and desire;
- The way that leads to the suppression of suffering through the eightfold path that includes pure faith, pure willingness, pure language, pure action, pure means of existence, pure application, pure memory and pure meditation.

Thus, with the Noble Truths, Buddha Shakyamuni defined the Samsara as inducing suffering but also established that it was possible to break with it. In order to achieve that:

1. **The Precious Human Form** is the basis for success. It allows to us not only to obtain material wealth but also spiritual wealth. Human form enables us to achieve the spirit of enlightenment, to accumulate merit, wisdom and awakening. "This is why the precious human form is more precious than the jewel that grants all wishes" (The Dalai Lama in Zurich in 2007). In addition, human life is rare and impermanent. Besides that, human life is short and difficult to obtain. One should not be unproductive and efforts should be made to progress along the spiritual path.

2. **Impermanence** leads to diligence in our acts because nothing lasts forever. All composed phenomena are impermanent. That which arises from causes and conditions is not independent, and is necessarily impermanent. Birth and death are similar to a waterfall in permanent movement and never remain permanent. It is imperative to mediate on impermanence. Future life is more important than tomorrow in this life. It is why we should not pursue worldly objectives because we are not sure of being alive tomorrow. However, what is sure is that we will all die and that we all have a future life. Attachment is useless because all that we have accumulated in this life can be lost in a day. Meditation on impermanence is therefore very important. It leads to the path of spiritual practice and awakening.

3. **Karma:** Acts, often contaminated, lead to results. Thus, all action produces a result, agreeable or disagreeable. This life is not the result of chance because every phenomenon has its own causes and conditions. This life does not have exterior causes. Our suffering is not due to the cause of others, just as happiness is not received as a gift. It is the Karma created in a former life that produces what happens in this life. This is why Buddha taught that we should distance ourselves from non-virtuous actions. And that all bad actions are due to a lack of wisdom or to ignorance. The absence of an ultimate view leads in turn to the ego. This is why ignorance is the basic fault and the fundamental blemish. Ego produces duality of self and those around us, and then

prolongs itself through attachment to oneself and hostility towards others. This approach is a powerful means of making individuals responsible, because they become responsible for their acts.

4. **Suffering or pain** is a strong point in Buddhism. Buddha referred to it in his first teaching on the Four Noble Truths. All living creatures seek happiness and wish to avoid suffering. In order to achieve this, it is necessary to eradicate the cause of suffering by the suppression of non virtues and to cultivate the cause of happiness through the accumulation of virtues. Sometimes the result of acts coloured by suffering from the samsaric condition can also transform into moments of relative peace and joy. Stable and lasting joy is the result of actions marked by wisdom.

What are the individual and collective attitudes that engender suffering in our societies?

Individual and collective attitudes are generally marked by ignorance, egoism, attachment, avidity or desire in varying degrees and are the causes of our suffering and that of others. However, what humans have in common is an instinctive propensity to seek happiness and to avoid suffering. One of the particularities of being a human being is to be endowed with intelligence and the faculty of comprehension. In actual fact, the human being has the capacity to foresee the consequences of his or her acts, in the short or long term. But this attitude can also be the source of problems and doubts that are the product of intelligence and an abundant imagination. In our present-day society, this leads the human being to be subject in particular to anguish and dissatisfaction. To satisfy an illusory ego, seeking multiple possessions leads the human being to act in several ways that only reinforce a continually increasing avidity. Avidity thus seems to be the principal cause of individual and collective suffering.

What are the attitudes that engender peace and harmony in a sustainable way?

These are attitudes marked by detachment, altruism, compassion and wisdom. Detachment leads to reducing avidity and in consequence to progressively opening up towards others. Altruism has the effect of being concerned more about other people than oneself and prepares the way for compassion. This last is practised and developed for the good of all sentient beings. From a Buddhist point of view, there is no beginning to our wandering in samsara and each being has thus been our own mother or father in a previous life. On this basis, the practising Buddhist develops love towards all beings, including his or her enemies.

This specificity of Buddhism easily leads to equanimity. The love in question here is pure and disinterested, like that of a mother for her unique child. One can thus easily develop compassion for all sentient beings. Compassion is different from feelings of love in the sense that compassion is active; it is the will to act in order to eliminate the suffering of others. In this way, individuals feel linked to others or concerned by their problems engendered by present day society or by the problems that economic liberalism imposes today on wage-earners.

This being so, it appears that compassion is absent in our modern society. In actual fact, as it has developed within various religions, it is practically always relegated to the private sector. This is a great mistake, because even if compassion remains a taught specificity and practised in religions, it cannot be reduced to a characteristic exclusive to religions because compassion is really a human quality that even an atheist can develop. In reserving this practice to those of religions, society thus deprives itself of an essential characteristic to social cohesion.

Wisdom is the result of reflection on interdependence of phenomena because phenomena arise from causes and conditions that produce results. If the result did not depend on the causes and conditions, it would be autonomous. But the result is neither intrinsic, nor autonomous because it depends on the existence of causes and conditions. Autonomy and dependence being contradictory, neither of them can apply to the nature of phenomena. Dependence imposes itself because it is obvious, and autonomy is out of the picture. It is this absence of independent existence that is called vacuity.

A thorough reflection on wisdom leads to the comprehension of the ultimate nature of phenomena, that could be called intuitive or direct knowledge, and which enables access to omniscience. The great Indian sage **Nagarjuna** accented the notion of vacuity, and that of relative truth. Vacuity, relying on the absence of existence independent of phenomena, signifies that everything that appears stable and permanent is in reality an illusion. It should be noted that the illusory character of phenomena does not exclude a mode of existence of phenomena, because obviously phenomena are not nothingness.

What Nagarjuna refutes is their mode of autonomous existence, because they depend on causes and conditions. What characterizes the real mode of existence of phenomena is therefore this vacuity of autonomous or intrinsic existence.

Relative truth expresses the idea of conventional truth. In Buddhism, accent is put on the necessity to understand the difference between the way in which things appear (relative or conventional truth) and the way in which they exist in reality (ultimate truth). Relative truth is based on the fallacious perception of a subject perceiving an object, whilst the absolute truth is above the notions of subject and object. Subject and object both being phenomena of the same nature, escaping from an autonomous form of existence, combine into one and the same experience for the experienced yogi who sees them thanks to his enlightened perception. Such a being becomes an omniscient Buddha.

Other great Indian philosophers have also developed this thought. **Asanga** treats the exterior world as illusory and deceptive. The world of phenomena is a product of our conscience. Meditation or concentration is necessary to reach enlightenment. In the Bodhicharyâvatâra, **Shantideva** makes it clear that the interaction of self and others becomes the basis of compassion because their characteristics are similar.

How can wisdom, as explained by Nagarjuna, highlighting the notion of illusory nature and relativism, also contribute to the transformation of our world?

As we have seen, wisdom at first makes us aware that everything is impermanent and that everything depends on causes and conditions. One result is the effect of co-operating causes and conditions. Causes form the base; conditions model the result. The results themselves are the causes and conditions of future results. In this way, cause and result are the same continuum because the consequences of phenomena produce other causes and conditions, and so on.

When one applies this reasoning to the interdependent production of phenomena, not yet existent, or future, the conscience can allow it. Now this continuity, which follows in an infinite manner in the future, also happened in the past. One therefore logically arrives at the conclusion that the continuum of phenomena does not have a beginning because one can always find past causes and conditions of the phenomenon observed in the present. Without that, we are inclined to consider that a phenomenon can appear from nothing. It will therefore be autonomous and will have an intrinsic existence, which will contradict the law of cause and effect.

The fact of understanding the relationship between cause and effect is important because we must then fully assume virtuous or non virtuous, positive or negative acts. In addition, the reasoning of Nagarjuna, like that of Shantideva or Asanga, consists of taking an equitable attitude towards, and then exchanging with others. This leads to the feeling of being implicated in society and taking pleasure in living together. This also supposes that what we wish for ourselves, we also wish for others. This attitude of reasoning, or thought, enables the certain generation of conditions for harmonious life and existence, because the spirit of competition and "always more", egoist and narrow-minded, find itself shaken and finally disappears.

How can the mental and spiritual mechanisms that Buddhists have studied and experimented on by producing interior peace and joy be transposed to a society that seeks a contribution of mental and spiritual qualities enabling it to initiate the necessary change to the civilization of the 21st century?

All beings seek to avoid suffering. Practising Buddhists can research liberation from suffering for themselves (Hinayana) or to help others to liberate themselves from suffering (Mahayana). In all cases, to help oneself or to help others, it is necessary to develop the spirit. In the first case, to achieve a result, the basis is listening to teaching. Next, study is necessary in order to finally arrive at meditation, which is work on the spirit through discerning conscience. The development of the spirit is the result of training the spirit, which can be broken down into two stages:

- Concentration or mental pacification that gradually calms interior agitation. This preliminary phase prepares for more advanced practices.

- Superior vision that leads to the eradication of the egocentric hold that is the basis of cycles of existence. It consists of perceiving the unreality of appearances, such as a reflection in a mirror, the sounds and the thoughts of the ego. This does not signify the cessation of the manifestation but the understanding that the manifestation lacks intrinsic reality, like that which was evoked previously.

Moreover, the accumulation of virtues is fundamental for all practising Buddhists, because it enables better understanding of meditation and practice. The absence of accumulation of virtues makes the elevation of the spirit difficult, and the ego is the main obstacle. When the ego is reduced, it becomes easier to concentrate because one is protected from exterior perturbations. The exercise of compassion makes things easier and procures the calm necessary for concentration. When one is no longer fixed on oneself, the "self" as an independent and privileged entity, the spirit opens up and can probe more freely to discover its proper nature that is above and beyond words and concepts. This nature, specific to each living being, whatever it is, can then appear and be experimented on.

Compassion produces the calm and the patience that can be practised in a very useful way in daily life. It even becomes possible to learn to be patient towards those who injure or hurt us. This is an excellent basis for meditation.

In order to pass from concentration to meditation, it is necessary to possess memory and wisdom. Memory helps to control the spirit wandering from right to left and protects us from non virtues. As for wisdom, this is necessary for the accumulation of virtues, ordinary and not ordinary. At this point the spirit can enter into Samadhi but it must follow a certain morality that makes its stronger. This morality is similar to a protection.

Perseverance and regularity lead to the progressive development of calm and stability. The deepening of our experience of the true nature of the spirit causes the exterior world loses its influence on us and becomes unable to harm us. The ultimate result is to achieve perfect enlightenment. One is therefore totally liberated from the cycle of conditioned existences, as well as suffering, and at the same time one has the power to help others.

Global perspectives in a local context

These notions of interdependence and wisdom aim to change our way of thinking about the world, and as an indirect consequence, to governing the world. The consumer logic of individuals also finds itself modified.

According to the results being sought, professional activities have positive or negative consequences. In industrialized societies, the human being is not considered to any extent and more importance is given to the growth of material resources and to scientific knowledge. School education is limited to intellectual knowledge and little or no place is given to the development of fundamental human qualities such as kindness, compassion and solidarity. As we have seen, it is not in the present situation that one finds notions belonging to the domain of religion. It is in the human values that each human can develop.

If these qualities were promoted on individual and social level, individuals would become more balanced and would contribute to promote a more harmonious society. Individuals would probably no longer have the need to continually buy material goods to fill their empty interior or to give themselves reasons for existing, especially as raw materials are limited and we cannot indefinitely exploit natural resources offered by nature.

Moreover, it becomes equally imperative to reconstruct solidarity and co-operatives to break the productivity logic of enterprises and resist the ultraliberal ideology imposed with insolence by capitalist States and financial markets at world level. The power of money has never been so powerful.

Banks and big enterprises are preoccupied with their profits and not the general interest and arrogantly publicise their profits. Shareholders are satisfied with redundancies and getting rich without worrying about the devastating effects on the wage-earners concerned by these redundancies. It should also be noted that the gap between the very rich and the very poor gets bigger and the middle class gets poorer.

The production of wealth in the world has not ceased to increase during the last fifty years and States pretend that they cannot ensure the cost of social measures such as retirement, health, the right to education and culture. A concern for ethics, justice and sustainable evolution should henceforth guide our words and our acts in order to avoid States being put into a perilous situation. It is necessary to keep in mind that every society, which obviously is composed of human beings, derives its force and strength from the harmony and mutual aid that structures it. Moreover, a human being who has lost everything has nothing to lose and is ready for anything, including the worst, because he or she is desperate.

The concept of solidarity as an ethic, social and political principle

The concept of solidarity in political, ethical and religious debates has contributed to differentiate ideological positions on the aims of society. What is the purpose of the social link? All societies must produce change profitable to everyone. The word "society" contains the idea of complementarity in totality. The idea of solidarity is to reflect upon the right action in reference to our knowledge of life in society.

In the 19th century, French intellectuals and people of action called themselves *"solidarists."* The constitution of the Republic of 1848 gave the word some sense. Solidarity is the crowning achievement or the synthesis of the motto: - "Liberty, Equality" for the *"solidarists"* who tried to accentuate fraternity, which had been forgotten during the French Revolution of 1789.

It was at this time a challenge to think that there could be a compromise between liberty and equality. Solidarity is nourished by debate. The *"solidarists"* recommended the setting up of public services on the basis of equality.

Amongst them was Léon Bourgeois, a political Frenchman, who also insisted upon generational and international solidarity, in order to avoid wars. Léon Duguit, lawyer and philosopher in law, is the theoretician of the institution of solidarity. He proposed a State that organized the production and organization of social wealth for everyone. Charles Gide was attached to solidarity economy. He was a militant theoretician for the cause of consumer and production

co-operatives. Pierre Joseph Prudhon, a French polemist, economist, and philosopher, recommended association and mutualism and was the theoretician of federalism. Alexis de Tocqueville, a French political thinker, historian and writer, renewed the aspect of democracy thanks to associative life that invigorates local democracy. Pierre Leroux, French philosopher and man of politics, supported the idea that the human being is carried through life thanks to relationships with other people, and through "otherness", which consequently produces a new identity. This actually produces solidarity because we are all the fruit of relationships.

The concept of solidarity has thus taken shape at institutional level and at the level of relationships of proximity, in different forms. Then, through the co-operative model, the associative model appears and has considerably developed. The liberal model has gradually become installed and the co-operatives have gradually declined because their functioning is considered as obsolete because of power necessarily being shared between all co-operators and members of the co-operative. The liberal credo being too powerful, everyone is swallowed up into the liberal economic system whether they like it or not, which is eventually transformed into an ultraliberal economy on the basis of global capitalism.

A few avenues to encourage and develop

The foundations of solidarity, such as ethical, social and political principles, have inspired mutualistic organizations such as certain French insurance companies, which have known how to resist the diktat of liberalism. They address members and not clients, and are directed by a logic whereby the individual sense of responsibility is always in keeping with the values of mutual aid and solidarity. Mutual aid supposes that there are links between equal persons and one treats the other like himself or herself. Care of the other is predominant in the principle of solidarity. Payment of social security, for example, is made according to means and care according to the needs. It is important to conserve these organizations for the good of everyone.

Attachment to solidarity, mutual organizations and public services effectively corrects the ultra liberal economy that aims uniquely at individual initiative and concern for personal enrichment. We should constantly keep in mind a reference to solidarity that includes the notion of duty towards the other person, in order to initiate the inversion of the liberal model and its abuse of power. Finally, the conscience of solidarity should be interpreted by political gestures in order to correct injustices that are permanent provocations to the human being. It appears important to get these co-operatives living again, indeed any other similar forms that are inspired from these organizational models.

The contribution of taxes should also be progressive according to income, for a redistribution of services available from the public services, with the aim of attenuating social inequalities. Unfortunately, in France, the State makes laws in favour of those who govern us, have power, and own property, when it should be the guarantor of the deprived because it has a duty towards the poorest people.

In order to block these financial powers and capitalist States, only civic society appears to be a force of opposition able to change current orientations. In order for citizens to play a determining role, it seems moreover important to awaken their consciences by education. It seems also seems necessary to belong to non-governmental organizations such as Greenpeace, social movements such as ATTAC (Association for the Taxation of Financial Transactions) and impartial associations for the defence of individuals such as Amnesty International, and to associations of resistance and solidarity that unite exploited people of all kinds. Wage-earners should support professional trade unions; this seems indispensable for the defence of their interests, on condition nevertheless that they are sufficiently representative. This is the reason why all salaried people, whatever the professional branch to which they belong, should join a trade union, which will have more weight when facing large enterprises and the State.

The isolated individual has little weight but a consistent group can be heard by governments, financial markets and multinational enterprises in order to influence their policies. As the saying goes, "unity is strength." That is why it seems necessary to develop networking because it is efficient. Internet gives us a good example because it has become an invaluable and cheap tool for the transmission and the sharing of information, or again to sign petitions at regional, national or international level. Networks such as Greenpeace or AVAAZ have obtained notable victories thanks to these petitions.

At the agricultural level, it also seems important to develop co-operatives where the rural community can mutualize their means and share their production, whilst still maintaining the nobility of food crop culture. It would be easier for associates to sell their products at a reasonable price, whilst still maintaining a decent cost price for the farmers and farm workers. It should be noted that local agricultural products should be privileged so as to avoid polluting emissions from transport, which penalize the environment.

It also seems very useful to exchange services between neighbours, in order to limit expenses that weigh down on households and spoil relationships. This would also enable the creation of complementarities at neighbourhood or village level. Thus, mutual help services could see the light of day in the field of maintenance or the repair of buildings or machines, in child-minding or school support. The mixing of habitat, that is to say, renting accommodation to elderly people, families with or without children, students, etc., in one apartment building, seems profitable to everyone. In effect, elderly people could be helped with shopping, at the same time creating a social link. At the same time, elderly people would be less isolated, which is a source of suffering for many of them. In return, elderly people could educate and transmit the traditions of their youth through stories of their experience of life or simply telling stories to children. This system is structured and is of interest for everyone.

The notions of precious human life, the Karma, suffering and impermanence give us a good foundation for advancing in our reflections. The notions of interdependence, compassion and wisdom lead us to positive actions and commit us firmly to following the path. Enlightenment, through the practice of meditation, totally liberates us from the cycle of conditioned existences as well as by suffering, and we possess the power to help people around us.

An ideal of universal harmony that engenders sustainable peace, based on the respect of all civilizations, could form a really international community based on law and not on the diktat of a superpower. Universal solidarity should insist on that which is common to all human beings and should link them reciprocally. Solidarity at ecological level should also see the day, which in turn, should influence a resolute political ecology since it concerns phenomena linked to an economy of exploitation, as much workers as nature. Political ecology linked to social solidarity has already caught on. The concept of sustainable development, promoted to the international level at the first Earth Summit organized by the United Nations in June 1992, or perhaps sustainable evolution, stipulates that in order to satisfy our needs today we must not compromise the satisfaction of the identical needs of future generations. Sustainable development requires responsibility towards the environment and an ecological command of the economy. We must therefore act with discernment and precaution.

"Happy Sobriety", an expression invented by Pierre Rabhi, a French farmer, philosopher, writer and thinker, designated as contentment in Buddhism, becomes a first class virtue that opens the door towards a more human world, more harmonious, wiser and more respectful of men and women in their environment, for their own good and for that of others.

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Dr. B. R. Ambedkar's Role in Revival of Buddhism and It's Impact on Socio-Economic Development of Ignored Humanity in India

Mr. Ravi Shankar Singh[1]

One of the greatest epoch-making events in the history of India took place in the sixth Century B.C. When Gautama the Buddha delivered the First sermon at Isipatnam (Sarnath), and exhorted his disciples to "*Go and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, and to preach a life of holiness, perfect and pure*". Soon his message of equality: of hope and peace; of kindness and compassion became the talk of the day; and the name and fame of the Buddha Spread far and wide. Of all the religions of the Sixth Century B.C. Gautama Buddha's religion had more popular brahminical social base. The Buddha's Dharma stands on the doctrine which is 'rationally possible for the welfare of human being.

After the Mahaparinirvana of the Buddha in 483 B.C., the rise and fall of Buddhism in India can be said to have passed through many phases. The famous Maurya King Ashoka embraced Buddhism. This was an epoch-making event. Through his agents Ashoka spread Buddhism into Central Asia, West Asia and Srilanka, *Suvarnabhumi* and thus transformed it into a world religion.

Apart from Ashoka, other rulers like, Milinda, Kanishka, Harshavardhana, were worthy to be mentioned for their efforts to preserve Buddhist Culture in India. Although Buddhism disappeared in the land of its birth, it continues to hold ground in the countries of South Asia, South-East Asia and East Asia. By the twelfth Century A.D. Buddhism in India was only confined to a small pocket in North-East and Himalayan Region of India. Even there it was almost closeted within the monasteries. So when the Muslim army advanced towards Bihar; sacked the Buddhist establishment at Nalanda, Vikramasila and Odantapuri; massacred most of the monks residing in them, the rout of Buddhism was complete. The Bhikku Sangha was wiped out and Buddhist Shrines were destroyed.

During the period of Twelfth Century to Nineteenth Century, The Dark Age was in fact the darkest. Many numbers of Stupas and Monasteries were destroyed and plundered by the opponents of Buddhism, on the one hand and completely ignored and allowed to decay by the masses. On the other hand, many number of the Buddhist places were also converted into Hindu or Muslim places of worship. These included the Mahabodhi Temple at Bodh-Gaya which was occupied by a Hindu Mahant in Sixteenth Century. Thus, by and by every trace of Buddhism was effaced from the land of its birth.

The revived Buddhism in India did not travel a very long Journey in India. Archaeologically, the gradual and slow revival of the Buddhism in India continued from 1750 A.D. to 1890 A.D. by the British Scholars like James Princep, Alaxander Cunningham, Sir William Jones and several others. Religious and Systematic revival of Buddhism in India began with the arrival of young Sinhalese Buddhist named Anagarika Dharmapala, who inspired by an article of Sir Edwin Arnold written in The Daily Telegraph on pitiable Condition of BodhGaya, established the Maha Bodhi

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society in Ceylon of May 31st, 1891 and his contribution to the revival of Buddhism on historical level is outstanding.

But the first example of the active application of the social doctrines of Buddhism on the mass level was seen by the Indian people during 1950 & after Independence, the revival movement took a new turn as Buddhism come to be associated with nationalism and ancient India culture, when the Constituent Assembly was busy in drafting a Constitution for free India, the question of the National flag and the National Emblem baffled the constitution makes. They ultimately turned towards the Buddhist heritage which represented the glorious days of India under the aegis of the Buddhist kings. The Buddhist Wheel of Dharma and the Lion from the capital of Asoka were adopted as National Symbols for independent India. The inspiring personality behind the adaptation of these symbols of Buddhist culture as National symbols of India was no one else but Dr. B.R.Ambedkar, who was the chairman of Drafting Committee.

Dr. B.R.Ambedkar was born on 1891 in a Mahar family of Ambevade Village of Ratnagiri district in Maharashtra. His father Ramaji Sakpal was a religious man. He inculcated the spirit of religion in the minds of his children. It was but natural that Dr. Ambedkar was brought in a religious atmosphere. His father advised him to read Ramayan, Mahabharata and other Hindu Scriptures. In that time Mahar caste which was considered as untouchable and as part of Hindu Society. He felt that there was no right or freedom to study, to live with the common society, to participate in the Social function to the lower caste people and especially, untouchables were being treated very cruelly by some feudal minded people of upper caste.

When he passed Matriculation examination in 1907, a meeting was held to honor young Bhimrao. In this meeting his teacher K.A. Keluskar presented him his book 'Life of Gautam Buddha'. He avariciously read the biography of the Buddha. This book had made a deep impression on the mind of Young Bhimrao. After having the higher education with help of scholarship, he tried to improve the condition of suppressed class within the Hindu society.

Dr. Ambedkar had been studying about other religions for a long time and, then after, he began to do so with more commitments so that he could choose the appropriate religion for himself and his followers. He became greatly impressed by studying Tipitaka, the collection of Buddha's words. He was very much optimistic and stated that India would rise once again to its glory, when people turn to Buddhism and practice the high ethical principles preached by the Buddha. And he further said, "It was during Brahminical period that Buddhism was born. This was because Buddhism opposed inequality, authority and division of society into various caste. Equality is the main feature of Buddhism. The Dhamma of Buddha gives freedom of thought and freedom of self development.

Dr. Ambedkar decided to renounce the Hindu religion on Oct. 13, 1935, a conference of depressed class was held at Yeola (Nasik) and he declared "*I was born as a Hindu but I will not die as a Hindu, for, this is in my power*". He had to take this decision to convert in Buddhism because he found that the satyagraha movement launched by him since Mahar Satyagraha for water and Kalaram Temple entry Satyagraha had not succeed in changing the caste Hindus attitude at all. The Yeola Declaration became a rock landmark in the struggle of the Depressed classes to social equality. In Mahar conference in Bombay on 31st May 1936, he said that "*Religion is for Man and not man for Religion*."

Dr. Ambedkar gave number of speeches on the Buddha and Buddhism. In one speech he stated, "*I would say that the rise of Buddhism in India was as significant as French Revolution. Buddhism paved way for establishment of democracy*." On 25th May, 1950, in Colombo Conference, he said, "*Buddhism may have disappeared in material form but as a spiritual force it still exists in India*". In 1951 he had participated in the Buddha *jayanti* celebrations organised by Mahabodhi society of India, New Delhi. He spoke on this occasion that, "if the rest of the Hindu society does not co-operate, then we, the member of the Scheduled Castes, will go on our own and try once again to bring back Buddhism to its former glory and prestige in this country."

In 1954, it became crystal clear that Dr. Ambedkar would embrace Buddhism. In BBC broadcast 3rd October 1954 he said, "*My social philosophy may be said to be enshrined in three words: liberty, equality and fraternity. I have derived them from the teaching of my master, the Buddha.*"

In 1956, Dr. Ambedkar made known publicly his determination to revive Buddhism in India. He made his followers aware of the Buddhist doctrines by his lectures and writings and established that the social equality can only be accessible through the path shown by the Buddha. In a talk "*Why I like Buddhism*", given to BBC London on May 12th 1956, he said "*I prefer Buddhism because it gives three principles in combination which no other religion does. All other religions are bothering themselves with 'god', 'soul' and 'life after death'. Buddism teaches 'Prajna' (understanding as against superstition and super naturism). It teaches 'Karuna' (compassion). It teaches 'Samta' (equality). This is what make there appeal to me. These three principles also make appeal to the world. Neither god nor soul can save society.*" He announced, "*There was only man who raise his voice against separatism and untouchability and that was god Buddha.*"

On 24th May 1956, the 2500 Buddha *jayanti* day, at a public meeting, Dr. Ambedkar announced that he would embrace on 14th October 1956 at Nagpur, the *vijaydashami* day. On the morning of 14th October 1956, Dr. Ambedkar embraced Buddhism along with his more than five lakh followers. The world witnessed this great event as on unprecedented phenomenon of mass conversion. This historical event acknowledges Dr. Ambedkar as greatest reviles of Buddhism of modern times and enhanced the importance of his thoughts and interpretation of Buddhism. He became the savior of the ignored humanity and opened the gates of Buddhism to all of them. Buddhism has given them a new life. They now do not feel themselves humiliated and inferior to anybody. This change has brought them nearer to other Buddhist communities of the world. Dr. Ambedkar has strengthened this cultural bond between India and Buddhist countries of world.

There is no doubt that religious conversion requires a man to sacrifice all that is traditionally attached to him. Religious conversion cannot be possible unless there is a strong mind and clear thinking in the person who wants it. Ambedkar's religious conversion was not revenge. It was not even against the tradition of this country. He said, "*Buddhism is a part and parcel of Bharatiya culture. I have taken care that my conversion will not harm the condition of the culture and history of this land*".

Dr. Ambedkar's whole life was shaped and influenced by his bitter experiences. He inquired into the origin, growth and development of caste and untouchability in India. These untouchable Hindus were denied the use of public wells, and were permitted only to drink any filthy water they could find. Their children were not admitted to schools attended by the Hindu children. Though they worshipped the gods of Hindus, observed the same festivals, the Hindu temples were closed to them.

According to Dr. Ambedkar, caste has killed public spirit, destroyed the sense of public charity, and made public opinion impossible, virtue has become caste-ridden and morality has become caste bound. There is no sympathy to the deserving. There is appreciation of virtue but only when the man is a fellow caste man. He pointed out that the roots of untouchability are in the caste system. Hence, for the eradication of untouchability, annihilation of caste was absolutely essential. He also pointed out that his ideal society will be based on the principles of liberty, equality and fraternity. Caste will cease to be an operative force only when inter-dining and inter-marriages become matters of common course.

In order to promote education among untouchables, Dr. Ambedkar set up hostels for untouchable students at different places like Panvel, Pune, Nasik, Sholapur, Thane and Dharwar with public donations and grants from district and local authorities. Having free facility of boarding to the hostel inmates, these were of considerable help in spreading education among untouchables. Though colleges were open to untouchable students, apart from financial constraints social and cultural stigma also affected full development of their personality in the Hindu dominated colleges. Therefore, Ambedkar wanted to set up separate institutions for the untouchables. He established the People's Educational Society in July, 1945. The main objectives were to:

- search after the trust
- start, establish and conduct educational institutions or give aid to such institutions.

He repeatedly emphasized the need to explode the myth created by the Hindu orthodoxy that the untouchables were incapable of learning.

In the social context, untouchability, which was the by-product of caste system, was not only a form of social discrimination but also a source of economic exploitation. Untouchables were not allowed to enter the villages during day time and to use the public utility such as roads, tanks, etc. they were made to live on the outskirts of the village and physically segregated from the main stream of life. They were assigned those occupations which were unclean, filthy and they were forced to remain in the same occupations. They were discriminated in the product market and in the factor market on the ground of untouchability. Dr. Ambedkar observed that untouchability was more than a religious system. It was also an economic system worse than slavery. In slavery, the master at any rate of slave would decline. However, under untouchability the maintenance of the untouchables was the responsibility of no body. Untouchability as an economic system permits exploitation with obligation. In view of the above reasons, Dr. Ambedkar felt that there was an immediate need of annihilating caste. So that there exit no contradiction between socio-economic conditions existing in the Indian society and political democracy.

Dr. Ambedkar supported the socialistic society. He pleads for socialism with moral foundations. He does not want to confine socialism only to the sphere of economic reform. He says, "*If liberty is the ideal, if liberty means the destruction of the dominion, which one man holds over another, then obviously, it cannot be insisted upon that economic reform only. If the source of power and dominion is, at any given time or in any given society, social and religious, then social reform and religious reforms must be accepted as the necessary sort of reform*." He attempted to build a rational view of life with full utilization of machinery and modern civilization. He declares that the slogan of a democratic society must be machinery and more machinery, civilization and more civilization in order to provide every person some leisure for leading a life of culture.

Dr. Ambedkar stands for the emancipation of the poorer sections of Indian society. He suggested state society. He suggested state socialism. He said, "*the main purpose behind state socialism is to put an obligation on the state to plan the economic life of the people on lines which would lead to the highest point of productivity without closing every avenue to private enterprise, and also provide for the equitable distribution of wealth*". His advocacy of state socialism amounts to an advocacy of the mixed economy. He does not want annihilation of any class, but the actual reformation of class structure so that the economic benefit may reach the doors of all persons. He was against complete nationalization of economy and state monopoly. He favours state ownership in the fields of insurance, industry and agricultural land only. He does not want the suppression of private property. He believes hat India should industrialize otherwise it would perish.

In India, where a large section of people are landless, the changes in agriculture planning cannot bring material property to all in rural areas. Only collective forms, Dr. Ambedkar insists, it can help them, provided that agriculture becomes a state industry. He undoubtedly wants to bring about economic stability through the law of the constitution. He sought to establish a balance between state control and private enterprises through his rational approach of state socialism. He does not indulge in any extreme type of individualism or of socialism. His formulation of state socialism does not suppress individual liberty and also retains the system of private enterprise, while giving the greatest benefit to the poorer sections of society. His concept of state socialism stresses the three economic processes of human society:

- Adaptation of the key industries and agricultural land to meet the demands of the poorer sections of society:

- Maintenance of the productive resources by the state:

- A just distribution of the common produce among the different people without any distinction of caste or creed.

Dr. Ambedkar believed that the state has to play crucial role in restructuring the society under democratic polity and the foundation of democracy would be feeble and shaky if there was no social and economic democracy consistent with political democracy. He proposed a strategy of development based on growth with justice. Various scholarly works of Ambedkar indicate his contribution to economic thought and explain his deep insights into the socio-economic problems of Indian society and his perspective of development.

The Constitution, which was drafted by Dr. Ambedkar, provides a framework with a three pronged strategy to improve the situation of ignored humanities in India:

1. **Protective Arrangements** - Such measures as are required to enforce equality, to provide punitive measures for transgressions, to eliminate established practices that perpetuate inequities, etc. A number of laws were enacted to operationalize the provisions in the Constitution. Examples of such laws include The Untouchability Practices Act, 1955, Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989, The Employment of Manual scavengers and Construction of Dry Latrines (Prohibition) Act, 1993, etc.

2. **Affirmative action** - Provide positive preferential treatment in allotment of jobs and access to higher education, as a means to accelerate the integration of the SCs and STs with mainstream society. Affirmative action is also popularly referred to as Reservation.

3. **Development** - Provide for resources and benefits to bridge the wide gap in social and economic condition between the SCs/STs and other communities.

On account of the relentless efforts of Dr. Ambedkar, untouchability was abolished and practice of it has been made a cognizable offence. Despite the penal provisions in the scheduled castes prevention of atrocities act, the incidence of untouchability is still prevailing in India. The insults, indignities, inhuman treatment and atrocities against the untouchables continue unabated. The torture and the must chilling brutal killings at Kanchikacherla of Andhra Pradesh in sixties, Belchi of Bihar in seventies, Karamchedu of Andhara Pradesh in eighties and Tsundur of Andhra Pradesh in nineties and Khairlanji in the first decade of the present century and other recorded incidence taken note by the national commission of scheduled caste are a standing testimony to the inhuman and cruel treatment mated out to the ex-untouchables. Justice Punnaiah committee of Andhra Pradesh proves beyond doubt that untouchability and caste discrimination are a reality and there rampant prevalence in some form or the other is an undisputed fact.

Dr. Ambedkar argued that the untouchables were a separate element in the national life of India. The move for separate electorate and separate settlement was need of untouchables. After Dr. Ambedkar become an ardent student of Buddhist literature. He founds that the Buddha was really a man, who showed much sympathy for the common people and had a synthetic outlook on life. So therefore after Dr. Ambedkar, many conversions had done by many leaders. The most recent conversion has taken place in India at village Aripur, Jahanabad district of Bihar on 30th march 2010. About thousand, mostly educated young people accepted Buddhism and keeps its glory as the ancient period.

It was the effort and vision of Dr. Ambedkar that the revival of Buddhism in India and socio-economic development of ignored humanity in India took a new pace. The population of Buddhism in India which was just Six lakh in 1956 census grew up to Eighty lakh in 2001 census. In the view of Dr. Ambedkar the main pillar of socio-economic development in any society is education, which is already stated in this research paper. The literacy rate of this ignored humanity is gradually improving. It was merely 18.3% in 1951 census and rose up to 56.2% in 2001 census. All the facts and figures simply indicate that neither the revival of Buddhism nor the Socio-Economic development of Ignored Humanity in India would be possible in the absence of Dr. Ambedkar.

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The Role of Buddhist Monks in Disaster Management: *A Case Study from Sri Lanka*

Ven. Pinnawala Sangasumana

Introduction:

Many countries in the World today experience increasing of hazardous natural and anthropogenic events which destroy the human, social and physical capital of the society. Even though it is not possible to link every extreme weather or climate event definitively to so called global warming, there is evidence of an increase in the frequency of natural disasters because of the global climate change. Hence, Climate change, which has been documented in numerous ways, will be reflected in future disasters. Various models predict that frequency and intensity of extreme weather events are being increased in all parts of the world due to the global climate change. This is particularly true as most of the countries have been experiencing extreme weather events related disasters (floods, droughts etc.) for last few decades. As an example the massive floods and landslides particularly in the region of Asia Pacific caused to displace a hundred thousands of people and destroy their properties unexpectedly since the beginning of 2011. Anthropogenic disasters such as armed conflicts, nuclear or chemical accidents etc. on the other hand are adversely impacted on the civil life all around the world. The global report of Internal Displacement says that over 27.1 people are internally displaced in 54 countries by conflict or other kind of violence as of December 2009 (IDMC 2010). South and South East Asia was the region with relative increase in number of IDPs (Internally Displaced Persons) in 2009. Even though natural and anthropogenic hazards are mostly occurring suddenly, their impacts are likely to be mitigated within few years. In this context disaster management aims to reduce, or avoid the potential losses from hazards, assure prompt and appropriate assistance to victims of disaster, and achieve rapid and effective recovery. The so called disaster management cycle illustrates the ongoing process by which governments and the civil society plan for and reduce the impact of disasters, react during and immediately following a disaster, and take steps to recover after a disaster has occurred.

Sri Lanka has been experiencing very different natural and anthropogenic disasters during its long history. In the event of facing such calamities, the Sri Lankan society with a strong Buddhist foundation has relied on, Buddhist monks as pioneers in voluntary services particularly for the provision of security and assistance to the victims. The two most talked about disasters in the country – the tsunami and the civil war– were potent examples of the involvement of Buddhist monks in emergency relief services and recovery activities with the assistance of Governmental and Non-Governmental organizations. Hence, this study examines the role of Buddhist monks in the disaster management cycle and evaluates their capacity to nurture and uplift the status of social development in the country. In order to achieve this objective, the present study used a qualitative approach for collecting empirical data from War and Tsunami affected areas in Eastern and Southern Sri Lanka respectively.

Buddhist Perspective on Disaster and Its Mitigation

'Disaster' can be defined from very different perspectives. In the present literature it is explained as a sudden, calamitous event bringing great damage, loss, and destruction and devastation to the human life and property. The damage caused by disasters is immeasurable and varies with the geographical location, climate and the type of the earth surface/degree of vulnerability. This influences the mental, socio-economic, political and cultural state of the affected area. Generally, a disaster completely disrupts the normal day to day life and it negatively influences the emergency systems. Disaster may also be termed as "a serious disruption of the functioning of society, causing widespread human, material or environmental losses which exceed the ability of the affected society to cope using its own resources. Thus, a disaster may have the main features such as unpredictability, unfamiliarity, speed, urgency, uncertainty and threat. In responding to the situations where people become victims of such calamities, religion has become a very important factor particularly for providing psychosocial assistance to the victims and restoring their normal lives.

Human populations are becoming more vulnerable to disasters, especially those of catastrophic scope, for many reasons. In past centuries, people believed disasters were caused by forces outside of human control. Floods, volcanoes, and other natural disasters were labeled "acts of God" and were interpreted as punishment or disfavor. This was very similar to the perspectives of monotheism and polytheism on 'disaster' and its 'prevention'. When humans break the God's order they are punished by the God or Gods. If humans accept the God's order the disaster (punishment) is prevented. Even today some theistic religions do not always have a positive impact on communities affected by disaster. Those religions encourage their followers to think of disasters not as events that can be avoided through mitigation and preparedness, but as a kind of divine retribution.

In the aftermath of the 2005 Kashmir earthquake, some Islamic people interpreted the disaster as punishment from God. Similarly, both Catholics and Evangelicals in Morolica, Honduras, seemed to regard a devastating flood as a result of Hurricane Mitch as part of God's design or punishment. The response of Javanese communities in facing eruptions of Mt Merapi is shaped both by syncretic religious beliefs and by a rational evaluation of the risks to livelihoods in the event of an evacuation (Lavigne et al., 2008). However it is evident that, the religious interpretation on disaster and its mitigation has a spatial variation within a same religion or belief too. As an example, the Christian conception of disasters described by Bankoff (2004) in the Philippines significantly differs from that documented by Chester (Chester et al., 2008) in the Italian context. In some places, different religious beliefs combine into unique constructions of natural hazards and disasters, as observed among communities under the threat of Mt Merapi, in Indonesia, where both Hindu and Islamic spiritualities interact (Schlehe, 1996, 2008). From another aspect, religion may serve as a coping strategy in the face of recurring hazards or disasters among Muslim, Hindu and Christian communities. Thus Gaillard Texier (2010) says:

> Referring to Gods is far from being a reflection of fatalism, but rather a convenient and rational way of pointing to someone or something that is out of people's reach in a context of daily hardship. At the level of authorities, however, this may result in the search for a convenient scapegoat to evade responsibility in the construction of people's vulnerability. The role of prayers in times of suffering has also been considered to be both mentally and socially effective in coping with disastrous situations and is believed to ward off further events by appeasing deities (83).

The Buddhist perspective on disaster is an atheistic which is based on the theory of dependent origination *(paticcasamuppāda)*. The Buddha taught that all conditioned thing, or volitional formations *(saṅkhāra)* are impermanent, arising and passing away, subject to change, and therefore all are cause for sufferings (or disasters)[1]. Philosophically, the disaster and its prevention is explained by the Buddhism under the essence of its teaching. According to the four Nobel truths there is suffering (disaster) and origin of suffering is attachment, the cessation of suffering is attainable and there is a path to the cessation of suffering (Figure 1). Under this explanation though Buddhism does not consider material welfare as an end in itself, it does not ignore the social and economic welfare of people. Ven. Rahula says;

> The Buddha was interested in the happiness of men. To home happiness was not possible without leading a pure life based on moral and spiritual principles. But he knew that leading such a life was hard in unfavorable material and social conditions. […] So Buddhism recognizes the need of certain minimum material conditions favorable to spiritual success-even that of a monk engaged in meditation in some solitary place (Rahula 1989:81).

Figure 01: The Buddhist Perspective on Disaster and its Mitigation
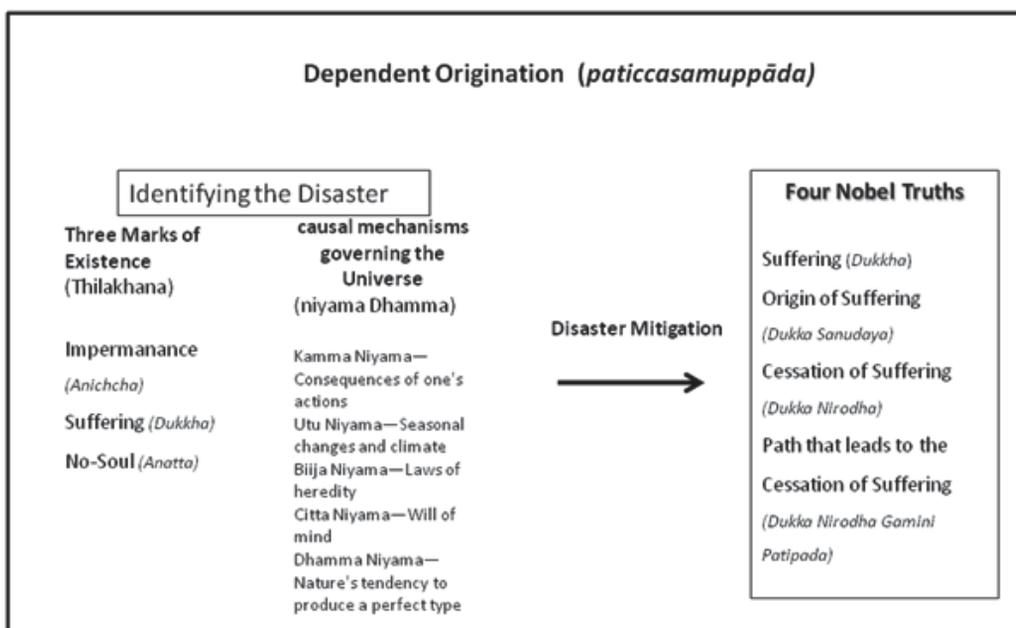
Hence, it can be argued that the role of its followers in providing protection and assistance both materially and spiritually to the people who are in vulnerable situation is very much encouraged by the Buddhism. The Buddhist monks in different societies have come to join in social services under this acceptable universal truth.

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[1] The last word of Buddha: 'Disciples, this I declare to you: All conditioned things are subject to disintegration - strive on untiringly for your liberation.' *('handa'dāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā appamādena sampādethā'. Mahāparinibbāna Sutta)*

The role of Buddhist monks in Social Service

The role of Buddhist monks in relief and rehabilitation services particularly in the hazardous situations has been very much appreciated by many people in the world. Although the members of the *Mahasangha* have renounced the worldly life, they still have an important contribution to make to the welfare of the society. For instance, they help to solve the problems of the lay people through counseling. Not being attached to the worldly conditions such as happiness and pain, gain and loss, they are more objective and farsighted in their outlook. They are therefore able to advise the lay people on the best course of conduct. They also help lay people to face the trials and sufferings of life, especially in times of distress such as when a serious illness or death occurs due to a disaster. The Buddhist temples have an important role to play in the education of the young and even today. In addition, Buddhist monks and nuns help in the running of free clinics, orphanages, homes for the aged and the sick, and other welfare organizations.

In Thailand, Buddhist monks and temples have a significant social role in local communities and villages in engendering practical compassion and support in HIV/AIDS prevention and care. For example a Buddhist University campus in Northern Thailand initiated a social mobilization and community advocacy project and a network developed through temples and temple communities throughout North and Northeast Thailand, extending to Myanmar, Lao PDR and Southern China. Practical strategies used include training of monks, inclusion into Dhamma camps, summer retreats and ordination of novices, and in monks' activities in the temple and village community and schools. The project results revealed that Buddhist monks can be supported to lead village communities ahead in showing and giving compassion and support to people with HIV/AIDS, and in community/village-based prevention and care (Maund L, Bennoun RM, Chaimalee PW 1998). *Mahabodhi Society*, the apex body of Buddhists in India with the aid of a couple of like-minded voluntary organizations has set up a tailoring centre and also a free medical clinic for the poor people at Saidpur, a Maoist infested village in Gaya district. A leading Buddhist monk for this project has said that plans are afoot to set up similar centers at several other villages in Bihar. The residents are a happy lot as they are able to avail medical treatment, usually out of their reach and at no cost. (Thai-Indian News Tuesday, December 15, 2009)[2].

In coping with painful situations, Buddhist practices have become an appropriate strategy in different countries. This perspective has well documented by Lindberg-Falk and explained the manner in which the role of Buddhist monks and nuns in coping with the aftermath of the 2004 tsunami in Thailand. She focuses on Buddhist communities of Southern Thailand, demonstrating that religious beliefs and practices (for example, imitation funerals, Buddhist ordinations, communication across boundaries) are ways to cope with suffering in the aftermath of an enormous disaster (Lindberg-Falk 2010). This case is a powerful demonstration that resorting to religious practices in a time of hardship should be seen as a potential resource, rather than as a sign of guilt, sinfulness or helplessness.

A religious and social service provider organizations affected by and composed of Burmese Buddhist monks from the so called 2007 Saffron Revolution, are currently supporting and providing assistance to refugee monks inside and outside of Burma. This organization was formed by a group of senior monks as a response to the severe economic and social problems existing in Burma in 2007. This organization has established an assistance network for the internal and external refugees,

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[2] http://www.thaindian.com/newsportal/india-news/samaritan-buddhist-monks-render-social-service-in-gaya_100289440.html. accessed on 23rd January 2011.

both monks and civilian democracy activists. This is one of best examples to show how Buddhist monks are active in disaster related problems in very different way.

Since the lack of research interest in the study of religion and disaster management, the role of Buddhist monks in reducing the risk of disasters are further neglected by national and local plans. This particular group is usually well integrated within local communities particularly in Asian Buddhist countries, and thus often able to respond to disaster in a very short time span. Moreover, the organizations headed by Buddhist monks often benefit from a high level of trust among local communities. For these reasons, as social workers, Buddhist monks have long been at the cutting edge of disaster risk reduction. Their involvement in relief and rehabilitation activities has also been crucial in fostering post-disaster recovery in many regions of the world.

Experience from Sri Lanka:

Even though there are no completely accurate statistics on the number of ordained Buddhist monks in Sri Lanka, estimates indicate that the total is in the country of 30000[3]. Buddhist monks (*Sangha*) in Sri Lanka, and these are primarily of the *Theravada* school. According to traditional Sri Lankan chronicles, Buddhism was introduced into Sri Lanka in the 2nd century BC by Venerable *Mahinda*, the son of the Emperor *Ashoka* during the reign of Sri Lanka's King *Devanampiya Tissa*. Sri Lanka has the longest continuous history of Buddhism of any Buddhist nation, with the Sangha having existed in a largely unbroken lineage since its introduction in the 2nd century. During periods of decline, the Sri Lankan monastic lineage was revived through contact with Myanmar and Thailand. Throughout history the monks have been both spiritual guides and advisers to the society. At the heart of present popular Buddhism in Sri Lanka stands the village monk (*grāmavāsee Bhikku)*, whose primary role is to provide the services to the society through teaching, preaching (*bana*), officiating at ceremonies, festival and funerals, etc. There are some critics against this role of Buddhist monks who are not to strive for their own spiritual development, and to use their knowledge of the Buddha's teachings, the *Dhamma,* to guide laypeople (Seneviratne 1999, Tambiah 1992). But the importance of the Sangha in Buddhist Sri Lanka cannot be underestimated. The monks who engage in educa-tion, social service, community-development and social integration as well as disaster mitigation exercise great influence at the community level. Recent disasters in Sri Lanka particularly Tsunami in 2006 placed Sri Lankan Buddhist monks in the focus of the international community. Not for the first time in history, the Buddhist monks in Sri Lanka took a leading role in times of emergency, and were able to mobilize rapidly their forces in order to help the victims. Hence this study has attempted to investigate the role of Sri Lankan Buddhist monks in the disaster management cycle and evaluates their capacity to nurture and uplift the status of social development in the country. In order to achieve this objective, the study used a qualitative approach for collecting empirical data from 100 monks who had directly involved either War or Tsunami affected people in Eastern and Sothern provinces of Sri Lanka respectively. Table 01 presents the manner in which interviewed monks represented different categories. It was interesting to see that majority of interviewed monks (71%) worked at individually for Tsunami and war affected people in both provinces. Monks in war affected eastern province were more organized than the Southern in disaster management activities.

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[3]   Ministry of Religious Affairs and Moral Upliftment – Sri Lanka

Southern Province						Eastern Province				Total
Galle District		Matara District		Hambantota District		Ampara District		Trincomalee District		
21		16		13		32		18		100
Individual level	Organized level	Individual level	Organized level	Individual level	Organized level	Individual level	Organized level	Individual level	Organized level	
16	05	11	04	11	02	23	09	10	08	100

Table 01*: Selected Buddhist monks for the study mainly characterized by their involvement level in helping the victims of Tsunami and civil war. Level of involvement refers the manner in which help the victims and participation to the different activities in disaster management. Monks who worked as an organized group or under an established organization/ institution included the category of organized level.*

The eight types of services are rendered by the monks within a disaster management cycle as shown in Table 02. There are very few monks recorded worked in rescue activities particularly of war victims in Eastern province. In the case of Tsunami, significant number of monks had helped the Tsunami victims individually at the point of victimizing (Table 02). One Buddhist monk from *Hikkaduwa* in Sothern coastal area where the powerful waves swept inland on 26 December 2004, knocking the crowded train off of its tracks recalled the incident;

At that time More than a thousand of people were on the train. Dead bodies were floating everywhere. I was really shocked by seeing how people were trying to survive. Just I made few ladders and put them against the train. People were happy for a movement. They climbed down carefully and ran away towards my Temple. There were very old wounded persons too. Since it was a very risky time nobody found to bring them into a Hospital. All hospitals along the coastal belt were also damaged. So they needed to be brought a Hospital far away. Even though as Buddhist monks we are not allowed to drive, at that time I took the risk. I could bring them into a hospital by a lorry within very short time. All of them were recovered. Later on we could recover more than 200 bodies, but hundreds of people were still missing (Monk _Hikkaduwa_38 age).

For war related rescue activities, there were very few opportunities for Buddhist monks in conflict affected areas. Main reason was they were not allowed to go to the risk areas by scurrility personals. But two monks interviewed had took the risk and gone with Army personals to a village where mass execution taken place. Their role as Buddhist monks was highly appreciated by the security personals because they had treated civilians attacked by the terrorists physically and mentally in order to cope up the emotional situation. Generally monks had played a very important on site role when disasters occurred in terms of providing emergency needs, help victims for coping up, controlling unpleasant situations, direct the displaced people into safer areas, coordinate people who engage in rescue activities etc.

Nature of the Service	Tsunami	War	Level of Service		Total
			Individual	Organized	
Onsite operations	36	03	39	00	39
Emergency relief	72	57	96	33	129
Establishing welfare centers	42	39	60	21	81
Mental health support	23	09	32	00	32
Sheltering	29	12	11	30	41
Schooling	17	32	20	29	49
Livelihood assistance	17	04	06	15	21
Moral upliftment	00	12	12	00	12
Representation of policy making	03	16	12	07	19

Table 02*: The role of Buddhist monks within disaster management cycle is categorized according to the experience they had during and after the disaster. Level of service referred how monks involved in the disaster management activities.*

It is clear that as one of the most important stage of the disaster management cycle, providing emergency relief was the key role of Buddhist monks subjected to the study. Most of the monks had involved in relief services such as providing cooked food, water, cloths, medicine, sanitation as well as establishing welfare centers in their temples for the victims. It was interesting to see that a significant number of monks interviewed particularly in the Eastern Province had engaged in relief services for both Tsunami and war affected displaced people. The monks who were involved in emergency relief services for Muslims, Hindu Tamils and Christians those who had became victims of Tsunami and war, irrespective of religious or ethnic affiliations, were immensely appreciated. When the researcher was at the field in the Eastern Province, he could touch a remarkable experience on the way in which Buddhist monks were appreciated by other ethnic groups those who had received enormous supports during the war and Tsunami disasters. There was a Buddhist monk in Ampara District who had involved full time in relief and rehabilitation activities for war affected people in the Eastern Sri Lanka. When Tsunami hit the *kalmunai* area where the Tamil displaced were living, the monk had visited and brought them into his temple. There was a camp already established for Sinhala IDPs (Internally Displaced Persons) in the temple. They had been there for about nine months and went backed to their previous places in September 2005. When the so called Eelam war IV began from the East, most of those families found refuge from the same temple in December 2007 and they were there for about six months. The monk recalled his memories during the risky period;

> *It was very hard to live here in Ampara for all ethnicities at that time. Our devotees were not in a position to even find enough food. When Tsunami hit the coastal area we had more pressure. There were Tamils and Muslims who were very helpless due to the Tsunami. Even though we did not have enough space for them here in the temple, I brought them and put here up in a temporary hut built by war-induced Sinhala displaced people. At the initial stage I organized all monks in this area for gathering food, clothes, medicine for them and we used our traditional way of arm-food collection (pindapatha) ⁴ for that purpose. I am very happy to say*

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4   Pindapata is a tradition in which Buddhist monks wander through a village to collect their daily meals. The tradition started when Lord Buddha said monks and nuns should not cook or store their own food in order to simplify the lives of monastics and to enrich the spiritual lives of lay people.

*that after their return most of those families visit our temple where they resided as
displaced in every New Year festival and I visit them at their important occasions
(Monk_Ampara_58 old).*

Most of the Buddhist monks in so called border villages played a vital role in protecting
and assisting of the war victims as well as developing reintegration among different ethnicities in
Sri Lanka. Some leading characters in sangha were assassinated by the Terrorist time to time because
monks did not allow them to use the civilians as human shield during the war.

As shown in Table 02 most of the Buddhist monks engage in disaster management activities
individually. Even at the organized situation, they had worked within very limited space. Representa-
tion of National level organization in disaster management activities are very few for monks subjected
to the study. In post disaster stage, the role of Buddhist monks are more organized than the early
stages of the disaster, particularly in helping the victims for sheltering, schooling and livelihoods.
One of main findings of the study is that the role of Buddhist monk in improving mental health of
the victims and policy making is very limited. Even at the individual level their contribution for
policy making is 32 percent only. Few monks had engaged in moral upliftment programs in disaster
management with war affected communities while none of them were reported in Tsunami affected
communities. But here it should be understood that several strategies were adopted by the Buddhist
monks for psychosocial care of both Tsunami and war affected communities all over the country.
It should be noted that all of those activities in healing the wounded minds of the victims were not
more psychiatric-oriented but very ceremonial. On March 25, 2005 the *Associated Press* reported;

At a 300-year-old Buddhist temple near where the Asian tsunami swept up to 2,000
people aboard a train to their deaths, dozens of monks chanted blessings Friday at
an all-night ceremony to help the wandering spirits of those killed three months
ago. As night fell on this southern coastal area devastated by the Dec. 26 tsunami,
women wearing white saris sat on mats and prayed with folded hands, some holding
the holy Lotus flower and burning incense sticks. Monks chanted hymns continuously
throughout the night for the spirits of the dead to be reborn. Special prayers were
planned this weekend for residents of Peraliya, a village close to the Janagangarama
temple, which was annihilated when waves described by survivors as big as elephants
smashed into Sri Lanka's coastline.[5]

Worldwide, there is increasing scientific evidence to support the importance of psychosocial
interventions on the mental health of disaster victims (Murthy and Karki 2002). Even though monks
engage with counseling through various activities such as preaching, meditating etc., it cannot be
seen their full capacity or strength in upholding the mental health of affected people. Particularly
the meditation could be used for healing the wounded minds of the victims very successfully.
Therefore the role of Buddhist monks should be mainly focused on psychological assistance
particularly in post disaster stage. As explained the above in very crucial stages monks have played
a vital role to overcome the victims suffering through different activities. But most of them were not
well organized or systematic. The people's religious and cultural interest could be used for healing
their mental trauma and turn them into positive thinking. Some studies have revealed that some war
affected people have used the compensations they received for their dead relations for overcoming
their sympathy (Ven. Sangasumana 2010).

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5   " http://pluralism.org/news/view/10250

However, according to the respondents, there was some strength in playing a key role in disaster management as Buddhist monks such as transparency of their activities, recognition of the society, having more personal and organizational links, enabling state support etc. Sometimes they had to face practical problems as monks in assisting the victims at the point of disaster occurred. In addition several weaknesses were faced by them such as attitudes of the lay people, political influence, bureaucracy, subjected to cheating etc.

Conclusion:

The research results reveal that spiritual and material supports of Sri Lankan Buddhist monks in post-disaster phases (relief, recovery and rebuilding) are instantly recognizable. Their contribution has been phenomenal in terms of establishing temporary welfare centers in temples for the displaced, providing physical, mental and spiritual support for victims, coordinating different actors engaged in disaster mitigation and resettlement programs etc. Such voluntary activities recognized and honored by the society at large, not just Buddhists, as transparent and dispassionate service rendered by the *Mahasangha* of the country. However, one of the main weak points of this mechanism is that most of the relief programs are very individual and unorganized. In addition Sri Lankan Buddhist monks are very much interested in material support in disaster management mechanism rather than improving of mental health of the victims. The high capability of Sri Lankan Buddhist monks in disaster management is not much utilized by both monks themselves as well as the policy makers. It can be argued that that psychosocial care has been limitedly included as part of the disaster management programs in Sri Lanka. But in fact Buddhist monks owing to a holistic perspective based on sound principles have a great potential for providing psychosocial care to the survivors of disasters. The nature and value of their role in respect of capacity building, rendering services and monitoring is also elaborated on. Further, Buddhist monks need to be educated in national and local disaster management mechanism, rules and regulations. They should be the one participants of decision making. They have very important experiences in disaster management in terms of the way in which people react the situations, and their physical and psychological needs, Issues in assistance and protection etc. If such constrains can be resolved, the social service of Sri Lankan Buddhist monks could become even more valuable for implementing an efficient and effective national disaster management plan.

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*K*arma, Tantra, Action Dharma: Liberation and Engagement

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Introducing Karma

In Buddhism, the concept of causality - or *karma* - is closely linked to both the Buddha's unique approach to the human condition of impermanence and to the puzzling paradox of rebirth without soul or self.[1]

Buddhist thinking about causality starts from the general observation that everything one thinks, says or does creates consequences.[2] Accordingly, future pleasant, unpleasant or neutral conditions are effectuated. This is the law of cause and effect: karma (Pāli *kamma*). "Karma" literally means "action;" it does not necessarily denote only a law of nature as such, but can include specific contexts and imprints (*vāsanā*) in the consciousness (*vijñāna*) which express themselves in past, present and future conditions.

Early Buddhist teachings identify karma as the glue and motor of conditioned reality, saṃsāra:

kammunā vattati loko / kammunā vattatī pajā /

kammanibandhanā sattā / rathassāṇīva yāyato

The world exists due to karma*; by* karma *everyone exists.*

The beings are fettered by karma*, just as a chariot wheel is pinned down by a peg.*
(Suttanipāta 654)[3]

The effects of actions do not vanish with death in a causal chain of births or rebirths. Rather, unlike its rival Indian philosophies, Buddhism sees this dependently arising chain as a mere continuation without any substantial or ontological identity (soul, self) being passed on from birth to birth: continuity without identity. One can liken this process to a chain of domino tiles, one pushing over the next; or to streams of waves in an ocean or to recurring patterns in a rainbow – discernable but insubstantial or lacking intrinsic existence. Hence, the Buddhist theory of karma is a conundrum from the start: developing and transforming gradually in competition and exchange with Brāhmaṇical and heterodox Indian philosophies, the Buddhist concept of karma forms a powerful yet disturbing philosophical riddle.

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[1] See Scherer 2009, from which this paper is developed.

[2] On the polarisation into body speech and mind cp. e.g. AN 53, 11; MN 56; *Abhidharmakośa* iv.i.

[3] PTS [Pali Text Society edition] p. 121; = v. 657 BJT [Buddha Jayanta Tripitaka edition] p. 200; = v. 659 Chaṭṭhasaṅgāyana, p. 173; cp. Krishan 1997, 60.

Let's first examine the actions and their effects. How do we accumulate these positive or negative imprints for future conditions? For example, how serious is it to have harmful thoughts? Well, it depends on whether these thoughts are part of our day-to-day delusional Disneyland of disturbing emotions, or if they are combined with conscious intent. In the first case, the imprints are easily counteracted, such as by filling the mind with positive imprints, especially mentally generating universal compassion and loving-kindness. In the second case, the firm intent to do harm leaves a difficult and confusing imprint, which will result in unpleasant consequences.

The idea of *karma* in Buddhism explains the state of our experience following purely natural principles; no moral pressure needed. Buddhists know, "When I hate, I cause many unpleasant impressions for myself and others. When I love, I bring about many happy moments." Therefore it is not a question of morality, sin or guilt, but a question of insight, of wisdom. Furthermore, *karma* means that nothing happens by chance. Everything has its meaning, i.e. a cause. Who we are, which abilities and limitations we have, and what happens to us – in the end, it is all an expression of our past decisions.

Karma is the also opposite of chance or coincidence. We experience solely the consequences of our past actions. Of course, at first glance, it seems easier to live when there is a supernatural power that rules us, something like fate or God. It seems harder to breathe when carrying one's own responsibility. But after all, one breathes freely only then; real freedom exists only where we have to bear the consequences of our decisions ourselves. This is *karma*. Still, *karma* is not only applicable to harmful actions. If we understand the law of cause and effect correctly, we realise that we have a precious opportunity to do endless good here and now. Today we are sowing the seeds for our future. This is also the reason why Buddhists are not greatly interested in our previous rebirths. To us, the question of what possibilities they have now to benefit other beings matters more. It is not important what we were or what we are; what matters is what we want to be and what we will be. It is the goal that counts: the full realization of enlightenment.

Vedic Karma, Buddhist Karma

The Indian concepts of karma and rebirth can be traced back into the Vedic period of Indian culture; the Vedic sacrifice itself was called "karma" (*Śatapatha Brāhmaṇa*, 1.1.2.1). In the Vedas, the concept of rebirth was not yet developed; instead, one finds the idea of "re-death" or "repeated death." This concept points to the fate of a deceased ancestor when the descendants do not maintain the "nourishment" of the new body by fulfilling the death rituals. The sacrificial act produces a "treasure" (*nidhi*) or nourishment: the "desired reward". This forms the analogous compensation for the ritual act in the other world.[4] The transactional side of karma was not ethically charged. In the Vedic death rites we find the concept of the transference of merit fully developed. Slightly before and/or roughly contemporaneously with the rise of Jainism and Buddhism, the Upaniṣads firstly ethicised karma and connected "action" to good or bad rebirth.[5] Further, the notion of rebirth proper is developed: instead of any post-mortal entering of heavens or ancestor realms, ethical retribution is instigated by rebirth in the *saṃsāra*, the cyclic

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[4]   This forms the analogous compensation for the ritual act in the other world. For instance, the funeral liturgy of the *Atharva Veda* (AV 18.2.57) calls upon the dead to follow the *iṣṭhapūrta*.

[5]   For instance, the *Bṛhad Ārāṇyaka Upaniṣad* states *púṇyaḥ púṇyena kármaṇā bhavati pāpáḥ pāpéna*: "merit (*puṇya*) is produced by a meritorious action, demerit (*pāpa*) by a demeritorious action" (BĀU 3.2.3),

existences comprising the birth realms of humans, animals, etc. The term karma now clearly expands beyond the limits of Vedic sacrifice towards an ethical, causal concept connected with human existence. Still, it is up to Buddhism to develop fully the ethicization of karma towards action as intention.

The Early Buddhist teachings on causality[6] developed the Upaniṣadic gradual process into full ethicization.[7] Further, Buddhism diametrically opposed the competing Jain concept of karma as minimal transaction[8] (emphasis on the act, not on the actor) by putting forward the re-interpretation of karma as intention-led action ('maximal transaction' with emphasise on the actor, not on the act).

In the *Deep Penetration of Wisdom Sutta* (*Nibbedhikasutta*) of the Aṅguttara-Nikāya, the Buddha states concisely:

> *Cetanāhaṃ bhikkhave kammaṃ vadāmi* "*Monks! I define 'mental resolution' as karma."* -(AN Vol. III, p. 415 PTS, p. 208 BJT).[9]

Still, by denying the existence of a soul or self (ātman), Buddhism created a paradox which spawned the different quirks of the Buddhist concepts of karma:[10] causality and re-birth without essence being passed on. At its beginning, Buddhist philosophy seems to be stranded with a seemingly purely mechanical process of dependent arising (*pratītyasamutpāda*), births following each other like flames being passed on from one torch to the other. The major role attributed to volition/intention within the causal nexus of reality appears to contradict this mechanical process. At this point, a psychological model of an empirical individual without inherent, independent essence is introduced: with an anti-Upaniṣadic assertion of a No-Self (*anattā*), Buddhism places the karmic intention (*saṃskāra*) into an intricate model of interaction: the five 'heaps' or 'groups of grasping' (*upadāna-skandha*). In this model, the conditioned and misguided notion of a 'Self' arises as the result of a process of demarcation, dualization of reality into subject/object, and alienation of the part from the whole. This process could be likened to the misguided notion of separateness, for instance, a wave could "feel" with regard to the rest of the ocean. Our self-awareness as separate and individual (5th skandha: *vijñāna*) arises as the result of intentionally charged impulses (4th skandha: *saṃskāra*) towards reality (cf. 1st skandha: *rūpa*, form) as we perceive (2nd skandha: *vedanā*, feeling) and conceptualise (3rd skandha: *saṃjñā*) it. Buddhism recognised these immediate impulses of separation as fuelled by desire ('I like something', *tṛṣṇā, rāga*), or aversion ('I dislike something' *dveṣa*) or confusion ('I am not sure', *mohā, avidyā*). It is according to these basic categories that sentient beings are thought to be constantly pigeon-holing their environment and by doing so asserting their own identity i.e. demarcating the boundaries of the Ego. But since beings construct Egos without there being any inherent essence or self, this individuation is ultimately the reason for them being in a state of suffering, i.e. of pain, change and not being enlightened. The three impulsive psychological reactions (like, dislike, confusion) are therefore characterised as the 'roots of the unwholesome' – the causes of difficult conditions.

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[6]   On karma in Early Buddhism cp., e.g., McDermott 1980; Obeyesekere 1980; Sakaki 1986, pp. 24-41; Gombrich 1988, pp. 66-69; Gombrich 1996, Ch. 2; Krishan 1997, Ch. 6; Wayman 1997, 243-276.

[7]   See, e.g., Gombrich 1988 & 1996.

[8]   McKim Marriott 1976, see Potter 1980, pp. 260-265.

[9]   Cf. Abhidharmakośa iv, 1b.

[10]   Cp. McDermott 1980.

The difficulty still lies with the notion of rebirth without a Self. Without employing an agent or subject to re-birth and suffering, how is it possible to reconcile the concept of intention with a seemingly mechanical process of causation resulting in continuous re-becoming? Here it is vital to realize that karma in early Buddhism is not only fully ethicised and intention-driven; but also that karma is so completely mental in nature that accidental or even ignorant actions cause no offense (*Milindapañhā*, iv. 2. 27); non-intentional karma does not cause grave negative results (Harivarman, *Satyasiddhiśāstra* 2, 84).

Karma and transfer of merit

How did Buddhist karma theories evolve during the historic transformations of Buddhist philosophy? In Early Buddhism, "the result (*phalam*) of an action" was seen as "unalterable" (*dhruvam*).[11] On the other hand, the karmic seeds would surely develop differently, if mitigating, accelerating or repressive factors occur? The Māhāyana Śālistamba Sūtra[12] (around 250 CE) clarified the relationship between primary causes (*hetu*) and secondary causes or circumstantial conditions (*pratyāya*), allowing more flexibility in the explanation of the ripening of karma (*karma-vipāka*): the seed of rice (*hetu*) brings fruit according to its growth conditions (*pratyāya*). Influencing karmic seeds would hence relate to the conditions, not to the cause itself. And soon, mitigating factors would be identified in the form of transfer of merit and the compassion of the Bodhisattvas.

This line of thought seems to have been driven by the need to ameliorate the rigorous mechanics of karma. In theistic systems, normally the mercy of a/the God can take away the consequences of negative actions. How to meet this human need in a spiritual method involving no creator god, divine redemption and external salvation? At this point we find the Brāhmaṇical notion of transfer of merit (*puṇyadāna*) (re-)entering Buddhist thought, i.e. the idea that actions can counter or even annul the ripening of someone else's actions (karma). This is seemingly a clear contradiction to the Buddhist emphasis that everybody is fully responsible for his/her own actions.[13] However, this paradoxical softening of the concept of karma in mainstream Mahāyāna thought clearly resonates with the prerogative of altruism; further self-responsibility also entails the freedom to act beneficially in each and every present moment anew. The affirmative and intentional focus of karma is the focus on the present shaping the future, rather than eradicating the past. As Śāntideva puts it in his chapter on patience in his *Bodhicaryāvatāra*:

> *Why did you act like this previously, so that you are now oppressed by others? All are subjected to karma. What is my role in any change here? However, having realized this, I make such efforts in the collection of merits, that all will mutually generate the attitude of loving-kindness* (*BCĀ* 6, 68-69).[14]

Mahāyāna thought consequently developed the idea that far advanced realised beings (Bodhisattvas) are sometimes able to take away negative karma of other sentient beings. Also the notion of transference of merit as practised today in Theravāda society has been linked to

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[11] Aśvagoṣa, BC 20, 32, cf. Dhp 127. 167; Krishan 1997, pp. 68-70.

[12] See Ross Reat 1993.

[13] Cp. Brekke 1998, p. 296.

[14] *kasmādevaṁ kṛtaṁ pūrvaṁ yenaivaṁ bādhyase paraiḥ / sarve karmaparāyattāḥ ko 'ham atrānyathākṛtau // Evaṁ buddhvā tu puṇyeṣu tathā yatnaṁ karomyaham / yena sarve bhaviṣyanti maitracittāḥ parasparam //*

that Mahāyāna thought, although without conclusive evidence.[15] It is important to note, that the mechanism of this apparent interfering with the course of causality is ultimately strictly consistent with the concept of karma: Buddhist karma is predominantly mental intention with mental and physical results; strong positive imprints can be left in the consciousness and can counter other/ earlier imprints; such positive counter-imprints can be the development of altruistic motivation such as willing to better the karmic position of a being by transfer of merit; and, at the other end of the transfer, the ultimate trust in the methods of the Buddha and the realisation of a Bodhisattva.[16]

As for karma within Mahāyāna philosophy, it is well known that Mahāyāna refocused from the Ābhidhārmic (scholastical) inventories and discussions about the ontological value of the basic components of reality (*dharmas*) on the ineffable experience of enlightenment. Nāgārjuna scrutinised karma mercilessly in chapters 8 and 17 of his *Mūlamadhyamakakārikās*, deconstructing any realist or nihilist notion of transaction in order to arrive at a cognitive *aporia* which leaves only the openness beyond substantialism and nihilism: *śūnyatā*, emptiness.[17] In Yogācāra philosophy, the ripening (*vipāka*) of mental imprints was elaborated with the introduction of 'karmic seeds' (*bīja*) and karmic pregnancy within the field of storehouse consciousness (*ālayavijñāna*).[18]

Tantra and the transpersonal dissolution of karma

Late Medieval Indian tantric Buddhism brought with it an unprecedented radical and transgressive application of Buddhist teaching into a transformative practice for transpersonal development and liberation; this practice often aims at enlightenment within a single lifetime. The methods used in Tantric Buddhism (both in their Indian expression and its successive Tibetan assimilation) imply a far-reaching modification to the karma conundrum: Tantric methods are seen as bringing karma towards accelerated ripening and even "destroying all permanent karma" (*sarvānasthitakarmabhedavidhāna*).[19] The triad of intention (motivation, view), self-responsible action (meditation) and application counters and neutralises any mechanistic leftover in the concept of karma. Karma mechanics are overcome through the engineering of transpersonal development. The artificial and rapid ripening of karmic seeds on the tantric path is safeguarded by taking refuge in the three jewels and the three roots, as well as the Bodhisattva promise, the blessing and power field of the transmission represented by the teacher (*guru,* Tibetan: bla ma). The student – teacher relationship and the strict ritual context of a Tantric meditation trajectory include specific purifying preliminary practices (*ngon 'gro*). During the first two of these practices, negative imprints of body, speech and mind are purified, just like dormant bombs are brought to a controlled explosion in a safe environment. Therefore, ripening karmic seeds, although experienced unpleasantly in form of disturbing emotions, lack the full strength they would otherwise have. The powerful imprints of the student-teacher bond and the rigorous altruistic effort and the constant meditational encounter with enlightenment protect the practitioner from the full ripening of the karma.

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[15]   Cp. Gombrich 1971.

[16]   Cp. also Vasubandhu's *Abhidharmakośa*, ch. 4 und 5.

[17]   On MMK 17 see Kalupahana 1986, 243-262 & T.K. Sharma 1993.

[18]   Cp., e.g., Schmithausen 1987, pp. 134-137 on *Yogācārabhūmi* 192, 6-9. On karma in Yogācāra philosophy see, e.g., Prasad 1993, pp. 84-89.

[19]   That is the title of the ninth chapter of the Abhidhānottara Tantra, a text of the Yoginī Tantra class (translation in Kalff 1979, pp. 153-182). On karma in Tantra see also Stablein 1980 and Elder 1993.

The guardian and safety net of these shortcut methods, the realised Buddhist master or *guru*, is hereby seen as beyond karma. For instance, the Late Indian Buddhist Mahāsiddha Saraha (9th Century CE ?) sings in one of his poetic-didactic expressions of his Tantric realisation of the Great Seal, *Mahāmudrā* (*Dohākoṣa*, *People's Treasury of Verse* 43a, Jackson):

> *Hey, scrutinize your sensorial faculties! From these, I do not gather {anything}.*
> *Near the man who is done with karma (*las*), cut through the rope of mind (attain absolute certainty about the nature of mind).*[20]

In contrast to that, not liberated beings are characterised by their bondage to karma (*Dohākoṣa*, *People's Treasury of Verse* 40 Jackson):

> *The mind is bound by karma; free of karma, the mind is free. By freedom of mind, it realises the indefinite ultimate nirvāṇa.*[21]

Saraha's spiritual songs of spontaneously/co-emergently arising (*sahaja*) realisation became a celebrated heirloom for his Tibetan successors. In the poetic language of these and similar Tantric songs, causality, rebirth, and their underlying philosophical concepts are deconstructed by realisation. In a Tantric *Song of Practice* (*Caryāgīti*) preserved in Old-Bengali, Saraha points to the liberating deconstruction of all concepts including karma and the Tantric experience of totality in the state of Great Seal, Mahāmudrā, the union of space and bliss:

> *The world, through false views, chains itself, generating existence and cessation (nirvāṇa) itself.*
>
> *I, the Yogin without thoughts, do not know what Birth, Death and existence are.*
>
> *Whatever is birth, this is also death. There is no difference between the living and the dead.*
>
> *He, who fears birth and death in this world,- he may put his hope to the mercury elixir (i.e. the alchemical elixir of life).*
>
> *They, who wonder around in the world of the moving and not moving and in the heavens of the 33, - is it not possible for them, to become free of old age and death?*
>
> *Is birth due to karma, or karma due to birth? Saraha says, the teaching is without thought (goes beyond mental fabrication).*[22]

Action Dharma and liberating altruism

In the modern critiques of karma theories expounded by Socially Engaged Buddhism, karma is generally re-interpreted as to aid taking charge of social change:[23] Here, the early Buddhist

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[20] *kye lags dbang po ltos shig dang / 'di las ngas ni ma gtogs so /las zin pa yi skyes bu yi / drung du sems thag gcad par byos*.

[21] *vajjhai kammeṇa uṇo kamma-vimukkeṇa hoi maṇamokkhaṃ / maṇamokkheṇa aṇūnaṃ pāvijjai paramaṇivvāṇaṃ.*

[22] CG 22, 1-6: *apaṇe raci raci bhaba nirbāṇā / michẽ loa bandhābae apaṇā // ambhe na jāṇah / acinta joi / jāma maraṇa bhaba kaïsaṇa hoi // jaïso jāma maraṇa bi taïso / jībante maalẽ nāhi biśeso // jā ethu jāma maraṇa bi saṅkā / so karaü rasa rasānere kaṃkhā //je sacarācara tiasa bhamanti / te ajarāmara kimpi na honti // jāme kāma ki kāme jāma / Saraha bhaṇanti acinta so dhāma.* (Kværne 1977, p. 168).

[23] Cp. Kraft 2000: 499-500 and Pietz 2005: 206-7.

"scientific" (empirical) method with its emphasis on self-responsibility is meaningfully combined with altruism: an engaged-compassionate universal response to No-Self and Ego-delusion in order to make space for pro-active social engagement. A prominent example is Ambedkar's political utilisation of Buddhism in his fight for Dalit (outcast) rights in India, which has earned him the criticism of abandoning both karma and enlightenment all together and reducing Buddhism to a social system.[24] Factually, Ambedkar's political Buddhism is simply skilful means for social change. However, "Action dharma"[25] is truly Buddhist skilful means: re-focussing action (i.e. *karma*) on changing social conditions - understood as summative and inter-dynamically transforming individual conditions.

Hence, while the tantric deconstruction of karma theory aids transpersonal development, the karma critiques of Buddhist modernism aids at social activism and liberation: Action dharma is Buddhist "Liberation Theology."

In their radicalism, Modern and contemporary Socially Engaged Buddhism's contestations of karma theories share much with medieval Tantric Buddhist perspectives on individual karma. And while Tantric practices employ radical methods for transpersonal liberation, transforming *saṃsāra* and its fuel – karma - in the process, Socially Engaged Buddhism utilises the dharma as "Action Dharma" for social liberation within conditioned reality.

Remarkably, on the level of social engagement, it is the tantric Buddhist kingdom of Bhutan which has developed the transpersonal value of Gross National Happiness (GNH). This Bhutanese socio-economical theory is both tantric and engaged, orienting itself not on productive growth but on societal well-being.

Conclusion

Karma continues to puzzle Buddhists and scholars alike. Naturally, the karma riddle has been solved and will continue to be solved in different and sometimes surprising ways. Taking his point of departure from earlier theories, the historical Buddha stressed the fact that karmic results require intention/motivation as well as the action. The Buddhist explanations of karma evolved further and karma came to be seen as something that can be purified or removed. Some intellectual theories around karma continue to evolve and, for instance, the rejection of karma theory by a segment of Buddhists testifies to a certain uneasiness with the socio-political implications of the law of cause and effect; still, on the karmic playground, Tantric teachings consider the unbroken bond with the teacher as the most crucial protection. And compassionate, transpersonal development results seamlessly in Action Dharma: Conscious social engagement for Gross *Universal* Happiness.

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[24]   See *The Maha Bodhi* 1959: 352-3; Queen 1996: 47; King 2009: 159-66.

[25]   Queen 2003: 1, 27

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Globalization vis-à-vis Buddhist Social, Economical and Political Concerns

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Introduction

Globalization is not absolutely new phenomena occurred in the modern times but it took place in ancient times also. The scholars like Andre Gunder Frank, an economist associated with dependency theory have argued that a form of globalization has been in existence since the rise of trade links between Sumer and the Indus Valley Civilization in the third millennium B.C.[1] An early form of globalization is perceived in the trade links between the Roman Empire, the Parthian Empire, and the Han Dynasty. The increasing articulation of commercial links between these powers inspired the development of the Silk Road, which started in western China, reached the boundaries of the Parthian empire, and continued onwards towards Rome. This trend continued till the modern age of globalization, since World War II, is largely the result of planning by politicians to break down borders hampering trade to increase prosperity and interdependence thereby decreasing the chance of future war. Their work led to the United Nations Monetary and Financial Conference, commonly known as Bretton Woods conference, held at Bretton Woods, New Hampshire, United States in July, 1944. The result was an agreement by the world's leading politicians to lay down the framework for international commerce and finance, and the founding of several international institutions intended to oversee the processes of globalization.[2] Globalization gives companies access to wider markets and consumer access to a greater variety of goods and services.

Something wrong has been realized regarding present methods of implementation of globalization seeing that the benefits of globalization are not always shared by all of the parties involved in trade. Unfortunately, developing countries, which need the potential benefits of globalization the most, are often the losers in the entire functioning of globalization. "The downside of global capitalism is the disruption of whole societies, from financial meltdowns to practices by multinationals that would never be tolerated in the West," the *Business Week* article noted. "Industrialized countries have enacted all sorts of worker, consumer, and environmental safeguards since the turn of the century, and civil rights have a strong tradition. But the global economy is pretty much still in the robber-baron age."[3] Economic globalization is opposed by many people because the effects of the globalization of business and trade are often disastrous for the underdeveloped nations. These nations provide the raw materials and cheap labor which are necessary to make globalization prosperous for the more developed nations. The process of globalization is successfully moving forward with the passing time but conflicts and instability are also intensifying in the same proportion in society. Poverty-stricken and underdeveloped nations which have been suffering from the debt, internal conflicts, poverty, droughts and famines look eagerly for their own space in the era

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[1] Andre Gunder Frank, *Reorient: Global economy in the Asian age* (U.C.: Berkeley Press, 1998)

[2] http://en.wikipedia.org/wiki/Globalization (Accessed on Nov. 9, 2009)

[3] "Globalization: Lessons Learned." *Business Week.* November 6, 2000

of liberalized economy but they find themselves helpless seeing the benefits of only multinational companies situated in the rich countries. Another change is felt in the form of homogenization of culture by the globalization of culture. Local culture; ways of living, treatment and medication, food habits, clothing etc; social traditional relations and family values appear endangered in the many societies with the introduction of more attractively packaged trends from the wealthy countries

Where Buddhist Principles Stand

The issue of globalization can be evaluated in several terms, mainly social, economical and political. The author of the present paper has made a humble attempt to present his views in the following lines considering the aforementioned divisions. Further, certain observations are made on how, paradoxically, the relevance of Buddha and Buddhism is being projected differently by some people in order to seek quick popularity and money in rat-race age of globalization.

Social Perspective:

The wheel of globalization has come to the point where every human being, its relation to his family and society is being converted into a form of the relation which happens to be that of a shop-keeper and customer. The prime objective of the market strategy makers working for the leading industrial groups have to make the common person realize that the things he or she is using are out – dated, old one and need to be replaced by more advanced one. The whole struggle is not between the producer and consumer but between greed – enhancers and our minds. Creating dissatisfaction regarding wealth and success and craving for "more and more, better and better" is the mantra of global business players. The understanding of the Buddha's teachings of the Noble Truths has become more relevant today as we neither can control the direction of the market nor its rulers. Comprehending that inner peace can never be achieved by the purchase of unlimited external objects and endless race to obtain more and more is nothing but ignorance is extremely important to combat with the problems generated by the open market system. Uncontrolled craving always ends up with dissatisfaction and hinders one's inner development. It creates conflict and disharmony in society through the resentment of the underprivileged who feel themselves exploited by the effects of unrestrained craving.

The Buddha's thought of the certain economic and ethical ideas for the lay persons that will remain always relevant to lead a successful family and social life. The relevancy of those ideas is amplified in the present situation as the subjects of temptation have grown enormously before us with the economic globalization. For the Buddha, the meaning of the happiness is different from what is being projected today by the market runners. He says:

"Four conditions conduce to a householder's weal and happiness in this very life. Which four? The accomplishment of persistent effort (utthāna-sampadā), the accomplishment of watchfulness (ārakkha-sampadā), good friendship (kalyāṇamittatā) and balanced livelihood (sama-jivikatā)."[4]

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[4]   *Vyāgghapajja Sutta*, Aṅguttara Nikāya, 8.54

It should be born in the mind that the Buddha does not ignore the importance of sufficient financial support in order to lead a happy householder life but, at the same time, he reminds us that there are a few other factors which must be existent in the life to make it an ideal life. The first happiness is to enjoy economic security or sufficient wealth acquired by just and righteous means (*atthi-sukha*); the second is spending that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds (*bhoga-sukha*); the third to be free from debts (*anaṇa-sukha*); the fourth happiness is to love a faultless, and a pure life without committing evil in thought, word or deed (*anavajja-sukha*).[5] Considering these principles, we should reflect carefully what we actually need in our life rather than what market wants us to believe as our need.

The process of globalization is closely connected with the increasing industrialization causing severe crisis to environment and created cut-throat competition to leave others behind bringing about the sharp rise in mental and physical diseases. The increasing rate of suicide by the already successful and wealthy men and women and rapidly growing cases of mental cases, blood pressure, heart problems are the gifts of globalization to us. The Buddha's teachings of mind-control and techniques of meditation can be extremely helpful to overcome these problems but one should not forget that the very first and basic requirement of all the three steps to achieve complete bliss is *Sīla* i.e. morality which itself has become endangered in the glamour and glitter of the market. In this present form of globalization, there appears to be just one way flow of cultural elements rather than exchange and healthy interaction. Today, the relation of rich and poor countries is not that of mutual exchange of cultures but of influencer and influenced. Another change brought by globalization is massive spread in the attitude of hypocrisy, show and pump and demonstration of power and money. This mind-set has entirely changed the way of life of all the sections. The evaluation parameter of human being has become brands and things one owns instead of his qualities. In the country like India, on the one hand, money and power has given birth to a new cast system and, on the other hand, one's own feelings of having less wealth lie more in relation to what others have rather than actually owned wealth. And such situation only increases jealousy, hatred, greed and craving in the society which is really a dreadful sign for any civilization.

Economical Perspective

As the economy governs every aspect of our lives whether it is political or social, it would not be unjustified to begin the whole issue contemplating the economical perspective. The statement of David Korten - "We do not have a globalized economy because of some historical inevitability. We have it because a small group of people who have enormous political and economic power chose to advance their narrow and short-term economic interest through a concerted, well-organized and well-funded effort to rewrite the rules of the market to make it happen."[6], does not seem to be wrong when we look into a simple data of human development in the world. Recent trends of the Human Development Report of United Nations Development Program roughly illustrate that 20 % of the richest people of the world own the 82.7 % GDP (Gross Domestic Product) of the world, the second 20 % of the richest people own 11.7 % of GDP and the poorest 20 % people of the world have to maintain their lives with only 1.2 % GDP of the world.[7] The simple data provides the picture

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[5]   Walpol Rahula, *What the Buddha Taught* (New York :Grove Press, 1974), p. 83

[6]   David C. Korten, "The Failure of Bretton Woods" in *The Case against the Global Economy: And for a Turn to the Local*, edited by Jerry Mander & Edward Goldsmith (San Francisco: Sierra Club Books, 1996), p.24

[7]   *What Globalization does to Peoples Health* (Chennai :Jan Swasthya Sabha, , 2000), p.2

of sheer inequality and compels us to reflect on where and what is wrong with the distribution of the capital in the whole world. Taking the example of India, if we believe the remarks of a few experts then we will have to think that the cause of exceptionally lower production of the edible food items resulting in the extra – ordinary price hike of the things in India is nothing but the result of the governments giving over emphasis to the welfare of the industrial groups by providing them even the farming lands for SEZ (Special Economic Zone) rather than thinking of the common people.[8]

Can globalization itself as a concept be considered a wrong concept or is the handling of the concept wrong? - It is the crux of the whole issue. Buddhism is, and cannot be the contrary to the basic principle of the globalization as far if we evaluate the concept of globalization in its encyclopedic sense. Observing the basic motto of globalization in the form of the reduction and removal of the barriers between the national borders and projection of the world as a family where everyone can sell its product to the people of the other land and establish the relation with their society cannot be against the basic principles of the Buddhism namely Paṭiccasamuppāda (Theory of Interdependence). Buddhism and its role in the modern world is affected by the way people understand the nature of their lives. As a spiritual perspective, the principle of interdependence is a positive teaching aimed at curbing our deep-rooted egoism. It teaches that we cannot live simply for ourselves or without regard to others who make our lives possible. If Buddhism promotes the principle of interdependence which is a fundamental truth of life, it must also promote the principle of equality and justice, together with the rule of law for all participants in this process. It is not simply the interdependence between people. It is the interdependence of causation. It refers to the twelve link chain of causation which describes the conditions that give rise to sentient being in the process of rebirth. It is also the basis for understanding the way to attain nirvana and spiritual emancipation. The forward movement of these links indicates the way that our passions and ignorance produce the sufferings of life, noted in the first truth that life is suffering. The reverse movement of the chain suggests that the removal of the various causes in the series is the way to escape rebirth and attain nirvana. In the context of the issue of globalization, beyond the actual interdependence among peoples that human life requires, it also means that whatever principles, policies and actions that are promoted have their resulting effects. When something happens in our world, it must be seen in context of the interactions of the various parties in the situation. The Buddhist principle of interdependent causation means that we cannot simply decide issues as black and white, seeking to pin blame on one party or another. Nothing happens in a vacuum. When we recognize the complexity of causation that produces conflicts and suffering, we must treat each party to the problem equally and fairly. We must clarify the issues that will lead to reconciliation and the solution to the problem.

Actually, Buddhism does not seem to think ever in its history in the terms of geographical, cultural, political or linguistic barrier and has benefited a lot by its open – minded and liberal attitude. But when we have to think the issue of globalization, we will have to consider the way it has been implemented in the modern world and carefully watch the motifs lying behind its implementation by the certain countries who are the greatest advocate of more and more countries to adopt the policies of globalization, willingly or unwillingly. As an ordinary human being what I have perceived regarding the influence of globalization is that the biggest contribution of globalization will be remembered by the generations to come that it made the craving and desires intensified globally and here comes the role of the Buddha's way to learn from.

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[8]   Shiva Khera, *Hindustan* News Paper, February 7, 2010, p.6

Political Perspective

The leading multinational companies have not only captured the minds of common people in their hands but also running the governments by influencing the policies prepared by the bureaucrats and political leaders. In India, we have seen the instances of behavior of this new form of capitalism in the cities like Gurgaon (torture of its employees by the Honda Company) and Singur and Nadigram (by Tata Company). As is mentioned before in the case of SEZ, policies being implemented by the governments are not for the sake of people's welfare but for the welfare of the industrial groups mostly. These incidents of atrocities held on the common people by the government to help the industrial groups leave us thinking sincerely on what the state actually is meant for.

It reminds us the Buddha's expectations from the ruling authorities into the form of ten duties. Buddha says that the welfare of the people and nations is protected only if the kings (in the modern context we may understand it in the form of government or the international agencies that are bestowed the power to take care of all the nations and people without fear or favor) are endowed with the following ten qualities[9]:

1. **Dāna** – liberality, generosity, charity. The ruler should not have craving and attachment for wealth and property, but should give it away for the welfare of the people.

2. **Sīla** – a high and moral character. He should never destroy life, cheat, steal and exploit others, commit adultery, utter falsehood, or take intoxicating drinks.

3. **Pariccāga** – sacrificing everything for the good of the people. He must be prepared to give up all personal comfort, name and fame, and even his life, in the interest of the people.

4. **Ajjava** – honesty and integrity. He must be free from fear and favor in the discharge of his duties, must be sincere in his intentions, and must not deceive the public.

5. **Maddava** – kindness and gentleness. He must possess a genial temperament.

6. **Tapa** – austerity of habits. He must lead a simple life, and should not indulge in a life of luxury. He must have self-control.

7. **Akkodha** – freedom from envy, ill-will, enmity. He should bear no grudge against anybody.

8. **Avihiṁsā** – non-violence, which means not only that he should harm nobody, but that he should try to promote peace by avoiding and preventing war, and everything which involves violence and destruction of life.

9. **Khanti** – patience, forbearance, tolerance, understanding. He must be able to bear hardships, difficulties and insults without losing his temper.

10. **Avirodha** – non-opposition, non-obstruction, that is to say that he should not oppose the will of the people, should not obstruct any measures that are conducive to the welfare of the people. In other words he should rule in harmony with his people.

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9   Walpol Rahula, *What the Buddha Taught* (New York :Grove Press, 1974), p.85

The policy to make the process of globalization successful is designed in such a way that the developing countries are deceived by the external glitter of assuming that they are developing rapidly and becoming modern day by day, but the statistics narrate the opposite story. The agencies like World Bank and IMF (International Monetary Fund) are structurally undemocratic and entangled in the jaws of certain powerful countries make sure that the interests of these countries are safe and sustainable. Voting power does not operate on one vote one country but is determined by the amount of money invested by each member country. While more than 150 countries are members of the IMF, five of them (USA, Britain, Germany, France and Japan) control 44% of the votes. The USA alone controls 19% of the vote. In the case of the World Bank, the 24 OECD (Organization for Economic Co-operation and Development) countries control more than two thirds of the votes.[10] Clearly this gives the rich countries a great deal of power and leads our earth towards a huge inequality between the already rich and poor. Can we consider this as the policy of equality and friendliness? The Buddha, describing a good friend, says:

"*One who is a helpmate, who is the same in happiness and sorrow, who gives good counsel, he who sympathizes… becomes a refuge when you are in danger..., etc.*"[11]

Can poor countries expect this kind of friendship from rich countries and the above agencies? If not, then the policies of the global economy are framed for whose benefit? – It is the biggest question. The Buddha's theory of interdependence stands against the way rich countries are using it to exploit the poor countries for their vested interests asserting the necessity of interdependence of all the countries in the global economy because here, this theory is being propagated just to dig a deeper gap between those who are already rich and poor.

Buddhist Noble Truths are not just a method of knowing the origination of suffering and its extinction but a tremendous method of the analysis of any issue also. The problems generated from the globalization may also be understood in the same way. Let's take an example of the two ways of solving the same problem. If you have an extremely tense mind full of irritating thoughts and you desperately want to get rid of those thoughts by the help of the music, you have two options – First, to switch on the extremely loud music in order to divert your mind from those thoughts somehow and second, to listen a mild, melodious, calm and serene music to allow your tensions to settle down in a few moments. Similarly, if one has to gratify his desires, he has two options: either to fulfill those desires incessantly but the end will never come or to train the mind to control those desires. Clearly, the former is an escapist way of solving the problems whereas; the latter is the proper method of treatment. Buddhism endorses the second way of handling the problems and shows the path of treatment of the problems by suggesting the control of desires whereas globalization leads us towards the dangerous path of greed, hatred and delusion that ends nowhere but in the life shrouded with dissatisfaction, frustration and depression.

Changing Patterns of Religiosity in the age of Globalization:

The waves of globalization have influenced the different societies in the different ways. Taking the example of India, I would like to submit humbly that the factor which is benefited most by the globalization is the business of religion. In the Indian economy, one of the best selling products

[10] *What Globalization does to Peoples Health*, (Chennai :Jan Swasthya Sabha, 2000), p.7

[11] *Sigālovāda Sutta*, Dīgha Nikāya, 31

today is religion. The never-ending passion to achieve more success and money is bringing, sooner or later, suffering to many people and, as much as suffering increases, as much as the market of gods, deities, self-proclaimed gods and astrologers flourishes. People are spending huge amount of their earnings on the traditional blind faiths, rituals, astrologers, numerologists, tarot card readers and gem stones etc. to fix their planets in the right order so that they could buy the happiness and prosperity from the gods. The religious organizations that are thriving by these donations are spending to erect the temples at every corner, in the names of not only gods worshipped from ancient times but are also creating new gods in order to make their business more prospering.

If we talk in the terms of the Buddhism in the world, I would make a humble submission here that the historical Gotama Buddha also would not have imagined the way of relevance of Him as is being projected by the certain Buddhist monks and organizations. Recently, I received an advertisement through e-mail to join a camp organized by a Buddhist monk. It was claimed in the advertisement that the monk who is hosting the program was diagnosed with diabetes a month back and with the help of Buddhist mantras and meditation; he became absolutely free of the disease in just 28 days. The emphasis was on the mantras. One had to pay a good sum of money to join the camp. The claim was nothing but a gimmick to bring more a more people to the camp, not to learn pure meditation but to get cured of different diseases, as anybody would expect when he goes to any of the best hospitals. Had Shakyamuni propounded the same form of Dhamma as is being illustrated in such ads, certainly, Buddhism would have not even taken birth in the contemporary Indian society as there was already stronger and older tradition of mantra – reciting, ritualism and orthodoxy in the form of Brahmanism existent in the then society. The Buddha, himself has said innumerable times the words like:

Paying regard to wrath, hypocrisy to gain and honors, like a rotten seed in good soil sown, a monk can make no growth. They who have lived and do live honoring the true Dhamma, - such do grow indeed in the Dhamma, As, after use of oil, drugs have more power.[12]

The Buddha had perceived the problems of the contemporary society and propounded the certain doctrines to combat them. The major one of those problems was hypocrisy and superstitions in the name of religion and the very same problem can be seen in the Buddhist society nowadays. The Buddha's teachings are all about to combat the hypocrisy of life whether it is social or religious. He was against even the exhibition of six transcendental powers (*Abhiññā*).The Pali literature is full of such references which show the Buddha's disagreement with the demonstration of magical power in order to obtain fame and money. The Buddha called those skills as pseudo – science or low art (*Tiracchāna Vijjā*).[13]

In the race of the cashing the name of the Buddha in order to collect the huge revenue from tourism, the Government of India is not far behind. On the one hand, the Pali and Buddhist studies are desperately struggling to survive as a discipline of study in the country but on the other hand, the governments is spending a huge amount of money to attract the tourists from the Buddhist countries because it can bring back the money in multiplied form by the revenue generated from the foreign tourists. The name of the Buddha is being used even for the nuclear bomb test with the slogan of "Smiling Buddha" and for the political nexus also by the Hindu fundamentalist groups as a tool. Ironically, the Buddha has become a selling commodity in the age of globalization. If you

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[12]   F.L. Woodward, *The Book of the Gradual Sayings (Aṅguttara Nikāya)*, Vol. II (London: Pali Text Society, 1973), p.55

[13]   *Brahmajāla Sutta*, Dīgha Nikāya,1

participate in the *Buddha Mahotsava*, an event being organized by the various state governments of India nowadays on the day of the Buddha's birth, enlightenment and *Mahāparinibbāna (Vesak Purnima),* you will find that the Buddha and Buddhist ideas itself are absent from the entire event. The whole occasion appears more like a ruling political party's own program where there is neither any concern with the Buddha's teachings nor is any scope of proper participation of the true scholars.

Relevance is not an objective term free from the time and space. Everything changes the nature of its relevance and applicability in the different time and space. Had the Buddha not understood this fact, He would never have allowed His disciples to change or modify the rules of *Vinaya,* in the future. The philosophy of the Buddha accepts the impermanence as a fact, and therefore, is free from the rigidness of even the claim of eternal relevance also of each and every saying of the *Tipiṭaka*. The Buddha never claimed himself as a God and that suggests that we do not need to wait for any supernatural to come to shield us from our problems. If we take a look of the history of Buddhism, it is evident that Buddhism has changed its form many times depending on the land and its local culture and beliefs. These changes cannot, and perhaps should not, be put into the category of right or wrong but rather we should accept that this change had to happen inevitably. The change is the biggest virtue of any living society or thought and Buddhism has this capacity all the time. The system which never put insistence even on the dialect of its learning, never categorized the caste or community for its learning, and even rejected the deterministic attitude of any religion, had to change. Such a liberal philosophy cannot be against the interaction of the people, societies and nations. Therefore, Buddhist principle does not oppose the thought behind the process of globalization and if opened economic borders are exploring a wide arena of the technological advancement and consumer goods for every nation with the equal opportunity and justice then it may be taken in a positive way too. But, the inequality and hegemonic condition it is producing is a matter of grave concern for any true Buddhist who dreams of the absolute welfare of this cosmos.

Conclusion

If we examine carefully, the Buddhist standpoint may be placed again as a middle path between the two extremes: (1) Globalization is to be discarded entirely; (2) All that happens with the globalization should be welcomed.

Buddhism itself asserts the need for breaking the mental barriers which, resultantly breaks the social, cultural, economic and geographical barriers and such a path of life cannot be principally against globalization.

But, the humane, egalitarian approach of Buddhism sets itself against the way of the implementation of the policies of globalization which expects the poorer countries to open their markets for rich countries without giving any protection to the indigenous industries, whereas the rich countries advocate the policy of protectionism for their own productions. The Buddhist theory of skillful means shows the path of adopting different mode of the treatment understanding the nature of the different problems. Following the same theory, ideally, those poor countries need to be given the power to protect the local indigenous industry but the things are actually the opposite. In such a situation, the Buddhist principles cannot be in favor of the modern implementation of the policies of the globalization.

It would be irrational and unscientific to search the lines describing solution for all the modern problems caused by the economic globalization in the Buddha's teachings. The nature of the problems changes with the time and space and one has to look wisely into the Buddhist principles of how those are compatible in their subtle forms to address the modern problems caused by globalization. The Buddha delivered his teachings understanding the levels of human mind and its conditions rather than external circumstances. But amidst all the debates of the pros and cons of globalization, this fact remains unchanged forever that without curbing our desires, inner and outer peace is not possible at all.

There should be serious concern not only how the Buddhist doctrines take up the issue of globalization, but also how the name of the Buddha is being exploited to earn money and fame by certain monks or organizations, which also is not an independent issue from the issue of globalization. The basic theory which is working behind globalization is that how and up to what extent one knows to sell its product and the electronic medium has emerged as a major tool of this objective.

There is an ethical issue related to the religious practices which compels me to rethink on the relevance of the Buddha in the age of globalization. Every one is running endlessly to find a short cut, whether it is the common people or saffron dressed monks. Is it appropriate to sell the Buddha's name in the same way as multinational companies are selling their products? Rationality, which was once the greatest virtue of Buddhism, seems to have become biggest impediment in the propagation of Buddhism in the age of globalization. Why? This is the time to think about it. The biggest question here emerges before us, which Buddha is our Buddha, Gotama, the Buddha who inspires us to attain enlightenment by leading the life of morality, concentration and wisdom or another magical, miraculous God like Buddha who is easily saleable by the wrong claims. Let's not exploit the Buddha's name to proclaim those ideas against which Buddha struggled throughout his life on the Indian soil.

$\mathcal{E}$conomic Welfare Through Spiritual Welfare (Noble Leaders as Corporate Competitiveness)

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Introduction

One of the greatest challenges in business world is to develop leaders that can build competitive corporate culture to cope with the increasingly tougher business competition. Without excellent leaders, business simply cannot grow well in short-term dimension i.e. profitability and its long-term dimension i.e. sustainability.[1]

Indonesians face the same challenge. Many good business organizations lack excellent business leaders. For big corporations, this problem is often solved by hiring expatriates, whose presence indeed provide fresh perspectives to the management and local business leaders.[2] The problem is also found in public institutions. In the last decade we witness how civil servants, parliament members and leaders of public institutions betray the trust granted to them by their constituents and society. If we check the corruption index published by Transparency International, Indonesia ranks poorly.[3] In other words, both private and public sectors in Indonesia face the problem of leadership and hence, the urgency of developing excellent leaders.

Human being as social being has to interact with other human being as well as his natural environment. The harmonious relation between human being and nature can make sustainable peaceful life and welfare. Unfortunately, modernization which is going on recently in many cases ignores the interdependence relationship so that the relation between human being and universe become more disharmonious. Still modern people try to release the interdependence with the universe. They even naively place themselves as superior entity to the nature. The consequence is that they feel to have full authority to exploit the nature continuously, on behalf of the economic development, technology progress, or other pragmatic reasons. This is serious threat for the sustainability of human life. Unfortunately, the threat for human life in the long run is still not recognized or maybe purposely denied by many people, defeated by personal pragmatic interest or on behalf of a certain group.

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[1] "Leadership development" is one of urgent matters in business world nowadays. Rapid business development requires excellent leaders and teams, not only in terms of technical and managerial competence but in terms of values and character; hence the popular statement "delivering the number but also the value". Many leadership development institutes emerge to respond to the needs.

[2] See, for example, *Human Capital*. 36, March 2007, with its focus report on "Dicari! Pengganti 'Kaum Ekspat" (*Wanted: Replacement for Expats*).

[3] Transparency International, Indonesia's score in CPI 2009 is 2.8. This score can mean that Indonesia is still vulnerable to the practices of corruption by business acts and government officials. The score indicates that efforts to eliminate corruption practices are far from over dan government commitment to good governance is quite questionable.

Buddhist View on Business

Likewise the interdependence law in Buddhism, Ecology is one branch of science which studies the interrelation of living beings and the nature (environment).[4] While the Economic and Strategic Management see that to make each business organization sustainable, it becomes very relevant for all business to watch and anticipate the continuously changing business environment in order to sustain their business. In this regard, Strategic management view has same understanding as Buddhist view, in the sense that business and its environment are interdependent.

Recently there is interesting tendency, where business is not only seen from strategic management perspective, but beyond that. There is new tendency in business community where their leaders apply spirituality at work. Gay Hendricks and Kate Ludeman have conducted a comprehensive research in 2002 that reveals profit making and doing good deeds are not mutually exclusive[5]. Such findings were also found by Jim Collins[6].

If western economics teaches us on material welfare (profit maximization) and moral aspect (business ethics or attitude) to certain level, Buddhist view on economy stresses business ethics does not only include material and moral dimensions but also mind development management. It means doing business is actually not different from observing sila (precepts) and practicing mindfulness at work for their people.

The Principles of Buddhist Economics

Samyutta-Nikaya emphasizes that there are three guiding principles that must be observed by lay disciples in doing business:

a. The way **to earn** the wealth: in Buddhist view the process to earn money matters.

b. The way **to use** the wealth: it has to give benefit not only to ourselves but also to other people;

c. **The attitude** to the wealth: we must not develop greediness and does not cling to it, and not be proud when rich and depressed when poor.

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[4] Buddhist view on ecology has similarity with a new theory on so called "Deep ecology" by Arne Naess, Norwegian philosopher in 1970's, who introduced new terms in the early seventies:

1. Shallow ecology: which is anthropocentric or human centered. It views humans as above & outside of nature, human being as the source of value and ascribes only instrumental;

2. Deep ecology: it does not separate humans from natural environment nor does it separate anything else from it. It does not see the world as a collection of isolated objects but rather as a network of phenomena that are fundamentally interconnected and interdependent. Deep ecology recognizes the intrinsic values of all living beings and views humans as just a particular strand in the web of life. Ultimately ecological awareness is Spiritual awareness. Fritjof said that the new Worldview is ecological worldview (Holistic worldview, see note below) that is grounded, ultimately, in a spiritual awareness.

(Fritjof Capra, The Tao of Physics, the 25th anniversary edition (1999), p. 326-7).

[5] See Gay Hendricks & Kate Ludeman, The Corporate Mystic : Sukses berbisnis dengan hati (2003)

[6] Jim Collins, Good to Great (2001), page 17-38: has done a very comprehensive research from 1965 – 1995 in 1435 big companies included in Fortune 500 (i.e. Good Companies) and found that 11 companies were chosen as Great companies among the 1435 big companies. Those companies were interestingly led by CEO whose profiles are a blend of professionalism as well as humility despite their materialistic and individualistic culture background

Therefore to become rich is not wrong let alone evil. Instead right livelihood (*Samma-ajiva*) is one of the noble paths to liberation. As what we know, the right livelihood is one factor in Noble eightfold path, or classified as category of **sila** (precepts). In general right livelihood means we must do business with integrity, commitment to humanity and not to make other beings suffer.

In Buddhism there are several kinds of business that are prohibited. According to Anguttara-Nikaya there are five kinds of prohibited trading:

1. The trade of weapon

2. The trade of live things (keep the animal for being slaughtered, etc)

3. The trade of meat (slaughter, sell in the market, hunter, fisherman)[7]

4. The trade of alcoholic drink

5. The trade of poison

Buddhist concept on Wealth

Wealth in Sanskrit can be translated into Artha, which means things, money, wealth, etc., in Pāli the word *attha* is almost near in meaning to the word *artha*. But that word in Pāli has several meanings. One of them is "something we got", that is the welfare, physically (mean: the wealth) and spiritually (supreme arahantship). Besides, the word *attha* also means success. Success has two meanings, they are: success concerning to the economic aspect or material and success ini *uttamattha* or the supreme success of one's soul, after doing the practice and meditation, to realize the *Nibbana*[8].

Wealth according to the Buddhism can be different from the ordinary understanding because there are two aspects (worldly and spiritually) which are not mutually exclusive. Therefore according to Buddhism, wealth is not evil. As mentioned above, what matters is how to earn it, how to use it and how is our mental attitude to it. Wealth although it is earned in a right way, and used for the interest of oneself as well as other beings, but if it is pursued with insatiable greed, it won't be right according to Buddhism because it spiritually may harm himself.

If western economics teaches us on material welfare (profit maximization) and moral aspect (business ethics or attitude) to certain level, Buddhist view on economy stresses business ethics does not only include material and moral dimensions but also mind development. It means doing business is actually not different from observing *sila* (precepts) and practicing mindfulness at work for their people.

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[7] Majjhima-nikaya I, 369-371, stipulates particularly from consumers perspective that there are three kinds of meat that are harmful to be consumed: we see when the animal is slaughtered, we hear the scream of animal when the slaughtered, it is expected that the killing is for us.

[8] Y.M. Bikkhu Suguno, Pandangan Agama Buddha tentang Ekonomi

Building a Spiritual Company (A Case study)

In this precious occasion, I would like to share my reflection on leadership development in the business organization that I lead i.e. GarudaFood and Tudung Group.

The Contemporary Opportunity & Challenge of Business Sector

In the last decade we witness interesting development in the world of business. Business environment becomes more attractive to more people in the society. In Indonesia nowadays young people – especially university graduates – consider careers in business as an equally prestigious career path to that of public sector.

Given this development, business sector has greater opportunity to contribute to the betterment of larger Indonesian society and beyond. However, this opportunity must be followed up by a fundamental rethinking of our concept on the relation between business world and greater reality such as society, nation and humanity at large.

If business world is dominated by those who think the sole interest of business organization is only to maximize its profitability in the shortest time period, they will be inclined to take actions that might jeopardize the interests of stakeholders that do not create direct benefit to profit maximization processes. On the other hand, if those involved in business develop more comprehensive, inclusive and holistic ways of thinking, they will seriously take into account the interests of those affected by their actions. It is in this context, we propose our approach of "spiritual company" in designing and running business in this challenging contemporary society.

Fundamental Understanding

According to Jim Collins, the real success of a business cannot be derived only from a short-term profitability, but from whether it can last or not.[9] This can be the criterion to separate business founded with good intention i.e. for long-term purpose and that founded with the hit-and-run intention. On the basis of this understanding, we can define a highly competitive company as a company that can assure a healthy sustainable growth by relying on its positive cultural values so that the company's growth can benefit its stakeholders. In this perspective, those outside business but might be affected by business decisions are deemed within the responsibility of the business[10].

Having a healthy profitability is a basic moral obligation for any business entity. In the language of Milton Friedman, it is the *raison d'etre* of a corporation. Only when a business entity can secure healthy profitability, it can secure its existence and growth. Profitability is the fuel of growth for a business entity. Thus, keeping a business growing has a clear moral dimension i.e. responsibility to those dependent on it. When it grows, it also provides rooms to grow for stakeholders. This is the implication of an approach that perceives a business success from both short-term (profitability) and long-term (sustainability) dimensions.

[9]   James C. Collins & Jerry Porras, *opcit*.

[10]   Stakeholder approach can be seen in various forms; in marketing, for example, customers' voices are now really taken for granted. Some businesses even ask customers to provide substantial feedback and input to be used in the corporate business strategy. The same thing happens to the tendency to manage suppliers where the raw material come form or the previous processes of value creation take place.

When we talk about profit, the question is usually about the limit of it. What is considered as decent profit? What is perceived as fair profit? The question is crucial as it is related to the possible sustainability of the business and also to fair burden that we put on our customers. In other words, the notion of 'profit' already contains an inherent tension that will crucial role in defining a business. If profit is perceived only from its role in making a business growing in terms of capital growth, then everybody wants a much profit as possible. However, there are some factors that can help in determining the so-called decency of profit: the industry trend in which a business is the position of business in the competition landscape in the industry, or the balance that needs to be kept in terms of stakeholders of the business. In other words, there is no one easy answer for this question.

As described above, 'wealth' in Pāli is called 'Attha'. 'Attha' always has two dimensions: material or mundane progress and eternal progress. Thus, there is a balance in the terminology. In English, the word **'wealth'** originates from the word **'welth'**, which means 'to be better'. Thus, the original meaning of wealth is far from what we understand nowadays. To say whether 'wealth accumulation' is decent or not, will be determined by the spiritual quality of the related business leader. Fundamentally, it takes wise leaders to decide it.

In other words, again we can say that "being rich is not an evil" as long as it fulfills three things: (1) the process we gain the wealth (right spiritually, morally, ethically and legally); (2) the way we us our wealth (not only for ourselves); and (3) our attitude towards our wealth i.e. we are not greedy and not attached to it.

Facing the Challenges by the Philosophy of "Interdependent Co-Arising"

The view of business that we have elaborated so far fit with the philosophy of the company that I manage i.e. the philosophy of "interdependent co-arising".[11] The principle "interdependent co-arising" can be understood as a view that all aspects of phenomena are interdependent in positive way. There are many dimensions of this view, especially on the relation between human beings and between human and environment. Briefly speaking, in this life human being must be able to see interdependence and interconnectedness between him and all phenomena existing outside him. For us to capture this idea clearly, Thich Nhat Hanh provides a more "spectacular" illustration in an example:"*If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper*."

How can it be? The cloud actually has important role for the existence of a piece of paper. Without cloud, then that piece of paper never exist. This is so as sometime the cloud will become rain. Rain is required for the growth of trees that are the source of pulp. Pulp is the raw material for paper. If we see more deeply, we can see that besides rain, sun with its light also exists in the piece of paper as without sun the trees will never grow and water cannot evaporate into cloud. Thus, paper and sun are actually interdependent. If continue looking deeply, we can even see a logger. He has a wife who prepares his lunch consisting of rice and other kinds of foods. When we talk about rice, then it will involve rice farmers or peasants, factories, tractors or buffaloes used to cultivate the soil, so on and so forth. Thus, from the existence of a table we can capture the existence of the world, even the content of the universe. All elements exist in the table in an inseparable unity [12]

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[11] The complete mission statement of Tudung Putra Putri Jaya (or known as "Tudung Group") is "We are a transformation making company that creates value to society based on **interdependent co-arising"**

[12] Summed up from Thich Nhat Hanh, Peace is Every Step (1991), Bantam Books, p. 95-6.

I apply this principle in my life and work. In the speech on GarudaFood 16th Birthday (2006), I stated that the success of GarudaFood actually can be seen as partly due to the merit of the CEO driver's parent-in-law. This is a practical example of the application of interbeing or inter-are principle, which is very admirable and helpful in looking at life. When we view our lives by using this principle, we feel that we are only a small part of natural phenomena. Our existence will never exist without the existence of nature as well as procreative and harmonious cooperative with nature.

This principle shows that at last business world cannot separate itself from a larger environment, that to succeed in long-term in business, business actors must care and nurture its stakeholders. Awareness of the principle of interdependency must exist and operate the center of consciousness in any business organization and actor. This awareness can be served as the foundational framework as well as effective, strong and fertile platform for any good approach in business world such as customer satisfaction and intimacy, corporate social responsibility, long-term benefit company, employee stock option, various forms of partnership, stakeholders approach, and corporate sustainability as corporate strategy.

Fundamental Orientation for Business: Becoming A "Spiritual Company"

This fundamental understanding brings us deeper than ethical approach in business. Current approach such as corporate social responsibility still tends to view business as an independent and separate entity from society and humanity. When we adopt the approach of interdependent co-arising where we essentially admit that there is fundamental and positive interdependence between all aspects of life, then we admit that business organization as well as any entity in the world is by nature inseparable from the fabric of the deepest reality.

When this consciousness becomes operational in business organization leader, then his decisions and actions will flow from it. From this point, we can hope that actions and steps taken by the leader through proper organizational instruments and structure will create good impact on the welfare of stakeholders i.e. society at large, humanity and all sentient beings.

This approach, while being applied to business practitioners in this case, is a spiritual approach.[13] It departs from a fundamental awareness that all that exists has divine origin, in God. Human being, as the paramount of creation, is a spiritual being. In other words, a spiritual approach perceives human phenomena from its most fundamental nature i.e. as spiritual reality. Thus, in this approach everything will be perceived as part of sanctity. The essential implication of this approach is inclusive viewpoint. The approach does not focus on how not to violate boundaries but to put forward the welfare of all sentient beings. "Natural environment" is an organic part of the whole and not merely as one of the stakeholders.[14]

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[13]   See Danah Zohar and Ian Marshall, *Spiritual Capital,* London: Bloomsburry, 2005. See also Ary Ginanjar Agustian, *Spiritual Company*, Jakarta: Arga Publishing, 2010.

[14]   This is in line with the concept of "deep ecology" introduced by Arne Naess (1912-2009), as the opposite and correction of the concept of "shallow ecology" generally adopted by Western civilization. Arne Naess very much emphasizes changes of lifestyle as he sees that the current ecological crisis has its root cause in the behavior of modern man, especially in the excessive consumption and production pattern. All kinds of modern technology tend to be destructive – directly and indirectly – to natural environment. Consequently, according to Naess, for the earth to be sustainable, there must radical change in the way human being view the nature: from nature as an object to nature as a partner.

This holistic approach is defined in the Tudung Group 'Founders' Spirit', which is the crystallization of the reflections of Tudung Group founders. The statement is "Success is born through honesty, persistence and commitment in the light of constant prayer". In this statement, prayer has essential prayer in the process of achieving success. The Founders' Spirit combines the firmness of faith with human efforts – integration between *ora* and *labora*, prayer and work, between the total surrender to God and the persistency of human efforts. Business and work is service to fellow human beings when undertaken in the spirit of service. In addition to Founders' Spirit, statements in Tudung Corporate Philosophy, especially in "Human Values" part, contains explicit statements of this orientation - "The duty is God" and "That Work is worship".[15]

This philosophy has been implemented in Tudung Group in the idea of "spiritual company". In our understanding, "spiritual company" is a business organization run on the basis of awareness that human nature is spiritual being. As spiritual being, human being must distinguish himself from other creatures on the basis of spiritual capacity. This concept is quite different from other concepts of human being such as human being as material creature or even human being as social creature. As spiritual being, his typical characteristics are (1) his awareness of his nature as God's creature; and (2) his capacity to manage inner life that includes his consciousness, thought, wills, perception and feelings.

Ideally, as a spiritual being, Tudung noble people work on the basis of self-understanding. First of all, Tudung people must have a profound and fundamental awareness that every individual is unique; everybody is called in his unique life process and work. In other words, nothing is a waste in his life. Due to this awareness, it is expected that he is able to view and appreciate the meaning of his work.

This approach is the source of the concept of human being in Tudung Group. To encourage proper mental attitude and behavior in line with the fundamental philosophy of the company, Tudung Group perceives its people and "Noble People". This naming is undertaken deliberately on the understanding that affirmation will encourage favorable actions. "Noble People" is defined as a person who has Piety as well as Competence. Further, this basic definition is operationalized in "Tudung Basic Mentality".

Tudung Basic Mentality and Tudung Leader Traits[16]

As a "spiritual company", the departure point of Tudung human or people development must begin with the cultivation and management of mind, and not merely behavior. In practice, what exist in mind will manifest in one's behavior. Tudung Basic Mentality is the operational *foundation* of Corporate Core Values. What will be measured is its manifestation. In Tudung leaders, some aspects will be emphasized to increase leadership qualities as they are closely related to the role of leaders in organization, especially in the context of Tudung Group business organization nowadays.

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[15] Tudung Way Handbook, Jakarta: Tudung Putra Putri Jaya, 2010. Printed for internal circulation. .

[16] The source is Tudung Way Handbook, published by Tudung Putra Putri Jaya, 2010, for internal circulation.

Tudung Basic Mentality

Basic Mentality is the operationalization of Corporate Core Values in the form of a set of mentalities or thoughts that must be cultivated by Tudung employees. In its elaboration, Basic Mentality has been detailed in kinds of expected behaviors. In practice, Tudung Basic Mentality will be given "legs to walk" in the system and organization mechanism.

Tudung Basic Mentality & Leader Traits

1. Bersyukur atas anugerah Tuhan (*Be Grateful to God*)
2. Semangat untuk sukses (*Winning Spirit*)
3. Pelayanan kepada *Stakeholders* (*Service to Stakeholders*)
4. Berpikir Kreatif & Inovatif (*Creative & Innovative Thinking*)
5. *Continuous Improvement* (*Continuous Improvement*)

Piety · Competence · Concern for People · Calling (Calling-Finding) · Creativity · Consistency

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Noble People are grateful to God and therefore keep building winning spirit. This manifests in the service to stakeholders with creative and innovative way of thinking and the application of continuous improvement.

First, "Be Grateful to God" as a universal statement of human being that has spiritual intelligence, each individual is grateful to God in life. This fundamental attitude is the departure point of other attitudes. As spiritual being, Tudung people first of all perceive their lives with gratitude. It is a privilege that he or she is a human being, a being that has freedom or free will to choose and self-consciousness that allows him or her to do self-transformation. This awareness distinguishes them from other creatures or beings and at the same time imbues him with obligation as well opportunity to perfect the world in which he or she lives and works.

The first mentality, which is a positive self-disposition, as we have mentioned, gives results to the second mentality, "Winning Spirit". Thus, as he or she holds a view that he or she is God's gift in the world then he must have spirit to work for achieving success. This also means that each noble person has the right and obligation for success. As a being that has privilege in the world, while success is his right, it is not automatically given as a free gift. He must put effort and hard work to get it. It requires endurance, persistence and consistency. First and second mentality, whose scope is more on personal life with some social nuances, has more explicit social expression in the third attitude, "Service to Stakeholders" that is an attitude to serve all of our stakeholders. In the bottom of this mentality, there is a presupposition that the success of our stakeholders is the prerequisite of our true success. This correlates perfectly with the principle of Interdependent Co-Arising. And

since our stakeholders are of different layers of reality – from those related to us through our business process and those whose existence are not directly related to our business.

Meanwhile the next attitude, which must exist to help actualizing the third attitude, is the fourth mentality "Creative and Innovative Thinking" and the fifth mentality, "Continuous Improvement". Thus, we can expect that our service to stakeholders is always good as we do continuous improvement based on creativity and innovation. Without this orientation, service to stakeholders can exist but only marginal. Orientation to continuous improvement is the manifestation of true service mentality that there is always something better than from what we currently have already achieved. More fundamental, this orientation presupposes another fundamental prerequisite on the part of the individual i.e. beginner's mind[17], namely a fundamental openness based on view that reality always unfolds itself in a way which is possibly still unknown to each of us.

The Manifestation of Tudung Basic Mentality in Tudung Leaders

As drivers of positive change in an organization, leaders are naturally expected to internalize and do the way of thinking in Tudung Basic Mentality. When it is done consistently, then Basic Mentality will crystallize in the specific traits of Tudung leaders. In other words, when Tudung Basic Mentality is undertaken in the context of function and role of leaders in a dynamic organization like Tudung Group, then some traits will come to the surface out and become striking. This is called Tudung Leader Traits. Next is its brief elaboration.

First trait is **Piety**. We have seen that Tudung Basic Mentality advocated an individual to have fundamental attitude of gratitude for his life as God's gift. This is the starting point for his self-transformation as a person in a "spiritual company". When this awareness is cultivated and deepened then there arise strong and fundamental consciousness that his life is sacred and that he needs to develop actions and behavior that are in line with his sacred nature.

Second trait is **Calling-Finding**. Further, driven by his gratitude to God and his effort to grow more pious and virtuous life, he will be drawn more deeply into his own life by trying to understand his reason of existence (*raison d'etre*) in this world. Precisely as he perceives and believes that his life is the consequences of his previous *kamma* (actions). On the contrary, if an individual sees his life as bad fortune or even curse, he will in self-denial and consequently, will not be interested in understanding the purpose of his existence in the world.

Thus, as he sees that his life has a certain purpose, i.e. self transformation; he will be interested in formulating and then undertaking his mission in this world. He will develop proactive interest in more profound aspects of life, his connectedness with his life context and his sense of responsibility towards life itself. This interest towards more profound aspects of life is the distinguishing feature of leaders. When he develops this sense, he can energize and develop his team. His leadership will become more profound and not superficial, beyond instrumental and technical and therefore, authentic. His team will sense him as a sincere leader. With this influence, he can become transformational leader – a leader that is ready to help others to do self-transformation as well. Self-understanding is the fundamental condition of authentic leadership. Without profound

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[17] In his book "The Beginner's Mind", Shunryu Suzuki emphasizes the importance of beginners's mind viz a viz the expert mind

self-understanding, self-transformation will be possible. Thus, in this sense leaders can become agents of social change i.e. by stimulating and helping others to do self-transformation.

The third trait is **Consistency**. This is imperative in all walks of life when one wants to achieve success. Without consistency, there will be no endurance, focus and achievement. Consistency is absolutely required to make achievement both in secular and spiritual endeavors. Related to consistency is integrity and the absence of internal contradiction e.g. between thought, talk, actions and deeds. This is what the popular phrase - "walk the talk" is all about. This is a big challenge in Indonesia as well as in any parts of the world.

The fourth trait is **Concern for People**. A leader must have heart for others. There is no such thing as a heartless leader. It is a contradiction in terms. Without heart, what exists is only somebody with position, with power to enforce something, but with not true followers. In other words, he is a **ruler** – somebody who rules and has commands on something and some group of people, but not influence on them. People can look and be obedient to him out of fear and perhaps, as they have no choice to go. Without the understanding of the nature of human being as spiritual being, a leader will act on transactional calculative and egocentric instrumental reason. On the contrary, when he can perceive himself in a positive interdependent relation, he will see others as blessing and opportunity of blessing as well.

Finally, we come to the fifth and sixth trait i.e. **Creativity** and **Competence**. To be able to find breakthrough and alternatives in understanding the complexity of life reality and in undertaking self-transformation as well as social transformation, one must have quite high degree of creativity and competence. Without this capacity, a leader will tend to become rigid and inflexible. In turn, this capacity requires somebody to be courageous and sincere when he needs to leave his comfort zone.

Without openness to new things, one cannot welcome change wholeheartedly. He will show minimal conformity but not embrace the change. He might even become resistance to change. At the same, his deep root into reality will make him firm and not confused with slight change happening in the organization.

Conclusion: Expected Objectives and Impacts of Spiritual Intelligence-based Organization

As we have seen, common paradigm tends to view business organization as having only minimal obligation. When we apply minimal ethical approach, the obligation of business organization is considered fulfilled when it can maintain its existence and growth as it is responsible to shareholders. But, with spiritual intelligence we can see spiritual approach goes far beyond the minimal. Spiritual approach cares about optimizing the welfare of all beings.

Tudung Group as a business organization put much effort to try operationalizing this approach by defining the Mission of the organization to be in line with the aim of spiritual company. The mission of Tudung Group is "We are a transformation making company that creates value to society based on interdependent co-arising". 'Transformation' in the statement includes various levels or reality, from oneself to society. To be realistic, Tudung Group provides framework, system and means of transformation from the individual level to macro level, for example through partnership on the basis of Tudung business value chains.

To implement such a mission, we need leaders with the traits discussed above. We have seen that such leaders will have genuine interests in profound things including corporate core values and spiritual intelligence. Such leaders also realize that the challenges are far from easy but not tempted to take shortcut. This will require consistency, mental and physical endurance, and high integrity. This stands on the basis of profound awareness that they are noble, and sacred. This awareness will become the source of their capacities to implement the organizational mission.

When the organization struggles to implement the mission into its activities, the individuals in the organization also struggles to undergo self-transformation and help others to do self-transformation as well. When they return to their families and local communities, they become agents of change in smaller contexts. In other words, through the organizational transformation with people and leaders who live the spiritual values, Tudung Group as a business organization can also help society to go in better direction, directly through business-related activities or indirectly through its employees that become agents of change in society.

To secure the development of spiritual company through its spiritual leaders, our company has established a conducive Human resource development system which is embedded with its people performance management system as well as its people career path management system.

We herewith would like to conclude that a business organization that is developed on the basis of spiritual approach where the awareness of positive interdependency becomes the fundamental principle is an important pillar in the nation building and human civilization. Impact and benefit of a good organization – in its cultural values as well as business success in growing itself – is bigger that the business itself such that it can bring benefit and welfare to all stakeholders. The existence of business itself will therefore create values to society and humanity.

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Building a Harmonious Society

The Pair of Virtues is a Channel of Happiness

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Introduction

> *Those only 'godlike' call who shrink from sin, the white-souled tranquil votaries of Good.[1]*

The wish of happiness and struggle for achieving it is a war in the life of everyone. It coincides at the Eight Worldly Conditions (aṭṭhalokadhamma)[2] with undesirable phenomena: suffering, lost, blame and so on: no one can escape from these Eight Worldly Conditions. Also, happiness alone cannot be felt or experienced as true happiness. In order to truly feel and experience the bliss of happiness, it needs its opposite phenomenon such like unpleasant, pain, sorrow etc. Buddhism, as a religion, centers on wisdom with a path leading to happiness, teaches to look at a thing thoroughly from the aspects of two angles: good and bad, beneficial and unbeneficial, right and wrong.

The more humanity is served with advanced services the more troubles he brings upon himself. That is: moral conscience (hiri) and moral dread (ottappa) have been overlooked and declined. This pair of moral weapons is not valued as important factor to be maintained and cultivated. The absence of these virtues create individual and social problems: "Shamelessness and recklessness. These are the two states that are dark."[3] He is not aware that he is a social being, lives in a form of society with different type of individuals – coming from different parts of the world with dissimilar character, attitude, culture, society and so forth. Therefore, to ensure friendly and happiness he needs a body of law to guide towards harmonious to move and moving towards self-development and training people; otherwise, the society won't function peacefully without interrupting others. These two virtues (moral conscience and dread), therefore, are regarded the 'guardians of the world' (lokapāladhamma) that protect the world falling into widespread immoral.[4] Also, they do not function of doing evil. They are manifested as the shrinking away from evil,[5] building a channel to bring true happiness.

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[1] Cowell, E. B. Professor, (edited). *The Jātaka: Stories of the Buddha's former Births,* Vol. I, The Pali Text Scoiety, Oxford, 1995, p. 26.

[2] Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 198 [gain and loss, fame and disrepute, praise and blame, pleasure and pain.]

[3] Woodard, F.L. tr. *The Book of Gradual Sayings*, Vol. I, The Pali Text Society, Oxford, 1995, 46.

[4] Bhikkhu Bodhi, (editor) *A Comprehensive Manual of Abhidhamma*, Buddhist Publication Society, Kandy, 1999, p. 86.

[5] Bhikkhu Bodhi, (editor) *A Comprehensive Manual of Abhidhamma*, Buddhist Publication Society, Kandy, 1999, p. 86.

Moral Conscience

In Buddhist doctrine this term 'hiri' is often rendered as moral conscience rather than its literal meaning of: shyness. "He feels ashamed of bad behavior by body, speech and mind; he feels ashamed of anything evil and unwholesome."[6] Also, it is the mind-born-phenomenon; innate motivation of an individual that arises within oneself with the understanding of what is wholesome and unwholesome. This is good and beneficial, and that is bad and destructive. Budd Schulberg shares: going through life with a conscience is like driving your car with the brakes on.[7] Likewise, when he has moral conscience he doesn't hurry to do something without clear understanding of the thing, event, circumstance, or situation. He always looks its cause and effect as one thing; because, both have physical and mental impact. Therefore, he looks at a thing empirically whether it is good to do or not. This kind self-scrutinizing makes him *find out which reality* to choose.

Moral Dread

Ottapa (moral dread) coincides at moral conscience. These two doctrines occur together throughout Buddhist teachings. As moral conscience, the moral dread or fear is also self-born moral character. It makes fear to do something wrong. "He dreads bad behavior by body, speech and mind; he dreads anything evil and unwholesome."[8] Indeed, moral dread arouses within oneself not in fear of any individual, nor even fear of the Supreme God or anyone else. It is fear of consequence of evil deed. "It is the voice of conscience that warns us of the dire consequences of moral transgression: blame and punishment by others."[9] A moral fearful man does not rush to do. He carefully decides before he acts. Also, he does not hesitate to do wholesome and fruition deed for benefit of both - himself and others.

The Application of Moral Conscience and Dread

This pair of virtues is proposed by the Buddha as to be 'guardians of the world'. They manipulate a person to appreciate running after future is nothing than a tiresome and fearful, and always being mindful at present is fruitful. That is; as you sow, so you reap.[10] Moral livelihood blesses with happiness, and immoral livelihood brings terrible life to undergo in pain. In the dialogue between the Buddha and Ariya draws a vivid picture of this pair of virtues. The Buddha went to see Ariya while he was finishing and asked factually: 'What is your name?' 'My name is Ariya', he replied. Afterward, the Buddha retorted saying an Ariya person (meaning Noble Man) does not deprive others' lives for own benefit. He felt very shame of his action, and got afraid of the consequence action of fishing. He vowed to give up depriving life of other. Also, he vowed hereafter to work for well-being of every being for rest of his life. This counteraction of the Buddha dramatically changed him to understand fishing is really an evil for an Ariya person like himself

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[6] Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 127.

[7] Farlex, The Free Dictionary, accessed on November 26, 2010, <http://www.thefreedictionary.com/conscience>

[8] Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 127.

[9] Bhikkhu Bodhi, The Guardians of the World, Access to Insight, accessed on November 26, 2010, <http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_23.html>

[10] Everything is not due to one's action (kamma). Thing happens on account of the Five Law of Nature (niyama dhamma): (1) utu-niyama: the caloric order, (2) bija-niyama: the germinal order, (3)kamma-niyama: the moral order, (4) citta-niyama: the psychical order, and (5)dhamma-niyama: natural phenomenal sequence.

losing family dignity and name.[11] Importantly, being fearful of consequence of evil action is more worthy of being shameful of losing one's dignity.

Because of their importance and should be bestowed among individuals, they often occur together throughout Buddhist teachings regarding moral conduct. The Buddha entitles them thus: these two virtues are the bright guardians of the world.[12] Hence, he explains why these virtues are considered to be guardians of the world. When humans are not endowed with these virtues they are not different from animals. They behave like animals: do not know parents, husband, wife, children and so forth...[13] As long as these virtues prevail in human's heart the world will be in peace and harmony.[14] On the other hand, the goal of a life is to attain trouble-free living. That is, a state of being able to solve problems, a state that the things and matters that arise in the course of life do not give rise to trouble, and a state that even life itself does not become a problem.[15]

For a visualization of better understanding, apply this pair of virtues in your daily life, today in this seminar hall - if you can imagine of that you bump into your foe: thus; seeing him, you recall that what you both have had conflict and want revenge against him on the spot. But, you are not daring enough to scold or harm him in public here and now, on account of self dignity – making problem amidst of many people is shameful and fearful from a person like yourself. Today if you were to do something bad to him, surely you might be blamed or arrested for being out of control, without moral conscience and dread.

Lets us, furthermore, see what the Buddha has to offer about the absence of moral conscience and dread – '…when such a sense of shame has vanished and shamelessness takes a hold and prevails, then what is unwholesome will gain entry …when such moral dread has vanished and moral recklessness takes a hold prevails, then what is unwholesome will gain entry.'[16] The unwholesome consequences are accumulated through three unwholesome roots: greed (lobha), hated (dosa) and delusion (moha) that which presides over the doors (body, speech and mind) of any deed.

These unwholesome roots are considered by the Buddha to be very powerful and destructive weapons. They are second to none destroying oneself before he defeats his enemy. Also, they motivate and prolong samsaric existence in painful condition. This is, what everyone is having as the most powerful and gigantic enemies (greed, hatred and delusion) that to combat before anyone else. The Buddha, however, does not encourage waging war with them, instead he advises to observe and notice thoroughly its phenomena. "Hatred never cease through hatred in this world; through love alone they cease. This is an eternal law."[17] He also teaches to treating them with diligence (appamāda) and mindfulness (sati). He ensures and guarantees that only being diligence and mindfulness is the alternative possibility to overcome from being hunted by them.

[11] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, p. 479.[see the story]

[12] Woodward, F. L. tr. *The Book of the Gradual Sayings*, Vol. I, The Pali Text Society, Oxford, 1995, p. 46.

[13] John D. Ireland, tr. *The Udāna & The Itivuttaka*, Buddhist Publication Society, Kandy, 1997, pp.179-180.

[14] Bhikkhu Bodhi, The Guardians of the World, Access to Insight, accessed on November 26, 2010, < http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_23.html>

[15] Payutto, P.A. 'The Dawn of Education, Thai Ministry of Education. [An article for Nangsue Krathin Phra Rajchat-an (Royal Offering of Robes to the Monks)', Thai Ministry of Education, 2532 BE (1989). Translated from the Thai. "Rung Arun Khong Kan Suksā"]

[16] Bhikkhu Bodhi, tr. *Numerical Discourses of the Buddha*, Altamira Press, Walnut Creek, 1999, p. 128.

[17] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 5, p. 45.

For the success and progress of all works, either material development or spiritual development diligence plays an important role. Therefore, it is considered as the foundation to all progress of the life now and hereafter. It is like the moon at night over all stars, and like the sun lights the world of darkness to observe thoroughly the reality.[18] Because of the supreme importance of the contents, throughout Buddhist Canon we read there are fourteen discourses by the name "Appamāda Sutta". Also, the Buddha final admonition was to work out one's salvation with diligence. "Behold now, brethren, I exhort you, saying: Decay is inherent in all component things! Work out your salvation with diligence!"[19]

Who are the enemies, and with whom we have to be diligence the Buddha points out in the Aggi Sutta of the Anguttara Nikāya. He compares lust (rāga), hatred (dosa) and delusion (moha) as fire like powerful enemy can burn everything into ashes. Lust is slightly harmful, but it takes long time to remove and change the lustful nature; because, it is rooted at the deeper layer of human nature. Indeed, lustful nature is not much blame-some as the latter two factors. It has little blame in its worldly and kammic resulting (spirituality), and does not pave to painful rebirth as the consequence of hatred and delusion. On the other hand, hatred and delusion are much blameworthy in the context of society as well as its kammic result than lust. Because both has strong kammic consequence graving towards woeful state of rebirth for the unlawful deeds he has done. However, hatred is not harder to remove or change as lust and delusion that has to be done. The nature of delusion is harder to remove for it is deeply rooted in the nature of craving, wrong and conceit as similar to lust.

Lust	⟹	Little blame	⟹	Hard to remove
Hatred	⟹	Much blame	⟹	Easy to remove
Delusion	⟹	Much blame	⟹	Hard to remove
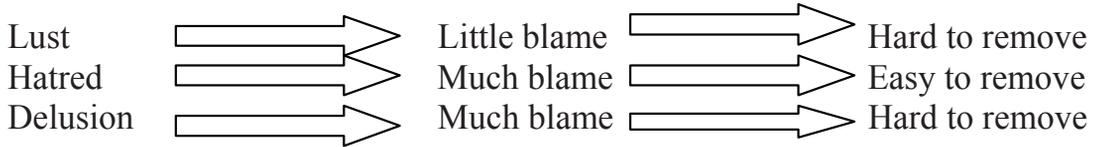
Pair of Eyes and Pair of Virtues

When we visit handicap hospital we personally see thousands of handicap people are suffering. Are they pitiful? Some of then can't see what they want to look at; can't go to where they want to go; can't listen what they want to hear and so on. They wish to experience as we enjoy: the tender scenery of nature:, green trees blossoming with fragrant flowers, birds flying from branches to flowers singing the songs that bring us contentment.[20] These poor handicapped people's attempt is always failure, hard to find happiness. They survive in bad conditions worst than animals. The beautiful world is a hell for them, because of the handicap. Aren't we better than those people? Rare is it to be born as a human with full of bodily limbs.[21] We are lucky to experience everything, wholly. We, therefore, must embark on the journey of harmonious living, opening both eyes and find a way to trouble-free living (dukkha nirodha).

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[18] Van Zeyst, H.G.A. 'Appamada', *Encyclopedia of Buddhism*, Vol. II, Malalasekara, G.P., (editor), The Department of Buddhist Affairs Ministry of Buddhasasana, 1998, p. 29

[19] T. W. and C. A. F. Rhys Davids, trs. *Dialogue of the Buddha*, Vol. III, The Pali Text Society, Oxford, 1995, p. 173.

[20] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 49, p. 135, [as a bee without harming the flower, its color or scent, flies away, collecting only honey…]

[21] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 182, p. 386.

Of course, there are some beings that do not have eyes, but have other senses to sense the object and make a guess. This is, what we are being in guessing world, understand unreal is real like blind. We should not be deluded by greed, hatred and delusion, like a group of blind men following the leading blind man. The first man leads a queue of blind, out of greed, and he does not look at what is right and wrong. The second man also does the same thing out of hatred – why he cannot get/do something if the preceding one could do everything. The man who is last in the queue overwhelmed by delusion does know what his collogues have done (being greedy never content, and being hateful cannot cease conflict nor bring peace and happiness) becomes triple-confused, worst than former two.[22] There is another similar discourse, we read in the Udāna illustrating how some blind men of Sāvatthi figure out the shape of an elephant. The blind man who got to touch the head of the elephant presents its head as if it is a water jar. The blind who got to hold the tail of the elephant thinks it is nothing different from a broom. And, so forth... every blind describing a different portion of the elephant, from their touch, figures it for another similar object. The presentation about the elephant, thus, differs from blindman to blindman - according to what they have perceived to visualize; nevertheless: they are asked to present the whole figure of the elephant.[23]

As aforementioned parables, in the world different people hold different views and thoughts. They perceive and understand according to their visual imagination. Lets us, now, take an example of what some people thinks about George W. Bush: he was a great man to send USA troops to Afghanistan, Pakistan, Iraq, etc., to make secure-living for those people - from being attacked by Taliban and Al-Qaeda. On the other hand, the radical Muslims consider Osama Bin Laden is the mystery army of Allah, the hero to challenge George W. Bush - in fact, both of them brought misery to thousands of innocent people in those countries. Because of the wars in those countries, the citizens lost their beloved parents, brothers and sisters, wife or husband, and children. Similarly, the attack on World Trade Center, New York turn huge amount of wealth and lives into ashes.

In Buddhism, the life story of Angulimāla describes as a scenario: the holding wrong view (micchā diṭṭhi) is dangerous. He set out to collecting 1000 human's fingers in order to get free from gurudakkhinā (pay tuition fee) to the master, Disapamokkha. He did not know it would be wrong to kill and bring 1000 human's fingers for just tuition fee. He became a brigand, killed many people just to fulfill master's request. He was even about to kill own mother merely for one finger more to complete the required 1000. The Buddha, thereupon, arrived in between of Angulimāla and his mother, Mantanī. Angulimāla, despites, killing his mother chased after the Buddha to cut his finger. He panted heavily and totally exhausted. His legs were tired and his feet got sore. And, he asked the Buddha to stop. 'Stop Recluse!' 'I have stopped, but you not!' the Buddha replied. Moreover, the Buddha said, thus, he has stopped forever. I abide steadfast evermore, for I am merciful to all living beings as I am strain from causing harm to them. But you, on the other hand, are merciless to living beings. You have no restraint towards things that live. That is why I say, I have stopped and you have not. These words of Buddha: "Angulimāla, I have stopped and you have not" was dramatically attacking his heart to opening the ye of right view (sammā diṭṭhi) to embark on the journey of self-development. The vision of eye aroused in him to realize running after the fire of greed, hatred and delusion is tiresome; bring nothing than destruction. The Buddha, that is why, says

22 Bhikkhu Nanamoli & Bhikkhu Bodhi, trs. *The Middle Length Discourses of the Buddha*, Buddhist Publication Society, Kandy, 1995, pp. 607-617.

23 John. D. Ireland, tr. *The Udana & The Itivuttaka*, Buddhist Publication Society, Kandy, 1997, p. 87.

that there is no single factor so responsible for the suffering of living beings as wrong view (micchā diṭṭhi), and no factor so potent in promoting the good of living beings as right view (sammā diṭṭhi).[24]

Life is the most precious thing to all,[25] and next is the belonging.[26] In aspect of material sense this pair of eyes is given to find out food to maintain the precious life righteously. However, its emphasis is moving towards spiritual progress educating oneself and other. In other words, observe and notice thoroughly what is wholesome and unwholesome of the object that we see. Also, in the same time we are advised to be contented, gradually reducing the attachment that empowered by unwholesome roots (greed, hatred and delusion), seeking eternal peace and happiness of life.

In the context of his first sermon to five monks, the Buddha points out the: "vision of eye" (cakkhumudapādi) is the foundation that to the realization of the enlightenment. "…in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light"[27] On account of this, this pair of virtues is regarded as one of the ethical tools that guide a worldly and spiritual life. In the aspect of worldly life, it opens the eye of right livelihood (sammā ājīva). In addition, it maps a map to walk towards spiritual progress.

The basic social principles of Buddhism, five precepts (pañcasīla), are concluded by prohibiting "abstain from intoxicant drink". The most venerable Thich Nhat Hanh has wider meaning, "unmindful consumption" rather than its literal meaning. He proposes, thus: "Aware of suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking and consuming. I will ingest only items that preserve peace, well-being, and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society."[28] Indeed, it is said that the Buddha does not mean only "abstain from intoxicant drink". He warns also taking intoxicant things has possibility to break former four precepts (killing, stealing, lying, and sexual misconduct). Based on this reason he concludes or closes the five precepts in "abstain from intoxicant drink".

The Buddha notices consuming intoxicating food (five illegal businesses) causes disorder of the psychological-domain and bodily parts. That is why lay followers are prohibited to do business of: (1) weapons, (2) human beings, (3) meat, (4) intoxicants, and (5) poison.[29] Moreover, the monastic monk and nun are forbidden to eat ten types of living beings (human being, elephant, horse, dog, snake, lion, tiger, leopard, bear, and hyena.)[30] Living on prohibited five type businesses is considered

24   "The Noble Eightfold Path: The Way to the End of Suffering", by Bhikkhu Bodhi. Access to Insight, accessed on November 29, 2010, <http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html>

25   Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 130, p.284. [All treble at the rod (punishment). Life is dear to all. Comparing others wish oneself, one should neither strike nor cause to strike.]

26   The Buddha lists five precepts in accordance to its importance and consequence. (1) not to kill, (2) not to steal, (3) not to do missexual intercourse, (4) not to lie and (5) not to take intoxicant thing.

27   Bhikkhu Bodhi, tr. *The Connected Discourses of the Buddha*, Vol. II, Wisdom Publications, Boston, 2000, p. 1845.

28   Nhat Hanh, Thich, *The World We have: A Buddhist Approach to Peace and Ecology*, Parallax Press, Berkeley, 2008, p. 13.

29   Hare, E. M. tr. *The Book of the Gradual Sayings*, Vol. III, The Pali Text Society, Oxford, 1995, p. 153.

30   Thanissaro, *The Buddhist Monastic Code*, Mahamakut Rajavidyalaya Press, Bangkok, 1993, p. 451. [Human being, elephant and horse are regarded as too noble to be used a food, and others are prohibited due to people are offending, annoying, and spreading it about how the son of Sakyan contemplatives eat dog meats and so forth.]

to be a wrong livelihood. It is a risky and illegal job of war and violence. Weapon business man such like Mr. Viktor Bout who is the man believed to be the world's largest arms dealer, suspected of supplying weapons to Al-Qaeda and the Taliban, arrested in Bangkok on March 6, 2008.[31] This scenario sets an example to learn illegal business has the most risky and highest income, but danger is in every step he walks. He thought smuggling arms could make him the richest man to enjoy happiness; despite, it became a terrible life. "He who seeks his own happiness by harming others who also desire to have happiness will not find happiness hereafter."[32]

We live on what we had collected; in addition, and will be living on what we are depositing merit or demerit in life bank. No parent, no judge, no supreme god can forgive for one's intentional action (kamma). "Not in the sky, nor in mid-ocean, nor in a mountain cave, is found that place on earth where abiding, one may escape from (consequence of) one's evil deed."[33] It is, therefore, the weighty of kamma is explained with simile of shadow for merit, and hoof of draught-ox for demerit.[34] Drug smuggler Mr. Bruce Vito Veniero, also known as the "Grass King of the US", thought he could escape from being arrested for this illegal business. He hid away in a corner of another country, Argentina. However, after being on the run for 10 years he was nabbed in Argentina on June 23, 2009 for smuggling thousands of kilograms of marijuana from Mexico into distribution networks in New York City in between 1993 and 1997. [35] The life bank collapses down and time comes to deserve his action.

Furthermore, in the Andha Sutta the Buddha illustrates analogizing businessman with three types individual: blind, one-eyed and a pair of eye. The blind knows neither profitable of himself nor others, is the worst type of person that we should not be. He is the fool; no record of good deed and no wealth for survival. He, therefore, is unlucky in both ways. One-eyed man, on the other hand, is clever, knows how to earn wealth in the mean of illegal business such as smuggling weapon, drug etc. He does not see it is dangerous to hold on and stands on by one leg. If he stands on by one leg he is sure to fall down when he gets numbness and sore. Therefore, the Buddha praises neither blind nor one-eyed man. Instead, he encourages him to open both eyes in order to see the real world. The two-eyed man (worldly eye and spiritual eye) is encouraged and praised by the Buddha. He is the best person, who lives on by the mean of righteous earning. He sees what is merit and demerit, beneficial and destructive. He legally earns wealth contributing an embodiment of good memory to follow. "But best of all's the being with two eyes: his wealth, with right exertion rightly own. He gives away: with best intent, unwavering, in the blessed of home he's born, nor sorrows there. So from the blind and one-eyed keep aloof, and join thyself to worthy two-eyed man."[36]

[31] INTERPOL media release, accessed on November 18, 2010, <http://www.interpol.int/public/ICPO/PressReleases/PR2008/PR200810.asp>

[32] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 131, p.285

[33] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 127, p.276.

[34] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 1-2, p.41-42.

[35] INTERPOL media release, accessed on November 19, 2010, <http://www.interpol.int/Public/news/2009/Argentina 20090625.asp>

[36] Woodward, F.L. tr. *The Book of the Gradual Sayings*, Vol. I, Pali Text Society, Oxford, 1995, p.112.

Complicated Life:

Life is beautiful,[37] but it is knotted to be complicated when the pair of virtues is overwhelmed by ignorance. Happy living is wishes of everyone; despite, it is hardly found in today world of greed and hatred people. You and I are in danger to step in. In everyday news we read more miserable and merciless events and situations - kidnapping for ransom, and even kill if the demanded amount is not met. On November 17, 2010 BBC News reported a British couple was freed after 13 months. They had been kidnapped by a group of Somali Pirates. In fact, this group of pirates set out to capture a ship, not people; mistakenly this couple, Mr. Paul and Mrs. Rachel Chandler were kidnapped and ransomed for $7m (£4.4m). They had to produce the demanded amount; otherwise, they would be killed.[38]

A wise man like the Buddha warned: 'worldly power' - power of weapon, wealth and politics make more stress and tension. "Victory breeds enmity, the defeated one sleeps badly. The peaceful one sleeps at ease, having abandoned victory and defeat."[39] Also, they do not have justice. Justice and happiness should be begun by the so-called powerful people, setting a model of embodiment to follow building happiness among families, societies. It might be this is not the matter of problem to so-called distinguished people. But, this is the problem of helpless innocent people who don't get justice.

We are supposed to be endowed with this pair virtues to defend everything; because, there is no external power to stop the consequence. "If wealth is lost, nothing is lost. If health is lost, something is lost. But if character is lost, everything is lost."[40] Sawan Biang[41] (สวรรค์เบี่ยง) also known as "Paradise Diversion" or "Heaven Diversion", is a Thai drama episode portrays how a heavenly life turns into to be hellish. In one of the richest families, Worawath has a mansion like paradise shining of golden color. The wealth or power of money cannot solve family conflict to bring happiness. Mr. Kawee, born in the wealthy family of Worawath and becomes very arrogant of his family. Also, the new wife of Worawath family, Mrs. Leela conducted her revenge on Mr. Kawee (step-son): she poured oil onto the fire to burn the family wealth into ashes.

What? A lesson should also be learnt from the life story of Tiger Woods, the former world number-one golfer. He thinks he has the money and reputation to cope up with whatever dilemma comes to him. "I thought I could get away with whatever I wanted to. I felt that I had worked hard my entire life and deserved to enjoy all the temptations around me. I felt I was entitled, and thanks to money and fame, I didn't have to go far to find them. I was wrong and I was foolish."[42] The incident teaches him money is nothing, and fame is nothing; when moral conscience and dread are absence to correct himself.

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[37] 'La vita è bella (Life is Beautiful)' is a Italian film that discribes what a beautiful life supposed to be, becomes a miserable, Festival De Cannes, accessed on December 6, 2010, < http://www.festival-cannes.com/en/archives/ficheFilm/id/4903/year/1998.html>

[38] BBC News, accessed on November 26, 2010, <http://www.bbc.co.uk/news/uk-england-kent-11781404>

[39] Bhikkhu Bodhi, tr. *The Connected Discourses of the Buddha*, Vol. I, Wisdom Publications, Boston, 2000, p.177.

[40] About.com: Quotations, accessed on November 20, 2010, <http://quotations.about.com/od/characterquote1/Character_Quotes_Character_Quotations.htm>

[41] 'Sawan Biang' SarNworld Wiki, accessed on November 20, 2010, <http://wiki.sarnworld.com/index.php/Sawan_Biang_(2008)>

[42] BBC News, accessed on November 26, 2010, <http://news.bbc.co.uk/sport2/hi/golf/8521060.stm>

Cast out Old-age and Shape New-age:

We do not live for only one day or two days. We do live thousands of days, waging wars of survival. Economist and politician provide maps of achieving those wishes. Those maps show achieving names, fortunes gained and fame won, but not mapped to live harmoniously amidst of different thoughts, ages, religions, genders, etc. We don't know we are enslaved in all awaken hours for being victims of own desires.[43] Therefore, we should learn how to march with own emotional responses rather than combating with others. "Greed, hatred, and delusion, arisen from within oneself, injure the person of evil mind, as its own fruit destroys the reed."[44] King Terasa points out attitude as the important role of building happiness; how you perceive things are the key to your own happiness.[45] Wherein the 14th Dalai Lama states happiness has to be born within self then happiness is found in every step he walks. "Through inner peace, genuine world peace can be achieved. In this the importance of individual responsibility is quite clear; an atmosphere of peace must first be created within ourselves, then gradually expanded to include our families, our communities, and ultimately the whole planet."[46] "Health is the highest gain. Contentment is the greatest wealth. The trusted are the best kinsmen. Nibbāna is the highest bliss,"[47] the Buddha says.

The aforementioned proposals vividly show where true happiness lays and conceals, and what should be done to meet true happiness. In the Alagaddūpama Sutta of the Majjhama Nikāya the Buddha draws an example of a man who catches a snake in a wrong way. He ensures that if he catches a snake from its tail or body he is sure to be bitten and dies in a painful condition. So he teaches how to catch a snake: "Suppose a man needing a snake, seeking a snake, wandering in search of a snake, saw a large snake and caught it rightly with a cleft stick, and having done so, grasped it rightly by the neck…."[48] Many people, similarly, want happiness but do not know how to build happiness. Living on illegal means of business does not bring happiness; nonetheless, he is looking for happiness. On the other hand, none of we do want tragedy and woeful life. Then, he invents the advanced science and technology as a media or tool to bring happiness. However, the real happiness is buried beneath moral conscience and dread. The capacity of advanced science and technology has limited sources; nevertheless, they are regarded the most powerful and successful mean of media that we have today and widely used.

In the Cakkavattasīhanāda Sutta of the Majjhima Nikāya we are taught to be responsible for own livelihood is drawing a map of happiness and it will be the refuge in the time of calamity. "Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dhamma be your island, let the Dhamma be your refuge with no other refuge."[49]

[43] Marma, Aung Shing, 'Forest Conservation and Dhamma Development', *Global Recovery: The Buddhist Perspective UNDV Conference Volume*, Dion Peoples, (ed), Mahachulalongkornrajavidyalaya University, Ayutthaya, 2010, p. 43.

[44] Bhikkhu Bodhi, tr. *The Connected Discourses of the Buddha*, Vol. I, Wisdom Publications, Boston, 2000, p. 167.

[45] King, Terasa, 'Happiness is Within You', Mental Health Sanctuary, accessed on November 25, 2010, < http://www.mhsanctuary.com/articles/hap.htm>

[46] Tenzin Gyatso, the 14th Dalai Lama, Spiritual Heart Sanctuary, accessed on November 25, 2010, < http://www.spiritheart.org/>

[47] Sri Dhammananda, K. tr. *The Dhammapada*, The Penang Buddhist Association, Penang, 2007, Dhp. 204, p. 405.

[48] Bhikkhu Nanamoli & Bhikkhu Bodhi, trs. *The Middle Length Discourses of the Buddha*, Buddhist Publication Society, Kandy, 1995, pp. 227-228.

[49] Walshe, M. tr. *The Long Discourses of the Buddha*, Wisdom Publications, Boston, 1995, p. 359.

This discourse offers us, thus, moral living would be one's destiny creating a world of harmony and peace, and vice versa if it happens to live unethically. The sun, moon, weather etc., occur accordingly; father, mother, brother, sister and everyone is honored and respected. But, as time passes many kinds problems arise within and outer of individual, family, social, nation problems that leading to globally disorder; turning a heavenly life into a hellish realm – teaching everyone to be responsible for his/her behavior.

They were heated by own immoral actions in every aspect of life. There was no proper food, shelter, clothing and medicine. Everyone life spans became short, shorter than today. Then, there were someone who could recall who/how they were in before, and who/how they are now. And, what was the reason that they were in bliss of happiness in before. There was no one to interrupt another life. Everyone was living in practice of the dhamma. The moral conscience and dread were prevailing in the hearts that called Devadhamma (godlike).

Conclusion:

The aim of life is to be blessed with trouble-free living, and it is not something that can be transplanted. It has to be nourished within and blossomed up - a day of smile to welcome happiness without bias: this is my family, religion, nationality, culture, tradition, language etc. This is mine, and that belongs to another. It does not have price and it cannot be bought or sold in the supermarket.

In this entire universe there is no Supreme Being or energy to stop the consequence of moral and immoral; nor can science and technology hold on it. Only, the pair of virtues can guard from being dilemma trouble now and afterward. No scent of flower can go against the wind; but, fame and defame can pervade any directions. There is no need of laws, government, leader or king to govern; when moral conscience and dread are prevailing in the heart human. Humanity will governed by itself with the spirit of this pair of virtues. It is, therefore: be the refuge of oneself and work out problems for your own salvation or liberation with diligence, to meet the goal of life. Happiness and suffering are born from within - *inner peace* is the peace for all.

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Considering Justice in Contemporary Buddhist Thought

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The idea of justice is one with a long history of contested articulation and debate in the Western philosophical canon dating back to Plato (and Socrates) and continuing through the writings of such noteworthy thinkers as Locke, Hobbs, Mill, and Rawls among many others. In addition, the notion of justice is also inextricably tied theologically with the great monotheistic religious traditions where variations of a divine command theory of justice – the notion that an action is just because God commands it, or conversely that God commands it because it is just – have been articulated and defended for many centuries. With rapid changes in our avenues of communication and global dialog increasingly being the norm, Buddhists have begun to enter global discussions concerning justice and a host of related issues including human rights, environmental sustainability, war and peace, colonialism in all its forms, crime and punishment, and so forth. Obviously Buddhists have much to say on these issues and the Buddhist traditions have enormous resources to draw from to contribute in important and meaningful ways to these discussions. Interestingly however, there is not a specific term in Buddhist technical vocabulary that precisely mirrors the Western notion of "justice". I have argued elsewhere[1] that the time has come for Buddhists to clearly articulate what we mean by the term justice if we wish to participate meaningfully on the world stage in discussions of these important issues. Clearly the term *justice* is no longer solely restricted to its Western contexts and has become a global term - one that Buddhists rightly want to, and do use frequently in thinking through and discussing issues mentioned above like human rights, environmental sustainability, and so forth. And yet with meanings that are so deeply entrenched in Western philosophical and theological discourse in the minds of native English speakers, use of the term in Buddhist contexts such as the activities of Engaged Buddhists or in their dialogs across cultures requires well thought-out articulation of its meaning to Buddhists in Buddhist contexts.

While I would not argue that Buddhist discussions of justice need only take place with reference to its canonical Western counterparts, I do think that Buddhists would be well advised to be reasonably familiar with resonances that contemporary Buddhist formulations of the idea might have with longstanding discussions of justice in its millennia old indigenous context. Many ideas that were once specific to particular cultures are now clearly global in scope and the perhaps clearly definable contours of cultures and civilizations are far more ambiguous in our post-modern contexts than they were in modern and pre-modern eras. One need look no further than the Buddhist idea of *mindfulness* to see how a term and idea indigenous to Buddhism (and many forms of Hinduism) is now fully integrated – often in ways less immediately familiar to Buddhists – into Western psychology and therapeutic models for mental health, as well as education, and so forth. Sharing, considering, and applying ideas and practices across once disparate contexts and cultures may indeed be a hallmark of our time that can be broadly beneficial for all concerned. And yet I think it is important to engage in this sort of work with both caution and rigor. We need to be careful not to throw non-indigenous terms around too lightly. We need to be cognizant of their indigenous meanings

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[1]   Blumenthal, James. (2009) "Towards a Buddhist Theory of Justice". *Journal of Global Buddhism*. Vol. 10, pp. 321-349.

and uses if we are to be good partners in dialog and not merely recklessly co-opting important ideas in a process of misappropriation.

Though it usually is brought up without cognizance of the resonance such an idea might have with their Western counterparts advocating for justice as a sort of natural law such as Locke did, many Buddhists articulate a version of justice as natural law when they argue that karma is *the* Buddhist theory of justice. The Buddhist version of this is that we need not worry about articulating a theory of justice because karma insures that justice plays itself out. We get what we deserve. I believe that there are a number of presumptions, many of which are mistaken from a Buddhist perspective in this view, not the least of which that karma is about punishment and reward. This Western way of thinking about karma is, I believe, deeply rooted in retributive notions of justice that are simply not present in Buddhism. Retributive justice presumes that there are just punishments for actions that contradict cultural values or norms or the socially constructed laws of a society. And yet Buddhist notions of karma and its results do not seem to be about punishment. Punishment requires a judge and punisher. Karma does resemble a natural law in its matter-of-fact descriptions of the effects certain intentions and actions have for the continuum of consciousness and associated body engaging in them, but I do not think it is apt to think of it as punishment or some sort of execution of justice. I also think that such a perspective lends itself to a sort of fatalism that serves to undermine much of the entire project of engaged Buddhism. This is so because it seems to suggest that everything sort of works itself out justly and that we need not do anything to try to create a better situation for a suffering world, that in fact such efforts would be a waste of time and energy. I think that if we look to traditional Buddhist sources for insight into this, we find that the message of much early Buddhist literature actually is a rejection of retributive forms of justice and this sort of understanding of karma as the totality of Buddhist thinking on justice, and supports a wide variety of the sorts of thinking and activities that are common place among engaged Buddhists.

I am thinking specifically of the *Angulimāla Sutta*. The *sutta* recounts the story of the encounter between the Buddha and Angulimāla, a serial killer who had been terrorizing the local countryside in the state of Kosala by going on a murderous rampage, earning his name (Angulimāla, Finger-Garland) by wearing a garland around his neck made of the fingers of his victims.

One morning, as the Buddha went on his alms round, despite repeated warnings about Angulimāla's presence in the area, he encountered him on the road. The Buddha kept walking as Angulimāla ran after him, intending to kill him. The Buddha continued to walk calmly as he was chased, but due to his supernatural powers, no matter how fast Angulimāla chased after him, he could not catch up. Finally, Angulimāla shouted at the Buddha to: "Stop," to which the Buddha replied, "I have stopped, Angulimāla, you stop too." A confused Angulimāla goes on to question the Buddha's statement to which he replies, "Angulimāla, I have stopped forever, I abstain from violence toward living beings; but you have no restraint towards things that live: That is why I have stopped and you have not." (Ñāṇamoli, Bhikkhu and Bhikkhu Bodhi [Trans.], 1995, 771). When he heard these words spoken by the Buddha, Angulimāla was immediately struck by the Buddha's wisdom and became his disciple, requesting and receiving ordination as a bhikkhu at once.

Upon hearing that Angulimāla was with the Buddha in Jeta's Grove, King Pasenadi led a cavalry of 500 men to go arrest Angulimāla. When the king arrived, he had an audience with the Buddha and respectfully asked about the whereabouts of Angulimāla. The Buddha asked the king what he would do if Angulimāla were transformed and now leading the life of a virtuous bhikkhu

of good character. The king replied that he would honor and pay homage to him in an assortment of ways. The Buddha then pointed out the transformed Angulimāla, former serial killer, to the king who was amazed. The king, indeed, paid homage to Angulimāla. It was not long after that, that upon further teachings from the Buddha that Angulimāla achieved arahantship.

The following morning, when on his alms-collecting rounds, Angulimāla was attacked by townspeople who, knowing of his previous deeds as the killer of their kinsmen, threw various objects at him, drawing blood and breaking his begging bowl. When he discussed this with the Buddha, the Buddha told him to bear it, for he was experiencing the results of previous karmic deeds. The *sutta* closes with a verse recitation by Angulimāla rejoicing in his transformation due to following the teachings of the Buddha.

I would like to offer a few comments here on this sutta which I hope provides some food for thought in initial Buddhist thinking about justice and what justice might mean for Buddhists. There is no denying that Angulimāla's actions earlier in his life were unethical and that they violated the laws and social agreements of his time, not to mention any Buddhist perspective on ethics. They caused a tremendous amount of harm, both physical to his victims, and emotional harm to the loved ones of his victims.

How ought a Buddhist or Buddhist society deal with crime, with the violation of laws? Most nations, modern and ancient have utilized some form of retributive justice – to exact some form of retribution on the violator of the laws. Some have argued that it is just in and of itself for people to be punished for violation of laws agreed upon by the community. Others have argued it serves as a deterrent. I do not think either of these are particularly "Buddhist" ways of thinking or compelling arguments from a Buddhist perspective. Punitive or retributive justice entails judging and exacting harm on criminals. Causing unnecessary harm for anybody, even a criminal, seems to me to run utterly contrary to the most fundamental ideas of Buddhism. After all, did the Buddha not leave the palace in search for a cure for suffering? Are Buddhists not charged with having compassion for all living beings, even the worst among them? It is common at the ceremony for taking refuge in the Three Jewels that new Buddhists are urged to do their best to avoid causing harm or suffering to all living beings. It is hard to imagine the Buddha advocating the overt execution of suffering on individuals out of revenge or spite, or in the name of some notion of justice. The Buddha did not seem to be advocating this with King Pasenadi in relation to Angulimāla in the sutta discussed above. He seemed to be doing the opposite. Even the argument that claims that punishment is a deterrent to greater and more future crimes and suffering seems to have logical holes if one were to presume some Buddhist philosophical basics, like the notion of dependent-arising. Nothing arises without dependence on related causes and conditions. Effects, according to the Buddha have a direct relation to causes. Just as it is counter-intuitive on a large scale to bring lasting peace through war and violent means, so too is it counter-intuitive, from a Buddhist perspective, to think that threats of extreme punishment will undermine the root causes of law-breaking in society. There may be relative or short-term success, but since the root causes will not be destroyed, it would be deluded to think that deterrence would actually be successful at eradicating crime on a large scale. And given the millennia-long experiment with this method and the lack of decline in crime, this Buddhist analysis seems to be proven correct. Rather than retributive or punitive justice, I think the Buddha would probably advocate a form of a new model of justice known as restorative justice (about which I will say a few words below) in this respect and I think this can, in part, be gleaned from the *Angulimāla Sutta*.

It does not seem that the Buddha, or the tradition as it represents itself in the *Angulimāla Sutta*, advocates a retributive or punitive form of justice. King Pasenadi does not see any reason to exact punishment upon Angulimāla for revenge, retribution, to create a deterrent to future crime, or for any other reason. This is due to Angulimāla's transformation into a virtuous and sincere bhikkhu who was fully reformed and posed no threat to society. Given Angulimāla's present virtuous state as a contributing member of society, for the state to exact punishment would not only be unnecessary; but also be an immoral cause of suffering. Buddhism is first and foremost concerned with alleviating suffering and eradicating the roots of suffering. I think that a Buddhist take on the issue of societal responses to crime would be to advocate for some model that would aim to both create a resolution and peace between the criminal and victim, and would aim to heal the root cause of the crime and the damage inflicted in its wake would be a much more fitting Buddhist approach. In a sense, Buddhism would ideally like to see criminals transformed, as Angulimāla was. Such an approach would fit well into newly formulated understandings and approaches to justice being widely discussed globally under the overarching banner of "restorative justice" as an alternative to retributive and punitive models for dealing with crime. The Buddhist intuition to heal the cause or go to the root of the matter rather than continue a cycle of causing harm lines up perfectly with more current thinking on restorative justice.

Restorative justice is an overarching idea that takes many shapes both in theory and application, but the underlying idea is that contrary to retributive models there is no absolute need to exact payback or punishment for wrongdoing to achieve some kind of balance or justice. Restorative justice theorists argue that retributive models fundamentally deny the dignity of human agents, both criminals and victims. Rather than focusing on laws that have been broken, the focus is on the harm that has been created both to victims and victimizers and to search for ways to heal those harms. Restorative justice aims to restore well-being and heal the wounds inflicted by the crime through a variety of means. Rather than view offenders and victims as adversaries in criminal proceedings, open communication that sees them as partners in a healing process tends to be a much more effective perspective according to advocates for restorative justice. One of the prime examples often cited for this process was the use of the Truth and Reconciliation Commission in South Africa in the wake of Apartheid which gave voice and ultimately greater comfort and healing to both victims and perpetrators. Dullah Omar, former South African Minister of Justice explained that the commission was a, "necessary exercise to enable South Africans to come to terms with their past on a morally accepted basis and to advance the cause of reconciliation."[2] There are a variety of shapes and forms restorative justice might take in varied circumstances. No advocate of restorative justice views it as a one-size-fits-all solution.

The details of prison reform and the nuts and bolts of what shape restoration of the criminal and the victim might take are beyond the scope of this paper. Suffice it to say for now that I think this is an is area where Buddhists could both learn from those with more experience in restorative models and offer unique contributions as well.[3] Angulimāla had a wholesale psychological transformation that rendered him no longer a threat, and actually a benefit to society. Buddhism has tremendous resources geared towards actualizing the kind of transformation Angulimāla made. It will take a great deal of creative and enlightened work to think through the best ways to go about

[2] Truth and Reconcilliation Commission homepage, http://www.doj.gov.za/trc/

[3] One such unique contribution that immediately comes to mind is the success of the Vipassana retreats held in prisons by S.N. Goenke. For an excellent documentary on this, see Menahemi and Ariel (1997).

this, but to me it seems clear that, generally speaking, this sort of approach seems much more Buddhist and much more in alignment with the message of the *Angulimāla Sutta* that would a version of retributive justice.

Karma is, of course, a dimension to any Buddhist theorizing on justice that needs to be considered. Doesn't karma, although meant to be a descriptive doctrine aimed at explaining the affect of intentions and actions of body, speech, and mind on our future experiences and states of consciousness, also describe the negative consequences of unethical behavior from a Buddhist perspective? One might ask if there is any need for state imposed punishment at all if one holds the idea of karma. Isn't karma *the* Buddhist theory of justice? Though teachings on karma have been used successfully and probably ought to continue to be used as a motivator and teaching device on ethical behavior, its technical understanding is that it functions as a causal relationship between our actions and our consciousness and future experiences than specifically as a form of reward and punishment under the control of any third party such as a government or god. If karma were taken to be the beginning and end of discussion of a Buddhist theory of justice with the presumption that karma takes care of everything with regard to justice, then the Buddhist position would be a quite fatalist or determinist doctrine. It would undermine attempts to create a society that is better for the welfare of all (as is the engaged Buddhists' overarching project) because karma would be the sole factor determining outcomes. Perhaps more importantly, it might even suggest that efforts towards one's own transformation and efforts to become enlightened would be pointless. If future experience is entirely determined by past karma, it would undermine any real agency, which in turn would undermine karma doctrine itself. I think this reflects a partial understanding of karma that misses the key component of agency that really is at the heart of karma theory in the first place.

Though there are teachings on the purification of karma (for example, Tsongkhapa's *Byang chub lam rim chen mo* [*The Great Treatise on the Stage of the Path to Enlightenment*]), generally speaking it is taught in texts like Vasubandhu's *Abhidharmakoßa* (Chapter 4) that individuals will infallibly experience the fruits of their karmic acts at some future point. We see this illustrated in the *Angulimāla Sutta* when, even after achieving arahantship, Angulimāla is stoned by the townspeople and the Buddha tells him to bear it, for it is the fruit of his previous negative karma. But such a display of "justice" made manifest through karma is not, from the Buddhist perspective, reason not to engage in what contemporary writers might refer to as restorative models of justice. Angulimāla still strove for spiritual restoration, despite the inevitability of his karma. His restraint at this point was essentially an act of restorative work in that he was, in affect, hearing the grievances of those who suffered in the wake of his crime, an acknowledgement of his wrong doing, an expression of regret, and an apology. A Buddhist might still aim to establish a system to help to reform and heal the criminal as well as the victims out of compassion for the suffering of all. Though it may not have been called for in Angulimāla's case due to his rather remarkably rapid transformation, that is not to say that prison, appropriately conceived and implemented, might not be necessary for yet-to-be-reformed criminals.[4] Fundamental to a Buddhist approach to crime must be the recognition of an individual's capacity to transform (as Angulimāla did). I would think that the (Buddhist influenced[5])

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[4] The specifics of what shape such a reform-oriented prison would take is, of course, an enormous topic that is outside of the scope of this paper.

[5] Ideally it would not require an explicit "Buddhist" influence on the state. By participating in a global conversation, Buddhists can have an impact without an exceedingly imposing use of Buddhist language. The Dalai Lama is quite skillful at this in his recent book, *Ethics for the New Millenium*, which discusses his views on ethics in purely secular language.

state would want to want to encourage some sort of transformation through the implementation of various programs. "Punishment" ought to include measures that engender such transformation. This Buddhist-type thinking is all in line with restorative justice thinking as well.

It seems to me that to seek punitive retribution for a crime committed is an intention and act grounded in anger, one of the three poisons (e.g., greed, anger, and ignorance) that keep individuals rooted in the sufferings of samsara according to Buddhism. This is not to say that Buddhists might not advocate for a form of imprisonment for some crimes for the dual purpose of the safety of society and a period of reformation/restoration/transformation of the prisoner. But contrary to most prison systems today that are so horrendous that criminals usually come out worse than when they went in, I believe a Buddhist model would emphasize healing the root causes behind the crime, some of which are related to material conditions in the world, but more importantly for this aspect of our discussion, are related to the mental and psychological states (or one might say, 'karmic predispositions') of the criminal. David Loy pointed out quite insightfully that,

> The Buddhist approach to punishment, like any other approach, cannot really be separated from its understanding of human psychology and its vision of human possibility. (Loy, 2001, 81)

For the Buddhist, there is both a faith in the possibility of transformation and a responsibility to work towards it. I think this sentiment can be applied on secular grounds as well. In most countries this would probably take the shape of some sort of serious prison reform where the focus would be on the psychological rejuvenation of the criminal and the creation of a process for healing any antipathy between the criminal and the victim. The particular details of what such a system would look like in application can be left for further consideration.

There is much to consider and think through in the formulation of Buddhist theories of justice. My point here is not to draw conclusions, but to encourage discussion and more work on this important topic. In fact, punative vs. restorative justice is but one dimension to justice work. The issue of how a society, Buddhist or otherwise might justly distribute the goods of society (distributive justice) is another discussion that needs serious attention in the Buddhist world. Leading engaged Buddhist thinkers such as Sulak Sivaraksa and Samdhong Rinpoche[6] have made great strides in bringing these issues to the table. But more needs to be done. We are in a global situation where voices from many traditions and cultures are coming together to voice views and concerns, and to suggest solutions to our shared global problems such as the environmental crisis and many others. It is imperative that Buddhists be able to contribute in meaningful ways. I believe that since the language of justice is the language through which much of the global discourse is taking place, it is one that Buddhists need to be sophisticated about when engaging in this arena. I hope this paper offers a small contribution to an ongoing dialog within the Buddhist community around the world.

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[6]   See Samdhong Rinpoche. (1997) *Satyâgraha: Truth Insistence: A Proposal* (Unpublished Translation by John Dunne) and (2006) *Uncompromising Truth for a Compromised World: Tibetan Buddhism and Today's World*, World Wisdom.

$\mathcal{B}$uilding a Harmonious Society: Enhancing our Respect for Each Other

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Never before in Western society has it been more essential that religions, and traditions within religions, live in harmony with each other within a predominately secular society. Dominant religious societies have existed together before with varying degrees of harmony, though often with less tolerance of – and even at times contempt for – minority religions and traditions. A backdrop of secularism provides added challenges and opportunities for religions and, especially with regard to the focus of this paper, Buddhist communities.

This paper will explore issues a Judeo-Christian society faces with the political separation of church and state and a diverse religious and cultural migration. New Zealand examples will be used.

In New Zealand (population 4 million) there are 52,400 Buddhists according to the 2006 official census, up 10,000 from the previous census in 2001. Other non-Christian religions are also growing dramatically: Hinduism is up 24,000 to 64,500, and Islam is up 12,000 to 36,200. Most significantly, in 2006, 1,297,104 people (34.7% of the total population, up from 29.6% in 2001) stated that they had *no* religion; the largest group was thus non-religious people. In addition, between the years 1991-2006, New Zealand witnessed a 30% increase of the ethnic (neither Maori nor European/Western) population. Currently the ethnic population makes up 12% of the total population, but is projected to increase to 20% of the total in the next 10 years. While New Zealand struggles to establish a just relationship with the people of the land (Maori) as understood and agreed in the Treaty of Waitangi, it has barely begun to address the issues a multicultural society presents. The bicultural issues between Maori (first people) and Pakeha (English Westerners) are complex and fascinating. Some people argue that New Zealand should be a multicultural and not a bicultural society, a position that sidelines and disregards the Maori and their historically damaged relationship with the Crown/State. The bicultural relationship requires and demands attention but it is no excuse for a lack of attention to ethnic/religious issues. The relationship between Maori and the Crown is a book in itself, so will not be fully addressed here other than to say recently it has become an excellent model for cross-cultural harmony which many countries around the world can learn from.

The Christian context to New Zealand Society

An important background to appreciate is that in New Zealand 150 years of social, political, economic and legal traditions have been built on a Western Christian ethos. The wider issues of Colonization will be set aside for the purpose of this paper. A very positive contribution to a contemporary society in which most universities, schools, social services and hospitals were started through the charitable works of the Christian church. While they may be secular now and mostly operated by the state, their origins are contextually important. The social justice side of Christianity has been a wellspring of inspired institutions and social programs – not just in NZ but across the Western world – whose major contribution is that services and support are provided according

to need and urgency, not according to who the beneficiaries are, their connections, how popular they may be or how much money they may or may not have. Most people would agree this is now a mainstream principle imbedded in how these secular institutions operate.

In contemporary society, Christians are often misunderstood as a monolithic group of people with one perspective and one voice. Nothing could be further from the truth. In each denomination (i.e.: Catholic, Presbyterian, Methodist, Baptist, etc.) evangelical and fundamentalist elements can be found among Christians who are progressive and pro-social justice, and right wingers will often speak publicly as if they represent all Christians, adding further confusion in the public's minds. But evangelical Christians are not necessarily the same as fundamentalist Christians. To make matters even more confusing, while many people will say they are Christian on census forms, they may only go to church once a year – for instance at Christmas with their families. This means they are not active in their religion, which creates a very different character from the Christian theology of the 1950s and '60s that was more rigorously practiced.

While Buddhists have been in NZ since the mid-19th century, the most significant migration of the religion's adherents into the country started in the mid-'70s with refugees from Southeast Asia following the fall of Saigon. An overhaul of the immigration system in the late 1980's brought a more equitable and fairer selection process for those who wishing to migrate to NZ. With this came a humanitarian policy that provided refuge (in the secular way) to many refugees, notably from Southeast Asia, and a spike of migration in the 1990's with more and more Mahayana Buddhists migrating to NZ. While the latest census is currently being conducted, the Mahayana Buddhists make up the largest population of Buddhists in New Zealand, although the Theravadan traditions are more established. There is only one Tibetan refugee in NZ, with a few dozen Tibetan Buddhist centers of predominately Western converts making this strand a very small proportion of all Buddhists in NZ.

Before coming to New Zealand, many communities, such as those from Southeast Asian countries, endured much suffering as a result of war, famine, and/or civil conflict, on top of which, after migrating, came negotiating around being separated from family in a foreign culture and society. Traditional monks and nuns of these communities (the Sangha) have no training in dealing with such challenges – most often they too are trying to learn a foreign language and foreign customs. Furthermore, laws and social customs are very different in the West and secular services have scant knowledge of how to cope with the traumatized immigrants either.

As shown in the diagram below, ethnically based Buddhist communities in Western countries have complex and multi-layered relationships with their wider communities. I developed the diagram in order to appreciate the demands, tensions and challenges that Buddhist communities face.
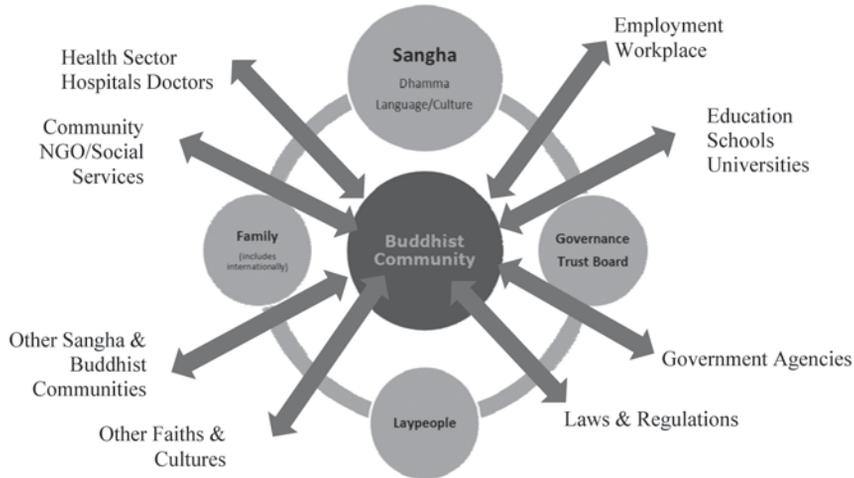
Often this complex relationship is not appreciated, especially when demands of time and resources are made of these communities. Nonetheless the importance of engagement with other Buddhist and religious communities is important if we are going to grow together in harmony. The following are examples of both intra-faith, i.e., within the various Buddhist traditions, and inter-faith activities, i.e., between religions.

Intra-faith Activities in a non-Buddhist Country

In most Buddhist countries, one tradition is dominant although it may have a number of lineages or offshoots. The term 'tradition' here refers to the major streams of Theravada, Mahayāna and Vajrayāna.

The following are some examples of intra-faith activities that have been successful in the New Zealand context. Each sought to enhance the quality of life and spiritual well being of the overall Buddhist community in NZ and enhance our ability to speak within the wider NZ community.

New Zealand Permanent Residency for Ordained Sangha

Since 2003 it became increasingly difficult for Buddhist Sangha to receive permanent residence (PR) in NZ, though over the past four years significant work has gone into seeking change in immigration policy to better accommodate non-Christian Ministers of Religion.

Immigration has become extremely complex in most Western countries as they grapple with the many conflicting needs of their societies, i.e., employment, skills required and humanitarian considerations.

The fundamental problem is that many laws and regulations were originally designed to accommodate a Western Christian society. As minority communities grow, it takes time for outdated laws to be cleared and the appropriate regulatory or political will found to make necessary changes.

In New Zealand with very little interaction between the various traditions of Buddhism, it took a long time before the picture emerged that many Buddhist communities struggled to get PR for their Sangha. Many just continually renewed their Sangha's temporary work permits or rotated Sangha from their home country every three years. In one known case the community just kept two monks as overstayers and eventually the Immigration Service sent the younger monk home and granted PR to the older one. The community was very lucky not to experience the full might of the law which could have seen people jailed.

If the Sangha did receive PR, it was usually after significant financial payments to immigration consultants ($4,000-$15,000) and/or appeal to the Associate Minister of Immigration for special consideration. This is simply unacceptable in a country that speaks of justice, equality and ethnic harmony.

The New Zealand Buddhist Council with members from a range of Buddhist groups was set up in 2007 to address problems such as this. In particular, three members of the council set out to change the immigration situation for the benefit of all Sangha in New Zealand. The first thing was to understand specifically what the problems were and how the Immigration Service viewed the issues. We knew it was complex: most people roll their eyes in confusion when it comes to immigration issues.

To clarify this I wrote a paper explaining the issues and the problems as clearly and reasonably as possible; titled the "Buddhist Quagmire", it served to humorously highlight the complexity, confusion and fruitlessness of the Immigration Service's demands that Sangha applying for PR to satisfy the same criteria as lay people. Very briefly, the issues were:

- **Offer of Work** (i.e., the Sangha's duties and responsibilities were not understood clearly by the Department of Labor)

- **Remuneration** (i.e., the Department of Labor did not understand the vows against remuneration taken by the Sangha and required them to be paid over $40,000/yr)

- **Qualifications** (i.e., the NZ Qualification Authority did not recognize ordination or monastic training – to make matters worse, without recognized qualifications the job did not exist in the eyes of the Immigration Service and if the job didn't exist, the offer of work didn't exist)

- **English language** (i.e., university-level English was required if the Immigration Service thought appropriate)

- **Age** (i.e., the older the Sangha, the fewer points they received for the PR application, which failed to recognize that with respect to the Sangha, age is expected to breed wisdom, a prerequisite to perform pastoral, advisory and religious duties most effectively.)

We held a public meeting of all concerned Buddhist centers in early 2007 and invited the Minister of Ethnic Affairs and representatives of the NZ Immigration Service to be present. It was very well attended and

1. raised the issue from being an individual one to one that was community wide;

2. demonstrated to both the Minister of Ethnic Affairs and the Immigration Service that the issue was not isolated but in fact endemic and serious for our communities; and

3. solidified the Buddhist communities' understanding and confidence surrounding this issue.

We next obtained the Minister of Ethnic Affairs' agreement to support any reasonable application for PR to the Associate Minister of Immigration. This was only ever going to be a short-term solution but would help prevent any of the Sangha from having to leave NZ. To support this I wrote another paper on how centers should prepare their case to the Immigration and the Minister. It was circulated to as many Dharma centers as possible to help them avoid expensive consultants and be clear on what the Immigration Service needed to know.

Unfortunately, while we had a short-term solution, we didn't progress on fundamentally changing the policy. To make things worse we had a change of government in 2008.

Knowing how particularly acute this issue was for the Buddhist community, I knew it had to affect other non-Christian communities also. I approached the executives of other peak national religious organizations and, as expected, learned they too had issues with the policy, though their positions were not as precarious as the Buddhist community's.

This effort concluded, for the first time in New Zealand, with a united approach to immigration officials by the five major religious national organizations: the Federation of Islamic Associations, the NZ Sikh Council, the Indian Central Association, the NZ Jewish Council and the NZ Buddhist Council.

As a result the Minister of Immigration requested his department to review the policy around Ministers of Religion. In May 2010, the department released a consultation paper that contained for the first time a pathway for Ministers of Religion. Again the five major religious national organizations submitted a joint position, this time endorsed by the Catholic Church of New Zealand. In February 2011, the Immigration Service released a summary of submissions and while much work still needs to be done around issues of age and English competency, we have been advised that a new policy will be in place by July 2011. A start has been made.

The success of this approach is that European Buddhists used their understanding of the political system to effect change. It has required an incredible amount of persistence at bureaucratic and political levels but as I explained to one very helpful political assistant, if I ever appear focused or passionate about this issue it is because there are only three things in my heart and the Sangha is one of them.

Participating in Formal State Events

In January 2008, Sir Edmund Hillary passed on. He was greatly revered the world over, not just for his ascent of Mount Everest but for his generosity to the Buddhist Sherpas of Nepal. Buddhists from all traditions participated both in his funeral and the traditional 49th day prayers with his family. It was the first time in New Zealand that non-Christians participated in a state funeral.

To achieve this outcome was difficult in a prominently Christian society with the Church of England the traditional religion. Sir Edmund was quoted as saying he was not particularly religious but if he had been, Buddhism had the most appeal to him. Even given this, there was much resistance to any non-Christian involvement in his funeral. Eventually the hosting church was reminded that this was a state funeral and that did not mean an Anglican funeral. The fundamental problem was that the ceremonies Department in the Department of Internal Affairs had organized state funerals since the 1980s when NZ was very different from what we know today. The department had no idea of how to be appropriately inclusive and had no relationships with non-Christians or knowledge how to negotiate the issues. The Hindus were seen as 'cultural' and therefore not a problem. Even though Buddhists were given prior approval to fly traditional Tibetan/Nepalese prayer flags in trees around the church, the flags were later ordered removed as a security risk. Instead the flags were put up at the local convenient store across the street from the church for the lying-in and funeral. Sir Edmund would have appreciated the irony. While prayer flags are not part of a Buddhist funeral ritual, they certainly honored Sir Edmund Hillary who was not only the first man to reach the summit of Everest but also the summit of many people's hearts through his generosity of personally building over 70 schools and hospitals in Nepal for the Sherpa community. His immediate family appreciated the 49th-day prayers because the state funeral had been so public and stressful. We included many traditional Buddhist prayers in both events during the state funeral and the subsequent prayers.

Sharing in our Civic Responsibilities

Inspired by a similar event in Australia, a specially prepared **Dhammapada** was presented to the New Zealand parliament in July 2010. The text included Pali, Chinese (representing the first Buddhist who came to NZ) and an English translation by Ajahn Munindo, who was born in New Zealand and was ordained as a *bhikkhu* in Thailand over 25 years ago. While creating our own book took a huge amount of time and energy, it avoided the debate about which of the 84 English versions should be used and most importantly provided an inclusive narrative for Mahayana Buddhists who respect the text but are less familiar with it.

The project was officially launched by the blessing of the text by His Holiness the Dalai Lama in December 2009 in Auckland. The text then travelled to 30 Dharma centers from the top of the North Island to the bottom of the South Island.

In July 2010, over 30 Sangha from across NZ gathered at Parliament to present the Dhammapada to the Clerk of the House. This project provided Buddhist communities of NZ with active involvement in a civically inclusive activity that honored our religious beliefs and was intended to benefit all New Zealanders.

Buddhist perspectives on Death and Dying

Hosted by the NZ Buddhist Council, a forum entitled *Buddhist_Perspectives: Caring for the Dying and Deceased* in July 2010 brought together perspectives from the Zen, Thai, Tibetan, Sri Lankan and Asian Mahayana traditions. An historic event for NZ Buddhists, it was organized as a follow-on to the presentation of the Dhammapada to Parliament. Never before in this country had five traditions come together to share their perspectives and learn from each other. Another first was that all three traditional prayers in the temple were used both at the beginning and end of the program. The day was well attended by many healthcare professionals as well as Buddhist lay people.

Planning Events that Include a Variety of Buddhist Perspectives

It takes commitment and effort to develop opportunities and events for different traditions to participate in. Each community is so busy with their own activities they need:

- To be provided with events that are easy to attend;
- An appeal to the Sangha and lay leadership of the community. This is especially important for ethnically based communities who respect traditional leadership;
- Respect and inclusion of their tradition according to their protocols and rituals. This can be more difficult for Western converts to Buddhism who often struggle to understand the importance of traditions and the cultural context of protocols;
- To be shown the event's relevance to the dharma.

Relationships take a long time to nurture, with many cups of tea. Westerners need to understand and listen more to the ethnic communities and not give up so easily when they don't respond as the Westerners might hope. Emails and even the phone are not good vehicles to enhance relationships – this is especially true where ethnic communities struggle with English as a second language.

Inter-faith Activities to Encourage Harmony

Anti-religious sentiment and in particular Islamophobia is rampant around the world. Often the media fuels this by propagating bigoted information. As Buddhists with an understanding of interconnectedness, we instinctively know that the polarization and marginalization of people will only serve to entrench extreme views and aggressively widen the divide between, in this case, the religion and its detractors. Breaking the isolation is the only solution.

A challenge for Sangha is to understand that in a predominantly secular society there is a role for teaching Dharma and another for sharing Buddhism with the wider community. It is inevitably easy for Sangha accustomed to Buddhism as a dominant religion to confuse these two roles. Sharing Buddhism seeks to clarify misunderstandings and to keep things simple for Westerners to understand. It is *not* an invitation to propagate the teachings. Westerners are very sensitive to evangelicals and anyone they feel is too zealous will suffer a backlash. Sangha who understand how to share Buddhism with Westerners are, in my experience, very hard to find.

Respect
Listening. Engaged, Cooperation, Openness & curiosity, Active responsibility

Community
Faith, culture environment

Arts
Visual arts, performing arts, music and dance

Bicultural

Widening Rangatahi sense of their own community

The conceptual framework for the Spirit of Rangatahi

Some New Zealand Examples of Interfaith Activities

Spirit of Rangatahi (Youth) is a program designed to widen young people's sense of their own community. In this context youth is defined as those 11-17 years of age (secondary school). The attraction of this program is that for everyone there are 'other' cultures and religions to learn about. When we piloted this program, we organized participants to visit five world religious communities in and around their own community. They really enjoyed learning from the experience, even though they probably didn't realize they were learning. As part of their journey they used art to help them understand and connect with the communities and that led to the creation of a major public mural over three days which stands today, free of tagging, on the main street of Newtown, Wellington. The program has now obtained funding and has been developed to include Pacific Island cultures, and the environment as a specific module.

Learn about Other Faiths for adults came from the experience gained from facilitating this learning with young people. It was originally a two-day program that included visits to places of worship of four faith communities, but has been successfully adapted into a professional development day for government officials, and health care and social service professionals. Traditionally many people in NZ come from a Christian and/or Maori background, and this program provides them with an opportunity to meet people from other faith communities and visit their places of worship. Part of the problem interfaith councils in NZ face is that they are made up of individuals from minor and often non-mainstream religions. Mainstream religions may not recognize them, so they find solace in the interfaith community. This not only applies to Christian offshoots, but also to organizations that call themselves Buddhist and Hindu; while sincere in themselves they often don't reflect the mainstream beliefs of these world religions. The result is that the wider education about the six main world religions, which also reflect the population of NZ, gets left behind. *Learn about Other Faiths* is the only program in NZ that seeks to share a basic understanding of the six major world religions. Important success factors for this program include:

- Each faith community represents themselves in an over-arching, inclusive way that respectfully presents the diversity within the faith community. Far too often interfaith exchanges are ad hoc with little consideration as to how a person is representing their respective religion;

- Facilitators have been carefully selected for their ability to:
    * reflect the wider religious context (i.e., be inclusive of the wider religion);
    * provide a bridge to their religious community for the wider NZ community;
    * actually live the religion they speak for and be active within their own community.

    While these criteria for facilitators are aspirational, they guide knowledge and expertise towards a high quality community development model of religious exchange;

- Everything is organized for the participants from food to transportation.

Participants are taught very basic and practical skills such as how to enter a place of worship and what to ask about beforehand. The program was a feature of an excellent 25-minute National Radio documentary – see: http://www.radionz.co.nz/national/programmes/spectrum/20100509 - (click the link at the bottom of the web page to listen to the 20min documentary)

Due to the success of Learn About Other Faiths in Wellington, another session is now being planned for Auckland for late March 2011.

While organizing and running the program is a lot of work, the result is a very direct and measurable creation of understanding and breaking down of prejudice. I encourage all participants to ask respectful and direct questions but if they don't, I do because I know they are probably wondering about such questions anyway. For example, I may ask, "Can you please tell us about honor killing; terrorism; or fundamentalism? (whatever the case may be)" It may be the only time the program

participants get to hear contextual answers to these issues. Of course, community facilitators are chosen for their ability to provide informed and illuminating answers to such questions.

Faith Matters is an emerging organization representing major world religions in NZ whose come together to address issues of mutual concern. I first convened this group to help the NZ Buddhist Council with immigration issues. This forum has been useful to address other issues facing the wider ethic communities.

An issue that needs addressing is the religious communities need to articulate their needs with regards to health care issues.

Buddhist Context for Wider Engagement

While I am only a student of the Buddha there are some early Buddhist context, that I am aware of, for increased engagement with the wider community that may inform our current endeavors. For example, the story of Pukkusāti who spent a night in a pottery shed with the Buddha is very interesting as to whether being a Buddhist is significant to become an Arahant. Also, from the 3rd century B.C., the great Indian Buddhist Emperor Asoka's honored and supported all other religions in his vast empire. Rock Edict XII states:

"One should not honor only one's own religion and condemn the religions of others, but one should honor others' religions for this or that reason. So doing, one helps one's own religion to grow and renders service to the religions of others too. In acting otherwise one digs the grave of one's own religion and also does harm to other religions. Whosoever honors his own religion and condemns other religions, does so indeed through devotion to his own religion, thinking "I will glorify my own religion". But on the contrary, in so doing he injures his own religion more gravely. So concord is good: Let all listen, and be willing to listen to the doctrines professed by other". (What the Buddha Taught by Walpola Rahula)

> *"You shall respect each other and refrain from disputes; you should not, like water and oil, repel each other - but like milk and water, mingle together."*

> The Buddha (Cūḷagosiṅga Sutta)

$\mathcal{T}$owards a Harmonious University Community: the Pāramitās as *Praxis*

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Leaving home/Entering the University

In all cultures, the experience of starting a university degree program entails a profound transition. For many students around the globe, this transition includes leaving the known world of one's childhood home and entering a cultural space unlike anything they have yet seen. Their three or four years of undergraduate education is often the most transformational time in their life. It is a time when the universe of ideas and possibilities opens up, a time that lays a foundation for a meaningful and fulfilling life, to train towards contributing to the greater good.

In the United States, a great deal of scholarship has examined the psychological and intellectual developmental phases that university students go through. Notably, Arthur Chickering (1969 and 1993) and William Perry (1970) have described the fluidity and malleability of this time of life. Chickering's theory of development posits seven vectors which students travel through repeatedly as they learn increasingly sophisticated ways to manage their emotions, make autonomous decisions, and develop a sense of purpose. Perry's Scheme of Intellectual and Ethical Development notes a series of stages that take a student through degrees of indeterminacy and into a more nuanced view of their place in the world.

All domains of a student's life, including his cultural and family identity, his spiritual affiliation, and his extra-curricular activities contribute to his development. On many university campuses, so much is happening every day, it is almost surprising that students have time to attend class. Nonetheless, the classroom is a developmental nexus for students, a signifying center of gravity as meaning condenses and evaporates and minds are stretched and opened to new ideas. The classroom is also a critical venue in training students in engagement and civil discourse, two key components in community building.

This paper offers an innovative theoretical perspective on using traditional Buddhist practices to cultivate a harmonious community in the university classroom. A case study presents methods of daily contemplation practice of the Ten Perfections (dasapāramiyo). These practices are used to engender a more efficacious learning environment, greater sympathy, openness and trust amongst students, and between students and instructor.

The Buddhist connection to *praxis*

There is good pedagogical reason for teachers to emphasize engagement in their classrooms. The connection between learning and active engagement has been examined since Aristotle divided the activities of humans into three categories (Nightingale, 2004). The three activities of humans, said Aristotle, are *theoria* (the theoretical work aiming to uncover the truth); *poiesis* (activity aiming

to produce something); and *praxis* (the impulse toward action and engagement). While *theoria* and *poiesis* have obvious importance at university, *praxis* is the domain in which meaningful learning can ripen into inner motivation for wisdom. *Praxis* is the action born of reflection and the synthesis of ideas. Renowned pedagogical scholar Paulo Freire calls *praxis* "reflection and action upon the world in order to transform it" (36).

Regardless of academic discipline, the Buddhist professor draws upon years or decades of the *praxis* of examining the nature of reality. From the time of the historical Buddha, practitioners have been instructed to "work out your salvation with diligence." Indeed, Buddhist practice maps beautifully onto the life of the university instructor. What we practice is always informed by View, or Aristotle's *theoria*. What we offer via curriculum is our *poiesis*. And what we do with our minds, the way that we engage with teaching as a dharmic activity, is our *praxis*. This approach to teaching as dharma aligns intention with action.

Just as the Buddha is said to have taught in 84,000 modalities, there are virtually limitless ways to bring Buddhist practice into our lives as classroom teachers. One teaching and set of practices that has proved potent and helpful as *praxis* or engaged reflection is the set of pāramitās, found in many texts including the Pāli canon's *Buddhavamsa*. The Ten Perfections (dasapāramiyo) provide a way to orient one's mind to harmony and possibility, rather than to deficiency and conflict. They can be used as a daily practice to go deeper in seeing students as radiant beings with minds and hearts that are brilliant and virtuous. Each of the pāramitās, also known as the ten transcendent virtues, can be used as a vehicle for the instructor to engage with his or her class. Each of the pāramitās informs some aspect of the learning experience and offers a modality to go beyond the conventional learning expectations, the *theoria* and *poiesis*, and guide both student and instructor into *praxis*.

Each of the pāramitās needs to be studied separately and considered on its own terms. Some, such as generosity and loving-kindness, are particularly important to include on a daily basis in one's practice because they are so germane to classroom interactions. Some, such as renunciation or determination, might arise unexpectedly during the course of a school term and need to be brought front and center in our practice for a period of time. The pāramitās—listed individually below as presented in the *Cariyāpitaka (Basket of Conduct)*—can also be synthesized into a single comprehensive daily contemplation that covers one's teaching aspiration.

Some examples of comprehensive pāramitā contemplations:

- May I wake up in kindness and community. May this class wake up in kindness and community. May we enjoy learning in each other's company.

- May I let go of anything that prevents my students from learning. May my students let go of anything that keeps them from learning. May we all let go of anything that keeps us from learning.

- May the barriers dissolve. May we open into non-conceptual space, a new way of making meaning.

These global contemplations can be spontaneously crafted or one or a set might be established at the beginning of a school term. I find it useful to spend some time before the beginning of my semester reflecting on my objectives for the term. I think about the specific skill sets that

my students will be working on. I also contemplate the larger objectives, of community-building, communication, and meaning-making, and how I aspire for these objectives to be realized. As I progress through the semester, I pay attention to the atmosphere in the class, identify any objectives that are far from being met, and I aspire for contemplations that address these objectives to spontaneously arise.

The Pāramitās with examples from stories in the *Cariyāpitaka* (Basket of Conduct)

1. dāna/generosity

This pāramitā is about the powerful marriage of offering and insight. All teachers practice generosity on a daily basis. We give our time, our attention, and other resources needed to get our work done. Conventional generosity transcends into dāna when we let go of our own private territory, see what the situation needs, and act from that awareness. As a classroom teacher, some acts of generosity are apparent to all. If I stay up all night to mark papers, so that my students can benefit from my feedback, this is a tangible sign of my commitment to the course. But perhaps the more valuable and dharmic forms of generosity are the least tangible: those moments when I feel my "superior knowledge" about a topic, but allow a student to fumble her way through and into a deeper understanding than she previously had, could be a form of generosity. Here are some contemplations on generosity:

- May my teacher ego dissolve so that learning and joy meet each other.
- This class is not about me. This learning is not about me.
- May our roles dissolve into the play of learning. "The teacher" and "the student" dissolve. "I" and "you" dissolve.

2. sīla/virtue/morality

We show our strength through the impeccability of our conduct. Our discipline is apparent through our relationships with such details as schedules and consistent adherence to our teaching protocols. Though often less immediately apparent, good conduct is even more critical in those moments when students feel frustrated and their needs not met. The discipline of our minds allows us to practice the generosity of letting go of territory so that we can meet our students where they are. When our conduct is impeccable, we reduce the danger of acting aggressively and defensively. In "Conduct of the Buffalo-King," a previous incarnation of the Buddha has multiple encounters with a naughty monkey who repeatedly defecates and urinates on him. Encouraged by another to kill the monkey, he responds, "If I were to be angry with him, from that I would become more degraded than him" (23). Some contemplations on virtue:

- In moments of stress, my conduct is impeccable. In moments of duress, my conduct is impeccable.
- If I promise Monday, it will be done by Monday.
- We are all drawn to the crystal clean water of virtue.

3. nekkhamma/renunciation

This pāramitā is about going forth into the unknown. In "Conduct of Yudhañjaya," the king's son is "thrilled" when he sees a dew drop fall and is inspired to leave his father's kingdom and go out into the wider world (30). This stepping out beyond the known is what terrifies and thrills teachers. The kingdom that we give up might be the safety of what works pretty well. Being completely awake is never a predictable matter, so we have to be willing to step out. Some contemplations on renunciation:

- This unknown space before me is the only home I need. I step into the unknown with courage, kindness, and humor.
- What works can be made better. What doesn't work should be abandoned.

4. adhitthāna/determination

This pāramitā relates to the power of staying steadfast with what we recognize as our true path. In the "Conduct of Wise Temiya," the Buddha in a past life experiences dread and uncertainty about going beyond his worldly life. He is visited by a devatā who gives him three critical instructions: "'Show no intelligence, to all creatures be like a fool, let all people heap scorn on you'" (37). Outsider status allows him to stay outside of the societal bonds that would tie him to the world. Teachers do not need to completely cut ties to our bonds of relationship and society. But we do need to take chances, to be the fool for our students. When we do so, we allow whoever we were as teachers to make space for something unnamed and unknown. The shock of the numinous can occur. For the Buddha, "the purpose for which I had practiced austerity was a purpose that had prospered for me" (37). Some contemplations on determination:

- May the wisdom of this moment pop "you" and "me."
- When the direction is clear, do not hesitate or waver.

5. sacca/truthfulness

There is tremendous power in proclaiming what is true. We can trust that. When the truth is blended with kindness, it has a protective and healing power. There are small categories of dissembling that can leach the potency of our presence. The practice in truth-telling is as much about how we say it as what we say. In "Conduct of the Fish-King," the Buddha says, "'As long as I (can) remember about myself, ever since I have come to (years of) discretion I am not aware of having hurt intentionally even one living thing" (42). The impeccability of his behavior allows the Buddha's previous incarnation to tell the truth fully, to transmit the truth. We weaken our own truths when we are distracted, but we can strengthen our truth by pausing and clearing some space for what we have to say. Rather than a contemplation, this practice below is offered. A practice on truthfulness:

- Say one thing completely. It is difficult to tell the truth well when we are distracted.

6. mettā/loving-kindness

In "Conduct of Suvanna-Sāma," loving-kindness is shown to mutually alleviate fear between beings in conflict. Loving-kindness can do much for the inner stability, confidence and enjoyment of the teacher. But it becomes a fully transformational practice as it works on and impacts the interrelationships between teacher and students. Mutual fear is strong; loving-kindness dispels fear. Some contemplations on loving-kindness:

- May these students be happy.
- May this material/book/poem bring happiness and peace.
- May joy leap from the words on the page and plant themselves in your heart.

7. upekkā/equanimity

Equanimity is balance "toward happiness and anguish, toward honours and reproaches" (48). It may be difficult for many teachers to actually act with true equanimity, but it is something that we can aspire to. We can hold an image of equanimity as we face our students. Some contemplations on equanimity:

- Each student in this class has a good heart. Each student desires happiness.
- Whatever occurs, I can approach it with the calm of a cool pool of water.

8. paññā/wisdom

This pāramitā is the most fruitional and can be viewed as an aspiration. It is helpful to see all students as filled with wisdom. Some contemplations on wisdom:

- My wisdom sees and greets your wisdom.
- May we all experience a spark of wisdom today. May that spark melt any resistance we have.

9. vīriya/effort/energy

This pāramitā is an antidote to losing heart. We can enjoy the energy in our midst and appreciate its inherent qualities. Some contemplations on effort:

- May we be heartened in our effort.
- May our smiles inspire one another.

10. khanti/patience

This pāramitā involves working with aggression. There are particular moments when this practice is invaluable. For example, when a student disrupts the anticipated flow of a class session, we can work with patience. Even when the student's intention is to derail the class, an angry response erects an immediate barrier. Another good time to generate patience is when students have not prepared or are clearly not interested in the material. A practice on patience:

- Welcome the opportunity and look at the aggression (or potential arising aggression) carefully. Analyze it. What drives it? What is it in response to?

Some contemplations on patience:

- When my heart starts to harden, may it melt instead.
- I can always pause. And look.

Observations and further considerations

The effects of this practice on my teaching style can best be characterized as a series of subtle choices made in the moment that help me to soften and open to my students as full human beings. I pause more, react less. I see the impact of these choices in the ways that students learn to claim authority of their ideas, to work together as colleagues, and to push beyond their comfort zones. When the shyest students in the class repeatedly volunteer their ideas, I see the benefits of this practice.

What I am offering here is a work in progress. I have worked with the pāramitās in my classrooms for close to ten years. In the past two years, I have done so with increasing formality and focus as I have developed and revised my contemplative practices. What is most salient to me is that I endeavor to relate to my students as dignified, worthy individuals, who all want to be happy and who do not, in their hearts, wish to do harm to others. This work feels transformational, and I believe that this approach provides a way of instantiating a paradigm shift. As I go forward with my work, I seek ways to investigate this approach further, including ways to quantify and assess my use of the pāramitās in the classroom.

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Role of Buddhism in the Adaptation to the Widowhood caused by the Ethnic Conflict in Sri Lanka

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Introduction:

The military conflict in the Northern and Eastern provinces of Sri Lanka came to an end in 2008, after nearly thirty years since its first killing in 1978 (Munasinghe, 2000:96). Over one hundred people of all the security forces and rival military groups were killed in the battle field and places where explosion of bombs and shooting took place. A number of Tamil military groups, such as the PLOT, EPRLF, LTTE resorted to violent strategy, with the prime objective of having self-determination for the Tamils living in the two provinces mentioned (Bullion, 1995: 90-92). They fought with the government security forces while eliminating all the rivals without any concern about their nationality and democratic rights. This military conflict and the consequent killing of people produced a new social problem of "war-widows" in Sri Lanka. Still the exact number of war-widows is not known as there was no census. However, it is said: over twenty-thousand women had been left as widows by the military conflict.

Present study is concerned with the ways and means the widows of government security forces had adopted - to adapt their personalities to widowhood. As an all encompassing study is impossible, the study was limited to the religious means of adaptation. As the religion of majority of the war-widows is Buddhism, the role of Buddhism in the adaptation process was studied in depth. This paper brings to light the central role of Buddhist cultural rites and rituals along with the practice of Buddhism, as it played in the adaptation process of widows.

Methodology of the Study:

This study was conducted in the Kurunegala District of Sri Lanka. Kurunegala is one of the main administrative districts of Sri Lanka, with a population of: 1,510,473. Buddhists account for 89% of the population. (Department of Population and Census: 2008). A sample of 250 war-widows living in Kurunegala district was selected on the basis of random sampling method (Bernard, 2008: 149-151). Only the Buddhist families were included in the sampling frame as the study concentrates on the role of Buddhism and Buddhist culture.

The tools of interview and questionnaire were applied to gather data for this study. Data gathered through those techniques were properly processed and analyzed for understanding the nature of the role the Buddhist religion and culture had played.

The Problem of being a Widow:

The death of husbands and the consequent widowhood had a serious impact on both of the psychological equilibrium of individuals and the social equilibrium of families of widows. All the widows had experienced some degree of disequilibrium in their psychological state and the functioning of the family. Even the physical well-being of widows and their family members had been hampered by the bereavement of their husbands. The period between being widowed and proper adaptation to widowhood and thereby returning to normalcy had been highly decisive for most of the young widows as they had been left with various problems to be dealt with individually.

As was evident from the study, the widows had experienced the following behavioral change and problems at the beginning of their widowhood. Psychological depression was a common experience of all the young widows as they had been strongly attached to their young husbands with dreams to be realized to enjoy their wedded life. (Stroebe and Schut 1999: 197-224). Most had felt the bereavement of husbands as a complete lost of the future with all the dreams they had shared with husbands. This feeling of 'complete lost' had been perceived by some widows as a serious failure of life. Such a perception was found among those completing with others for realizing goals of life in the modern conspicuous consumerist society. Collapse of life with all the dreams was a serious and intolerable blow to the design of future they had drawn with their husbands. Those with children had felt it much more seriously than those without kids. The feelings or sentiments, such as: **'**No future without husband', 'My family is over', 'We are the unfortunate', 'We have no future', had stemmed from the very bottom of the heart of widows, and they had seriously depressed by these thoughts.

Such sentiments driven psychological state of those widows had motivated a solitary life causing a breakdown in the network of social relationship with relatives, neighbors and others in the society around them.

Over 85% of the sample expressed that they had restricted contacts with people whom they used to contact on a regular basis before being widows. Questioned as to why they had restricted social relationships, the common answer was now: 'No, I can't get on with them as I have lost every thing, they look differently at me. I don't want to be sympathized upon by others even by my children.' These answers carry a serious social problem, that is: the weakening social integration of widows and their family members.

Apart from the above mentioned sentiments, which motivated solitary life and social disintegration thereby, socio-cultural attitudes towards widowhood also seemed as causal factors behind the social disintegration of widows. In Sri Lanka widowhood is not taken in to account as a normal incident of the life cycle of married people. A wide-spread attitude found among people in Sri Lanka is that the unfortunate fate of the wife causes the premature death of her husband. Even the premature death of parents is also interpreted in terms of children's unfortunate fate. In a society where people tend to look at widows with such attitudes in mind or the widows share the perception that people look at them with such an attitude in mind, the inevitable outcome is social deprivation. As the widows revealed it this negative attitudes is dominant in the minds of the parents of husbands compared to those of their own. Where as the parents of widows tend to interpret the death of husbands in terms of the unfortunate fate of husbands themselves, the parents of husbands tend to find fault with widows referring to the bad and harmful fate. 'It is not because of any other factor, but because of your unfortunate fate, we lost our beloved son' was a common verbal assault posed

on widows by the parents of deceased husbands. Those who strongly believed in horoscope, directly referred to the husband-destructive movements of stars in the horoscope of widows. In the case of patrilineal residence, widows had found it very difficult to cope up with social reactions based as such attitudes as they are surrounded by the relatives of deceased husband. Being helpless, they had to tolerate such negative reactions and verbal assault for being widows, at any cost.

Until the proper adaptation to the widowhood 91% of the widows had taken for granted attitudes towards their family matters and the care of children and elders of the families. Active and progressive activities of the family, such as the construction of new houses, maintenance of housing environment, cultivation of lands, protection of cultivations, dedication to children's education, assisting close relationship, looking after the businesses and various economic activities had come to stand still in the beginning of the period of widowhood. All had stopped ceremonial activities and even all type of recreation and entertainment for enjoying the day today life. Even the traditional and modern types of food considered as ceremonial were avoided from cooking and consumption, at their own homes and outside. Just living for the sake o living without any particular interest in anything secular, was a common experience of the widows under consideration.

As stated by 62% of the sample, it was after three months of the death of husband (or knowing the death of husband whose death was uncertain for sometime) the widows had been able to stabilize their psychological equilibrium. The grief they felt over the death of their husbands at the battle field had been unbearable for some months. In some cases the widows had been uncertain about the bereavement of their husbands as they had been handed over nailed coffins with the instructions not to open as the dead body was not in a position to be exhibited. The state of uncertainty by remained for months for some widows and it prolonged the period of suffering from the grief.

Those emotional and social problems apart, the widows physical well being had also been affected at the beginning of widowhood as they had paid little attention to their health and continuous about treatment for diseases they had been suffering. This negligence had endangered the illness of some widow patients suffering from diabetics, heart diseases and wheezing, etc. Further 60% of the respondents had noticed a decrease in their body weight. The widows had no special interest in having nutritious food and even in feeding their children with such meals. Parents and other relatives of 35% of widows had taken the care of children leaving their mothers an opportunity to adapt to the widowhood.

Widows perception of these problems and behavioral change is adjusted by three main factors. The first is the legal factor that govern their behavior restricting the opportunity available for remarriage (Ministry of Defense: 2009). The former law did not allow the widows to get remarried while getting the salary of the deceased husband and it deprived the widows, who got remarried to new husband, of their deceased husband's salary. In a country where the female find limited job opportunities, the economic problem of living compelled the women to remain widows sacrificing all the benefit of remarriage. Though the law was amended later on to grant half of the salary of the deceased for the maintenance of children, still the widows hesitate to consider remarriage. This issue made it necessary for them to adapt to widowhood at any cost (Lopato, Z.H, 1973: 407-418).

The second factor refers to the cultural values and norms pertaining to the first marriage and remarriage. Remarriage is not equally treated as first marriage and the prestige and social status assigned to remarriage carries a secondary level civil status.

The cultural values and norms always encourage the widowhood without any conjugal relationship with a man and good conduct of looking after the children. Second marriages are also perceived as a threat to the children of the first marriage.

The third factor that discouraged the remarriage of widows was the strong influence of the parents and family members of deceased husbands on the wives to remain widows. Parents of deceased husbands, who had economically assisted their sons to construct houses, purchase furniture, and other properties lands did not like to see the widows enjoying those properties with the new husbands from remarriage. Therefore, they always advised the widows to remain without considering remarriages and to concentrate on children. Some had even threatened the widows to deprive them of all the possessions in case they try to start a new life of remarriage. Whereas the parents of deceased wanted them to remain widows, the parents of widows wanted to see their daughter living a new life with remarriage. This contradiction was a common experience of 91% of the widows under consideration.

These three factors discouraged the remarriage and consequently encourage the widowhood and it is because of this reason the women had to adopt to the widowhood adopting to various strategies. Among them, religious strategies dominated.

Religious Rites and Rituals as Adaptive Strategies:

Adaptation to the widowhood was indispensable for the widows if they were to overcome the problems they faced after being widows. Close observation on the adaptive strategies, those widows had adopted clearly revealed the role that the Buddhism and Buddhist Culture had played. All the widows believe in Buddhism and practice it at various levels depending on their level of understanding of Buddhism and their exposure to the Buddhist rites and rituals. A series of Buddhist rites, rituals and practices along with Buddhist teaching were identified in the study of widows in Kurunegala district.

For 70% of the widows, the adaptation to widowhood had started with the Buddhist religious funeral rites performed on the date of burying the dead body of the husband. It is on the date of funeral religious rites and rituals in the name of deceased are started Sri Lankan Buddhist culture. Buddhist monks are invited to perform religious rites at home and invoke merits to the deceased. Normally funeral rites are performed by the chief incumbent monk of the village temple. The number of participating monks are very limited; but the funeral of a war hero is a special occasion: he has died for the motherland, the Nation. Therefore, the maximum number of Buddhist monks are invited to participate in the performance of funeral rites. According to the information provided by the widows, the number of Buddhist monks participated in their husband's funeral ranged between 15 and 40 monks. The more the Buddhist monks participate, the higher the religious outlook of the last ceremony. The widows were very happy about the higher member of monks participated and it was interpreted in terms of meritorious achievement of the deceased. 'It is his fortunate which brought about such a higher number of monks to carry out his last rites', was an interpretation of many widows. Such participation itself had contributed to console the grief of widows. It was evident from the reiteration of the higher number of monks and their seniority in the monk's order.

The next factor which had been conducive to console the grief of widows was the funeral orations made by the chief Buddhist monks and other important people. The funeral orations delivered by Buddhist monks usually consisted of three components such as the Buddhist teachings of life and death or the journey of the cycle of 'samsara', good-virtues of the deceased war-hero and the importance of the family and its service rendered to the village and the country. Usually monks take one or more hour for preaching on those three themes. The first part of the oration focuses the participants attention to Buddhist teaching of impermanence of life and all worldly affaires and thereby convince the importance of spiritual development (Gombrich, 1971). In such sermons, Buddhist teachings on death is elaborated with the intention of convincing the reality of life and there by consoling the grief of widows. All the widows accepted that their keen attention to Dhamma Sermon at the funeral occasion helped them to reduce their tension and grief.

The second important religious rite is performed on the seventh day after the death of a person. All the widows confirmed the performance of Seven-Day-Alms-Giving rite; however, in some cases the exact date of death was not known to the widows and the family members. The date officially cited by the authorities was taken as the date of death and counted the dates for religious activities. The 'Seventh Day' religious rite has two major events: the first being the Dhamma Sermon delivered at the home of the deceased in the evening, usually between 7:00pm to 8:00pm on the 6th day after the death, and the second being the rituals of alms-giving to Buddhist monks in the morning or noon on the seventh day. The family of widow was not isolated by the neighbors and villagers as they gather at the home of widows and spend the seven nights without sleeping. Therefore the doors of the house of deceased are not closed for seven nights in most cases. This traditional custom had enabled the widows to be social rather than being isolated from society.

It is a normal practice in Buddhist culture to invite a monk to deliver the seventh day Dhamma Sermon at the home of the widow (Dhammavihari, 2006). All the widows of the sample had performed this religious rite. The Seventh-Day-Dhamma Sermon is also organized for invoking merits to the deceased to have a good rebirth without suffering, while preaching about the Buddhist teaching to the participants. Neighbors and others had participated in those religious ceremonies in the hundreds with the family members. The widows were very satisfied with the number of people came to the Seventh-Day-Dhamma Sermon and they still recollect the number of participants and the tea and dinner.

Seen from a sociological point of view, such collective performance of religious rites had provided the widows with a great opportunity to engage in a meaningful act and console their grief. The practice of alms giving (dana) on the following day was also of very importance for widows to cope up with problems. 'Seventh Day-Alms-Giving is completed with the offering of the set of eight essential personal properties of a Buddhist monk. This alms-giving was a big event as it is offered to more than five monks. It is known as 'sangika-dana' to the Maha Sangha and such a ceremony of alms giving has a special meaning in Buddhist-culture. 'Sangika-dana' is costly, as it contains various types of food and other offerings for personal use of the monks. The widows of this study had spent over hundred thousand rupees (as an average) for this ceremony. Spending such an amount of money for this religious rite had added a higher meritorious meaning to the event and the feeling of happiness it brought about had appeased the widows.

The seventh-day-alms-giving is followed by the Third-Month-Alms-Giving in Buddhist culture. That is much more complex than the former and well organized event.

Third-Month-Alms-Giving is also offered to the Maha Sanga as a 'sangika-dana. For this religious rite the widows had invited an average of 25 monks. The number of Buddhist monk participating to accept the alms is important for the families to perceive the magnitude of the religion rite and the meritorious outcome of the performance. All the widows were talking about the higher number of monks participated in the event third- month- alms -giving.

This religious ceremony is also organized on the date the death of husband that completes the third month. It was also followed by several religious events. The preaching of Dhamma in the evening of the previous day of the alms giving day had been organized by all the widows with their close relatives and friends. Apart from the 'sangika-dana' to monks, the widow had made some financial donations to the temples in their own village and to popular temple in remote areas. Those donations had been offered to marked the third month of the deceased with a religious meaning.

All the widows had made such donations out of the money they were granted by the Government as compensation for the deceased. Over hundred thousand rupees had been granted to each widow or the family. As was evident from the research study, the conscience of widows had not allowed them to spend the money for secular purposes. Utilization of the financial grant for religious purposes was much more meaningful to these widows as they had gained the money in the name of deceased husband.

The 'third-month-alms-giving' is follow by the 'annual-alms-giving' rite. This was also perceived by the widows as an essential religious practice in the name of deceased husbands. Annual-alms-giving is also performed by the widow and their families.

The religious rites perform on the seventh day, third month and the first death anniversary had manifest functions and latent functions. The manifest functions of these religious activities were too invoke merits to the dead husband. But latent functions of them had a positive impact on the process of adaptation to the widowhood. The religious engagement had enabled the widows overcome the problems and negative behavioral changes they experienced at the beginning of their widowhood. Here, spending of time was important for the widows and the religious rites provided them with enough task to be carried out and there by to spend the time meaningfully. Once the funeral rites were completed, the widows had spent their time for preparing for the seventh-day-alms-giving and once it was completed they had been preparing for third month arms giving while conducting daily religious practices such as offering of flowers to Buddha. Preparation for the third-month-alms-giving required renovation of the house and the clearance of gardens. All the widows had cleaned their home garden and color-washed [*painted*] their homes. This was not with the secular intention of enjoying the life but spiritual intention of performing religious rites and rituals. However, this practice provided the widows with an attractive homes environment facilitating the process of adaptation to widowhood. None criticized these activities as they were done as a part of the religious rites of the arrangement of furniture and other goods in the house from old environment to a new one. Children of the widows were also happy to see their houses cleaned and color-washed [*painted*]. Keeping an enlarged photograph of the husband in the living-room and another one at the place of worship at the home was also common in all the houses by the third month of the death. Most of the widows used to worship Buddha at the home offering flowers and lighting oil lamps in the evening and this rituals is followed by practice of worshiping the deceased with children. It had become a routine in 95% of the widow families. These rituals had blinded the widows to religious life and thereby it consoled their grief.

It is interesting to note that the religiosity of widows and their family members has increased to an advanced level compared to that of prior to the death of husbands. Higher devotion to religion has encouraged the generosity of widows. The salary of deceased and other financial gains had been lavishly spent for religious purposes by the widows. Construction of religious monuments is a part of Buddhist culture. The widows had constructed hundred Buddha statues, twenty towers for the temple bells, thirty walls for protection of Bo-Trees, 20 stair-cases for the facilitating the peoples movements in temples. 15 Buddhist shrines, 12 shrines for gods and goddess in Buddhist places of worship, 40 flower stands for offering of flowers oil lamps. Apart from those mentioned above they had provided donations to renovate temples for the construction walls for bodhi-trees, construction of a Dhamma Hall in temples, provisions for electricity and pipe-born water for temples. Fifty widows had white-washed temples and stupas - famous among Buddhist devotees. Ninety percent of the widows reported to have regally contributed an average of four thousand rupees to annual religious procession of the temple in their village, in name of their husbands. The annual 'Katina Pinkama' - the rite of offering a new robe to the chief incumbent of the temple is perceived by the people as the highest meritorious activity and any contribution to this 'Robe Offering' ceremony brings about merits to all living and deceased. Therefore all were interested in giving donations in maximum amount economically possible for them.

Increased religious devotion among war widows had not only enriched the material culture Buddhism but also the non-material culture by means of encouraging the practice of what the Buddha taught. As revealed by the sample of the study, 71% of widows were not regular listeners to Buddhist Sermons at the temple or over Radio and Television on a regular basis in the period before being widows. They had listened to them depending on the time available. However, this behavior had undergone a complete change after being a widow for 65% of respondents. Now they used to listen Dhamma sermons delivered at the village temple and also over Television and Radio on a regular basis. The daily routine contains time for listening to Buddhist Dhamma Sermons and also to practice by meditation. The widows expressed their willingness to practice Buddhism and enjoy the spiritual happiness resulting from such practices. Meditation at various levels at different religious places had been practiced by 55% of respondent widows.

They had resorted to those religious practices with other widows or their family members. The collective participation had provided them with a means of adaptation to the widowhood. Meditating widows had a good network of social relations with other war widows and even others interested in spiritual development of mind.

The other aspect refers to the education of those widows interested in learning Buddhism in depth. Over 40% of widows had started reading religious books and articles with the intention of being familiar with the real Buddhist doctrine. They said that it was after being widows they started understanding the real Dhamma by self engagement and reading instead of just imitating religious offerings and worship. This can be cited as an advanced trend in the process of adaptation as the religious education and deep understanding of Buddhism enabled them to realize the nature of life and the death. They spent their free time reading religious books written by popular Buddhist monks for preaching the Dhamma in an attractive and meaningful manner. Some regularly observed sill (the eight precepts to be observed) on each Poya Day (full moon day) and got information useful for the practice of Buddhism.

The other aspect of their religious life is associated with the welfare of special people suffering from disabilities and the general public. Higher religiosity and the awareness of Buddhist traditional welfare activities had motivated the widows to dedicate their time and money for the welfare of the public. The most visible act of such welfare consciousness is the construction of 'bus-stops' along public roads. Forty five bus-stops have been constructed by the widows and their family members. In some places the bus-stops had been well constructed with permanent roofing and seating facilities. Some had made even drinking water available for the passengers to quench their thirst. Construction of roads, keeping a big pot of drinking water at huts built for passengers to rest are traditionally considered as meritorious deeds. This tradition had been reinforced by the popular practice of erecting bus-stops for public use. The name of deceased soldier or the war hero is written on the wall with the statement that the particular bus-stop was constructed as a monument for the deceased. One can see even the photograph of the particular war hero stuck into the bus-stop. This widespread welfare-practice has benefited thousands of passengers while easing the government's burden of social welfare and development.

Not only bus-stops, but also facilities such as public-wells, public roads, bridges, books and equipments for schools, furniture and instruments for rural and urban hospitals, shelters for poor people, etc., had also been provided by the widows and their families. Such welfare and development activities had been carried out by them with the primary intention of invoking merits to the deceased husbands. However, the latent function of those activities was the development of social integration between widows, their families and the community. They had been able to get rid of the solitary life of widowhood and by means of continuous involvement in such activities.

This religious behavior could be attributed to the acts of giving donations to the beggars, disable and others seeking economic refuge. The widows had adopted a regular practice to feed beggars and disable people in institutions on the date of each year they commemorate the death of their husbands. Not only food but also they provide other essential things to make them satisfied. This regular practice has reinforced the Buddhist tradition of looking after the needy in the society.

The formal aspect of religious adaptation included the activities organized by the 'Authority for War Heroes' - known as: *Rana Viru Seva Adikariya*, in Sinhalese language. A branch of this government-authority is located in each provincial secretariat and the officials attached to it organize various programs to look after the disabled war-veterans and the widows of war heroes. A close look at their activities revealed the magnitude of the attention they had paid to organize Buddhist religious rites for commemorating the war heroes and thereby to console the grief of widows and family members. They were invited to participate in the religious activities organized at a central camp for security forces. The main religious function was the chanting of Pirith (selected Buddhist Sutras). Almost all the higher ranking officials of the relevant security forces, political leaders, and the relatives of the deceased war heroes collectively participate in such annual religious event. As the organization of this event takes place annually it has become a part of their process of adaptation to widowhood. They annually expect it and eagerly participate in pure white-attire. They had made of this opportunity to see the other war widows and exchange views with them. It has provided them with an opportunity to be acquainted with other widows and share problems with them. In this manner this particular annual religious event contribute to the adaptation of widows to widowhood.

Conclusions

Adaptation to the widowhood was evident from three major aspects, such as: psychological, social and environmental adaptation aspects. The psychological adaptation is attributed to the personality adjustment to accommodate widowhood as something normal and to maintain psychological equilibrium. The above mentioned religious activities and the widows' dedication to perform them had contributed to adjust their personalities to widowhood. Even the religious interpretation of life and death along with the practice of Buddhist rites and rituals had helped the widows to adapt to widowhood successfully and look after their children as a normal citizen of the community.

Religious involvement had directly contributed to reestablish the social integration of widows. The interest in solitary life and the behavior of evading social association had been changed positively by the increasing social relationship through religious activities.

The collective performance of religious rites and rituals had strengthened the social position of widows and their free movements in the society. The family roles played by the husband had been replaced by widows themselves with the assistance of family members - successfully. They had reached an advanced level of social adaptation to accommodate widowhood and thereby playing social roles effectively.

Adaptation to the family environment without husband was a problem for all the widows at the beginning and the religious activities explained above had immensely contributed to solve it. Religious rites had reinforced the regular gathering of relatives, neighbors and friends at the residential places of widows and such gathering of people reduced the solitary environment of the house. Even the children benefited from these religious events as they were provided with opportunities to be with their friends and relatives. In a social environment where remarriage is almost impossible and risky, the one only alternative available for the widows is the proper adaptation to widowhood and thereby live a satisfactory life. This requirement of adaptation had been effectively fulfilled by the Buddhist religious teachings, rites and rituals followed and practiced by the widows and their family.

Building a Harmonious Society

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The Hinterland Harmony: Buddhist and Muslim Relations in Indonesian Rural Areas[1]

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Introduction

For the last twenty years, the contestation among religious followers in Indonesia has actually been increased and as a result, many communal conflicts exist in some areas such as Ambon, Poso, Sampit, and other cities. Some scholars and government officers have similar views and put emphasized on the importance of religious dialogue, or some others say interfaith dialogue, for citizens to prevent further communal conflicts. Though, some other analysts reject the religion as the main root cause of the communal conflict - rather, religion is being involved in the conflict. So, they argue that the religious conflict never existed.

In addition, it is so long, for scholars who mostly analyze - that the issue of religious conflict in Indonesia seems to have been dominated by the high tension of relationships between Christians and Muslims. They have argued that contests between both groups of followers occurs elsewhere in the country as it connected with the long social and political rivalries - especially in Indonesia's post-Independence era. One of the most recent books on the interreligious-relations issue in Indonesia, written by Mujiburrahman (2008), shows the relationship between elite Christians and Muslims since Indonesia's Independence has been covered by warm tension and prejudices. According to Mujiburrahman, Christians have been threatened by the Islamic state on one hand, and on other hand, Muslims fear the '*zending*' – or, Christian missionary activities.[2] Hence, it can be assumed so far that interreligious-relations are vulnerable in terms of mutual understanding which is possible, based on social connections. The query that should be addressed here is: is it possible to find other interreligious-relations that shows harmony; and, could we have other religious-relations which are good and positive connections towards one another?

In our recent research project on Buddhist and Muslim relations in three different areas of Java: Temanggung (Central Java province), Malang and Banyuwangi (East Java province), we found the different conditions pertaining to the interreligious-relations issue that was unlike the Christian and Muslim relationship. We found that those people who were divided between Buddhists and Muslims are able to maintain daily-life activities in a peaceful way.

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[1] The earlier draft of this paper was presented at the 55 ASIA-AFRICA 55 *Diversity In Globalised Society; The Role of Asia and Africa for a Sustainable World 55 Years after Bandung Asian-African Conference 1955* at Gadjah Mada University Graduate School Yogyakarta, Indonesia, 25-27/10/2010. This current version was edited extensively by Dr. Dion Peoples.

[2] Mujiburrahman. *Feeling Threatened: Muslim-Christian Relations in Indonesia's New Order*. Leiden/Amsterdam: ISIM/Amsterdam University Press. 2006. p.18, 29, 32-34, 89 and 105-107.

This paper aims to explore why Buddhists and Muslims in those three different areas live harmoniously. There are some questions that shall be answered, such as: what kinds of interaction do they have and how do they maintain a harmonious life in a mixed society, and other similar things? With support from several institutions, including a huge support from the Humanist Institute for Co-operation with Developing Countries (HIVOS), the research has been published.

Local Cultural Pluralism: Theoretical Framework

This work owes much to multi-culturalist or pluralist-culture theories. One of them is Bhikhu Parekh's theory of communal-grounds. He assumes multiculturalism occurs in a society which is engaged and bound to one another.[3] Ashis Nandy has also analyzed the pluralistic society in Cochin (India): those who could build the same identity and inter-linkages in daily activities hinder or reduce the conflict. He mentioned that the daily interlinked-interaction bound them in mutual respect.[4]

In each three different research areas shown: there was no dominant religious group in these areas of mixed populations. According to Gilquin who wrote on Muslims in Thailand and observed the mixed population in northeast of Bangkok: it seems that in areas where there is no dominant group, there featured a sense of coexistence and integration, where one could begin to talk of assimilation.[5]

By borrowing Diana Eck's reckoning about pluralism that means the encounter of commitment, Buster G. Smith explores that pluralism embraces the other and expects to find value beyond that which is not present within one's own religion. Specifically, whereas inclusivism still maintains that one's own religion contains all possible truths, pluralism assumes there are crucial truths that others assert and it is worthwhile to learn these.[6] It also should be noted that pluralism is no more than the consequence of the practice of tolerance. If society tolerates diversity of opinion and of conduct, the result is that opinions become numerous and the conduct of people follow similar diversity.[7]

Those reckonings of Parekh, Nandy, and Eck are very helpful to build the theoretical framework of this paper. They describe the positive impact of pluralism that exists in the real-world: the social relationships in a multicultural society. Hence, pluralism is totally different with relativism and does not leave the traditional religion behind. Pluralism seeks to mutual understanding within pluralistic societies.

A Brief Note of Buddhism in Indonesia

Before answering those question, let us to explore the history of Buddhism briefly first. This will help the readers who never before knew the history of Buddhism in Indonesia or who know

[3] Parekh, Bhikhu. *A Commitment to Cultural Pluralism*. (http://www.powerofculture.nl/uk/archieve/ commentary/ parekh.html). p.2

[4] Gomez, Edmund Terence. *Introduction; Modernization, Democracy, Equity and Identity*. In Tarling, Nocholas & Gomes, Edmund Terence (ed). The *State, Development and Identity in Multi-Ethnic Societies; Ethnicity, Equity and the Nation*. London & New York: Routledge. 2005. p. 1 and 9-10.

[5] Gilquin, Michel. *Les musulmans de Thailande*. (*The Muslims of Thailand*. Transl. Michael Smithies). Bangkok and Chiang Mai: IRASEC & Silkworms Book. 2005. P. 34.

[6] Smith, Buster G. *Attitude toward Religious Pluralism: Measurements and Consequences*. Journal Social Compass. 2007. p. 337

[7] Roshwald, Mordecai. *Toleration, Pluralism, and Truth*. Journal Diogenes. 2008. p. 27.

very little. Later on, we will try to describe the social and political context in the past which relates to the development of Buddhism in Indonesia.

Before the 20ᵗʰ Century

Buddhism has a long history in Indonesia. Its golden eras were during the Sailendra dynasty of Mataram in Central Java (*c.* mid-eighth to mid-ninth century), Srivijaya in South Sumatra (seventh to thirteenth centuries) and Majapahit in East Java (thirteenth to fifteenth centuries). From the thirteenth century onwards Islam began to flourish in the archipelago. As a result, in Java, Buddhism rapidly lost its hold over the aristocracy, and was least formally supplanted in the rural areas.[8] Interestingly, Buddhism has remained at the heart of rural people eventually, in the form of rituals, belief and culture, and it has mixed with Islamic tenets to become the basic teaching of Javanese religion. The great contribution of one Buddhist monk, called Mpu Tantular during Majapahit era declared the national motto, "Shiva Buddha Bhinneka Tunggal Ika tan hana Dharma Mangrua" – meaning: "Shivaism and Buddhism are different but the same in essence, because the Dharma (the Truth) only has One face". This currently serves abbreviated into the modern Indonesian motto, recognizing pluralism: "Unity in Diversity", or "Bhinneka Tunggal Ika".

Borobudur the Great Temple, build in 8ᵗʰ century, has also contributed a lot of culture, beliefs, mystical ideas and architectural influences for Indonesian people, especially to the Javanese.

These kind of Buddhist and Hindu contributions created a culture of Islam in Indonesia that is more tolerant and has strong roots with local traditional-culture.

After the 19ᵗʰ Century

The early 20ᵗʰ century saw a resurgence of Buddhism in Indonesia. A prominent Dutch colonial Chinese writer, Kwee Tek Hoay reinvented the Chinese-mixed belief and culture, namely: *Sam Kaw Hwee* or *Tridharma* (Buddhism-Confucian-Taoism Teaching), and later, promulgated it widely to the Dutch colonial Chinese. *Sam Kaw Hwee* was brought to East Indies along with the adventure of Chinese diaspora. In the *Sam Kaw Hwee*, there are three kind of learning; Confucianism, Taoism, and Buddhism. He himself, also, translated the Siddharta biography from an old Bahasa version.

Several years later, another prominent figure that has had a footprint on the contemporary history of Buddhism in Indonesia came to this country; he was a Sinhalese monk: Narada Thera, who was visited to Indonesia very regularly from the 1930s until the 1980s. Hoay and Narada Thera made many *dhamma* talks at offering ceremonies in many Chinese temples – though on occasion other Buddhist scholars.

As pointed out in history, there were no historical records of the existence of the sangha or Buddhism sects, like Theravada, Mahayana, Vajrayana, etc., among the Indonesian Buddhists in its early reestablishment.[9] At that time, before Dhammadutta was introduced in Indonesia, there were no

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[8] Brown, Iem. *The Revival of Buddhism in Modern Indonesia.* In Ramstedt , Martin (Ed). Hinduism In Modern Indonesia. A minority religion between local, national, and global interests. London and New York: Routledge Curzon. 2004. p. 45.

[9] Brown, Iem. p. 49. See also Sidharta, Myra. *100 Tahun Kwee Tek Hoay. Dari Penjaja Tekstil sampai Pendekar Pena.* (100 hundreds years of Kwee Tek Hoay: From Textile Peddler to Writing Master). Jakarta: Pustaka Sinar Harapan. 1989. p. 187.

monasteries established. Their place of worship was characterized by the Chinese ornament, namely *klenteng*, where red color, as the dominant Chinese symbol, is very principle at that place. It was a main reason why Javanese Buddhist came into Chinese Temples to express devotion and spread the Buddha Dhamma. The contribution of Theosophical Society in Indonesia was also created the intellectuals (Dutch and Indonesian), to better understand the Buddha's teaching.

Basically, Buddhism was never lost from Indonesia after the decline of Majapahit. The respected clerics of Islam (called: Wali Sanga – Nine Muslim Saints) spread Islam within local culture, enriched already with Hindu–Buddhism. The Majapahit Royal Court's tradition and rituals were also adopted by Wali Sanga. Mosque construction was also similar to Hindu-Buddhist temples. The *pesantren's* (Muslim boarding school) model is also adopted from Buddhist monasteries. The sacred royal dace in the court is also inspired by vipassana meditation practices.

By the strong effort of them and the indigenous people's culture, Buddhism was easily re-established in Indonesia. It looks like dry grass in the fields re-growing when the rains fall down.

The influence of Arabian and fundamentalist-culture nowadays, here and there, creates intolerance and tension. It is not only with other religion communities but also among the different schools or sects of Islam.

After 1965 Political Turmoil

In the end of Soekarno's era, the accused communist party member massacres occurred across Indonesia. The suspects of communist party members were varied, ranging from military elite to landless farmers in the village. With supports from some right-wing military agents, a number of religious groups in some villages assaulted their past social and political rivals, such as the member of Indonesian National Party (PNI) and Indonesia Communist Party (PKI). Therefore, the last two groups suffered the most in the transition era from Soekarno to Soeharto. Because there was no reconciliation between them, the latter unraveled the former and also decided to redefine their identity in terms of religion; as a result: they left their previous beliefs and converted to Buddhism.

The Buddhist adherent living in our three different research locations used to have a similar religion as with their Muslim counterpart. Prior to converting into Buddhism, they were mostly Muslims - although in a nominal way (*Kejawen*), perhaps. It should also be noted that some of them were *abangan*[10] as described by Clifford Geertz. Only after having been threatened by their political rival, following of 1965 bloody massacre, a number of nominally Muslim groups in Tlogowungu village (Temanggung – Central Java), Pait village (Malang – East Java) and Yosomulyo village (Banyuwangi – East Java), who were accused to have links with the Indonesia National Party (PNI) and the Indonesia Communist Party (PKI) - changed their religious identity. As a result, Buddhist villagers settled in rural areas in Java, into the recent times. Unlike Chinese Buddhists, those who settled in urban area and maintained the Chinese traditional Buddhism, the newly converting Buddhists were the Javanese.

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[10] *Abangan*, or Javanist Muslim, tradition was described as a syncretic blend of animist, Hindu-Buddhist, and Islamic element that was predominant among the mass of rural Javanese. See. Hefner, W. Robert, Islamizing Java? Religion and Politics in Rural East Java. *The Journal of Asian Studies (1986-1998);* Aug 1987; 46, 3; ABI/INFORM Global pg. 533

Actually, the development, or some say: 'revivalism of Buddhism in the hinterland', of Java could not be separated from the establishment of Indonesia Buddhists organizations which mushroomed in the mid 20th century. Along with local social movements in those villages, a number of the Buddhist movements spread out enormously at the national level, initiated by some *bhikkhus* and some young Muslim students at the same time. The latter tried to protect Buddhism and Buddhist community first, and unexpectedly, later on they converted to Buddhism, too.

Gradually, in the mid-1970s, as the numbers of bhikkhus increased, the sangha was established re-established in several cities, and made the local Javanese Buddhism closer to the national Buddhist institutions. Today, one can easily find Buddhist followers in rural areas of Indonesia becoming members of any *sangha,* such as: Theravada, Mahayana, or one of the others.

At the same time, Indonesia government embraced free market capitalism. Newly foreign capital just entered into the country. In this sense, the Indonesian government feared the negative effect of communist latent tendencies that might resurge against the newly capitalistic and modern-modes of development. In order to prevent it, they tried to purify citizen belief from atheism and communism and urged all religion to be able to abolish the plurality of god.[11] All religions must have an existent God – only the oneness of God. The condition was unfair to Buddhists, because in their religion there is actually no-existing god.

New Order government also obliged all its citizens to embrace one of the global religions. Again, it was mainly because the New Order regime needed to erase the memory of the suspicion of the 1965 political turmoil. Consequently, some Buddhist scholars who have tried to protect Buddhism were introduced the Oneness of God in Buddhism, namely: *Adi Buddha* (Primordial Buddha in Mahayana text). This is the way in which Buddhism seems to have become a monotheistic religion. From a Buddhist view, it is deemed as an odd thing when Buddhist must worship the Oneness of God, since there is no God in Buddhism.

The Theravadin still hold strong faith in the interpretation of "God" as not a personal being, but as: "The Ultimate Truth". The Government accepted both conceptions. Then the problem of God in Buddhism was closed.

The situation was useful for Buddhist in protecting them and their belief. Even, Buddhism gained support from President Soeharto which was given his donation when the North Jakarata Buddhist adherents built the Vihara Dhamma Cakka Jaya monastery, which is located in Sunter, North Jakarta. Some of the building committee member were also members of the armed forces when Soeharto was into his military career.

It is clear that the establishment of a Buddhist community and the Buddhism resurgences in Java is mainly because of New Order restricted its religion policy after the 1965 political turmoil. Unlike Reuter's analysis on Hindu revival in Java[12] which ignores the Buddhist resurgence movement, data clearly shows the resurgence of Buddhism after 1965 or at the beginning of New Order government.

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[11]   Howell, Julia D. *Modernizing Religious Reform and the Far Eastern Religions in Twentieth Century Indonesia*, in S. Udin (ed.). *Spectrum; Essay Presented to Sutan Takdir Alisjahbana on his seventieth birthday*. Jakarta: Dian Rakjat. 1978. p. 264-266

[12]   Reuter, Thomas. *Great Expectations: Hindu Revival Movements in Java*. The Australian Journal of Anthropology, 2001. p.327-29.

The Rural Javanese Buddhists

This paper is trying to describe the data which has been collected from three research different areas, i.e.: Temanggung (Central Java), Malang and Banyuwangi (East Java). In each research area, one cannot find any extremely different geographical features - these areas are characterized with an agricultural environment. People in these areas pay more attention to farming. As a type of hinterland area, it is not uncommon that the center of business and local government offices are far enough away from these areas. However, we find that these areas are inhabited by Buddhist and Muslim adherents.

For example, the Barakan sub-village in Malang can be described as follows: this area is nothing than an uphill area with beautiful panorama. Given its location on the slope of Mt. Arjuno, which is located northwest of Malang District in East Java – this allows the Barakanese prosper by plantation and wetland cultivation. According to a local headman, in early 1980s, Barakanese were mostly small-scale farmers. They have low income due to the lack of farming productivity; however, beginning in the 1980s, they were adding to their income by cow-milk husbandry. Several years later, animal husbandry has become a new mode of domestic-occupations. Recently, most of Barakanese people maintain their livelihood through animal husbandry: raising dairy cattle.

Statistically, the population of Barakan sub-village comprises of 65 percent Muslims and 35 percent Buddhists. In RT[13] 17, there are 22 households of Muslims and 16 households of Buddhists. There are 31 households of Muslims and 12 households of Buddhists in RT 18. There are 27 households of Muslims and 7 households of Buddhists in RT 19. There are 26 households of Muslims and 26 households of Buddhists in RT 20. Lastly, there are 26 households of Muslims and 24 households of Buddhists in RT 21.[14]

The second research location is Tlogowungu village in Temanggung, Central Java Province. Tlogowungu is subject to Kaloran sub-district. This area is predominantly rice-field paddy-cultivation. Most of Tlogowungu's people work as farmers, whereas the rest get jobs outside the village; for example, as: factory labor in the big cities, carpenters, house-builders, etc. According to Tlogowungu 2009 local statistics, there are 1735 Muslims, 11 Roman Catholics, 83 Christians, and 449 Buddhists.[15]

The third one is Yosomulyo village which is located in Banyuwangi district. It is similar category with Tologowungu village. The people of Yosomulyo also work primarily on farming. But, some of them are traders and some others become civil servants. In Yosomulyo village, there are more than 1,500 Buddhists, nearly equal in number with the Muslim in the same area. It should be noted that, there are four Buddhist monasteries in the village showing the huge number of Buddhist population in the village.

All three different locations have a similar establishment history for their Buddhist community. The main factor that should be noted here: the political conflict in the villages during the

[13] RT is abbreviation for *Rukun Tetangga* (neighborhood association), the lowest level of Indonesia territorial administration.

[14] This data referred to local statistic 2008, presented by the Headman of Barakan hamlet, Suyadi. Interview with author, 11 January, 2009 in Barakan sub village.

[15] Source: Statistic of Kaloran, 2009.

last part of Soekarno's era caused the villagers' lived to be shattered. As a result, PNI member and PKI member were entrapped by long rivalries with NU member in those three different locations.

Social and Civic Engagement between Buddhist and Muslim

As we have mentioned above, Buddhists and Muslims in the three different areas have a similar culture; both embrace Javanese culture. They use the same language as a means for daily conversation and activities. Compared to the Buddhists and Muslims population in southern part of Thailand for instance, some elements are strongly different. Gilquin wrote: Yawi (spoken by the local people of Yala, Narathiwat and Pattani) seems, still more than religion, to be the distinguishing marker. Civil servants from other regions cannot speak to the persons they administer without an intermediary. Though Thai is spoken in the town, it is unknown in the villages. Yawi, as Gilquin continues, like every language, has specific cultural content and worldview, and so is valid for a powerful attachment to Islam.[16] In this regard, comparing to those who live in southern border province of Thailand, Buddhists and Muslims in three different research areas have fewer cultural differences. Perhaps, their only difference is in a matter of religion.

Our data shows some element that binds Buddhists and Muslims in these areas. Initially, the mutual relationships between Buddhists and Muslims was not a given; rather, this condition was built by the strong efforts and commitment from the elite members within both religious groups. Nonetheless, as we observed and interviewed, there are no formal institutions which have been built to deliberately bring about dialogue among different communities in those areas. Unlike Christian and Muslim relations in Zambonga (the Philippines) for instance, which has been bridged by some institution like Silsilah - Christian and Muslim collaborative actions could be created[17] - Buddhist and Muslim in these areas have never experienced a formal type of dialogue. There is also no interfaith institution established in each of three different areas.

Furthermore, to prove Eck's reckoning on the encounter of commitment, as the basic of pluralism in those three different areas, Buddhists and Muslims in these three different research areas could sustain their inclusivistic-view in seeing and feeling the different faith. Both of them are not only fulfilling their own faith, but also preserving mutual understanding particularly in conducting daily life activities. Hence, both of them seek to maintain pluralistic aspects in making relationship more functional to one another.

Another feature that should be noted here is family linkages between Buddhists and Muslims. In these three different areas, Buddhists mostly having marriage-lineages with Muslims and the other way around: contributing to the inherent tolerance in their daily attitude toward another. And, it is not uncommon that the house of a Buddhist family is intertwined to the house of a Muslim. In addition, the strength of kinship among them gives the impact of harmonious and peaceful tolerance in their neighborhood.

An example of social engagement between Buddhist and Muslim in these three different areas could also be shown through a form of daily livelihood. For example, Buddhists and Muslims

16   Gilquin, ibid. p. 53-54

17   Kato, Hisanori. *Verity or Illusion? Interfaith Dialogue Between Christian and Muslim in The Philippines*. Jakarta: Centre of Asian Studies (CENAS). 2008. p. 34.

in Barakan, Pait (Malang) have similar occupations: raising cows for their milk. There were no specific laws or regulations that can hinder them to sell cow milk publicly. In Yosomulyo village (Banyuwangi) and Tlogowungu village (Temanggung), people from different faiths can also go hand in hand and shoulder to shoulder with one another, working and cultivating farming land. One cannot observe segregation between them while earning productive income. As a result, it is unsurprising if there is no disturbing culprits against religious places of worship during these days, for instance.

Togetherness and commonality was built in a profane way. Hence, no connection can be found in term of praying and worship. Their relationship was built up like a fraternity and made them equal in position to one another in daily life. This is quite unlike the relationship between Buddhists and Muslims in Kelantan, Malaysia – which, as Ismail wrote: during non-festive occasions the Malays occasionally make frequent visits to the temple mainly for some other reasons. Quite a number of monks are noted for their ability to dispense traditional medicine and herbal formulas for various ailments. Many monks are also known for their expertise in dealing with victims of black magic and sorcery. Malays who come to the temple during non-festive occasions are likely to be regular clients of these specialist monks.[18]

We can also find the interplay between Buddhists and Muslims in other daily activities. Here, let us focus on one example: in Barakan, Pait (Malang), people volunteer with each other for the sake of building a house or *Sambatan* in local term. This joint activity is very common and popular, specifically when building a private house. There is even cooperation between Buddhists and Muslims when building places of religious worship.[19]

In Banyuwangi, cooperation conducts in preparing ritual, but not in ritual itself. For example, when a Muslim was going to leave home for the hajj-pilgrimage, his Buddhist neighbor assists him to prepare venues and meals. This also occurs when he returns back home. Undoubtedly, this example is very useful to underpin the civic engagement occuring.

In Tlogowungu (Temanggung), Buddhists was also assist their Muslim neighbor when they build mosques and the other way around; when Buddhists built a vihara, Muslims also help. In Janggleng sub-village, Muslims show their engagement with their Buddhist neighbors through jointly celebrating Vaissak. Occasionally, Tlogowungu Buddhists celebrate Vaissak in local open-space. Muslims pay their attention in helping with preparations for venue arrangements. They set up several things like banners, meals, parking zone arrangements, and even serve as waiters or waitresses.

All the three areas show almost the same behaviors in celebrating Vaissak day and Idul Fitri day. Buddhists and Muslims always come to the family house to celebrate Happy Vaisak or Happy Ied. It also should be noted that Buddhists attends the Muslim family rituals, and vice versa. Family rituals are usually events, such as: baby's birth, wedding, circumcision, and funerals. Specifically in Malang, Buddhist leaders come to the Muslim festivals. Another occasion, for example, celebrates of the end of the educational session period (*haflah akhirussanah,* Arabic) before the Fasting Month of Ramadan at the Elementary School (MI, *Madrasah Ibtidaiyah*, Arabic) - Buddhist leaders are also

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[18] Ismail, Mohamed Yusoff. *Buddhism in a Muslim State: Theravada Practices and Religious Life in Kelantan.* A paper was presented at the Buddhists-Muslim Dialogue, Bangkok, 24-26 June 2006. P. 8-9.

[19] A Buddhist leader once said that there were donations from some Buddhist people in building a Barakan mosque, although it was deemed as a negative action in term of toleration by some Muslim. For them, cooperation should be undertaken for public interest only and not in religious matters.

invited to join in the festivities. Undoubtedly, this is very surprising and earns a positive response from Buddhist leaders towards the Muslim leaders hosting the event.

Another ritual is funeral ceremonies that enable Buddhist families to invite their Muslim neighbors, and vice-versa. Invitations are given verbally and directly, by going door to door. Visiting the funeral ceremony does not mean expressing the religious rituals; it is nothing more than praying (*doa* in Bahasa/Arabic). It is merely a good deed to express mutual respect amongst the people in the hamlet. Commonly, the ceremony ritual does have connections to the other belief: participating in funeral ceremonies could be expressed by simple means, of just being present and keeping silent. The funeral ceremonies usually consist several observance days: the 7th day, 40th day, and 100th day, a year ahead, two year ahead, and lastly the 1000th day.

The same joint-phenomena pertains to other family ceremonies as well: like weddings and circumcision. Like their counterpart Muslims, the Buddhists in the village are also maintain the tradition of circumcision. Circumcision means making the body healthier, although there was no obligation to do it for Buddhists.

Interreligious marriage was also very important feature in three different areas. A Buddhist male married to a Muslim female or vice versa, is a common feature. It is not uncommon for a Buddhist male to marry a Muslim female by Islamic rituals in terms of state marriage-administration. This is not a big deal in these areas so far; however, when their children became a student in public school, many families tend to favor a single religion. Sometimes, one family member yields their religious identity to the other member who has a more dominant role: a husband following his wife, a wife following her husband; and parents following sons/daughters. Therefore, religious conversion and interreligious marriage are not big issues in these three different areas. Rather, it becomes a problem when someone tries to break rules resulting in social punishment.

The Dilemma of Relation

Both Buddhist and Muslim inhabitants in three different areas seek to maintain harmonious conditions. However, some problems arose in these three different areas which cannot be simply avoided by them in the midst of the relations.

In Barakan sub village, Pait (Malang) for instance, the maturity of mutual respect between Buddhists and Muslims once was challenged. In 1998/1999, soon after the fall of Soeharto, people in East Java and some of Central Java province were entrapped by horizontal riots. It was primarily caused by public anxiety from the so-called "Ninja Riot". In response to this situation, a meeting was held in which the Barakan leaders posed their opinion, one by one. Surprisingly, one Buddhist leader exposed a sensitive issue through his statement, shouted in Javanese language: "*biyen mbeleh sapi saiki mbeleh kebo*" ("if in the past we slaughtered the cows, it is time now to slaughter the buffalos"). This is a kind of local funny poem to express the doctrine of karma; for some Muslims, the statement takes on negative symbolism.

Another dilemma came from a gap of donations, specifically in the Barakan sub village of Malang. Exactly: the Buddhists received more donations rather than the Muslims. A donation for the Buddhists was given by Dhammadipa Arama foundation in Batu, Malang or directly from an Indonesian-Chinese rich man whose faith was towards the Buddha. Local Muslims frequently see

these donations which is given to their Buddhist neighbors. This is different from philanthropy action in Temanggung and Banyuwangi that covers both Buddhist and Muslim whose need to help.

Another obstacle comes from a Muslim local leader in Malang who resists againt religious conversions. He is unwilling to accept young Muslims who want to marry a Buddhist, wishing to convert to Buddhism; but he then admits that the reality is different: He said, "We do our best to prevent young Muslims from converting to Buddhism; but, if reality is against us, we can do nothing. It was become one's own takdir (*pre-destination*). We can accept it fairly."[20]

Occasionally, if someone needs to convert into Buddhism or Islam, he or she must write a letter of affirmation to the local leader. The letter must also be approved by the local Buddhist or Muslim prominent figure. The letters merely tend to fulfill the procedures requested by the local state administration. Nevertheless, there is no obstacle for cultivating the tenets into the two religious adherents, as admitted by both Muslim and Buddhist leaders. Despite the fact that every leader could nurture the religiosity of his people, *the critical point is how it does not offend the other.*

Last but not least, from the three different research areas, we see the challenge of building harmonious life between Buddhists and Muslims from the religious-radicalism phenomenon that has emerged over the last two decades. This probably reflects the current situation in Indonesia, nationwide. To protect the harmonious relations, both Buddhists and Muslims realize that the provocation will destroying the recent harmonious life. They have a shared understanding that they should collaborate in maintaining religious harmony, as they have reached and attained already.

Conclusion

The data which is collected from these three different villages and sub-villages across two provinces in Java illustrates how harmonious life among pluralistic-society could be maintained by a strong effort and commitment from within the pluralistic society itself. Although the Buddhists identity is relatively new, it can grow without any obstacles by involving others within its social activities.

Understanding the Buddhist and Muslim relations in three different areas means that pluralism operates in the rural or hinterland area. Without any hesitation, one can find this statement to be true – as found at least these three different locations.

Buddhists and Muslims can go, hand in hand and shoulder to shoulder, maintaining harmonious lives through social-engagements in everyday life. Although there are several dilemmas could become obstacles against the continuity of harmonious living, this relation should be brought into the public eye, as an alternative model for conserving a multicultural-society with its existing differences. It also presents the basic data for promoting pluralistic activities, specifically in the context of Indonesia.

In a nutshell, Buddhists and Muslims in the three different areas have shown that the are socially-engaged when they bridge religious diversities. Although it is still only in minor tones, it proves that pluralism expands in rural people that live far from urban social and political disputes. There are also many illustrations from the Buddhist and Muslim relations in the three different areas that could be endorsed as a model for realizing mutual understanding and civic engagement in many respects, even through places that have ethnic and other religious diversities.

[20]   Interview with author, 11 January, 2009 in Barakan sub village.

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*J*ustice as a Basic Instrument to create Harmonious Society: with special reference to Buddhism and Platonism

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Introduction

The concept of justice can be considered as one of the central themes in the modern global and cyber society. It has been explained in different ways within the present legal system and the legal philosophy. But, according to the current trends the philosophical views on it need re-discussed and re-investigated – because, the concept of justice is ethical and value-laden. It also has a deep relationship with epistemology and religion. Whether the concept of justice is relative or absolute, it is also one of the controversial philosophical questions for present-day philosophers working in the field of legal philosophy. Therefore, this study is an attempt to investigate, philosophically, the views on the concept of justice with special reference to the Buddha's teachings and the dialogues of Plato, and their applications to create peaceful co-existence within individuals and society.

Plato in his philosophy gives a very important place to the idea of justice. He used the Greek word "*Dikaisyne*" for justice which comes very close to the word '*morality'* or '*righteousness*'. This concept properly includes within it the whole range of duties of man. It also covers the whole field of the individual's conduct insofar as it affects others. Plato contended that justice is the quality of soul, in virtue of which men set aside the irrational desire to taste every pleasure and to get selfish satisfaction out of every object and as the factor with which men allowed themselves to the discharge of a single function for the general benefit of everyone else.

The Buddha was an enlightened human being who had reached the pinnacle of the moral life. He was indeed concerned with the welfare of all living beings in general and, certainly, in particular, the happiness and welfare of human beings who, according to him, have the capacity to achieve ultimate freedom and knowledge par-excellence. Buddha had a slightly different interpretation of morals and laws from those who believe morals have to be laws. The Buddha's term for justice is *dhamma,* and its adjectival form, *dhammika*, is used to refer to whatever deed that is 'just'. The concept of law and morals outlined above could not give rise to a standard of justice where positive law has to conform to 'the immutable and unwritten laws of heaven'. The Buddha's conception of justice has direct reference to human society, person and natural phenomena. According to him, the individual is a person with self-interest and society represents 'mutual self-interest'. This definition of society includes the individual without subjecting him or her. Therefore, the justice would be that which promotes 'mutual self-interest'.

The Buddhist views on '*dhamma and vinaya'* or justice, in its particular social application, are not universal or absolute notions but social in practical. Therefore many scholars have identified *dhamma* and *vinaya* as Buddhist social justice. This study will analyze the given arguments in comparison with Plato's' views on the concept of justice.

Identification of the Concept of Justice in general:

Justice is a concept involving the fair and moral treatment of all persons, especially in the field of law. It is often seen as the continued effort to do what is 'right'. In most of all cases what one regards as 'right' is determined by consulting the majority, employing logic, or engaging in mysticism. If a person lives under a certain set of laws in a certain country, justice is considered making the person follow the law and be punished if he does not. Classically, justice was the ability to recognize one's debts and pay them. It was a virtue that encompassed an unwillingness to lie or steal. It was the basis for the code duello. In this view, justice is the opposite of the vice of venality. In jurisprudence, justice is the obligation that the legal system has forward, the individual citizen and the society as a whole. Justice, in both senses is part of the debate between moral relativism and moral absolutism: is there an 'absolute standard' of justice under which all behavior should be judged, or is it acceptable for justice to have different meanings in different societies?

Social justice or civil justice is a concept largely based on various social contract theories. Most variations on the concept hold that as governments are instituted among populations for the benefit of members of those populations, those governments which fail to see to the welfare of their citizens are failing to uphold their part in the social contract and are, therefore, unjust. The concept usually includes, but is not limited to, upholding human rights: many variants also contain some statements concerning more equitable distributions of wealth and resources. Social justice refers to the overall fairness of a society in its divisions of rewards and burdens. The eradication of poverty and illiteracy, the establishment of sound environment policy, and equality of opportunity for healthy personal and social development is the social justice.

What is law?

John Austin's definition of law is presented to mean the following: laws, properly so called, turn out to be commands requiring conduct: and what is called positive law, issue from a sovereign to members of an independent political society over which sovereignty is exercised. Commands entail a purpose and a power to impose sanctions upon those who disobey. A sovereign is a determinate human superior who is not himself in a habit of obedience to such a superior and who himself receives habitual obedience. An independent political society is one in which the bulk of the society habitually obeys the sovereign.[1] There are many criticisms made against this definition. John Rawl's describes justice as follows:

> 'So long as the basic structure of society is reasonably just, the duty extends to obey unjust particular laws, provided they do not exceed certain limits of injustice, such as making unjust demands only of a particular group or by denying basic liberties. When these limits are exceeded conscientious refusal to obey the particular law is justified, and in the case of blatant injustice, civil disobedience of it or other laws may be warranted.'[2]

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[1]   J.Austin, The Province of Jurisprudence, Determined, 1832

[2]   J.W.Haris, Legal Philosophy, p. 212

J. Salamon said that, "Law may be defined as the body of principles recognized and accepted by the state in the administration of justice"[3] Law is defined as consisting of the rules in accordance with which justice is administrated by the judicial tribunals of the state."[4] According to this definition the important role of law is the administration of justice. Daniel Webster said that "justice is the greatest interest of man on earth."[5] Roscoe Pound defines the term justice, according to law, as follows:

> "We come to an idea of maximum satisfaction of human wants or expectations. What we have to do in social control (law is regarded as a means of social control) and so in law, is to reconcile and adjust these desires or wants or expectations, so far as we can, so as to secure as much of the totality of them as we can."[6] In this we can see to avoid conflict in the society law is the instrument, as well Law is regarded as an instrument of justice in satisfying social needs of the persons living under an organized social order"[7].

Justice in the widest context consists of many branches, such as social justice, particular justice, distributive justice, corrective or compensatory or remedial justice, and legal justice. In every branch of justice lies the virtue of 'just', and every man anticipates a 'fair' or a 'just' deal with regard to his problems affecting his life, property, social status, employment, wages etc. Because it is a virtue and beneficial to mankind, justice is considered as something very closely connected with the affairs of human beings. Justice has been so attractive and near to the human heart, that it has been said of it that, "justice is often thought to be the greatest of virtues and neither evening nor morning star is so wonderful, and proverbially in justice is every virtue comprehended"[8] - in this way we can see justice is a quality-of-life issue and it ensures equality within society. This great virtue is, undoubtedly, the basic instrument to peaceful living.

Conceptualization of *dhamma* and *vinaya* or justice according to Buddhism:

The term *dhamma* is a central term in Buddhism. In simple use it means the Buddha's teaching. The etymological meaning of *dhamma* is 'according to the nature.' There are varieties of other meanings for this. *Dhamma* is frequently used as a philosophical and religious concept. It is ethical in a sense but it is highly epistemological because *dhamma* is the truth: not only the relative truth, but going beyond conventional truth or it is used to mean the absolute truth. Dhamma is the truth of many applied fields like politics, economics and communication too.

The philosophical explanation the *dhamma* has two primary meanings. *Dhamma* is the universal law of nature or the teachings of the Buddha which lead to enlightenment. *Dhamma* used in plural means the characteristics of the elements or the constituent factors of the experiential world. Buddhist social ethics is based on the Buddhist epistemological theories. In that way *dhamma is* the ultimate and transcendental truth on which human behavior is adjudicated. The Buddha's life

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3 J.Salamon, Jurisprudence, (ninth ed.) p. 49

4 Ibid p. 60

5 A.K.Sen, Justinians, Institutes and Justice for the Common Man, p. 38.

6 R.Pound, A Justice According to Law, p 31.

7 Ibid

8 J.Feinbrg,H,Gross, Philosophy of Law, p 221

is the example for just life. His life was so pure that he was considered as embodiment of Dhamma and logically, the term Buddha was identified as Dhamma itself. Philosophically, the Buddha himself, advised that instead of looking at his physical body, one should look at Dhamma as the Buddha himself. In the *Samyutta Nikāya's Vakkali-Sutta* the Buddha advised one of his disciples:

'*yo hko vakkali dhammam passati so mam passati*'

(vakkali, whosoever sees the dhamma sees me.)

Dhamma and *Vinaya* are often called the doctrine and the discipline respectively. In a broader sense *vinaya* encompasses rules or in the canonical language *sikkhapadas* which regulate the outward conduct of the clergy (*sangha*) and some times the laity. The vinaya of the lay followers, however, is found in the Sutta Pitaka, not in the Vinaya Pitaka. While the *dhamma* is equally applicable to the *Bhikkhus* and laymen, Vinaya in the Vinaya Piaka is only applicable for the ordained. On the other hand, well disciplined monks, leading a righteous life following Vinaya and guided by the Dhamma, are a blessing not only to the *sasana,* but to the whole world.

Buddhist legal philosophy is going beyond the Western ideal. The Buddhist concept of Dhamma is assumed to be the foundation of legal thinking. The Jataka stories and various myths in relation to past kings and universal monarchs present to us: the Buddhist ideals of legal systems. All such idealistic presentations tell us that Dhamma is the authority behind law. According to the K.N. Jayatilleke the Buddhist concept of law is following:

'That it means that the ultimate sovereignty resided not in any ruler, human, or divine, nor in anybody governing the state, nor the state itself, but in *Dhamma*, the eternal principle of righteousness.'[9]

In this we can see that not only in the legal system, but even the political authority of state, is based on the concept of righteousness. It is said that, 'justice is often thought to be the greatest of virtues.'[10] Virtue is the fruit of righteousness, and the combination of both produces 'ideal justice' - fit enough to govern the entire world community. The v*inaya* originated by the Buddha has the *Dhamma* as its base, and the principles of righteousness pave the way for the good conduct and behaviors of the monk in particular, and the progress and welfare of the laity, in general.

What is Vinaya:

Buddhist code of law is called the *Vinaya Pitaka*. The word '*Vinaya*' has a peculiar technical and practical meaning in the Pāli language; it means the collection of rules and ceremonials as dictated by the Buddha for the practical guidance of *Bhikkhus*. The Theravada *Vinaya* laws were formulated to govern the lives and activities of the members of the Buddhist monastic order, the Sangha. The *Vinaya* cannon has five books; two of these, Parajika Pāli and Pacittiya Pāli, together called the Bhikkhu Vibhanga give a list of 227 offences not to be committed by monks and the punishments prescribed for each of these. Buddhaghosa defines 'the *Vinaya* as the discipline

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9   K.N. Jayatilleke, The Principles of International Law in Buddhist Doctrine, p,38

10   C. Ananda, Gerero*, An Analysis of The Theravada Vinaya in the Light of Modern Legal Philosophy*, 1996, p. viii. (A Saying of Aristotle, published in the book, Philosophy of Law by Feinberg and Gross, p. 221)

which by various means controls the body and speech, and prevents them from erring;[11] and hence the Vibhanga section of the *Vinaya* is known as a compilation of rules, which clearly state what is wrong and what is right, what is offence and what is non-offence together with the principle of restraint. There is a second section in the Vinaya Pitaka called Khandaka which has positive instructions on social etiquette and the use of common property. The precepts in the Vinaya Pitaka were looked upon as the command of the worthy Buddha. Naturally, the subject of the *Vinaya* is the moral training known as '*Adhisilasīkkhā'* in Pāli,[12] and hence it gives warnings against moral transgressions.

Difference between Dhamma and Vinaya

The *dhamma* deals with the purity of mind, and with theological problems and moral doctrines. The range of the *dhamma* is indeed wider than the *vinaya*, but it is through the *vinaya* that the whole Buddhist community attained stability; if the *dhamma* is the doctrine and theory, the *vinaya* is the practice and not less important, because it is only through the practical application a doctrine is put to test. Buddhagosa, in the *Samantapāsādika*, calls the *Vinaya* the very life of the teaching of the Buddha and adds that all Buddhist doctrines and precepts are an outcome of the *Vinaya* alone.[13] This, however, is an arguable claim, since scholars like Professor Dheerasekara have argued that Dhamma has a more positive practical scope than what legalized vinaya could achieve. The laws of the *Vinaya a*re distinct from any of the contemporary law-codes.

The *vinaya* laws, according to the monastic leaders opinion, are highly extensive as well as intricate and reveal the legal aptitude and the common sense on the part of the Buddhist religion. They are obviously vivid and run into minutest details, so that even a partial knowledge of them gives us a fair picture of the monastic life of the early Buddhist. They are systematically and methodically arranged, though their classification may fall short of the modern methods.

Conceptualization of Justice according to Plato:

The Greek term: *dikaiosune*, in English versions of Plato, is translated as: 'justice', but the Greek concept is somewhat wider than that. The English word 'justice' primarily refers to ethical principles regulating the distribution of social benefits and burdens. It suggests the idea of people receiving their fair share or their appropriate deserts, and is closely linked also with the idea of law. *Dikaiosune* sometimes carries similarly specific connotations, but is also used more wider so that it almost amounts to something like 'the disposition to act rightly', that is, in one's dealings with other people, for *dikaiosune* is the social virtue *par excellence*. Often we could translate it as morality.

Plato has rejected the traditional theories of justice prevailed in his times in Athens, and he has identified justice as a fund in his work: 'The Republic'. The central plot of the book is concerned with virtue in the form of 'justice', as the final goal of individuals and of the state. He raises the questions, "What is the nature of the end in which man finds his well-being, the 'virtue'? Which is

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[11] 'Vividha visesanayattā vinayanato ceva kāya vacanānam, Vinayatthavidūhi ayam vinayoti ākkāto',
Samantapāsādikā, 1, p. 19

[12] Atthasalini. p. 21

[13] Samantapāsādika 1, p. 13.

the expression of his proper function as a man?" To express this he used the technique of dialogue with his teacher Socrates. The discussion starts from a consideration of the particular and typical virtue: justice. According to Plato the just life is the only real worthy thing in human life. But here there should be a clarification of what justice is and what is the just-life. Plato has pointed out this: in two ways, one has psychological basis. He attempts a psychology of human soul. For if virtue is an attribute of man's nature or it is the heath of personality. In that way he identifies justice as mental health. The other point is that justice is doing one's own job or the duty of man and administrative part of justice or the law and discipline, within the different levels of the people in human society.

According to Plato: life of a just man is better and happier than many people think. There is always some specific virtue in everything, which enables it to work well. If it is deprived of that virtue, it works badly. The soul has specific functions to perform. When it performs its specific functions, it has specific excellence or virtue. If, it is deprived of its peculiar virtue, it cannot possible do its work well. It is agreed that the virtue of the soul is justice. The soul which is more virtuous or in other words more just is also the happier soul. Therefore, a just man lives happily. A just soul, in other words a just man, lives well; an unjust-man can not.

Social contract theorists describe the historical evaluation of the society where justice as a necessity had become the shield of the weak. In the primitive stage of society without law and government, man was free to do whatever he likes. So, the stronger few enjoyed life at the expense or sufferance of the weaker many. The meek, however, realized that they suffered more injustice. Faced with this situation they came to an agreement and instituted law and government through a sort of social contract and preached the philosophy of just. Therefore, in this way justice is something artificial and unnatural. It is the 'product of convention'. It is through this artificial rule of justice and law that the natural selfishness of man is chained. A dictate of the weaker, for the interest of the weaker many, as against the natural and superior power of the stronger few.

In this way justice is something external 'an accomplishment, an importation, or a convention, they have, none of them carried into the soul or considered it in the place of its habitation.' Plato proves that justice does not depend upon chance, convention or upon external force. It is the right condition of the human soul but the very nature of man when seen in the fullness of his environment. It is in this way that Plato condemned ideas on justice as external. To him, it is internal as it resides in the human soul. It is now regarded as an inward grace and its understanding is shown to involve a study of the inner man. It is, therefore, natural and not artificial. It is therefore, not born of the fear of the weak but of the longing of the human soul to do duties according to its nature.

Platonic Analysis of Justice

Plato in his theory of justice strikes an analogy between the human organism on the one hand and the social organism on the other. The human organism according to Plato contains three elements: reason, spirit and appetite. An individual is just when each part of his or her soul performs its functions without interfering with those of other elements. For example, the reason should rule on behalf of the entire soul with wisdom and forethought. The element of spirit wills sub-ordination of mental and bodily training. They are set in command over the appetites which form the greater part of man's soul. Therefore, the reason and spirit have to control these appetites which are likely to grow on bodily pleasures. These appetites should not be allowed, to enslave the other elements and

usurp the dominion to which they have no right. When all the three agree that among them reason alone should rule, there is justice within the individual.

Corresponding to these three elements in human nature there are three classes in the social organism - philosopher class or the ruling class which is the representative of reason; auxiliaries, a class of warriors and defenders of the country is the representative of spirit; and the appetite instinct of the community which consist of farmers, artisans and are the lowest rung of the ladder. Thus, weaving a web between the human organism and the social organism, Plato asserts that function specialization demands from every social class to specialize itself in the station of life allotted to it. Justice, therefore, to Plato is like a manuscript which exists in two copies, and one of these is larger than other. It exists both in the individual and society; but it exists on a larger scale and in a more visible form in the society. Individually justice is a human virtue that makes a man self consistent and good: socially, justice is a social-consciousness that makes a society internally harmonious and good.

Justice is thus a sort of specialization. It is simply the will to fulfill the duties of one's station and not to meddle with duties of another station, and its habitation is, therefore, in the mind of every citizen who does his duties at the appointed place. It is the original principle, laid down at the foundation of the state that one man should practice one thing only and that the thing to which his nature was best adopted. True justice to Plato, therefore, consists in the principle of non-interference. The state has been considered by Plato as a perfect whole in which each individual, which is its element, functions not for itself but for the health of the whole. Every element fulfils its appropriate function. Justice in the Platonic state would, therefore, be like that harmony of relationship where the Planets are held together in the orderly movement. Plato was convinced that a society which is so organized is fit for survival. Where men are out of their natural places, there the co-ordination of parts is destroyed, the society disintegrates and dissolves. Justice, therefore, is the citizen sense of duties.

Justice is, for Plato, at once a part of human virtue and the bind, which joins man together in society. It has the identical quality that makes everything good and social. Justice is an order and duty of the parts of the soul, it is the soul, and it is to the soul as health is to the body. Plato taught that justice is not mere strength, but it is a harmonious strength. Justice is not the right of the stronger but the effective harmony of the whole. All moral conceptions revolve about the good of the whole-individual as well as society.

Justice is the Fundamental Principle to a Well-Ordered Society (*Dhamma* and *Vinaya* compared to *Dikaisyne*):

The term *Dhamma* covers a wide scope. When the Buddha preached the *dhamma* he did not intend it to be characterized or analyzed as a philosophy, science or ethics or law etc.; he simply explained the truth and the course of action to follow in order to lead a happy and useful life. But Plato's views were dependent on Socrates, his teacher's teaching, and his attempt was to further develop Socratic ideals. He also had a big challenge: to give a dependable, strong solution for prevailing issues in the city state. He has observed how the political leaders killed his teacher; but the injustice was not met with at that time. Then he tries to give a practical definition to justice. To him justice is a 'human virtue' that makes a person self-consistent and good; socially, justice is a social consciousness that makes a society internally harmonious and good. In a practical aspect it is sort of specialization in the different qualities in one's professional life; and it creates the

ideal human personality. The ultimate aim is to create a spiritual and truthful, as well a just human personality - and then justice will prevail to form the construction of an ideal society in which 'justice' reigns supreme. Since Plato found in justice the remedy for curing these evils - in this way the fundamental principle of well-order society is justice.

To him justice is psychological as well political in another way; justice is the health of a soul, as well it is connected with the life of the state. He has pointed out: justice will not exist in its full entirety until the philosophers became kings and the kings became philosophers. What Plato claims is that a king could rule in a just manner, therefore maintain justice, only if he has knowledge of the true form of justice - that is: true knowledge of the forms. The forms represent the ultimate truth, the way things really are, through a more knowledgeable sight than the one offered by science.

In order to explain what the definitive truth is, Plato uses the analogy of the divided line: a vertical line, representing the condition of the soul, is divided into two unequal subsections. The low subsections is smaller and represents the visible, the high subsections represents the intelligible. Both subsections are divided again in the same ratio; whereas the high subsection in each is longer. The lowest condition of a soul is lost out of ignorance, is the lowest in the visible: consisting of images, shadows and the mere reflections of the objects they portray. This stage of the soul is regarded as nothing more than imagination. The second stage, still in the visible, consists of objects that previously were only known by their shadows and now that the soul is in the stage of belief, it can see the objects as they really are confined to the visible aspect. The third stage comes out of investigating, that is when the soul reaches for the reason things are and makes hypothesis based on the objects discovered in the previous stage. This condition of the soul is in the intelligible realm, consists of mathematical entities and is referred to as a stage of though.

The fourth, and most tricky part of Plato's analogy, is the understanding of the forms. In this stage the soul reaches an understanding far beyond the stage of thought, an understanding of the true forms. The true form of justice is one of them. Only after enormous difficulty and vast education can a soul reach this level of understanding. By the time a philosopher-king's soul reaches that intellectual height of understanding he is no longer interested in the common rewards of fame and fortune, rather he is occupied with the true forms and seeks to guide his people towards the truth and justice.

Once acquiring this knowledge of the forms, and only then, a ruler can be fit to rule in a wise manner for he is able to truly put the interest of the whole as his own: thus, ruling in a manner where justice exists and is carefully preserved. Accordingly, Plato's theory of justice was based on state and soul interaction. Justice should be, as shown clearly, both in the state and the soul, and then comes the claim regarding the philosopher-king which is the only combination of a ruler that fit to rule both in the sense of a just-state or a just-soul.

Buddhist views for justice are based on the vision of the welfare of all living beings and happiness. To them moral life rests more on the individual. The one who adopts a moral life takes care of oneself without being individualist, while continuing to work for the welfare of the society. For the Buddha, morals are not meant to be enforced on the people against their will. Morals turned into laws can be tyrannical, as it has been the case with some traditions. Moreover, laws are meant to regulate society with the welfare of the people as the basic motivation; so, there is a need to restrain errant ones. The reason for this is: virtues and morals that are necessary ingredients in higher life (*brahmacariya*) were presented not as commands, categorical imperatives or laws, but as things to be avoided (*veramani*) or cultivated (*bhavana*).

The Buddha, when formulating specific laws to govern a particular country, had an awareness of the diversity of the physical geography as well as the historically-evolved cultural conditions. They were not the same everywhere in the world. In the Buddha's ideals for the Universal Monarch (*cakkavatti rājā*), as the ideal king, the king should follow the above principles. Thus, he lets the king convert some of the basic virtues he inculcated into laws or commands. This is the very reason that the universal monarch is made to modify the language of description of the virtues from one of abstention into one of prohibition like when a sutta has: "Do not kill.[14] It shows the recognition that morals and laws have slightly differing purposes or goals. It is interesting to note that when the Universal Monarch wants to practice the morals to their perfection, he cannot continue to be the Universal Monarch but has to renounce that position, thereby indicating that ruling a society and going about meting out punishments, even without a stick and a sword, is not what a morally perfect person can be expected to undertake.

For the Buddha, the rewards in heaven and the punishments in the bad destinies are not the sources for a conception of natural justice. Such rewards and punishments may be visible in this world itself. In this we can see Buddha's ideal of justice has a relative basis and it is not based on metaphysical things. In this way the virtuous deeds that bring about rewards in heaven are called 'merit'(*punna*) and those that lead to punishments in hell and the world of departed spirits are called' demerit'(*apunna, papa*). Buddha realized that the beginner pursuing a moral path does so with little understating of its ultimate goal. Such a person can generate an acquisitive tendency in regard to 'merit'. The Buddha did not perceive great danger in allowing room for such tendencies at the initial stages of the path. However, the very same virtues constitute part of the noble eightfold path and are cultivated with proper understating. Thus, as one progresses along the moral path, one abandons that acquisitive tendency and these virtues are then referred to as the 'wholesome'(*kusala*) and the 'unwholesome' (*akusala)*. At this stage one is supposed to have eliminated interest in both merit and demerit. Therefore, while some may consider consequences such as reward in heaven and punishment in hell as a basis for formulating a system of justice, for the Buddha, the conception of natural justice is embedded in the noble eightfold path and its ultimate goal. Neither the excessive enjoyment of power, wealth and pleasure of senses, as is part of life in heaven, nor the termination of a human life, comparable to the punishment in hell, could be accommodated within the Buddha's conception of justice.

The Buddha's description of a Universal Monarch brings to the forefront his conception of justice. The King should place human welfare as the goal of sovereignty. The king is supposed to roll the wheel of prosperity, both material and moral. According to the Buddha, birth into a royal family does not by itself qualify a person to be king. His duty is to provide moral ward and protection (*dhammikam rakkhavaranaguttim*) for all the subjects including the army, those associated with the warriors, the householders , the villagers, those living in the provinces, recluses, as well as the beasts of the forest and birds of the air. That means the entire universe and its creatures are under his protection.

Another important aspect of the Buddha's conception of monarchy is that it is not governance by a single individual. Nor is the king a mere titular head or a puppet. He represents a unity, not individuality. His authority comes from below, from the people, not from above. In this we can get the idea of the characteristic of the Buddha's theory of government. For the first time in the history

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14   Digha-nikāya 3.62.

of political theory we find democratic spirit infused into the concept of monarchy. If the authority to rule is derived from the people, then those very people could not be sacrificed in the name of law. The universal monarch is, therefore, expected to rule the country without harsh punishment and weapons (*adandena asatthena*). In this, we can see Buddhist views on law and democracy are based on the highest virtues: justice for everybody.

In the Buddhist social system monks and nuns have a major role to play in society. The community of monks and nuns should carry out the responsibility of creating a psychologically healthy society. When the monastic community played such a vital role in the affairs of the society, it could not ignore public opinion. As a result some of the rules were instituted because of the indignation of the people themselves (manussā ujjhāyanti khīyanti vipācenti).[15] While the individual's welfare remained a major concern of the community, the community itself functioned with its own unity or identity, not simply as a group of individuals. The legislative, judiciary and executive powers thus came to be vested in the community. The four 'great indicators' (mahāpadesa) explain the manner in which unknown disciplinary rules were brought to assembly of monks came to be examined before acceptance. They were taken to be valid only if they tallied with the existing laws even if they were brought to assemblies claimed as if introduced by the Buddha, by a unitary community, by a body of learned monks proficient in the discipline (vinayadhara) and by a single learned monk proficient in the discipline. Their validity has to be tested out by comparing them with and finding conformity in the existing body of doctrine and discipline (dhamma-vinaya)

The Buddha's conception of justice had to emerge from his understating of the nature and status of both the individual and the society. To him, the individual person with self-interest and that the society with 'mutual self-interest' are both important. This definition of society includes the individual without sublating him or her. Accordingly, justice would be that which promotes 'mutual self-interest.'

In this way *dhamma* and *vinaya* cover the vast religio-philosophical area. They are not based merely on moral or ethical concerns. The total knowledge about the universe and the life is at the background of the Buddhist Dhamma and Vinaya. It will lead everybody in the society to a happy and peaceful life. The justice and the justified life can create harmony, and it is the highest virtue or the universal virtue. But term *dikaisyne* is the conduct or ethical life is just pointing out the importance to ethics to the society and claim that ethical life is the justified life. Plato did not try to go beyond ethical life. Therefore, *dhamma* and *vinaya* are deeper and wider philosophical concepts that explain the philosophy behind administration, individual life and righteous human behavior. Justice is the major tool to protect and promote human dignity and the welfare of individual and society. The practical application of justice comes under the vinaya rules.

But Plato did not go into the deep philosophical foundations of the justice and examined its importance like Buddha has done. However, he also has identified it, justice, as a universal virtue, and the necessity of it to create peace in society.

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[15]   Vinaya pitaka 1.43,74-75; 3.72,etc.

Conclusions

Justice is the most important instrument needed to create peaceful life for individuals and peaceful state for them to live happily. It is the vision of administration of the state, as well as the ultimate aspiration of man. The foregoing analysis of the Buddha's views regarding the universe, life in the universe, and the social life of the human beings would mean that any notion of justice has to emerge within that framework, not from outside. The Buddha's conception of justice is rooted in the five destinies. We can discern the psychological aspect of justice here. It is universal because it is going with the human nature in general. Plato also has pointed out the significance of the moral behavior emphasizing the importance of it in creating peace and happiness in out society. Plato finds the essence of justice in order. The end of the state is the common good, and injustice makes this unattainable; it sets men at variance with their neighbors, and renders harmonious action impossible. Justice is accordingly a state of things where each man has his own work to do, and does it without trying to go outside his proper sphere and take on himself the function which some one else is better fitted to perform; it is 'minding one's own business. In his state there are three classes they have separate duties to fulfill. The ruling class is the responsible to possessed wisdom. In this way, justice will consist in the right coordination of these separate classes, each with its characteristic on virtue. When every segment works in proper way the justice and harmony will be prevail

To administrate justice the ruler has an important roll to play, according to Buddha and the Plato, the ideal of The Universal Monarch and the Philosopher king has some similarities in their vision. According to Plato the Philosopher king should be a knowledgeable man and should be unattached with the certain identified things in material life. But Buddha has not set any limit to king's personal life. He gave full liberty to his personal life. The democratic values are the basis in Buddhist justice system. The moral principles are the things each and every citizen should be aware of and it constitutes the Knowledge. The Buddha has pointed out how the injustice are devising in society occur when there is wrong knowledge at work. But Plato's society is a divided one, they have certain limitations to their life, those limitations are based on the professional life. In another way, there is a claim that one's professional life can set limits to human needs. But the Buddha did not propose divisions in society in any circumstances because Buddha has envisioned how the divided ruling can cause conflict. In this manner we can see Plato's concept of justice is a narrow and restricted one while the Buddhist concept of justice is universal and it is applicable to any time period in human civilization.

The modern world has claims of being developed and presenting sophisticated knowledge about just and jurisprudence, but unfortunately, peace and justice – especially human justice does not seem to prevail in our society. Conflicts and power straggles are increasing day by day. The concept of justice also abused to fulfill their personal selfish motives. There are many new theories and ideologies being introduced to the intellectuals discussions. Still people do not seem to enjoy peaceful and happy life. The Buddhist theory of justice as well as Platonic theory of justice indicates the right to enjoy the justified life and the right to rule the country in just manner. It is our moral duty to emphatically show to the present world that it is the natural virtue and we have inherent right to respect and promote this natural virtue. It is the major instrument to create peace in society.

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Building a Harmonious Society: Buddhist Introspection

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Introduction

Conspicuously, during the past few centuries the scientific rationality has resulted in tremendous material progress. The most cardinal influences on the intellectual life of the modern human kind are the measurement of rationality laid down in the methods of modern science and the materialistic outlook associated with it. A huge amount of modern intellectuals subjected to these influences have rejected metaphysics and dogmatic religion along with a host of traditional moral values. Therefore, it cannot be asserted that the human kind in this globe in the present time live contended, safely and securely.

Evidently, armed conflicts are occurred every nook and corner in the world. In addition, terrorist activities, violation of human rights, violence against innocent human beings are few of horrendous malefactions that we often experience throughout the world. The salient reason behind these incidents is progress of the science. Because of, the modern science does not offer the human kind the knowledge of what is morally right or wrong, good or bad. Until the human kind is not concerned with such kind of knowledge and do not make an effort to follow the principles of a morally good life the crimes, brutal actions malefactions etc in this globe are unpreventable. It can be asserted the science and the technology assist to widen the individual's unwholesome thoughts throughout the world. The situation of Sri Lanka that was during past few centuries should be highlighted in this context. The seed of the unwholesome thought of an individual grew as a huge tree rapidly. He was supported in many ways to spread and develop his unwholesome thoughts throughout the world by the persons civilized mostly with materially. So-called civilized persons did not regard the value of the humankind in order to accomplish their hidden agendas. Explicitly, this incident caused to demolish the harmony of the Sri Lankan society for a long time. Indeed, this example adduces the aftermath of the advanced science and technology and the unwholesome thoughts when they met together.

By the present time, people even in developed countries live with a great fear due to probable dangers from the misguided and the strayed persons. That means there is a gap between modern development and the humankind. Anyhow, some countries that understood this situation have sought the means to make firm the intellectual harmony in the societies and China can be shown for example. Chinese president has instructed the countries' leading officials and party cadres to place "building a harmonious society" at the top of their agenda.[1] What are the main characteristics of a harmonious society as recognized by the Chinese government? It will put people first and make all social activities beneficial to people's subsistence, enjoyment and development. In a harmonious society, the political environment is stable, the economy is prosperous, people live in peace and work in comport and social welfare improves. In addition, experts believe that a harmonious society is one that puts people first. That means the ethical cultivation of the human kind takes an important place rather than the development of material world.

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[1]   The 17th CPC National Congress. 29th September 2007.

Canonical Equivalents Relevant with Social Disharmony

It can assert that the canonical terms such as Kalaha, Viggaha, Vivāda[2] directly relevant with the English term of conflict and disputation. The PED provides quarrel, dispute, fight etc for the term of Kalaha,[3] quarrel, dispute etc for the terms of Viggaha and Vivāda.[4] Besides aforementioned three terms, there have mentioned another few terms in the Buddhist canon to mention the various unwholesome actions. Of them, the terms Bhandanajāta, Kalahajāta, Vivādāpanna[5] have mentioned very often which offers the meaning is taken to quarreling. The commentary emphasizes Bhandanajāta as the beginning part of the disputation.[6] If any word causes to guilt 'Āpatti' for the Buddhist monks and the controversy of the speech are respectively recognized as Kalahavāda and Vivādāpanna by the aforementioned source. Even these terms relevant with the Buddhist monks it should not be abandoned when it consider the lay community in country. Because of each tiny disputation, tackle a cause, beginning, expansion etc.

Moreover, it can assert that there have referred some verbs also in the canon those directly adduce the unwholesome or evil actions relevant with the disputations. One of the famous verbs of them can mention as Vivadati.[7] Another phrases mentioned as Vivādam janeti[8] Vivādaṃ āpajjati etc adduces the same meaning. Somewhere the phrasal Vivādam karoti, kalaham karoti[9] etc provide the similar meaning that relevant with the verb of Vivadati. Further, with reference to the commentary the verbs such as Kiliṭṭhanti, Upatāpenti, Vibādhenti[10] also adduces the unwholesome state of the mind that cause to create a conflict society. Moreover, the terms such as 'Akkosati' revile, 'Paribhāsati' defame, 'Vihimsati' hurt, 'Vitudati' strike etc provide the manifestation of the external evil actions.

The Roots and Causes for Social Disharmony

The Buddhist psychology ratifies that naturally the mind of the human being is pure though it becomes to impurity due to external defilements.[11] It can suppose that the external social ill-circumstances definitely case to defile the human mind. As Buddhism recognize all unwholesome activities base on the roots greed 'Lobha', hatred 'Dosa' and delusion 'Moha'.[12] If the individual implanted the abovementioned unwholesome roots and if his society affords inappropriate circumstance definitely, he is getting bad to worse. With reference to the Buddhist philosophy there is a host of unwholesome roots that generally based on these three roots. It can suppose even these three roots conduce to make a troublesome society sometimes on the other hand

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2   M III 153.

3   PED 198.

4   PED 637.

5   U 67. 'Te bhandanajātā kalahajātā vivādāpannā aññamaññam mukhasatthīhi vitudantā viharanti'

6   Mp II 144. 'bhandanajātā'ti bhandanaṃ ucchati kalahassa pubbabhāgo'

7   M I 86.

8   D III 246.

9   Mil 2 284.

10   Sv III 881.

11   A I 10.

12   M III 214.

they cause to survival and preservation of the world. Once, one of uncles of the Buddha visited and proclaimed that I know the three unwholesome roots as imperfections that defile the mind. Yet while I understand the doctrine taught by the blessed one thus, at times states of greed, hate and delusion invade my mind and remain. Then the Buddha elaborated him that there is still a state un-abandoned by you internally owing to which at times states of greed, hate and delusion invade your mind and remain for were that state already abandoned by you internally you would not enjoying sensual pleasure.[13] That means, it supposes that the Buddhism does not encourage abandoning the three unwholesome roots completely for the lay community. On the hand, it emphasizes that no one spends the house life, if he completely abandoned unwholesome roots and he have to recognize as a renounced one. Further, the Buddhism does not recommend the cultivating greed, hatred and delusion anyhow since it causes to prevent the positive progress of the human kind. In general, greed provides a basis for approach desires or in other word craving and hatred is the creator of avoidance behavior as well as drive to defend, fighting, attack, blows and other similar immediate reactions. Further, delusion refers to the basis, which interferes with the clarity of understanding human situation such as generating prejudice, stress, wrong vision pervasive ideological perspective etc.

Even the Buddhism understands greed, hatred and delusion as fundamental unwholesome roots in the first stage, there are many other unwholesome roots also that can place in the second stage. As mentioned in Sangītisutta there are six roots 'Chavivadamulāni'[14] that directly mention as the psychological roots for the disputation among the human being. If anyone angry and bears ill-will 'Kodhano hoti upanāhi' definitely, he abides with a psychological root that cause for a disputation. In the same way when anyone abides with deceitful and malicious 'Makkhī hoti palāsī', envious and avaricious 'Issukā hoti macchārā', cunning and deceitful 'Sanho hoti māyāvī', evil wishes and wrong view 'Pāpiccho hoti micchādiṭṭhi' and if anyone adheres to one's own view holds on to them tenaciously and relinquish 'Sandiṭṭhi parāmāsī hoti ādhānaggāhī' definitely he abides with a psychological root that cause for a disputation. As referred in the same source it is revealed that if any monk abides with these unwholesome roots he is unable to accomplish the training. Owing to that, he creates the dispute among the Sangha community 'So sanghe vivādam janeti'. As Buddhism points out debates originate when each party tries to maintain its own views as correct, branding the other view as false.[15] It is noteworthy to mention that the debate does not take an important place in Buddhist teaching but the rational understanding. Because of, the debate results badly when each party makes efforts the claim the victory in right or wrong way. Therefore, the Buddha always made the real understanding of the world for his followers. Aforementioned six roots directly concern with the disciple of the Buddha. Even this reference specially made for the Buddhist monastic community it very clearly delineates the application of the psychological approach to disputation, social unrest etc of the completely human kind that live in any society in this globe. As Buddhist psychology recognizes unwholesome roots never generate the positive motivation in individual's mind besides the negative emotions and motivations. The following chart makes clear the negative way that the human mind is led due to the unwholesome roots.

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13   M I 91.

14   D III 246.

15   EB 337.
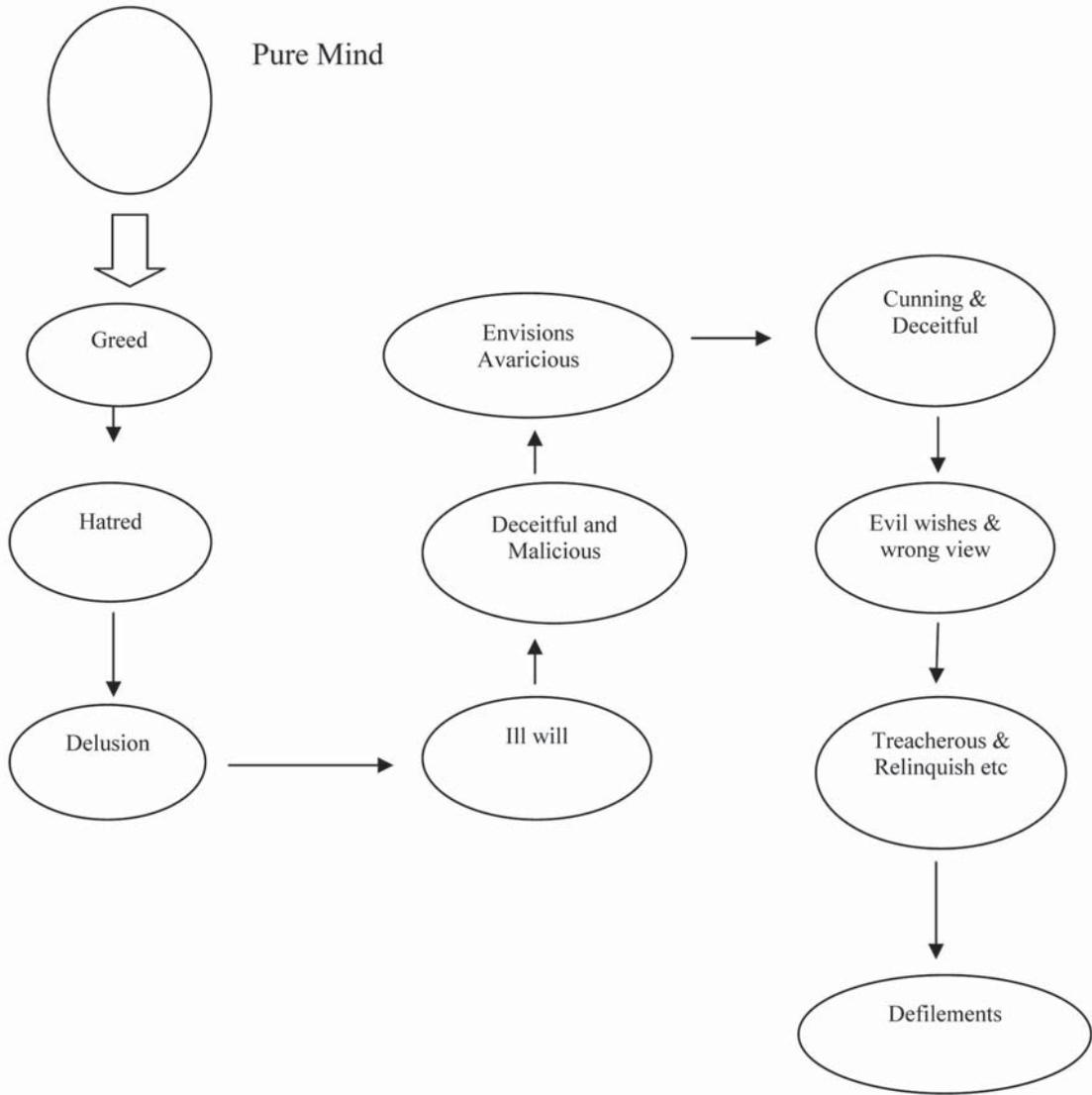
One of the fundamental teachings of the Buddha can be mentioned as dependant origination, which scrutinizes the cause and the effect in every conditioned thing. With reference to some canonical texts, it can be seen how this big issue entangles with the teaching of dependant origination. With reference to a certain source, it can suppose that the ancient Indian society might constitute with the members such as kings, Brahmins, householders, mothers, fathers, sons, daughters etc. Even there should be the legal, social and cultural norms to preserve the status of each other sometimes they violate and bleach the aforementioned norms due to some unwholesome psychological motivations. Of them, the desire in the sensual pleasure can mention as the strongest one. In the canon, it has mentioned as 'Kāma'. The Buddhism emphatically says that sensual pleasure as the cause 'Kāmānameva hetu', sensual pleasure as the source 'Kāmānameva nidhānam' and sensual pleasure as the basis 'Kāmādhikaranam' to create a troublesome circumstance. In addition, there are five cords of sensual pleasure mentioned as forms cognizable by the eye, sounds cognizable

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by the ear, odors cognizable by the nose, flavors cognizable by the tongue tangibles cognizable by the body that are wished for desired, agreeable and likeable, connected with sensual pleasure.[16] As Buddhism understands five cords of sensual pleasure, preserve owing to the dependant origination. With reference to the canon dependent on the eye and forms, eye consciousness arises. The meeting of the three is contact. With contact as condition, there is feeling. What one feels, that one perceives what one perceives that one think about. What one think about that one mentally proliferates. With that, one has mentally proliferated as the source perceptions and notions mental proliferation beset a man with respect to past, future and present forms cognizable through the eye.[17] This is the same process that relevant with the rest four faculties. According to the psychological process, human beings are not able to receive the pleasure consciousnesses that relevant with eye, ear, tongue etc even they mostly like to them. They are happy in the pleasure things and not happy in the unpleasant things.[18] After seeing a form with the eye, he lusts after it if it is pleasing; he dislikes it if it is unpleasing. He abides with mindfulness of the body un-established, with a limited mind, and he does not understand, as it actually is the deliverance of mind and deliverance by wisdom wherein those evil unwholesome cease without reminder. The conflicts arise in individuals when they make efforts to sustain the same situation. With reference to Buddhist sources, it is very explicit that the conflicts first arise internally before they manifest externally. The Kalahvivādasutta very clearly narrates the three ways that mentioned as physical Kāyika, verbal Vācasika and mental Mānasika that manifest the unwholesome deeds.[19] As mentioned there 'Kalahavivāda' yields the meaning of physical actions, 'Sahapesunā' verbal and the 'Paridevasokā' mental actions. That means the internal unwholesome psychological facts come out in three ways.

A certain Sutta discloses how the disputations, conflict etc occurred among the rulers, religious leaders, householders, family members, relatives etc due to imbalance of the five sensual cords.[20] Because of, some people never become to the satisfaction with the five sensual cords that already experienced and they want to preserve what they received. Therefore, it automatically generates the desire of the human mind, which Buddhism recognizes as the cardinal root for a number of unwholesome deeds if it is not trained well. The way that leads an individual for a breach of a society has mentioned in nine steps in a certain Sutta.[21] As mentioned there the process begins with desire and the rest step of the individual are searching, gaining, designating, lust, application, procession, niggardliness and protection. When the individual wants to protect himself he uses clubs and weapons. Due to taking clubs and weapons, there arise quarrels, disputes, insults, slander falsehood etc. The Aggaññasutta also sheds the light of that way that the social disputation arose at the first time among the human beings.[22] As mentioned there a person has engaged in the theft with the defiled mind 'Lolajātiko' since he wanted to protect his portion of the rice from the others. When it revealed he was punished by the rest people with hands and

[16]   M I 170.

[17]   M I 112.

[18]   M I 266. 'So cakkhunā rūpam disvā piyarūpe rūpe sārajjati appiyarūpe rūpe byāpajjati anupaṭṭhitakāyasati ca vihariti parittacetasā'

[19]   Sn 168. 'Kuto pahūtā kalahā vivādā paridevasokā sahamaccharāca Mānātimānā sahapesunāca kuto pahūtā te tadinga brūhi'

[20]   M I 86.

[21]   A IV 401. "Katame ca bhikkhave nava tanhāmūlakādhammā? Tanham paṭicca pariyesanā pariyesanam paṭicca lābho … anekāpāpakā akusalābhammā sambhavanti'

[22]   D III 92.

legs and using weapons also. Therefore, it is evident that such kinds of actions cause to paralyze the social branches such as religious, political, economical, educational etc. Moreover, these kinds of incidents very clearly narrate how unwholesome roots cause to demolish the harmony of a society when it paralyzed the aforementioned branches. It seems that the situation in the modern society also similar to the ancient time and it does not deviate from the ancient society when it compares each other. It is evident that there is a host of lootings, robbers, buglers, fighting, shootings, killings, homicides, genocide etc in the present societies in the world. Sometimes, a single blow enough to destroy a human life. Actually this kind of action cause to measure defiled minds of the human kind. These kinds of ruthless actions can be distinguished as the physical actions with reference to the Buddhist psychology.

Physical	Verbal	Mental
Cruel –*Vihimsā*	Speak falsehood - *Musāvādā*	Covetous - *Abhijjhālu*
Killing -*Pānātipātā*	Malicious – *Pisunāvācā*	Ill-will- *Byāpannacittā*
Stealing- *Adinnādānā*	Harsh word - Pharusāvācā	Wrong view- Micchādiāṭṭhi
Non-celibacy- *Abrahmacariya*	Gossip - *Samphappalṭpā*	Wrong intention- *Micchāsamkappā*
Wrong action - *Micchākammantā*	Wrong speech - *Micchāvācā*	Wrong mindfulness - *Micchāsati*
Wrong livelihood- *Micchā-ājīvā*		Wrong concentration – *Micchāsamādhi*
Wrong effort – *Micchā vāyāma*		Wrong knowledge - *Micchāñānī*
		Wrong deliverance – *Micchāvimutti*
		Sloth and torpor - *Thinamiddhapariyṭṭhit*ā

This is not a chart that mentions the all defilements in Buddhist psychology but only a single example to narrate some of them. Within this Sutta it has mentioned seven physical roots, five verbal roots and thirty two mental roots that lead a person to the prejudice. Besides these few defilements Buddhism observes many that cause to negate individual's spiritual progress. As mentioned in the aforementioned Sutta it is evident that out of forty-four defilements thirty two have relevant with the mind and they defy the human mind straightforwardly. It seems that the ruthless physical actions clearly manifest the lowest state of the unwholesome motivations. That means someone is unable to prevent one's results of the uncultivated mind. The verbal actions can mention as lower and better even they are unwholesome because of, they yield less aftermath rather than the physical actions. In the Buddhist canon, the critical verbal disputations are compared to the drags.[23] Mostly the physical and mental disputations arise owing to wrong view and the grasping. If anyone has not particular knowledge regarding a particular matter and if he grasped it thoroughly sometime he does not admire the external views even they are right. He strongly holds only this is right and other is wrong. [24] Additionally, sometimes someone thinks only this is beneficial for others and others not beneficial like this because of lack of the proper knowledge. Therefore, such kinds of individual views directly cause to demolish the social harmony. The Buddha emphasized that only the unwise persons create fear, 'Bhaya', harm 'Upaddava', danger 'Upasaggā' etc[25] in a society but not the wise persons. In this context, even a sophisticated scientist or a wealthiest person who does not know the spiritual and intellectual progress of the human life should be regarded as unwise person. On the other hand, a person that feels with serious penury and protects the social values that cause to cultivate the spiritual pathway can be regarded as wise person with reference to the teaching of the Buddha.

Canonical Equivalents to Recognize the Harmony

'Sāmaggi'[26] can refer as the very common and familiar term that connotes the meaning of harmony in the Buddhist canon. In addition, it can recognize two approaches of harmony that have mentioned as righteous 'Dhammika' and unrighteous 'Adhammika'. 'Samagga' is mostly used as an adjective to adduce the meanings such as being in unity, harmonious etc. Additionally, Samaggakarana, Samagganandin, Samaggarata, Samaggārāma provide the meanings making for peace, rejoicing in peace, delighting in peace impassioned for peace etc respectively. Further, the term 'Aviruddha'[27] also falls in the same category.

In the canon, Samaggi-karoti has used to provide the meanings such as harmonizing, conciliating etc. 'Sammodeti' 'Avivadati' can be mentioned as another two verbs that offer the same meaning.

23 M I 320. 'Tena kho pana samayena kosambiyam bhikkhu bhandanajātā kalahajātā vivāpannā aññamaññaṃm mukhasatthīhi vitudantā viharanti'.

24 'Idameva saccam moghamaññam'

25 A I 101.

26 Vin II 243.

27 Sn 120.

The Buddhist Way that Contribute to Build a Harmonious Society

Whatever manner the Buddhist teaching scrutinizes the causes relevant with the social disputations in that manner it affords the way that deal to overcome them. At the very beginning of this paper, it was clear that greed, hatred and delusion directly cause to breach the harmony of a society. Evidently, the opposition unwholesome tendencies of greed, hatred and delusion that form a part of human nature and the ego-assertive instinct show the right way to build a harmonious society. Indeed, the wholesome roots serve a dual purpose being at once a barrier to unwholesome mental impulses and deeds protecting one who observes them from generating bad karma for which he would have to suffer in the future. In addition, it provides necessary purification to make clear the way for wisdom, insight and ultimate liberation from the round of births and deaths.

The five precepts can be referred as the basic discipline rules that can apply with every person live every nook and corner in this world. The five cords fundamentally can be divided into two groups. In addition, refraining from killing, stealing, wrong sexual intercourse, drinking liquor can put into the group relevant with the bodily action and refraining from the false speech can put into the group of verbal action. Moreover, it is evident that if anyone can protect these five cords definitely he does not violate the social harmony and causes to build a harmonious society. If anyone can protect the unwholesome bodily and verbal actions definitely, he protects the mental unwholesome actions also. These five precepts constitute the minimal requirements for ethical day-to-day living to be benefit for both to the individual and to the community. In Buddhism, the intellectual attainment of the individual is divided into three stages mentioned as morality, concentration and wisdom. The Buddha's teaching empathically says that all efforts towards higher spiritual achievement must commence with the virtue. Concentration and wisdom are not reachable without the morality. Not only that, but without the self-discipline that Sīla inculcates the civilized life also is not possible. Therefore, the five precepts can mention as the basic that conduce to build a hWith reference to the Buddhist teaching every human being born into this world has in his character an accumulation of unwholesome tendencies from greed, hatred and delusion. Therefore, he has to cultivate a strong vigilance against these harmful qualities whose greatest menace is directed towards him. If anyone makes an effort to preserve the five cords it isn't hard to cultivate the individual's spiritual progress that causes build a harmonious society. On the basis of the five cords someone enables to reduce the oppositions of greed, hatred and delusion on the Buddhist perspective. Because of, Buddhism recognizes non-greed, non-hatred and non-delusion as the roots that that tranquil the individual's mind. Therefore, the Buddha empathically elaborated that unwholesome can be eradicated with the human effort.[28] It seems that Buddhism does not emphasize to eradicate the unwholesome roots in terms of laity albeit they are advised to reduce them since it causes to reduce the individual's unrest also. If anyone cultivates non-greed, non-hatred and non-delusion, he never engage in killing, stealing, wrong sexual intercourse, false speech etc and he never force another one in them. When anyone abstained from wrong physical, verbal actions, it conduces for his happiness for a long time.[29] With reference to the Sallekhasutta there are a host of effacements that cause to defile the individual's mind. As the Buddhist psychology understands the circumstance of the problem, it provides the right way also to overcome it. The abovementioned Sutta elaborates how the individual should react with the defilements. When other will be cruel, kill living beings, take what is not given,

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[28] A I 58. 'Akusalam bhikkhave pajahatha. Sakkā bhikkhave akusalam pajahitum. Necedam bhikkhave sakkā abhavissa akusalam pajahituṃ nāham evam vadeyyam"

[29] A II 192.

speak falsehood; malicious, harsh word etc the individual have to seek their opposition means. That means he has to practice non-cruelty, abstaining from the killing, stealing, false speech, malicious, harsh word etc.   If anyone uses the words, that cause to split a group or harm for others it is not recommended by the Buddhist teaching. Notwithstanding, the individual have to repeat the words that do not detriment for others. Then he is a reconciler of those at variance 'Bhinnānam vā sandhātā' and an encourager of those at one, rejoicing in peace 'Samaggārāmo', loving it 'Saamaggarato', delighting it 'Samagganandī', one who speaks up for peace 'Samaggakaranim vācam bhāsitā'.[30]

Indeed, it is not a difficult task though it needed a proper advice and guidance. Therefore, association of the good person is highly appreciated by the Buddhist teaching. The Mangalasutta[31] discloses how the spiritual progress of the individual induces of deduces due to association of the good and evil persons. The Pāli canon offers the equivalents 'Bāla' for evil persons and 'Pandita' wise persons. In terms of Buddhist, the association of the evil person does not cause to progress of the individual anyhow though its opposition with the association wise person. Because of the wise person thinks the well, speaks the mellifluous words and does the right action.[32] Indeed, this canonical source adduces the way that the right mental, verbal and physical deeds of the educated person contribute to preserve the harmony of a society.

Further, the knowledge in the wise and evil persons also help to designate the good and bad, right and wrong in the Buddhist teaching. Buddhism does not allow any action that harms for the individual and others. As Buddhism convinces when anyone protects the self he also protects the others or in other words, he does not violate the norms and values of the society. In the spiritual protection, the individual has to associate the good friends, then practice the good advice and then he has to increase the good practice more. On the other hand, he has to practice the patient, humanity, loving kindness and the compassion.[33] Evidently, this concept educes the interrelationship between individual and the harmonious society. In addition, it should not be contributed any physical, verbal or   mental action that generates harms or discomfort for the society. Therefore, we have to consider the nature of the physical, verbal or   mental in three stages. Those are, before the action, while doing and after the deliverance. Not only that the individual has to consider whether this action yields the bad effects for the self and the others. If it so, such kind of action should not be practiced as recognized by the Buddhist psychology.[34] In the present time, some western countries make efforts to keep balance the societies in harmony because of, they experience a host of crimes and disputations that cause to demolish the social harmony. In addition, some countries have scrutinized that the lack of the 'Empathy' as the cardinal reason for the demolishing of societal harmony. That means someone is unable to designate what is the wrong and what is the right. Notwithstanding, Buddhism explored the symptoms of the disease and presented the remedy also for it prior to the western psychologists. As Buddhism explores the foundation of the social harmony is morality. In fact, individuals' basis of the morality leads him up to his spiritualism and the contribution of such kinds persons assist many ways to build an ideal harmonious society. The following diagram shows the inductive direction that Buddhism perceives for a harmonious society.

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30   D I 4.

31   Kp 3. "Asevanāca bālānam - panditānañca sevanā"

32   A I 103.

33   S V 169.

34   M I 414.

Wisdom

Concentration

Morality
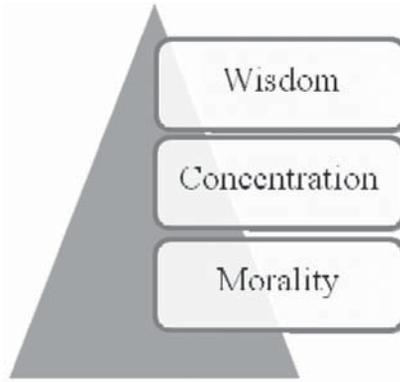
Moreover, Buddhism assumes that individuals' mutual contribution play a very important role to keep the social harmony in balance. Because of the society is a conglomeration of the individuals. Singālovādasutta[35] becomes to the most important place when it discusses a balanced and unprejudiced society. This Sutta makes an emphasis regarding the relationship among parents, teachers, sons, daughters and vies, friends and distinguished people, servants and religious leaders. It is evident, that these persons represent few social statuses such as religious, economical, political, educational etc. In addition, there are sixty one rights and duties those relevant with aforementioned persons. When anyone accomplishes the duties that should be accomplished by him he is able to claim for his rights also in accordance with the Buddha's teaching. Not only that but accomplishing the duties causes to reduce the unwholesome roots and cultivated moral values also as pointed out by the Buddha. If anyone ignores in their own duties, definitely it causes to demolish the harmony of a society. Therefore, thinning the unwholesome roots as far as possible and cultivating good motivation such as patient, loving kindness, empathy etc directly cause to build a harmonious society in terms of Buddhist. The bellow diagram depicts the relationship among the individuals as mentioned in the Singālasutta.

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[35]   D III 189.
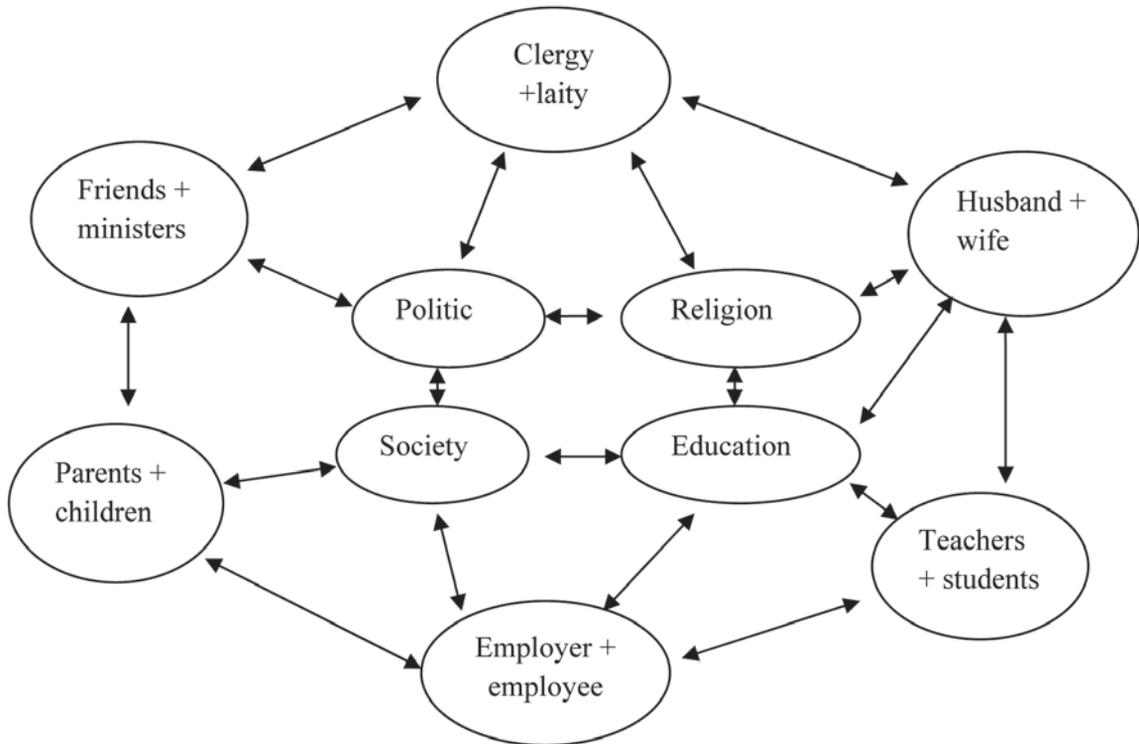
As examined by venerable Bhikkhu Bodhi "The first extreme is a retreat into fundamentalism, the adaptation of an aggressive affirmation of one's own beliefs coupled with a proselytizing zeal towards those who still stand outside the chosen circle of one's co-religionists"[36] Moreover, he observes great monotheistic religions such as Christianity and Islam it is not one towards which Buddhism has a ready affinity, for ethical guidelines of the Dhamma. Therefore, it seems that the main religions have to do a vital role to build a harmonious society. Because if, some religions also in the present time cause to breach the harmony of the people. Therefore, it seems seeking the interrelationship of the religions also holds a significant in this context. Because of, sometime the Buddha also exchanged his ideas with his contemporarily religious leaders as mentioned in the canonical texts. In some occasions, he visited the wanderers such as Potthapāda,[37] Bhaggavagotta[38] and made amiable conversations with them regarding the concept of self and origin of the world etc. Not only that, some canonical texts shade the lights that sometimes the Buddha's disciples also have been made the amiable discussions with the other religious leaders.[39] Even the Brahmins were the main opponents of the Buddha and his followers sometimes they have made friendship with Buddha and his disciples. Once the venerable Ānanda visited the Brahmin mentioned as Gopakamoggallāna[40] and had conversation with him. These are sufficient examples

[36]   Bhikku Bodhi. **Tolerance and Diversity**. BPS news letter, 1993, p. 2.

[37]   D I 183.

[38]   D III 31.

[39]   M I 84.

[40]   M III 7.

Building a Harmonious Society

to show the way that Buddha and his disciples maintain the relationship with other contemporarily religions. A certain incident that mentioned in the canon very clearly delineates how the discussion helps to solve some problem and to build a harmonious circumstance in a society. As mentioned there a group of observed the rainy retreat in a certain place and made an agreement not to talk each other until the rainy retreat comes to end. After the rainy retreat, they went to the Buddha and when they disclosed their agreement, the Buddha denied them critically. Because of, the Buddha pointed out that the right conversation causes to know the ideas of each other and henceforth it constitutes a harmonious background. In addition, peaceful congregation, discussing and departure is included among the seven un-declination doctrinal matters that practiced by the Vajjins. With reference to the canon, as far as they kept the peace the Vajji society was peaceful albeit, simultaneously breach of their peace they became to the calamity. Therefore, the peaceful gathering, sharing ideas also assist many ways to keep the harmony of a society.

Conclusion.

Once, one of the Buddha's disciples visited him and frankly informed that he is unable to protect nearly one hundred and fifty discipline rules that were promulgated by the Buddha. In return, the Buddha convinced him to protect the mind. Precisely, this incident narrates the value of the individual's moral cultivation and the discipline. Because of, in Buddhist point of view, the cultivation of inner essence is the best way to reap the excellent result that should not be expected protecting the wanton rules. As we perceive Buddhist teaching conduces to cultivate the individual's spiritual way whatever milieu he lives. It is evident that the water of the great ocean contains the taste of salt even many rivers reached to it from many countries. In the same way, the harmonious society can be resembled to the great ocean with reference to teaching of the Buddha. Because of, it represents the embodiment of the moral values of the people that represent any milieu. The people in the present time suppose that the modern science and technology can afford the everlasting peace and harmony for the human kind. Notwithstanding, it can assume as a blind faith in terms of Buddhist because of, it generates and increase more and more immoral values rather than the inner peace among the human kind. The science and technology were developed by the human kind mostly against the human kind. Therefore, it can focus to the right direction that affords the welfare of the human kind within it. In the Buddhist canon, nowhere mentioned the social harmony with weapons, rods, clubs etc but through the inner peace of the individual.

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armonious society.

$\mathcal{E}$stablishment of a harmonized nation created by the power of Buddhism

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The existence of gods

In the beginning of the ancient Jomon period (13 thousand years ago), people had lived in a single family unit. In the early Jomon period (10 thousand years ago), people gradually began to live in the same districts choosing better places on the criteria of weather, cultural climate and environment, which brought the new life style of living in a colony of several-families unit in plateaus advantageous for hunting.

In the late Jomon period (3 thousand years ago), agriculture arrived from China and people settled down in level farmlands more suitable to agriculture. The ancient people had worshiped and revered the sun, wind and water because they affected daily weather, and worshipped even hunted animals for appreciation and hope for fruitful life.

Since rice cultivation started, based on settlement of farmland, people prayed for rich harvest worshipping the sun, water, forest, or land. When unexpected events such as convulsion of nature occurred, it is considered that the elder or bright person in each colony became a leader for devoting prayer to quell the unexpected events. Furthermore, some people became professional prayers.

In this period, battles arose for the purpose of gaining rich farm land or rich harvest from the farm land. This conflict might have led the movement that colonies with powerful leaders or prayers absorbed other colonies around the main colony and such colonies evolved into small states.

The time had passed to 100 B.C.-200 A.D., however, no letters (language) remained yet in Yayoi period. Nevertheless, according to Chinese old manuscripts (Han Dynasty), there were more than 100 independent small states throughout Japan. Each state had kept worship of nature and it would have been transformed to adoration of leaders as deities after their passing away.

Finally a big state emerged unifying all over Japan. Then it was necessary to emphasize the justification that the leader of the big state must have been the monarch of Japan. Consequently the ultimate scenario of the birth of Japan was created upon Japanese mythology. Amaterasu, the deity (goddess) in the heaven, sent her grand son, Hinohoninigi with three sacred treasures down to the earth to govern it. This is called "*Tensonkorin*" and the forth descendant of Hinohoninigi was the Emperor Jinmu, the first Emperor of Japan.

The evidence of unification of Japan is large sized burial mounds (kofun) for monarchs. Burial accessories such as terracotta figures (*Haniwa*) set alongside burial mounds or buildings with independent big pillars (*Munamotibasira*) for shrine built on the mounds have been recently found in many cases, which are the obvious evidence of ceremony taken place at the sites.

However, since most of burial mounds are under regulation of Imperial Household Agency, it is difficult to research the detail. If the regulation changes, we could pursue further research on our ancient history which would drastically change the past (would make another history) including the story of Yamatai Kingdom.

Monotheism and polytheism

As seen in worshiping of nature, Japan has assimilated much element of polytheism. However, in reality, monotheism adorning Emperors' family which had continued from Amaterasu, the descendant of deities in the heaven, must have dominated before the arrival of Buddhism.

The principle of the "Deities" in Japan or "Shintoism" is different from the gods of other monotheism such as Christianity or Islam. While these two religions are monotheism based on the principle that this world was created by a single god, Shintoism developed on the idea of deities of Japanese race mainly referring to traditionally religious practice evolved among Japanese people and to the support of the life attitude and its beliefs, according to the dictionary of religion written by Naofusa Hirai.

"Shintoism" neither indicates a man-induced pathway for life nor directly signifies deities themselves but does the pathway shown by deities. Thus, the pathways vary with the beliefs of each religion and Japanese monotheism from Amaterasu to Emperors' family would have included broad diversity for dedicating prayer even to Japanese native deities, deities of ancestors (ancestors become deities to protect us) or deities of earth (the sun, the moon, stars, plants or stones).

The Kofun period; unification of Japan

After the period of development of many small states, Yamato Court arose within Kinki area (region around Osaka) creating a unified nation called Japan. The most impressive symbol of the period was the large-sized burial mounds (kofun).

From the third to fourth century, people set priests or chiefs as a symbol of power in Kinki and Setouti areas. This step is considered as formation of political federation, Yamato Court.

From the fourth to fifth century, powerful leaders at the period built far larger burial mounds as warriors' tomb, which became common all over Japan. This tendency must have been the evidence that power of the political federation gradually reached all over Japan. Subsequently in the late period, not only leaders but also famers in power started building burial mounds, which led declination of building the large burial mounds.

It is considered that burial mounds were constructed right on the Shintō structure (built with logs or big stones) at that point and that ritual or other various events took place on the burial mounds with *Haniwa* decoration alongside the mounds with the spirit of buried monarchs.

The Birth of Buddhism

Approximately 2500 years ago, Buddhism was born when Buddha reached self-enlightenment at the age of 35 in India.

At his first sermon, *Syotenbōrin*, Buddha referred to "neutral way of Buddhism." He told that there were two useless acts in people, to limitlessly indulge in pleasure and to indulge in ailing themselves and that he ultimately reached self-enlightenment of neutral way of Buddhism discarding these two useless acts.

He also preached the Four Noble Truth: 1. this world is filled with various kinds of suffer; the Noble Truth of Suffering, 2. the origin of suffering is hunger for love or obsession; the Noble Truth of the Origin of Suffering, 3. elimination of such desire leads to the ultimate state of cessation of suffering; the Noble Truth of Suffering of the Cessation of Suffering, 4. people should live on the Noble Eightfold Path for avoiding such suffer; the Noble Truth of Suffering of the Path that leads to the cessation of Suffering.

Buddha gave abundant precept to his followers or people and his final sermon at his last breath was "*Jitomyo* (to practice so that you can be the light of Buddhism) and *Hōtomyo* (to practice relying on Buddhism precept)." He explained this sermon as "Rely on yourself any time, do not rely on others and rely on Buddhism precept and this is the only path to reach the ultimate state." Then he passed away leaving his last word, "Anything passes. Devote yourself to Buddhism precept."

To pursue Buddhism is to become accurately aware of truth in this world and to devote yourself to Buddhism precept in order to reach the ultimate state.

The Propagation of Buddhism (Mahayana Buddhism and Theravada Buddhism)

In approximately 100 years after the death of Buddha, a conflict between the Theravada (conservative) sect and the common (revolutionary) sect emerged. The conflict had continued even during the period under the reign of King Ashoka that Buddhism was protected well and finally Buddhism was divided into more than 20 sects.

After this dividing movement, the new restoration movement occurred and Mahanaya Buddhism was born. Mahanaya Buddhism produced many scriptures, was also related to the common (revolutionary) sect, and deepened the Hindu elements assimilating folk beliefs.

In the year of 67, Buddhism arrived at China (Later Han Dynasty). In the second century, the scriptures of Mahanaya or Theravada Buddhism were brought by priests from West Asia such as An Shiago or Lokaksema and were spread over a wide area.

The translation of Buddhism had continued after that. From the fourth to fifth century, Buddhism became more familiar among Chinese people through the effort accomplished by Dau An and Kumārajīva. Chinese priests went to the place of origin of Buddhism, India, Indian hierarchs came to China, the translation of Buddhism into Chinese became more advanced, and the utmost event was the construction of official temples under the authorized protection. The temple

construction later influenced Japan that we followed the construction policy (model) approximately 300 years later. In Chinese Buddhism, 13 schools had developed in the aspects of scriptures of Buddha (sutra or sutta in Sanskrit), discipline of priests (vinaya) and theory (abhidharma).

In the Korean Peninsula, Buddhism reached Goguryeo Kingdom from China and Paekche Kingdom from West Asia in fourth century. Later, Silla Kingdom integrated the Korean peninsula and established Buddhism as a unified principle of centralized government on the national policy.

The Birth of Japanese Buddhism

It has been said that Buddhism was formally introduced to Japan in 538 A.D. from Paekche Kingdom by the diplomatic mission and they brought Buddha statues and scriptures to Emperor Kinmei. At this point, existing deities (Japanese native deities and guardian gods) confronted the new arrived religion.

Among the imperial aides, a dispute arose between Mononobe family (*Ōmuraji*; the highest class of imperial retainers) with the conservative idea keeping Japanese native deities and Soga family (*Ōomi*; the most powerful family) with the advanced idea having close relationship with naturalized citizens. The dispute became a big battle. Since Soga family finally defeated Mononobe family, Buddhism started functioning as the unifying principle of the centralized government under the governmental protection and thriving as the national religion of Japan.

In 593 A.D. the Imperial Prince Shotoku had became a regent and issued the Seventeen-Article Constitution as the national principles for the first time in 604. Forty years later after the issue, the Reformation of Taika was carried out. The old regime based upon clans or families was transformed to a new regime with Japanese own precepts (law) evolved from the one used in Sui dynasty (China) or Silla Kingdom (Korea). Consequently the nation organized by the new regime started. The regime took a straight approach to formation of a rich country with moral and political order assimilating idea of Buddhism, Taoism and legal ethics.

In the second article of the Seventeen-Article Constitution, the Buddhism principles were defined as "People should sincerely respect the three treasures of Buddhism, the teachings of Buddha, the precept of Buddhist law and the Buddhist priests. The treasures are the last refuge for any people alive and the ultimate norm over any countries as well."

In the first article, the most valuable doctrine was defined as "Harmony is to be valued and the avoidance of wanton opposition to be honored." This admonishes that the most valuable idea in our society is harmony and avoidance of conflict.

With this definition, Buddhism was advanced from a national religion to popular religion accepted by common people. As the essential principle of Buddhism is "Harmony is to be valued," Japanese Shintoism and Buddhism started harmonious co-existence (syncretization) subsequently. Because of the principle of harmony, variously ramified religion has been born, has remained until the present day and has been accepted on the idea of co-operation and co-existence despite the difference in religion.

Avalokiteśvara[1] and Compassion: Faith and Practice for Harmonious Living Beyond Asian/Asian American Communities

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Introduction

Discussion of the encounter between Indian Buddhism and Chinese religious culture is a problematic one. Additionally problematic is the traditional notion of syncretism as a characterization of the resultant encounter between Indian Buddhism and Chinese religious culture. Recently, Robert Sharf has attempted to re-evaluate what he calls the "master narrative" of "normative Buddhism" depicting the historical encounter, formalized by Arthur Wright more than forty five years ago.[2] The inescapable limits of this narrative are doubly problematic for Sharf, particularly the popular theory of "sinification," Chinese "domestication" and/or "transformation" of an "Indian" Buddhism into a "Chinese" one. On this note, Sharf urges future scholars and their scholarship to "abandon the notion of *Buddhism* altogether in favor of multiple, regionally or culturally specific '*Buddhisms*'."[3] Hence, instead of the misleading encounter between Indian Buddhism and Chinese religious culture, Sharf argues for an internal dialogue among the Chinese, because "Buddhism is the product of Buddhists, and the Buddhists in the case at hand were Chinese."[4] Sharf's position is historically situated and culturally particularistic, but rightly so because actual exposure to Indian sources were extremely limited in medieval China.[5] Sharf wants to move away from an ahistoric culturally essentialistic, homogenous discussion of Buddhism's encounter with China. Therefore, Sharf argues that an "understanding of local social and institutional structures, cosmology, metaphysics, attitudes toward the spirit realm and the afterlife—in short, the local *episteme*"[6] is necessary.

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[1] I will use the name Avalokiteśvara and Guanyin interchangeably in the course of this paper, as well as the inclusive s/he, her/him pronoun designation when appropriate in discussing the process and events that led to the gender transformation. However, after discussing the transformation and after making clear that Guanyin is fully feminized in China, I will use only feminine pronouns. I will spell *Guanyin* (this way with a "g"), but in quotes it may be spelled with a "k" as *Kuanyin.* In other Asian countries where s/he is honored, she has different names: Kannon or Kanzeon in Japan, Quan Am in Vietnam, Kwan Seum Bosal in Korea, and so forth. It is important to note this for quoting purposes.

[2] See Robert H. Sharf. *Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise*, pp. 4–7.

[3] Ibid, p. 7. Emphasis added. Yü does this with Guanyin in her book, *Kuan-yin: The Chinese Transformation of Avalokiteśvara*.

[4] Ibid, p. 2.

[5] Ibid, pp. 18–19. Sharf notes that the role of immigrant missionaries and translators in the evolution of Chinese Buddhism is easily overstated.

[6] Ibid, p. 23. Emphasis original. Sharf focuses on the Chinese notion of "sympathetic resonance" (*gan-ying*) to demonstrate that this complex of ideas "broadly informed the Chinese understanding of Buddhist thought and practice . . . classical 'Buddhist' tenets were understood, explicitly or implicitly, in the light of native presuppositions concerning the nature and structure of the cosmos," pp. 26–27.

Articulating a similar argument, John Kieschnick examines how Buddhism influenced Chinese material culture.[7] His examination of material culture attempts to debunk the view that Indian Buddhism was purer than its Chinese counterpart—in terms of the struggle to negotiate the contradiction between meaning and words vis-à-vis materiality—an issue that plagued the Chinese. Instead, he emphasizes the "centuries of persistent contact" that it took before an object began to take hold in Chinese society (e.g., the chair over a period of seven centuries). Hence he says, "More commonly, however, changes happened only very slowly under constant cultural pressure from Buddhist individuals and institutions. In other words, the persistent presence of Buddhist practices and ideas provided the resources as well as the vast stretches of time needed for the spread and development of particular forms of material culture."[8] Similar to Sharf, Kieschnick positions his investigation historically and avoids essentializing Chinese Buddhism. He accomplishes this by examining the histories of particular objects, attitudes toward them, and ways in which they were used over long stretches of time that, taken together, reveal the complex and subtle ways in which Buddhism changed the material life of a civilization.[9]

Following on the heels of Sharf's and Kieschnick's methodological invocation, I explore the cultural encounter(s), transplantation(s), and production(s) of the veneration of "Asian" Avalokiteśvara, in the United States. Avalokiteśvara, in the form of the female bodhisattva Guanyin, has been gaining more devotees in the United States and Europe as a result of global immigration patterns, the spread of Buddhist teachings to the western world, and more recently, as a result of the New Age, and neo-pagan trends (i.e., Wicca) with its emphasis on the feminine energies of goddesses/heroines. As a result, many American and European Wiccans have taken to the compassionate energy of Guanyin. For example, Jack Veasey, a gay Euro-American pagan, notes that "In contemporary times, she [Guanyin] is also a patron of gay, bisexual and transgendered people, because of her miraculous gender flexibility. As always, those who worship her call on her primarily for protection and healing."[10] Many first-generation Asian American immigrant women, in particular grandmothers, will wear a jade pendant of Guanyin for protection and as a reminder to be "compassionate mothers." Because her compassion is accessible, all devotees of Avalokiteśvara venerate her for it. Avalokiteśvara's compassion is not restricted: Feminists and pagan/Wiccan appropriations of Avalokiteśvara's compassion reveal a popular and/or democratic dimension of Buddhism in America.

Avalokiteśvara's origin

The Bodhisattva Guanyin (Perceiver of Sounds), or Guan-shih-yin (Perceiver of the World's Sounds), is the Chinese name for the Indian-based Mahayana Bodhisattva Avalokiteśvara (He Who Looks Down from on High). Guanyin is the best-known Buddhist "deity" in China, where, for at least the last thousand years of Chinese religious history, she has been generally depicted and represented in the feminine form.[11] The Indian Avalokiteśvara was not originally depicted popularly

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[7] John Kieschnick. *The Impact of Buddhism on Chinese Material Culture.*

[8] Ibid, p. 284.

[9] Ibid, p. 14.

[10] Jack Veasey, "Kuan Yin: My Buddhist Patron Saint" http://www.paganspace.net/profiles/blogs/my-kuan-yin-blog-originally 2010 (last accessed March 6, 2011).

[11] Yü Chün-fang in "Feminine Images of Kuan-yin in Post-T'ang China," p. 61.

and/or represented in female form. Usually he was depicted as a handsome young prince in India, Tibet, Southeast Asia, and even in China before and during the Tang Dynasty (618–907).[12] Yü posited that literary, epigraphic, and artistic evidence shows that the sexual transformation of Guanyin occurred during the later Tang Dynasty and the Sung Dynasty (960–1279).[13] Yü has spent a major part of her academic life investigating this gender transformation, but she prefers to view it in terms of "domestication" or as the Chinese "transformation" of Avalokiteśvara.[14]

The process of domesticating Avalokiteśvara in China can otherwise be viewed as the "sinification" of the Indian Avalokiteśvara. Although this differentiation is useful, I suggest another perspective, introducing the concept of examining the gender "transformation" not so much as a "transformation" or "domestication," but as the "popularization" of the female image of Avalokiteśvara. Guanyin's popularization—the ways in which the female representation of Guanyin was transmitted—is important to the notion of syncretism that will be discussed later. The "transformation" of Avalokiteśvara to Guanyin is the key element in her rise to fame in the Chinese religious landscape. To speak of "feminization" or "gender transformation" is misleading because Avalokiteśvara/Guanyin through *upāya* may appear in either male or female bodies, in human or non-human bodies, to help those who call upon her/his name in times of peril.

The concept of the "bodhisattva" is a very important one in Mahayana Buddhism. Bodhisattvas are compassionate divine beings who are dedicated to the universal awakening, enlightenment, and/or salvation of all sentient beings. "They exist as guides and providers of succor to suffering beings, and offer everyone an approach to meaningful spiritual life."[15] Avalokiteśvara is the most popular and important of all the Mahayana bodhisattvas because of his/her many unique virtues, especially his/her compassion for all sentient beings and his/her deep involvement in their welfare. S/he took a vow that s/he would not attain final nirvana until all sentient beings were delivered and saved from suffering, or rather, saved from *samsāra*, the cycle of birth and death and rebirth and re-death. According to Mahayana tradition, s/he is to look after the benefit of humankind during the *Bhadrakalpa*, the present *kalpa*, between the death of the historical Gautama Buddha and the advent of the future Buddha Maitreya.[16]

It is generally agreed that the cult of the Bodhisattva Avalokiteśvara originated in the northwestern borderland of a unified India.[17] Radha Banerjee firmly contends that there is no doubt that Avalokiteśvara was an Indian god by origin.[18] In Buddhist mythological texts it is narrated that once upon a time, while in meditation, Amitabha emitted a white ray of light from his right eye that brought Padmapani Avalokiteśvara into existence. Amitabha blessed him, where-upon the Bodhisattva uttered the prayers *Om Mani Padme Hum*; thus Avalokiteśvara is regarded as

[12]   Ibid.

[13]   Ibid. Also see Yü Chün-fang's *Kuan-yin: The Chinese Transformation of Avalokiteśvara*.

[14]   For a comprehensive explication of Yü's position, please see *Kuan-yin: The Chinese Transformation of Avalokiteśvara*.

[15]   See Radha Banerjee's *Ashtamahabodhisattva, The Eight Great Bodhisattvas in Art and Literature*, pp. 1–8.
Also see Daniel Taigen Leighton's *Bodhisattva Archetypes*, Chapter 1, pp. 1–21.

[16]   Radha Banerjee, p. 45 and pp. 48–49.

[17]   Ibid. I would like to make mention that there are some scholarly works that suggested some Iranian antecedents for Avalokiteśvara. This is a topic that is beyond the scope of this paper. Please see Radha Banerjee pages 45–47 for a brief introductory discussion on this topic and for his references.

[18]   Ibid, p. 46.

the spiritual "son" of Amitabha. Avalokiteśvara's connection to Amitabha, "his" spiritual father, is so intimate that the bodhisattva carries a small Amitabha image on "his" crown. This iconographic clue clearly indicates this bodhisattva as Avalokiteśvara, who otherwise would look no different from other bodhisattvas.[19] Some scholars suggest that Avalokiteśvara came into existence as a result of Sakyamuni Buddha's compassionate gaze, therefore, explaining the name, "He Who Looks Down from on High."[20] Avalokiteśvara plays the role of saving all sentient beings from their afflictions during the Bhadrakalpa. He is the Bodhisattva possessed of all the qualities of the Buddha—especially "his" compassion and skill in means, *upāya*. "He is the eternal outpouring of the compassion that is wisdom and the wisdom that is compassion. The idea of mercy or *karuṇā*, which was an ancient Buddhist concept, was thus concretized in the person of the Bodhisattva who would sacrifice everything—his own personal happiness and his own merit—for the suffering humanity."[21] More importantly, Banerjee argues that with Avalokiteśvara Buddhists obtained what they had previously lacked—a personal savior whom they could invoke and in whom they could take refuge.[22]

Banerjee suggests that as Mahayana Buddhism spread, the worship of Avalokiteśvara as a savior appealed to the masses and helped make Buddhism a religion of the people.[23] In this way, Avalokiteśvara may also have been considered a personal god, as the Hindu deity Krishna.[24] "Like Krishna he came to the aid of his devotees, though he is at the same time an all-pervading principle and this added a theistic element to Buddhism in a remarkable degree."[25] Banerjee thus posits that Avalokiteśvara is a composite figure of Buddhist and Hindu ideas and ideals that seem to have been amalgamated in him in almost equal proportions. Avalokiteśvara is at once the embodiment of Buddha's compassion,

> . . . but when we analyze these features carefully, we discover many Saivite as well as Vaishnavite element in his character besides the cardinal virtues of Buddhism. As he grew into a full-fledged deity, he absorbed many of the traits of Siva, Vishnu, Brahma and Indra, though his base remained Buddhistic.[26]

Avalokiteśvara, like Buddha, is possessed of *upāya*, skillfulness or skill-in-means. He may employ various means and assume various forms to deliver the Buddha Dharma to various grades in the classification of people and/or creatures according to their inclinations and capacities for understanding. The popularity of Avalokiteśvara in India is attested to not only by the literature concerning him, but also by the large number of his iconic forms discovered, and by the testimony of the Chinese travelers who visited the great Buddhist centers, such as Xuanzang who has noted the popularity of worship of Avalokiteśvara at Mathura, Nalanda, Kanauj and many other places.[27]

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[19]   Yü Chün-fang, "Guanyin: The Chinese Transformation of Avalokiteshvara." In *Latter Days of the Law*, p. 153.

[20]   Radha Banerjee, p. 47. For other possible translations and interruptions of the name, please see p. 47.

[21]   Ibid, pp. 48–49.

[22]   Ibid.

[23]   Ibid. This is an important point to keep in mind when we discuss the popularization of Guanyin in China.

[24]   Ibid.

[25]   Ibid.

[26]   Ibid, p. 49. For a more complete discussion on the Hindu-Buddhist element of Avalokiteśvara, see pp. 49–51.

[27]   Ibid, p. 55. For a more comprehensive discussion on the literature concerning Avalokiteśvara, see pp. 51–55.

The veneration of Avalokiteśvara was widely prevalent in China, where Avalokiteśvara underwent a gender transformation from male to female. In the early stage of his introduction he was regarded as a male figure, but later he was conceived in female form. Several dynamic factors combined to bring about this final transformation, which is the focus of the next part of this paper.

Making Avalokiteśvara Chinese: Gender Transformation

Several theories have been proposed by scholars in an attempt to explain the complete gender transformation of the male Avalokiteśvara to the female Guanyin in China. Some theories associate Guanyin with Central Asian and indigenous Chinese goddesses; some attribute the socio-cultural religious milieu at the time to have participated in the femininization of Avalokiteśvara; and current scholarship utilizes cultural historical representations of Guanyin in Chinese art and literature to create a narrative that explains the male to female transformation. The objective of this section of the paper is to explore the multiple theories that have been offered on Avalokiteśvara's gender transformation to become the beloved Guanyin in Chinese religious life is.

Before exploring these theories it is important to mention that Buddhist scriptures on Avalokiteśvara depict her/him as a universal savior who can assume any of thirty-three forms, both female and male, old and young, in response to the needs and cries of any and all sentient beings who are in peril and in need of her/his salvific grace.[28] "More than eighty Buddhist scriptures are connected with Guanyin, among which most important and influential ones are the *Lotus Sutra* (*Fahua jing*), the *Avatamsaka Sutra* (*Huayan jing*), the *Shurangama Sutra* (*Lengyan jing*), and the *Heart Sutra*."[29]

At some time around the first century CE, a remarkable Buddhist text was composed in Sanskrit, somewhere in the northern parts of India or possibly in areas of what is now Afghanistan. This text is known as the *Saddharmapundarīkasūtra—The Sūtra of the Lotus of the Wondrous Law*, more commonly known and referred to as the *Lotus Sūtra*.[30] Chapter twenty-five of the *Lotus Sūtra,* "The Gateway to Everywhere of the Bodhisattva He Who Observes the Sounds of the World," is also popularly known as the "*Guanyin Sūtra*."[31] In the *Guanyin Sūtra* s/he is depicted as a universal savior who can assume any of thirty-three forms and who saves people from eight kinds of peril: fire, water, shipwreck, murderers, ghosts, prisons, bandits, and lust. "If there is one who keeps the name of this bodhisattva He Who Observes the Sounds of the World, even if he should fall into a great fire, the fire would be unable to burn him."[32] Similarly, . . . "if one is carried away by a great river, s/he would find a shallow place; or if there is a woman/man whether guilty or guiltless, whose body is chained or fettered with stocks, if s/he calls upon the name of the bodhisattva He Who Observes

the Sounds of the World, s/he shall be saved and gain deliverance."[33] Further, Guanyin also grants women who desire children either a handsome boy or beautiful girl. The *Lotus Sūtra* states,

> If there is a woman, and if she is desirous and hopeful of having a son, making worshipful offerings to the bodhisattva He Who Observes the Sounds of the World, she shall straightway bear a son of happiness, excellence, and wisdom. If she is desirous and hopeful of having a daughter, she shall straightway bear a daughter, upright and endowed with proper marks . . . .[34]

The text goes on to declare that this bodhisattva, He Who Observes the Sounds of the World, can take on any form to reach a person in need of salvation. He can appear in various displays of body types in the utilization and expression of upāya. He may appear in the body of a Buddha, a pratyekabuddha, a householder or a wife of a householder, a bhiksu or a bhiksuni, an upāsaka or an upāsikā.[35] Overall, he may appear in the body of a female or male depending on the needs and circumstances of the situation:

> To those who can be conveyed to deliverance by the body of the wife of elder, householder, official, or Brahman he preaches Dharma by *displaying the body of a woman*. To those who can be conveyed to deliverance by the body of boy or girl he preaches Dharma by *displaying the body of boy or girl . . . by displaying the appropriate body*.[36]

Although Avalokiteśvara may assume female forms none of the Indian forms of the bodhisattva are feminine.[37] It is also interesting to note that the feminine transformation of the bodhisattva probably reached its completion during the Yüan Dynasty (1206–1368), and that since the Ming Dynasty, or the fifteenth century, Guanyin has generally been perceived and represented as completely feminine, although the orthodox Buddhist clergy has refused to acknowledge Guanyin as feminine.[38] As a result, "iconic images of Guanyin in the temples continue to be masculine—or at most asexual—in appearance."[39]

But the main point to be emphasized is that there are scriptural bases and even theological bases for the multiple sexual identities of Avalokiteśvara/Guanyin. Theologically, the notion of upāya Buddhism also emphasizes non-duality; as a result, some early representations of Avalokiteśvara have been "trans-sexual" in nature. For instance, images of Avalokiteśvara/Guanyin sporting a moustache have been found in the caves in Dunhuang. Another way that this "trans-sexual" nature of Avalokiteśvara/Guanyin is expressed through art is well illustrated by Japanese statues of Avalokiteśvara/Kannon where s/he possesses a very feminine breast-line cleavage. Scripturally and theologically, this openness enhanced the conception of a female Avalokiteśvara in China, particularly with the development of Guanyin. This flexibility in Guanyin devotion is key to understanding the rise of Guanyin devotion among different religious traditions, in America as well as in Asia.

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[33] Ibid, pp. 311–312.

[34] Ibid, p. 313.

[35] Ibid, pp. 314–315.

[36] Ibid, p. 315. Emphasis added.

[37] Yü's *Kuan-yin: The Chinese Transformation of Avalokiteśvara*, p. 9 and Chapter 2, pp. 31–92.

[38] Ibid, p. 6.

[39] Ibid.

Avalokiteśvara in America

Long before the first Chinese gold miner and or laborer migrated to the United States in the late 1840s, Guanyin devotion in China, Korea, Japan, and Vietnam was well established. Dating back to the early nineteenth century, there is material evidence of Guanyin veneration among the first waves of Chinese immigrants to the United States. They are found on the altars of historic Chinese Buddho-Daoist temples throughout California's gold mining towns (i.e., Oroville, Weaverville, and Auburn, California), as well in San Francisco's Chinatown (i.e., Tin Hau Temple). Like migrants the world over, the Chinese brought their religious rituals and beliefs with them. As Chün-fang Yü notes,

> The bodhisattva has also become well known in the United States and Europe, the combined result of feminism and the immigration of Buddhist teachers to the West. Although Buddhism was introduced to the United States in the nineteenth century, political events in Asia since World War II have greatly facilitated the religion's westward movement. When China became Communist in 1949, many Chinese monks escaped to Hong Kong, Taiwan, Singapore, and the United States. Similarly, while most Tibetan lamas escaped to India, some came to the United States when Tibet was occupied by China in 1959. With the end of the Vietnam War in 1975 and the arrival of new immigrants from Vietnam and other Southeast Asian countries since the 1980s, people in America have been exposed to many forms of Buddhism as well as the different names and identities of the bodhisattva. *Avalokitesvara is present in all of these Buddhist traditions*.[40]

From 1848 to 1965 the veneration of Guanyin was limited to Asian immigrants. The liberalization of immigrant policy after 1965 parallels the changing mainstream attitude and belief in American culture. This period witnessed a spiritual search among Euro-Americans who were disenchanted by Judeo-Christian spiritualities. Their gaze was focused on Asia, primarily on India and China—Hinduism, Buddhism, and Daoism. The initial reaction to Guanyin veneration was not very positive because non-Asian converts approached Buddhist practices with a "reformation style" focus that emphasized quiet seated meditation (i.e., *zazen*), a non-ritualistic and non-devotional style of Buddhist practice. As Jeff Wilson points out:

> After the lifting of racist immigration laws in 1965, immigration from China and other parts of Asia brought significant numbers of Buddhists to the United States, which in turn contributed to a precipitous rise in the number of European Americans converting to Buddhism. However, there was less contribution to convert Buddhism from new immigrants than might be supposed. European Americans were often wary of practicing at Chinese American and other Asian American temples, where they might feel uncustomarily in the minority, and in many ways the new convert Buddhism was inhospitable to bodhisattva devotions and Buddhist mythology in general. Convert American Buddhists evidenced a marked preference for individualistic meditation practice, disdain for mythology and superstition, prejudice against ritual, and tendency toward psychological approaches to religion. Asian American Buddhism was often conceived by these new Buddhists as being traditional and conservative, loaded with foreign cultural baggage and empty ritualism that needed to be jettisoned so that a purer Buddhism, more authentic to the spirit of the founder,

[40] Chün-fang Yü, Kuan-yin Devotion in China. In *Dharma World* (April–June 2008). http://www.kosei-shuppan.co.jp/english/text/mag/2008/08_456_3.html (last accessed March 6, 2011).

could be recovered. In this approach is clearly seen an instance of the dominant Protestant mindset of North American religion applied to Buddhism by converts from Christianity.[41]

As more non-Asians converted to Buddhism, and as more and more Asian immigrants began to openly practice Guanyin Buddhism in America, coinciding with the rise of the feminist movement—expressed in goddess worship and neo-paganism—Guanyin veneration became more popular. Similar to the process by which Guanyin veneration developed in China, Guanyin was popularized in America through publications that focused on Guanyin devotion and rituals, as well as through material representations of Guanyin from mundane garden art, to new depictions of Guanyin as a mother goddess to the world. Wilson's conclusion is useful for us to consider:

> Why did devotion to Kuan-yin eventually succeed in the face of the antibodhisattva sentiment of earlier American convert Buddhism? Sometimes historians are faced with a difficult challenge in explaining why a particular figure or image becomes popular with a specific religious demographic. Luckily, no such difficulties pertain in the case of Kuan-yin. This bodhisattva is increasingly favored by convert Buddhists for some very obvious reasons. The first is gender: among a constellation of male buddhas, bodhisattvas, and arhats, Kuan-yin stands out as a *female* bodhisattva. She thus attracts the attention of many convert Buddhist women, particularly those who are actively looking for feminist or at least overtly woman-friendly approaches to Buddhism. For women who have left forms of Judaism or Protestant Christianity that are dominated by male deity images, Kuan-yin is a welcome alternative; for women who have left Catholicism, she is a warm reminder of the Virgin Mary, yet without the same negative implications for women's sexuality. Kuan-yin represents for convert women an affirmation that they, too, have a place in Buddhism. For both women and men, Kuan-yin's female gender makes her more approachable than the Buddha or Manjushri. She proved especially attractive in the wake of a series of sex- and power-related scandals that rocked American convert Buddhism beginning in the early 1980s; the male leaders who misused their positions were widely perceived as abetted by patriarchal Asian Buddhist models, and more egalitarian and woman-friendly models were advanced in many centers as a corrective.[42]

The way Avalokiteśvara became Chinese is slightly different to the way she became American. Locally produced art and representations played a key role in the Chinese transformation of Avalokiteśvara. In America, Guanyin did not become "American." Instead, Americans appropriate her in their religious practice because she represents an available cosmic compassion. Changes in the social consciousness of people in the 1960s through 1990s also played an important part in the transplantation of Avalokiteśvara veneration in the United States outside of Asian/Asian American communities.

[41]   Jeff Wilson, Deeply Female and Universally Human: The Rise of Kuan-yin Worship in America. In *Dharma World*, April–June 2008.

[42]   Ibid.

The Need for the Divine Feminine: Asia and America

The concept of the "bodhisattva" is a very important one in Mahayana Buddhism. Bodhisattvas are compassionate divine beings who are dedicated to the universal awakening, enlightenment, and/or salvation of all sentient beings. They exist as guides and providers of succor to those suffering, and they offer an approach to meaningful spiritual life to all. Avalokiteśvara is the most popular and important of all the Mahayana bodhisattvas because of her many unique virtues, especially her compassion for all sentient beings and her deep involvement in their welfare. She took a vow that she would not attain final nirvana until all sentient beings are saved from suffering and delivered, rather, saved from *samsāra*, the cycle of death and rebirth characterized by suffering. According to Mahayana tradition she is to look after the benefit of humankind during the *Bhadrakalpa*, between the death of the historical Gautama Buddha and the advent of the future Buddha Maitreya.

Martin Palmer and Jay Ramsay, with Man-ho Kwok, understand the historical conception of the female Avalokiteśvara as symbolic of the need for a divine feminine.[43] They suggested that this need primarily arose because of the *gylanic* nature of Chinese mythology—whereby female and male are equal—as illustrated by the Chinese creation myth of the half-human/half-snake figures of Fu Hsi and Nü Kua.[44] Together they created all aspects of Chinese civilization and ruled over the child-like earliest peoples. Other myths reinforce this gylanic nature of early Chinese religious philosophy as well.[45] Later on, a heavy dose of more conventionally acceptable patriarchal concepts, influenced by Confucianism, were superimposed on these legends.

> Now the Jade Emperor has the highest point of the mountain as his sole preserve. Yet the [gylanic] tradition is not all gone. For to enter onto the plateau of the summit itself, you must pass through the Gate to Heaven. This literally is a gate, set into the chasm which leads to the plateau. Behind it is a courtyard where three deities sit and before whom you must pass to enter. The one opposite the gate is the god of T'ai Shan himself. But on either side are Kuan Yin and the goddess of T'ai Shan, the Old Mother, the creator of human beings. There is no entry to the plateau without devotion to all three. *As will be seen later, the link to Kuan Yin is no accident.*[46]

Palmer, Ramsay, and Kwok emphasize that the role of the divine female in the Chinese creation myth before Confucianism seems to illustrate the existence of a culture where women and men were equal, but not matriarchal. "This seems to be borne out by the fact that both men and women were considered capable of being shamans—vehicles for communication between the spirit world and the material world."[47] But they also point out that there is no evidence of any serious patriarchal society either until the Shang Dynasty (c. 1700–1100 BCE).[48]

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[43] See Palmer, Ramsay, and Kwok, pp. 9–27.

[44] Ibid, p. 9.

[45] Ibid, see pp. 9–10 for explanation of the brother and sister god and goddess team that ruled the world from the sacred Daoist Tai Shan Mountain.

[46] Ibid, p. 10, emphasis added.

[47] Ibid, pp.10–11.

[48] Ibid, p. 11.

It should be reiterated that the Queen Mother of Heaven/West is not identified with the Earth but rather is a Heavenly figure. The absence of a matriarchal and patriarchal society lasted until at least the fifth century when the firm hand of Confucianism began to exclude the feminine and the shamanistic dimension of religious life. The ". . . whole emotional world was sacrificed to the demands of law, order, filial piety, and control."[49] They posit that during the Warring States Period (403–221 BCE), and, more particularly, in the Han Dynasty (206 BCE–CE 220), accounts of a Queen Mother of Heaven/West began to appear in reaction to the suppression of the older shamanistic models.[50] "For as the old ways were discredited, it began to be necessary for the goddess to appear more united, more central and thus more powerful to withstand the dismissive attitudes of the Confucians."[51] As a result, what emerges from these circumstances is a strong, tough, and distant goddess, who is involved with creation and in advising the earliest rulers, but remains distant from the daily affairs of ordinary life.[52] The authors emphasize the importance of the "west" as it is related to the Queen Mother who is set in the west—the direction of paradise, the direction of true mystics, and the direction of mystery itself. And it is from the West that Buddhism entered China. The salient point is that Guanyin did not just appear out of no-where, abut that these elements may have all interacted and contributed to the development of a goddess cult.[53]

Emerging from the general shamanistic background of China, the Queen Mother of Heaven/West is heavily associated with shamanism.[54] But by the end of the Han Dynasty (third century CE), the successful attack of shamanism by the Confucian court—which considered it primitive and uncultured—resulted in a major transformation of the Queen Mother of Heaven/West.[55] As a result, shamanism was forced underground until it later re-emerged in certain forms of popular Daoism from the second century CE onwards.[56] "Where Confucianism sought logic and control, shamans spoke for and of a world of spirits and uncontrolled forces."[57] More importantly, the Queen Mother of Heaven/West was re-defined in Confucian terms but she was so deeply associated with the earlier shamanistic world-view that she was never fully accepted into the newly emerging Confucian one.[58] At this juncture popular Daoism also added a new dimension to the religious landscape of China—for the first time it posited the possibility of personal salvation.[59]

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[49]   Ibid, p. 13.

[50]   Ibid, pp. 13–14.

[51]   Ibid, p. 14.

[52]   Ibid.

[53]   Ibid, p. 15.

[54]   Ibid.

[55]   Ibid.

[56]   Ibid, p. 16.

[57]   Ibid, p. 15.

[58]   Ibid, p. 16.

[59]   Ibid.

The Confucians may have won the battle at court, but outside, with the help of popular Daoism and in the lives of the ordinary people, the divine feminine was alive and well, and was now officially part of the Daoistic structure.[60] Palmer, Ramsay, and Kwok observe that by Tang Dynasty times there was a distinct rivalry between Daoism and Buddhism at both the court and popular levels, which is very significant for the rise of Guanyin.[61] They report:

> The struggle reached a particularly unpleasant low point in AD 845 when the Taoists gained sufficient control of the court to order the destruction of all Buddhist temples and the return of all monks and nuns to lay life. According to records, 4,600 monasteries and 40,000 temples were destroyed and 260,000 monks and nuns and 150,000 of their slaves were returned to lay life.[62]

The Buddhists responded in kind, casting aspersions upon the Daoist priests and monks and by mocking their rituals; but the key fundamental appeal of Daoism was that it had a divine feminine figure: It had a goddess.[63] Therefore, what Buddhism needed to survive in China was a divine feminine figure to reach out to the ordinary people, to compete with the Daoist's Queen Mother of Heaven/West, and other local female deities—such as the various sea/water goddesses—who could offer salvation to the masses.[64]

They postulate that the divine feminine had always played a key role in the religious life of the Chinese masses, and that the rivalry between Daoism, Confucianism, and Buddhism in the general groundswell of popular religion fused around the eighth century to produce a new deity—or rather to "re-shape" and "re-focus" an older one, the male Avalokiteśvara/Guanyin.[65] Therefore, they suggest that the female Avalokiteśvara-Guanyin developed

> . . . from the need in popular Buddhism for a goddess to compensate for the male-dominated nature of the faith; from the need to compete with the Daoists and their successful goddesses, such as the Queen Mother of West; from the need for a divine feminine aspect in faith; and from the interaction between Buddhists already inspired by the compassionate image of Kuan Yin, helper of mothers, found in the Lotus Sutra, and Nestorian Christians bearing images of their Mother of Christ, the Madonna.[66]

This creation of a female Guanyin was revolutionary! The Chinese had taken a male deity, albeit an androgynous one with "feminine" attributes such as compassion, and turned this around to create a female deity. From there, they created entirely new representations of the deity in statues, depicting her with gentle femininity. These revolutionary developments seem to have been inspired and stimulated by observation and interaction with Daoism and Christianity.[67]

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[60] Ibid, p. 17.

[61] Ibid, p. 18.

[62] Ibid.

[63] Ibid.

[64] Ibid, p. 21.

[65] Ibid.

[66] Ibid, p. 23. Palmer, Ramsay, and Kwok observe that the model for the newer images of the Guanyin was influenced by the encounter with statues or paintings of the Christian Virgin Mary. See pp. 22–24.

[67] Ibid, p. 24.

After the female Avalokiteśvara/Guanyin was established, increasing centralization and consolidation of China under the Tang and Sung Dynasties underscored the importance of having a national religious structure. Popular Daoism and popular Buddhism offered an umbrella structure under which they were able to absorb ancient local deities—both female and male—by incorporating them into their respective celestial pantheons.[68] As this occurred, Guanyin's already-diverse sources of origin took on Daoist and even shamanistic hues, making her identity as a purely Buddhist deity in China somewhat inaccurate.[69] "For Kuan Yin success in China is precisely that she transcends barriers of specific nomenclature."[70] This is also the case in Guanyin's American experience. Guanyin can be found not only in Chinese Buddhists temples, but in Japanese Buddhist home shrines, Vietnamese American restaurant altars, and non-Asian women converts' home, and neo-pagan shrines as well.

Guanyin in America: Voices of Devotees

Yü argues that the Chinese transformation of Avalokiteśvara into Guanyin is a case study for the making of "Guanyin Buddhism in China." Equally informing is her contention that the female representation of Guanyin in paintings, dramas, miracle tales, dhāranī, precious scrolls, pilgrimage sites, and other venues of Chinese material culture is the medium through which the female Guanyin was popularized. Hence, Yü sees popularization and transmission as equal partners in Chinese transformation of the male Avalokiteśvara into the female Guanyin. Or rather, transformation is a process made possible with the simultaneous popularization. Yü writes, in regard to the popularity of the White-robed Guanyin in China, ". . . let us leave off speculating about the origins of the White-robed Kuan-yin for now and move on to examine her popularity in plastic arts, painting, and other artistic media that has been unsurpassed since the tenth century."[71] Along with this, Yü suggests that the feminization of Avalokiteśvara in China was thus inseparable from the domestication and regionalization of the bodhisattva, resulting in her increasing popularity. Wilson makes a similar argument with the rise of Guanyin veneration in the United States among non-Asian Buddhists:

> . . . the expansion of Buddhism in the late 1980s and 1990s also coincided with a growth in outlets for Buddhist information, and both contributed to the heightened profile of Kuan-yin. Such new venues included the Internet—first widely available in the mid-1990s—and many print publications, such as *Tricycle: The Buddhist Review* (established in 1991) and *Buddhadharma* (established in 2002).[72]

Wilson argues that several publications by noted American Buddhists that espoused acts of devotion and piety to Guanyin popularized her sphere of influence beyond Buddhist circles: Taigen Dan Leighton's book *Bodhisattva Archetypes: Classic Buddhist Guides to Awakening and Their Modern Expression*, and Sandy Boucher's *Opening the Lotus: A Woman's Guide to Buddhism* and *Discovering Kwan Yin, Buddhist Goddess of Compassion*. Boucher's work specifically singles out Guanyin as an ideal figure of devotion for non-Asian American Buddhists. Boucher reflects on the role of Guanyin in the lives of American women, saying:

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[68] Ibid, pp. 25–26.

[69] Ibid, p. 26.

[70] Ibid.

[71] Yü, *Kuan-yin: The Chinese Transformation of Avalokiteśvara*, p. 253.

[72] Wilson, "Deeply Female and Universally Human."

As the feminine reasserts itself in Western spirituality, a towering female figure has arrived on our shores from Asia. Her name is Kwan Yin. She is the most revered goddess in all of Asia, and Chinese, Japanese, Korean, and Vietnamese immigrants naturally brought her with them when they came here. But her presence has also reached beyond the immigrant communities to enter the lives of countless European-Americans . . . Looking at how Kwan Yin has come to America, I realize that she is making her way in the lives of today's women, too. Women call upon her for help, revere her, write poems or songs about her, embody her in her pure compassionate energy. Those of both European and Asian descent respond to her wide, tender mercy.[73]

Among New Agers, Elizabeth Clare Prophet's voice is influential. Prophet is a Euro-American religious figure who preaches on Guanyin's compassion. Prophet offers a set of three DVDs that "contains the unique teachings and mantras of these manifestations . . . She explains how to use these Kuan Yin mantras for spiritual healing, transmuting troublesome habits, and resolving personal and planetary problems."[74] Guanyin appeals to marginalized people, as exemplified by gay pagan, Jack Veasey. Veasey recounts his encounter with Guanyin at a Unitarian Church service:

I discovered Kuan Yin in the 1970s. I was a member of a Japanese Buddhist sect based on the scripture *The Lotus Sutra*. Copies of this scripture were hard to find in English. Because a chapter from the sutra dealt with Kuan Yin, I found quotes from it—one before each chapter—in a book called *Kuan Yin: Bodhisattva of Compassion*, by John Blofeld. I was working at a college library in Philadelphia at the time. When I brought the book to work with me to read it over lunch, one of the librarians, a Sufi, exclaimed, "What are you into now?"—as if it was the most way-out thing he'd ever seen.

Later I was Wiccan for six years. When I was initiated I took an oath to devote myself to a deity of my choosing. The Wiccan tradition was Celtic, but I took my oath to Kuan Yin. I grew up Catholic. Many things about Catholicism were negative and hurtful to me, but one thing that wasn't, was Mary. In Mary I found a kind, gentle, compassionate, healing female deity I could turn to in a way I could not to a harsh, angry, judgmental, male God. Many have noticed the similarities between Kuan Yin and Mary—not in formal religious thinking, but in the way common people relate to her. Kuan Yin is depicted in art, or approached by an individual worshipper, as either male or female. She can appear in many different forms, depending on the worshipper's needs. The vast majority visualize her as female. So Kuan Yin is female by popular demand. Her name means Hearer of the Cries of the World. This resonates with me because, as a child-abuse survivor, I've had to spend a lot of time crying in my life.

Kuan Yin is my Yidam. A Yidam is a patron spirit, similar to a patron saint in Catholicism. But whether you literally believe in your Yidam is irrelevant. The spiritual practice is to behave as though you do. A statue of Kuan Yin is not a knick-knack. If you get one, the box she comes in will likely have a cellophane window in it so she can see. A friend who ordered a statue of her from China also had to buy a seat on the plane for her.

[73] Sandy Boucher, *Discovering Kwan Yin, Buddhist Goddess of Compassion*. Boston: Beacon Press, 1999, pp. 1, 8.

[74] Elizabeth Clare Prophet http://www.flickr.com/photos/thesummitlighthouse/4727832613/ (last accessed March 6, 2011). Her sermons are also available on YouTube (e.g., http://www.youtube.com/watch?v=RPOKF4_RXsM, last accessed March 6, 2011).

You make offerings to the statue—a cup of water daily, fresh flowers every week or so, and fruit, particularly oranges, and bananas. You leave a light burning near her at night—you don't let her sit in the dark. You can meditate on her by reciting her mantras before the statue, and pray to her in your own words. Even if you don't literally believe in her, the prayers tend to be answered, often very quickly.

The last time I was hospitalized, my partner made my offerings to Kuan Yin and kept the light lit for me. He brought me a picture of my altar in the hospital so I could draw sustenance from it. You can question it if you want, but I know my recovery was quicker and smoother because of this.[75]

Neroli Duffy offers a similar tale of Guanyin's power to heal. Duffy was forty-four years old when she was diagnosed with breast cancer. Duffy shares her experience of finding comfort in Guanyin:

I certainly tugged often on Kuan Yin's white robe during my journey through cancer. For me, she has become the court of last resort: If no help seems to be forthcoming from any master or angel and things are looking grim, Kuan Yin is the one I go to. I gave her mantras each day during my treatment, using a beautiful recording that I have called *Kuan Yin's Crystal Rosary*.

Early in my six weeks of radiation treatment, a friend sent me a glow-in-the-dark statue of Kuan Yin. Although this was half in jest, she also knew that I am very fond of Kuan Yin and that I would sincerely appreciate the gift. The statue made me smile. She was a comforting presence when I turned out the light at night. I could see her glowing silently in the dark and keeping watch over me. Though I am thankfully through the cancer experience, I still keep the statue by my bedside.[76]

Second-generation Asian Americans continue to venerate Guanyin as well. When asked why she venerates Guanyin, Mary Thi Pham, daughter of Vietnamese refugees, cites her compassion.

As a small child, my first introduction into Guanyin's mythical essence began with my encounter with her photo. It's a popular photo of her standing on her dragon amongst dark clouds. I asked my mother about the photo and she shared with me a story.

There's a story that was circulating amongst the Vietnamese refugee communities about Guanyin's rescue of a sinking, refugee boat. Back in 1981 survivors from this boat reignited the Vietnamese communities' devotion to Guanyin with their stories and this photo (which seems to be physical evidence of her existence beyond mythology).

The story goes that a heavy storm was about to capsize the boat and the refugees began crying out for Guanyin's help. Suddenly, the sky grew stormy and cloudy and a photographer on the boat snapped a picture of the cloud. Many believed that it was Guanyin who came to the rescue. They said that she called upon two killer whales to come to their aid, and the whales each took one side of the boat and swam beside it so that it would not

[75] Jack Veasey, Kuan Yin: My Buddhist Patron Saint, http://www.paganspace.net/profiles/blogs/my-kuan-yin-blog-originally 2010 (last accessed March 6, 2011).

[76] Neroli Duffy, *A Journey through Cancer: A Woman Doctor's Personal Experience with Breast Cancer*. iUniverse, Inc., 2004, p. 198.

capsize. Later, when the photo was developed, it was a photo of Guanyin standing on her dragon amongst the dark clouds.

This story deeply moved me as a child. Knowing my own family's history of arriving on a boat in Malaysia in 1979, it could have been our stories, too. Since then, my fascination with learning more about Guanyin and inviting her into my life grew.

Coming from an extremely violent history and background, I needed something larger than life to make me feel safe. If Guanyin had the capacity to save hundreds of people from a nearly sinking boat, then, she had enough power to save me, too.

At some point in my life, from my deep suffering and fear, I stopped believing in Guanyin. I stopped believing in anything. I was an atheist for seven years. If Guanyin was all powerful and compassionate, why wouldn't she alleviate my suffering? What I found was that I was knocked unconscious by my own hatred, fear, greed, selfishness, and ignorance. I couldn't see any of her gentle lessons because I wasn't conscious.

Ironically, I felt that she intervened in my life when she brought me to my first Al-Anon meeting. At that point, being in so much pain, I was willing to go to any lengths to alleviate my suffering, even attend a spiritual meeting that was grounded in Christian values. I was told that it wasn't a religious program and that if I wanted to get well, I had to find a Higher Power, any power that wasn't me or another human being. I instinctively turned to Guanyin. In recovery, we were asked to explore our relationship with our Higher Power and to build a deeper, lasting relationship. This led me on a search to find an intimate relationship with Guanyin. Although I did not stay in Al-Anon, I felt as if I was led there in order to help me see that the program wasn't right for me and that all along what I needed has always been with me.

Looking back in hindsight, I feel strongly that Guanyin has guided me all my life. Being in this human existence and coming to understand that all things are impermanent, having Guanyin in my life brings me great comfort. Her compassionate presence in my life makes my suffering bearable. I know that someday, I will lose both my parents, all my siblings, and all my special relationships will be taken away from me, but Guanyin will always be with me. She is vast, powerful, boundless, and not confined by the laws of rebirth and death.[77]

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[77] Personal communication with Mary Thi Pham, Feburary 6, 2011.

Avalokiteśvara's Compassion and American Religious Pluralism

One of the leading voices on religious pluralism in America, Diana Eck argues that the way in which Americans of all faiths and beliefs can engage with one another to shape a positive pluralism is one of the essential questions—perhaps the most important question—facing American society today.[78] She advocates, meaningful religious pluralism requires genuine "*energetic engagement with diversity*," "*the active seeking of understanding across lines of difference*," "*the encounter of commitments*," "*based on dialogue*."[79]

The rise of the Avalokiteśvara/Guanyin veneration in the United States in the recent decades speaks to a model of religious pluralism that is not only idealistic but is also meaningful. However, there is a considerable amount of work that still must be done to achieve meaningful diversity in American society. In the post 9/11 atmosphere, as a result of racist Islamophobia and Arabophobia, meaningful religious diversity is at risk. All Arabs are racialized as Muslims, and all Muslims are racialized as Arabs who are, by extension, "terrorists" and therefore "evil." The continued suggestion by Conservative and Birthers[80] that President Barack Obama is a Muslim bespeaks the power of the voice of white racist anti-diversity, anti-religious pluralism in contemporary American politics and society. Meaningful religious pluralists believe and insist that Americans recognize themselves to be a pluralistic people, that there were diverse and legitimate alternative ways of being American. The creative appropriation and expressions of Guanyin's compassion in America, is not a sign or signal of American pluralism, but rather, of its possibilities.

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[78] Diana L. Eck, What is Pluralism? In *The Pluralism Project at Harvard University*. http://pluralism.org/pages/pluralism/what_is_pluralism, 1997–2011(last accessed March 6, 2011).

[79] Ibid.

[80] Birthers refer to Americans who believe that President Barack Obama was born in Kenya, not Hawai'i, and that he is Muslim, even though he has openly admitted to being Christian. Therefore, Birthers see America as a country for White Christians.

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*R*elational Buddhism: Toward the Social Construction of Societal Harmony In-Between-Selves [1]

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Introduction

This article is about Relational Buddhism which is a rendering that takes a meta-psychological view on the pan-Buddhist teachings rooted in the Dhamma/Dharma by placing Dependent Origination, i.e. regarding interpersonal relationships of "empty selves", in its core of practice. It is meant to be a practical guide, though rudimentary, rather than a theoretical exercise for academic debate. In practice, its centerpiece and playing field is not the "conventional self" but the invisible space "in-between-selves" which is of an ultimate nature and may well eradicate the provisional but illusory boundaries between people. Artificially created as a handy provision to serve intelligible communication and indexation, I/me/mine-self became reified to such an extent that it might have outlived its usefulness and proven to be counterproductive in those instances where conflicts of interests occur. How can societal harmony, based on Buddhist relational practice, be actually pursued and is it perhaps an ideal which pursuit is to be enjoyed without ever reaching its noble goal?

There is an abundance of examples where the Buddhist world is at odds with others, for instance with the world of the Taliban destroying "our" Bamiyan art-work statues, and with members of its own Buddhist community, for instance in the case of the Myanmar government versus its democracy loving part of the population. My take is rather pessimistic but not unhopeful when Buddhism meets fanatic believers of "sky-god" religions who are intolerant to those who propose self-inquiry on "self-illusions" and "god-delusions" like Buddhists use to do. It could take years to educate each other but it looks like "the twain shall never meet" as long as dogma and creed on "holiness", be it a city or a piece of land, prevail. To the Buddhist collective mind the merciless destruction of Nalanda in 1193 which wiped out Buddhism from the Indian subcontinent, feels like a rippling echo of a traumatic event that may not happen again. In order to be able to practice "societal harmony in-between-selves" from day to day, the space for such playing field must be cleared first and if its ground is sown by seeds of conflict, these need to be dealt with as a *conditio sine qua non*. Thus, in the case of Buddhists against each other, we are reminded by the Buddha's frustration, when he despised his malicious cousin Devadatta, who in enmity tried to topple him from running the commune, and called him: "spit-licker". Can such scolding in public be done without any trace of anger? On a stretched note: does "compassionate anger" or "compassionate killing" exist? Although *loving-kindness, empathic compassion*, *shared joy*, and *relational equanimity* are

the prime Buddhist qualities, "mercy killing" seems to be condoned by our Mahayana forefathers. The *Upayakaushalya Sutra* contends that it is righteous to kill in order to save innocent people's lives, to prevent a potential murderer from suffering and by killing to suffer for the offender instead. In another Mahayana scripture, the *Mahaparinirvana Sutra*, the Buddha allegedly killed Brahmins in an earlier life for slandering the Dharma to eventually save them from karmic retribution.

What to do when while meditating in Bodh Gaya under the bo-tree at 4 A.M. the muslim call to prayer brutalizes the entire place in an incredibly intrusive and perpetrating manner? The Buddhist way of life is not based on rigidity but on the abovementioned ennobling qualities which one upholds even in extreme circumstances. While non-harming/non-violence (*ahimsa*) is the golden standard, it might be productive to kindly voice democratic rights, appeal to mutual respect, and call in assertiveness for relational responsibility. In togetherness the air could thus be cleansed from brewing tensions due to suppressed anger gradually bubbling into hateful intentions toward hostile action and mutual extermination. To prevent premeditated killing of trespassers, it is more promising to "take arms against a sea of troubles" by courageously asserting one's rights and to even have the menacing "thieves carve you limb from limb with a double-handed saw" to preserve the very teaching rather than betray it and pay the price of self-affliction (*Kamcupama Sutta*).

As a Raja's son and a *kshatriya* the Buddha was not only well-versed in affairs of state and warfare, but all doors were also open to him to be in touch with the powerful and rich of his time. In the frequent contacts with kings and queens who sought his council, no instance can be found in the discourses where the Buddha praised war. The Buddhist spirit is reflected in the *Sangama Sutta*: "Victory brings forth hatred. The defeated lie in grief. The one who is calm and of pacified mind puts aside both victory and defeat and lies in comfort." As everything is interrelated and every interaction will accrue karmic fruit, the Buddha did not give any room to think that physical clash is wholesome. In the *Dhammapada* we read: "Not by enmity are enmities quelled, whatever the occasion here. By the absence of enmity are they quelled. This is an ancient truth."

The Buddha believed in democracy. In the *Agganna Sutta*, he designated that the king is a "great elect" because he is elected by his people. As a king's power is vested by the people, his duty is to serve the people. Thus he should be "indignant at that whereat one should rightly be indignant, censure that which should rightly be censured, banish him who deserves to be banished." Within his own commune, when the Buddha foresaw the danger of leadership transmission, he established a democratic institution, the *sangha*, so that Bhikkhus could choose their head by vote as described in the basket of rules for commune living (*Vinaya Pitaka*).[4]

Relational Buddhism: Some Basics

Relational Buddhism is not for the faint-hearted. It is a Buddhist psychology of Social Construction that requires the letting go of any grand narrative of Transcendental Truth and/or the imagery of an absolute superpower and invites a non-clinging openness to the many personal stories of "truth". In other words Relational Buddhism is a post-modern take of experienced reality (see Table 1) that appreciates the relational as preceding the singular, separate, and bounded individual (see Gergen, 2009a&b, where much of the below ideas on Social Construction and Relational Being can be found in-depth).

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[4]   The basic ideas discussed in the remaining of this article can be found in Kwee (2010a&b and 2011a&b).

Table 1: Psychology - from Modern to Post-Modern

Ontology: on 'what is' of being – Epistemology: on 'how to' of knowing
Logical Positivism – Social Constructionism
Timeless/Transcendental Truths – Non-foundational/empty constructs
Truth/reality can be known – Truth/reality is constructional
Natural-scientific – Cultural-historical
Excludes 'subjectivity' – Includes 'objectivity'
Quantitative research – Qualitative research
Erklären – deduction/explaining – Verstehen – induction/interpreting
Rational-empirical/isolated facts – Socio-cultural/contextual narrative
Realism – absolutistic – Scepticism – relativistic
Discovering validity – Creating viability
Individualistic life orientation – Relational life orientation
Language= mirror of reality – Language= form-of-life/game/dance

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Relational Buddhism does not focus on cause-effect links between individuals as if they were colliding billiard balls, nor does it view a community of separate selves to be a determinant of human conduct. It transcends both delimiting options. The challenge is no less than a "new Enlightenment" by submitting the vision that we are all born into an ongoing process of embedded relationships from which there is no escape. Even in the most private instances, like meditating in a remote mountain cave, we are not only in the company of multiple voices but the act itself carries relational meaning. Thus, distinctions between self and others are artificial, functional in order to provisionally soothe the conventional way to make the world intelligible. All intelligible intentions/actions (*karma*) exist by the grace of relational processes as they emerge within relational life. Thus, *karma* is considered not as located in the head separated from others but to be embodied intentional action (in Dependent Origination with reason, emotion, and motivation) which is born within relationship that, by preceding the bounded self, stands before all. To be sure, Relational Buddhism views karmic intentional activity not lurking behind eyeballs but as a pivotal/wholesome alternative for conflict if coordinated in-between-selves. (cf., Gergen, 2009a, p.62; see Figure 1, www.daviddarling.info/encyclopedia).

Figure 1: The mind as in-between-selves

Relational Buddhism transcends the vision of the 18ᵗʰ century Enlightenment that embraces the ontological perspective of logical positivism and which hails the natural-scientific and quantitative approach in psychology. Its adage "we can't share our brains, but we can't but share mind…" discards the overstretched hope that brain-based indicators are commanding. The emotions are a case in point as they are generally considered to be biological. The stance taken here is that emotions are cultural performances wedded in relationships and co-action, not byproducts of fixed neural structures. Whereas neurology can tell much about a blink, neural activity has nothing to say about the meaning of a wink. Although the brain carries out emotional performance, it is instrumental and correlational not causal to karmic action. By themselves brain scans do not offer meaning: the cortex does not determine culture, people do. In order to identify emotional states a vocabulary of psychological terms must already be available. Thus, as we give meaning and "acculturate" the brain, its change cannot be more than a byproduct of cultural process (Gergen, 2010). To emphasize brain attribution to the detriment of "interpersonal mind" is to disregard the primacy of culture, which was before private grey matter came into play. All of this is not to belittle brain studies but to revaluate that human action is unintelligible in terms of neurons and that neurons are essentially a conduit serving social purpose.

As a psychology of Social Construction, Relational Buddhism centres round the concept of what the *Gandavyuha Sutra* called "inter-being" which strikingly corresponds with what K.J. Gergen termed Relational Being. "Relational inter-being", inter-mind, inter-self, or in-between-selves is derived from the awareness that human beings are intertwined implying that the real, the reasonable, and the good are enshrined in socio-cultural networks. All that we know is embedded, not in bounded minds, but in communal cultures. Thus, the individual mind is an intersection of interconnected multiple relationships, in short: "multi-being". Individual minds are socialized through participation in the culture one lives by, not the other way around (which would be against the current). The private mind inside the skull full of hidden meanings is not as intimate

as one traditionally might assume. Social Construction proposes that meaning/meaningfulness does not exist in a solipsistic manner but in an acculturated way through the process of co-action. What is considered to be separate in the private mind (thought, feeling, or affect) arises in interrelationships and is meaningless outside the context of collaborative practice. In effect, although carried out privately, self-talk is only intelligible for oneself, as socialized speech. Even dancing alone or being in meditation retreat is social performance.

Pan-Buddhist Themes and Terminology

According to Wittgenstein's depiction of a language game within which rules one by necessity speaks, every game in town is equally "true". This consideration discards the majority view that the language of positive science as launched by the Enlightenment thinkers three centuries ago mirrors/pictures reality as the only "truth". Adhering to the idea that what something "is" depends on one's approach and to which social group one belongs, reality is constructed together in ongoing dialogues, negotiations, agreements, comparisons, and so on. Although this premise is simple and straightforward, its impact is mind-blowing and far-reaching. It requires the re-thinking of virtually everything that has been taken for granted in psychology. If reality is socially constructed (including Social Construction itself), nothing can be real in itself. In effect, this corresponds with the Buddhist practice of deconstruction during mindfulness leading to the insight on the non-existence of inherent existence or self-nature of things (*svabhava*) and the baffling Buddhist emptiness experience.

Touching on language games, it is clear that if the Buddhist teachings are formulated in wording that mimics the Abrahamic religions, which is often the case due to (post-)colonial influences, the logical fate is that Buddhism will be interpreted as "religion". On the other hand, if Buddhism is conceptualized and presented in psychological terms, it will move into becoming a psychology. The hope is that when people would consequently use psychological terminology, Buddhism will develop untoward a mature psychology. Thus, a basic list is provided for the most elementary terms to be worked out and applied in coordinated action of collaborative practice (see Table 2). The present project goes a step further than earlier attempts by Kalupahana (1987) and De Silva (2004).

Table 2: Rendering Psychological Meaning to Selected Buddhist Terms

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1. Buddh-ism: not a belief system but a Middle Way of training (*magga*)
2. Mindfulness: attention & awareness (of awareness)
3. Bhikkhu: not a monk or priest, but an almsman or self-appointed scholar, mendicant friar, or hermit
4. Enlightenment: awakening (to avoid the values of the Enlightenment)
5. Noble Truths: ennobling realities
6. Right: practice of an 8-fold balancing/harmonising discipline
7. Reincarnation: rebirth of emotional episodes (this-worldly)
8. *Karma*: not fate, but intentional inter/action
9. *Nirvana*: extinction of arousal, not retribution based on book-keeping
10. *Dukkha*: difficult to translate – 'psychological malaise'
11. *Skandhas*: modalities of *Body/Speech/Mind*-feeling/thinking/acting
12. *'dharma'*: 'atomistic' experience, not an 'ontological atom'
13. *Arahant*: no saint, but eradicator of inner enemies
14 *Mara*: psychological projections of emotions
15. Six realms of rebirth: metaphors of inner states like heaven, hell, etc.

Relational Buddhism, as the amalgam of Social Construction and Buddhism, comprises the core themes of the Theravada/Pali Dhamma and of the Mahayana/ Sanskrit Dharma, which are summarized in Table 3 (cf., the *Milindapanha*'s listing).

Table 3: Pan-Buddhist Core Themes Covered in Relational Buddhism

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1. The 4-Ennobling Realities
2. The 8-Fold Balancing Practice
3. The 3-Empirical Marks of Existence
4. The 3-Poisons: greed, hatred, and ignorance
5. The state/trait of *Nirvana*: cessation of emotional arousal
6. The notion of *Karma* as intentional inter/action (emanating from Dependent Origination and impacting interpersonal relationships)
7. The 5-*skandhas* (& *patthanas*: functional relations of modalities)
8. The provisional self & ultimate not-self/non-self
9. The Dependent Origination of the interactive modalities hypothesis
10. The 6th Sense: the mind's eye (brain circuits)
11. The smallest units of experience: *dharmas* ('perceivables' & 'conceivables' of *Body/Speech/Mind*)
12. The 4-Foundations of Mindfulness: the body, the body's experiences (feelings), the mind, and the mind's experiences (thoughts/speech)
13. The 12-Mindfulness-Based Meditations (see Table 4)
14. The 4-Social Meditations: kindness, compassion, joy & equanimity
15. The non-foundational morality of collaborative practice: K.J. Gergen

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Assuming that these themes are well-known to the reader, the remainder will cover what the mind's eye in meditation encounters, *dharmas*, the 12-Meditations (see Table 4), the 4-Social Meditations, mindfulness (the G-factor of meditation), and Gergen's "non-foundational morality of co-action" which concurs with the Buddhist practice of being conscientious in the spirit of togetherness against the backdrop of emptiness.

Table 4: Mindfulness-Based Meditations on 12 Topics toward Calming/Samatha

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1. *Abdominal breathing* of air passing the nostrils
2. *Behaviors:* sitting, walking, standing, lying, and other activities
3. *Repulsiveness:* the body as a bag of food/liquids enveloped by the skin
4. *Elements* (earth/water/fire/wind) to disidentify from body
5. *Decomposing:* visualizing one's own dead body from flesh to dust
6. *Feelings:* skin-deep or heartfelt – pleasant, painful, or neither?
7. *Hindrances:* pleasures/ill-will/sloth-torpor/agitation/doubt/worry
8. *Modalities: Body/Speech/Mind*, sensing, thinking, emoting/acting
9. *Sense-bases:* contact of the six senses with their focused objects
10. *Awakening factors:* analysis, forbearance, enthusiasm, serenity, focus, equanimity, and awareness
11. *4-Ennobling Realities: dukkha*, its causes, way out, and practice
12. *8-Fold Balancing Practice:* views-intention-speech-action-living-effort-awareness-attention
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While these twelve meditations are meant to support the forbearing effort of "absolute *bodhicitta*" (heartfelt commitment toward oneself in wholesome self-dialogue) to arrive at the ultimate emptiness, the four social meditations follow suit in "relative *bodhicitta*" (heartfelt commitment toward others to accomplish relational inter-being). These four entail the cultivation of kindness, compassion, joy, and relational balance and harmony, based on equanimity. The spirit of the Buddha concurs with a non-discriminatory outlook on race, gender, social class, and faith.

Heartfulness: Mindfulness in Relational Perspective

While mindfulness has traditionally been viewed as bounded to the individual, the present view transcends this take by adopting a relational perspective to this seemingly solipsistic exercise. In my own personal family tradition the first encounter with meditation is to do it alone by sitting in front of a wall, the Bodhidharma way so to say. Ever since, I have grappled with the meaning of sitting. Does this suggest that one cuts oneself off from the world in solitary confinement? Is total isolation attainable? Would perhaps centered/meditative wholesome action which is pro-socially efficacious be a better fit to my profile?

From a Chinese Mahayana perspective the term mindfulness, coined by Caroline Foley Rhys Davids in 1881, feels like a misnomer as the strife-less striving is toward being "mind-empty" and "full-of-heart" while remembering to be constantly watchful on whatever appears in the stream of consciousness in momentary attention and awareness in order to awaken. Although the Pali word *sati* or its Sanskrit equivalent *smriti* is preferred, the term mindfulness will be maintained because of its vested usage, thus leaving the dilemma to you, the reader. But for those who prefer to see

the mind located in the interconnected heart (like in the Chinese term *nian*) "heartfulness" is an appealing alternative if the practice refers to *cultivating (affective) memory not to forget to neutrally focus, observe, or note every moment to guard or protect against unwholesomeness, to introspect and inquire intelligently, and to form wholesome karma* (cf. Kuan, 2008).

Down the ages, ever since the Buddha's time, there have been several conceptualizations and approaches to the practice of mindfulness. Technically speaking, whenever in mindfulness, we encounter *dharmas,* the smallest units of experience to be observably aware of and which I came to call: (1) "perceivables", which vary from neutral sensations to charged emotions (experienced through the body and its feelings), and (2) "conceivables", which include: cognitions, images, memories, dreams, illusions, and delusions (experienced through the mind and its appearances). Mindfulness is a way of life which involves awareness/introspection and attention/concentration, embedded as the numbers seven and eight of the 8-Fold Balancing Practice, the Buddha's operationalization of his extremities renouncing Middle Way. The previous six of the interlinked practices comprise the balancing of vision, intention, speech, activity, living, and effort.

Based on almost a half century of practice, I came to the following four cyclical stages based on my psychological understanding and relational insights regarding mindfulness. These stages are not static phases but fluid cyclical processes of eight overlapping but clearly discernable states. Transitional states can transform over time into relative stable "personality traits". Aiming no less than the accomplishment of Buddhahood, this project stands on the shoulders of giants from the Buddha to Nagarjuna (2nd century) to Vasubandhu (4th century) where-after no paradigm shift could be detected. Table 5 designates these eight states in four phased stages.

Table 5: Pristine Mindfulness (Heartfulness) in Four Stages

Context: the 8-Fold Balancing Practice	Attention (nr 8) Verbal/speech (description)	Awareness (nr 7) Non-verbal/no speech (acquaintance)
Stage I: Heedfulness to concentrate with zeal and diligence (*appamada*)	1: *Samatha* targets calming & tranquilizing	2: *Samadhi* targets flame extinction: *Nirvana*
Stage II: Wise reflection: aims wholesome karmic action (*yoniso manasikara*)	3: *Vipassana*: insight in Dependent Origination	4: *Sunyata* as highest wisdom of non-self
Stage III: Wisdom through alert & clear comprehension (*sampajanna*)	5: *Non-duality* of subject-object/emptiness-form	6: *Kill-the-Buddha*: the last of hindrances
Stage IV: Accomplishing benevolence of Relational Inter-Being (*antaratman*)	7: *Brahmaviharas*: social meditations in action	8: "*dharmas*": men-made social constructions

States 1-4 traverse a process of *socially deconstructing* self via AHA-experiences while sitting in front of a wall to gain full insight in the emptiness of self (*anatman*). (NB: mindfulness-based stress reduction and cognitive therapy as hyped in western health care are usually confined to states 1 and 2.) States 5-8 reflect a process of *socially re/constructing* inter-mind/self via HAHA-experiences while fully functioning on the marketplace. Called *antaratman* in Javanese Buddhism, inter-self is depicted as Indra's net on the *Gandavyuha Sutra* panels of the Borobudur. This is a jeweled net with a gem at each crossing which reflects every other gem it mirrors in infinite interpenetration. The eight states are:

1. *Samatha*: a state of stress-free amidst adversity via the 12-Meditations; it comprises concentration (*Jhanas*) and contemplation by sensing, perceiving, and meta/cognizing. Apex is absorption (neither-perception-nor-non-perception), taught to the Buddha by Kalama and Ramaputta.

2. *Samadhi*: [5] an awareness state ceasing all flames of emotional arousal, aka *Nirvana*, experienced in firm-focus/receptive absorption (also in action e.g. when painting or making music), called "flow" in psychology. Siddharta got into this state spontaneously while watching a plough breaking ground.

3. *Vipasanna*: a state of insight in how the mind works, i.e. in Dependent Origination, a process which refers to *Body/Speech/Mind*: feeling, thinking, and interacting, modalities arising/subsiding in conjunction while feeling greed (or its underlying fear of loss or sadness of the lost) or hatred (or its underlying other-hate/aggression or self-hate/depression).

4. *Sunyata*: a state of "luminous suchness" or "vast zeroness", a reset point that not only knows no flames, but no candle nor oil either, and which is the highest wisdom as opposed to believing in a supernatural power which would imply the end of self-inquiry toward not-self or pervasive non-self.

5. *Non-duality* is a state that requires attention of speech which inheres in dualities as a trap. The practice is to transcend duality, thus emptiness= form, beginning=end, cause=effect, left=right, up=down, heaven=hell, ugly =beautiful, good=bad, etc., which culminates in: "the Buddha=bad".

6. *Kill-the-Buddha* is an expression by the great Chan master Lin-chi (died 866) whose anarchistic genius is still quite practical for any Buddhist trainee, certainly me. Not only is the Buddha already dead, so that what one metaphorically kills is a hampering concept that impedes progress

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[5] The *Bahiya Sutta* includes an instruction to Samadhi: "O Bahiya, whenever you see a form, let there be just the seeing; whenever you hear a sound, let there be just the hearing; when you smell an odor, let there be just the smelling, when you taste a flavor, let there be just the tasting; when you experience a physical sensation, let it merely be sensation; and when a thought or feeling arises, let it be just a natural phenomenon arising in the mind. When it's like this, there will be no self, no "I". When there is no self, there will be no moving about here and there, and no stopping anywhere. And that is the end of Dukkha. That is Nibbana." Whenever it's like that, then it is Nibbana. If it is lasting, then it is lasting Nibbana; if it is temporary, then it's temporary Nibbana. In other words, it is just one principle."

7. *Brahmaviharas:* the Buddha often uses Brahmanistic terms to which he subsequently alluded a different meaning; the *brahmaviharas* is one of them. For non-Brahmanists, the term is to be interpreted as a metaphor for sublime places of dwelling: kindness, compassion, joy, and equanimity.

8. "*dharmas*": this scholastic term for the smallest unit of experience can be conceived as "neither-empty-nor-not-empty" (the Buddha), "empty-of-emptiness" (Nagarjuna), and "empty-non-duality" (Vasubandhu), it is now here fathomed as "social constructions empty of Transcendental Truth".

Beyond Absolute and Relative Morality

In the history of scholarly Buddhism the conceptualization of "*dharmas*" as social constructions, thus as men-made, is, if accepted by the Buddhist community, an innovation bearing the proportion of a paradigm shift. Although Social Construction is socially constructed as well, meaning that its creation is not the result of a lone thinker but owes existence to an array of textual companions, its doyen and champion, K.J. Gergen[6], could symbolically be celebrated as Mr. Social Construction. As the only Buddhist adept on the faculty of the Taos Institute, I was the first to discover that Social Construction <www.taosinstitute.net> is a "Buddhist teaching in disguise" (Kwee, Gergen & Koshikawa, 2006). Ever since, my concern is to tell the Buddhist world that there is a development in mainstream psychology that confluences with the Dharma and which lead me to propose Relational Buddhism. Through these words I am aware to be K.J. Gergen's "king-maker" and that I might have sailed into a journey on turgid waters. But given this unprecedented constellation, I will forbear in reconfiguring the teaching that I love in hopes to contribute a small step in recasting Buddhism as a psychology. It is not only Social Construction, but in its wake Gergen's Relational Being and "non-foundational morality of co-action" beyond absolutism and relativism which strikes me, and hopefully the reader as well, as being particularly Buddhist in spirit.

In the space across the continuum of morality from the rigid to the flabby antagonisms abound. Social constructionists generate a practical device based on the discernment of two different orders of morality. The first-order morality is omnipresent in any community of people who generate meaning together on what is cherished in life, i.e. through nations, religions, corporations, villages, schools, etc. We invest in value formation and create custom (*ethos* or *mores*) of unwritten rules for what constitute the "good" in the context of the particular communal sensibility we are part of and partake in. Thus, we live comfortably and satisfactorily in harmony, trust, and direction within the confines of how things are traditionally done in family, friendship, and community: with a plenitude of virtues. But while virtue abounds, "evil" is underway. Due to our multiple relationships, different meanings, values, and moralities are generated within differing relationships: what is valued as virtuous in one relationship could be unacceptable in another one (e.g., building mosques in Holland vs. building churches in Turkey).

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[6] Kenneth J. Gergen graduated from Yale University and received his PhD from Duke University. After teaching at Harvard University, he joined Swarthmore College faculty as the Chair of the Psychology Department. He remains there as a Senior Research Professor, and as the Chairman of the Board of the Taos Institute. His work has received numerous awards throughout the world. In short, Gergen boldly rewrote psychology and made great strides to demonstrate that what are considered mental processes are not so much in the head as within relationships.

In what is called the "virtuous evil", the plenitude of virtue accommodates evil to lurk in every corner. In a pluralistic world with such multitude of good, the comfort of first-order morality adumbrates repression of competing goods. Thus, the bad and the ugly could become our daily companion to cause positive values clash. First-order morality is not only vulnerable of being jeopardized from within. More importantly, as first-order morality congeals, it creates "the others who are bad". These outsiders, although living in the same multicultural society as our neighbors, are participants of other first-order moralities (e.g., Muslims in urban Europe). If one group sees itself as good, moral, and just and judges the other group/s as bad, immoral, and unjust, conflict is imminent. In case of suicide bombing or ritual murder (of Theo van Gogh; Amsterdam, 11/4/2004) the register shifts into the "evil virtuous", i.e. eliminating evil deemed virtuous by "them" in the name of "our" virtue, eventually leading to mutual demolition. Living in a society full of unavoidable conflict, the challenge is to co-create "team spirit for humanity" to prevent reciprocal destruction.

When elimination is the aim, doors to explore are sealed (e.g., the US government vs. Al Qaeda). Before slaughter is at hand Gergen's proposal is to put a second-order morality in place which focuses on "coordinating coordination", i.e. *the process of the relationship itself*. Thus, second-order morality is collaborative action that restores the possibility of generating first-order morality and of creating joint moral values for embattled groups. Grounded on the idea that there is no morality without relationship, there is no other way than to create new morality together through meaning-making dialogue. The practice of reducing antagonisms is to evade language that invites alienation or inflammation and retaliation by not holding bounded selves responsible for untoward action that emerged from relationship. Second-order morality practice, therefore, emphasizes relational responsibility which honors the primacy of collective accountability and care for co-activity to co-create meaning. Unless executed in co-action, a person's relationship caring is void and useless. Qua content, the co-creation of meaning in second-order morality is rooted in a *non-foundational foundation*, which strikingly corresponds to the Buddhist emptiness. Its results are not universal, but provisional "so we can go on together".

As sung by the Beatles: "You see it your way, I see it my way... We can work it out, we can work it out..." The question is how (Gergen, McNamee, & Barett, 2001)? To cement theory of second-order morality to practice, *transformative dialogue* offers a promising method to dissolve barriers of meaning which separate otherwise conflicting parties. The transformation lies in holding back from *deficit discourse* through constructing the world, and particularly bounded selves, not in terms of problems which would objectify shortcomings and suppress positive possibilities but by using language that explores and emphasizes the positive, the potential, and the possible. "Positive aging" <www.taosinstitute.net/positive-aging-newsletter> is illustrative: rather than blindly following the pervasive view of aging as decline, it is possible to discover, generate, and construct potential ways of crating later life as a phase of unparalleled growth and enrichment.

For second-order morality and transformative dialogue to occur, *collaborative practice* is conditional. Such relational orientation corresponds to the Buddhist way of building rapport. In the "greater discourse on emptiness" (*Mahasunnata Sutta*) the Buddha admonished that one needs to be mindfully aware of morality in speech:

> Talk which is... leading [not] to... freedom from passion, not to cessation, not to tranquility, not to higher knowledge, not to awakening, not to Nibbana, namely, talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities, and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of the world and the ocean, talk about what happened and what did not happen, such and similar talk I shall not entertain… But... talk which is conducive to... Nibbana, namely, talk about a life of frugality, about contentedness, solitude, aloofness from society, about arousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance, such talk I shall entertain.

By staying away from deficit discourse, transformative conversations not only nurture and elevate relationships but might dissolve walls of conflicting dialogues as well, and thus eventually prevent us (e.g., Muslims vs. non-Muslims) from mutual annihilation and the total abolition of meaning.

In closing

The above is an attempt to review Buddhist thinking post the Buddha. Its nutshell necessitated leaving out many details. My priority lies in introducing Relational Buddhism as a psychology of Social Construction which is an exponential discipline of mainstream social psychology. The basic idea is that human beings live in an ocean of relationships from the cradle to the grave. This is in accord with the Buddha's view that everyone is embedded in a network of interconnected relationships (*Sigalovada Sutta*). Using a compass metaphor, there are six relational types each of which requires specific responsibilities and complementary conduct (kids/parents-East, family/friends-North, partner/spouse-West, pupil/tutor-South, student/mentor-Upward, employee/employer-Downward). This relational template offers guidance to find the way in defining stances in relationships which balance and harmony however will depend not on "what you say but on how you say it".

Mindfulness of speech has traditionally been neglected while this lies at the heart of Buddhist morality and forms the basis of societal harmony (walking the talk of kindness, compassion, joy, and relational equanimity). It is therefore pivotal to cultivate gluing relationships in-between-selves by soaking our speech in vernacular reflecting interpersonal significance of binding "we" in full understanding of our state of Dependent Origination. This starts early in life. After parental lustful intercourse (*kamadathu*), sensing-emoting/thinking-talking capability is *embodied*. Speech is *formed* by the syllable (*mantra*) during meaning-making exchange (*rupadathu*). As "languaging" progresses *formless* thoughts transform into fickle mind (*arupadathu*) and self-organize illusory "independent self" that fails to see inseparable "selves" spaced-in-between-people-embedded-in-culture.

To conclude, here is a picture of Social Construction as a Buddhist teaching placed in the context of its peers (see Table 6). A tripartite working division of human functioning in *Body/ Speech/Mind* underlies three major disciplines of psychology under which rubrics present-day studies of Buddhism in psychology can be subsumed. The Emptiness-Only/Sunyavada (Madhyamaka) school championed by Nagarjuna was followed by the Mind-Only/ Yogacara-Vijnavada epistemological school of Vasubandhu (and his Yogacara-cittamatra/ ontology-oriented half-brother Asanga). Yogacara did not reject but include Sunyavada, just like Relational Buddhism does not oppose Sunyavada or Vijnavada but incorporate both in daily practice as illustrated in the previous table. K.J. Gergen's practical formulation of going on together as Relational Being is a landmark text, a guideline for relational living, which inheres in the Buddhist spirit without being explicit about it. In effect: Relational Buddhism may be viewed as the fourth turning of the wheel since the Buddha's original *dharmachakra*.

Table 6: A Psychological Approach to Post-Buddha Thought

Applied Psychology	Network under Study	Human Functioning	School of Thought	Leading Author	Textual Reference
Neuro-Psychology	Neurons Genes	Body/Mind *Karmadathu*	Sunya-vada	Nagarjuna (2nd century)	Perfection of Wisdom
Clinical Psychology	*Skandhas* Modalities	Mind/Body *Arupadathu*	Vijna-vada	Vasubandhu (4th century)	Buddha-womb sutras
Social Psychology	In-Between Selves	Speech *Rupadathu*	Soc. Con-struction	Kenneth J. Gergen	Relational Being (2009)

Finally, the concern of this article is not academic consumption but daily practice: grass-root training/cultivation leading to Buddhahood of the social Arahat or the 21st century -Bodhisattva in order to help alleviate emotional suffering and advance societal harmony through coordinated action of collaborative practice.

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Building a Harmonious Society

$\mathscr{B}$uddhist Ethics for the Modern World

Bhikkhu Nandisena[1]

Introduction

An exploration of the Pali literature shows that in Buddhism there is a universal code of ethics. Unlike theistic religions, where ethics is derived from God, in Buddhism ethics is at first derived from what could be called the "principle of equality," the fact that all beings fear suffering, that all beings tremble at death. But to follow ethics is required that one has an understanding and realization of another principle: "Comparing oneself with others, one should not harm or cause others to harm."[2] Here we can see that while the Buddhist universal code of ethics is based on the principle of equality, its application depends on what could be called "the principle of comparison." Furthermore, according to Buddhism, although our humanity is granted when we are born as humans, it should be validated on a daily basis by the observance of a universal code of ethics, that is, by not causing suffering to other beings.

All this seems to put Buddhist Ethics on a solid higher ground as a source of reliance and direction for this troubled world. However, this set of ethics was prescribed for a world much simpler and different from the modern world. This set of ethics was prescribed for a world where the individual-to-individual relation was paramount. Nowadays, in the modern world, societies have changed and other kinds of relations have also become important, to wit, individual-to-institution relation, institution-to-individual relation, and institution-to-institution relation. In the modern world individuals are not longer acting as mere individuals but also increasingly as part of institutions. And while we continue to insist that individuals follow the universal code of ethics, the problem arises on how to make institutions abide by the same code of ethics or even make them understand that they are to abide by the same code of ethics of individuals if they are not to cause suffering to others. This is serious and complex issue that deserves an in-depth investigation. Although such an exhaustive study is well beyond the scope of this paper, here I intend to indicate some of the points that would constitute the framework of such study.

Origin of Ethics

In Western thought, generally speaking, there are three views regarding the origin of ethics: (1) The Divine Command Theory, (2) The Theory of Forms, and (3) The Theory of Cultural Relativism.[3]

The Divine Command Theory holds that Ethics is derived from God. The Ten Commandments, the foundation of Judaism and Christianity, that according to the Bible were given by God to Moses, are an example of the Divine Command Theory.

The Theory of Forms comes from Plato who asserted that there is a non-material abstract idea which is the absolute standard of morality and ethics.

The Theory of Cultural Relativism holds that ethics is relative, meaning that we should expect different sets of ethical values according to the time and cultural circumstances of a particular society.

Origin of Ethics in Buddhism

In Buddhism ethics at first is derived from what could be called "the principle of equality." This principle holds that all beings fear suffering.[4] According to this principle all beings are equal when confronted with suffering in the sense that nobody wants to suffer. According to this principle suffering is the ultimate equalizing parameter of all beings.

Although this principle of equality seems to hold true beyond the realm of cultural ideologies and religious creeds, to follow ethics another principle is required: the principle of comparison. Regarding this second principle the Buddha said: "Comparing oneself with others, one should not harm or cause others to harm."[5]

To sum up, in the Buddhism there is a universal code of ethics based on the principle of equality which application depends on the principle of comparison.

The principles of equality and comparison correspond to what is called in Pali "vāritta-sīla,"[6] morality or ethics of restraint. These two principles, which are embodied in the Five Precepts, would prevent the suffering caused by human beings to other beings.

Buddhist ethics has also an active principle which corresponds to what is called "cāritta-sīla," morality or ethics of acting or performing. This active principle, which could be called "principle of equilibrium" or "principle of harmony" considers each individual according to her or his social function or role.

In a given society each individual, through the different stages of life, relates to other individuals performing various social roles as a father, son, husband or wife, teacher, employer, employee, etc. When an individual performs properly the corresponding social roles, he or she will be fulfilling the principle of equilibrium towards a more just and harmonious society.

As it has been expounded, Buddhist Ethics consists of two individual principles, a passive principle of avoiding causing suffering to other beings, and an active principle of performing what should be done according to the social role of the individual.

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4   See *Dhammapada* verses 129 and 130.

5   See *Dhammapada* verses 129 and 130.

6   For this and the following "cāritta-sīla" see *Visuddhimagga* i 11.

Pre-ethics

While Buddhist Ethics focuses on what an individual should or should not do, in the Cakkavatti Sutta we find the conditions that should exist in a society to foster ethical individuals. These conditions, which are the responsibility of rulers and governments, are protection, dwelling, security, and wealth.[7] When rulers and governments fail to provide for these basic needs, poverty and insecurity increase. It is said that from these deficiencies, propitious conditions are created for all kinds of ethical transgressions to happen.

In the modern world the lack of these conditions often suggests the callousness of rulers and governments towards their citizens. According to the Cakkavatti Sutta the existence of ethical rulers seems to be the precondition to have ethical citizens. By ethical rulers is meant rulers who would, apart from fulfilling their individual ethical precepts, provide to or create the proper conditions in their country so there is no poverty and insecurity among the citizens. However, from an individual's point of view, independently of the conditions, ethics is always a personal responsibility.

Buddhist Ethics in Antiquity and the Modern World

In the ancient world societies were simpler. Generally speaking, the only institution with which the individual had an accountable relation was the government, which invariably was a monarchy. In the ancient world throughout life the individual mostly had social relations only with other individuals. The individual-to-individual relation was paramount.

As time passed societies became more complex and other kinds of relations also became prominent. In any modern society we can find four kind of relations: (1) individual to individual, (2) individual to institution, (3) institution to individual, and (4) institution to institution. The term "institution" is used here to indicate any kind of organization that operates as a unity to reach a definite goal. Examples of institutions: corporations that operate with the goal to maximize profits, departments of government which have specific functions, non-profit organizations, etc.

Before we pointed out the two individual principles of Buddhist Ethics. Now, in a modern society, these two principles, which, as expounded in the Buddhist Scriptures, should apply to an individual-to-individual relation, should also apply to the other three kinds of relations, individual-to-institution relation, institution-to-individual relation, and institution-to-institution relation.

In the modern world, the individual not only functions as a mere individual but increasingly as a part of institutions. Ethically speaking, in the modern world, a pure individual per se is getting harder to find. As Buddhists, while we tend to measure the actions of an individual towards other individuals according to the Five Precepts, how should the actions be measured when she or he is acting as part of an institution? What if the institution for which the individual works is, at any time, breaking any of the Precepts: Will, the individual who works, let us assume, as a secretary, that is, not breaking the Precepts individually, be breaking the Precepts by working for the corporation? Traditionally the answer to this question would be negative if the individual's volition is not unwholesome. But how tenable is this position when nowadays, according to the law in many countries, institutions are considered as individuals?

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7   See Cakkavatti Sutta § 91. In the modern world health care and education should also be included.

If institutions are considered as individuals, we should be able to identify the institution's volitions by analyzing its actions just as it is possible to identify an individual's volitions by analyzing his or her actions.

Therefore in the field of ethics regarding institutions there are two aspects to be taken into consideration. The first one has to do with the actions of an institution as a whole. The second aspect refers to an individual's actions within and as part of an institution.

Ethically speaking an individual is not a human being simply because of being born human. An individual needs to validate his or her humanity on a daily basis according to the two principles of ethics. And if institutions are considered as individuals they should also be measured by the same precepts as individuals. Therefore, independently of the type of relation, there should always prevail the two aforementioned principles of not causing suffering to others and performing the prescribed function or social role. Unfortunately that is not the case in the modern world.

The Problem of Ethics in the Modern World

The problem of ethics in the modern world could be summarized in the following list:

1. Individuals, not being aware of the principle of comparison, cause suffering to other beings. Transgression in the individual-to-individual relation. This is the classic case of breaking the Precepts.
2. Individuals transgress in their relation to institutions.
3. Institutions transgress in their relation to the individual, society, and the environment.
4. Institutions transgress in their relation to other institutions.

It is beyond the scope of this paper to give examples and dwell further in each of these cases. However, it should be mentioned here that among the four cases, case number 3 -when institutions transgress in their relation to the individual, society, and the environment-, is undoubtedly the most serious and damaging of all. This is the kind of transgression that tends to make life on Earth unsustainable. As history shows transgressions of this kind can go unrectified for a long time and often lead to revolutions and violent revolts. The recent events in the Middle East are just the latest examples of institution-to-individual's (and institution-to-society's) ethical transgressions.

As it was mentioned, individuals in the modern world increasingly act as part of institutions. When the different branches of governments do fail, as it is often the case, to pass and enforce laws to prevent ethical transgressions by institutions, perhaps one solution to this widespread problem would be to work to raise and increase awareness among the individuals that it is because of their individual actions that the institutions can carry on with their goals.

Conceivably a great step towards the fulfillment of the ideals of democracy would be given when the individuals would act ethically both individually and socially when being part of institutions by following the two Buddhist principles aforementioned.

$\mathscr{S}$upporting Harmonious Relations through Using Buddhist Principles to Conduct Process Groups

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This paper discusses the application of Buddhism and Buddhist mindfulness practices to the contemplative group process model at Naropa University. I begin by giving some background to the dialogue between Buddhism and Western psychology and then describe the contemplative group. I will discuss its structure, contract and leadership interventions that cultivate reflection, attunement and self-regulation. Finally, I will describe how these groups can contribute to harmonious and skillful relationships through encouraging personal and interpersonal capacities and the Buddhist pāramitās.

Background of this East – West Dialogue

In the early 1900's, when William James, who is considered the father of American psychology, was giving a lecture at Harvard University, he recognized a Buddhist monk from Sri Lanka in the audience and abruptly departed from his lecture saying to the monk, "Take my chair. You are better equipped to lecture on psychology than I. This is the psychology everybody will be studying twenty-five years from now" (Epstein, 1995, pp. 1-2). James was interested in self-discipline, will and the relationship between attention, mental health and spirituality (McDermott, 1977). Much of his life's work was devoted to understanding the varieties of spiritual experience, and his interest in Buddhism, along with other aesthetic practices, was an important aspect of the early dialogue between Buddhism and Western psychology. Following him, in the 1950s and 60s, the psychoanalyst Karen Horney (Morvay, 1999) developed an additional parallel between Buddhism and Western psychology. The three psychological forces she recognized—moving towards, moving against and moving away from—reflect the essence of the three Buddhist poisons: passion, aggression, and ignorance (Nimmanheminda, Kaklauskas & Sell, 2003). Between 1960 and 1980, this East-West dialogue flourished, as seen in the works of people such as D. T. Suzuki (1963), Alan Watts (1966), and Chögyam Trungpa (1969, 1973, 1975, 1976).

In the last couple of decades, dozens of books have been published in Europe and the U.S. regarding the relationship between Buddhism, mindfulness and mental health. Safran's (2003) observation that, "Buddhism gives every sign of being here to stay within our [Western] culture, and its influence on psychoanalytic thinking[1] is growing" (p. 1) can't be contested. This convergence has been further strengthened by the Dalai Lama's work with Western psychologists and scientists from diverse fields at the Mind and Life Institute, as well as other research on the effects that meditation and mindfulness have on the brain. Such research has spawned numerous publications on the subject (see, for example, Segal, et al., 2002, Hayes, et al., 2004, & Germer, et al., 2005).

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[1]   Psychoanalysis is clearly not alone in its appreciation of the relationship between mindfulness and mental health. Cognitive behavioral psychotherapies have also embraced and expanded on the therapeutic use of mindfulness.

Mindfulness

Mindfulness is the practice of intentionally paying attention to what is occurring in the present moment without judgment and grasping. Western psychology has utilized this aspect of Buddhism more than any other (Langer, 1989, 1997; Hayes et al., 2004; Germer et al., 2005; Safran, 2003; Siegel, 2007; Segal et al., 2002). Traditional Buddhist teachings of mindfulness are given in *The Four Foundations of Mindfulness:* mindfulness of body, feelings, mind, and mental objects. As Gunaratana (2001) observes, these teachings incorporate "our whole life into meditation practice" (p. 197). Through training the attention to be non-judgmentally alert to direct experience of the present moment, mindfulness is the ground for tranquility and insight.

As practitioners know, and recent research validates, mindfulness will "directly improve the functioning of body and brain, subjective mental life with its feelings and thoughts, and interpersonal relationships" (Siegel, 2007, p. 3). The practice helps to develop a mind that is self-reflective, open, relatively free of entrenched biases, and able to stabilize and attend to perceptions (Siegel, 2007, p. 108). It has the effect of freeing one from his or her habitual cognitive and perceptual patterns and enabling direct engagement with experience. Through regular mindfulness practice, the mental qualities it cultivates become increasingly stable character traits (Siegel, 2007).

Bringing Mindfulness into the Group Setting

The Buddhist practice of mindfulness meditation was initially an individual or solitary practice—awareness of self while sitting, standing, and lying down. However, mindfulness can also be a practice involving oneself and others in a group setting. At Naropa University's Master's of Contemplative Counseling Psychology program (referred to hereafter as the MACP program), along with a regular sitting meditation practice, students participate in group process classes (Nimmanheminda, et al., 2010). In this class, groups of six to twelve students are instructed to practice mindfulness with regard to what arises in their body (sensations), is perceived through their senses, and occurs in their mind (thoughts, impulses, fantasies, memories, plans, etc.) within the context of interpersonal engagement with others. Perhaps the biggest difference between mindfulness on the cushion and mindfulness in group is that the interpersonal context often involves a complex, rapidly changing array of stimuli including verbal and non-verbal communication.

In these contemplative groups, along with practicing mindfulness of self, students are encouraged to gain greater sensitivity to what people *do* to each other, the non-reflective and presymbolic behavior of *reciprocal influence* that occurs interpersonally.

In the Western psychotherapeutic setting, this practice was first described within a psychoanalytic orientation developed by interpersonal analysts such as Harry Stack Sullivan (1953 & 1954) and Edgar Levenson (1972 & 1983). As they envisioned the psychoanalytic process, the practice of non-judgmental attention involves a detailed inquiry of tracking "the subtle choreography of interpersonal micro-adaptations*,* generally within the 'here-and-now'" (Mitchell, 2002, p. 60) of the (patient-analyst) relationship. The focus of attention is on the *action* of the verbal and non-verbal language—how the language of one person is affecting the other(s). These effects may be recognized through any or all aspects of the mind-body field. The reciprocal influence of communications are often preconscious (out of awareness, but subject to being known) or unconscious (out of

awareness and warded off, hence inaccessible), but with the practice of mindfulness, phenomena that are implicit and outside consciousness can become conscious.

Procedural/Implicit and Declarative Knowledge

Another way of discussing what can occur in the contemplative group is that the objects of attention are the processes which normally occur automatically, as expressions of our procedural or implicit self.

A great deal of what we experience escapes our awareness and passes without any consciousness. However, fragments of perception are stored as part of our procedural memory. Procedural memory, which is part of implicit memory, has to do with the learning and retention of processes that are habitual and automatic (Grigsby & Stevens, 2000). These processes include motor skills (e.g., walking, riding a bike), perceptual abilities (e.g., visual pattern recognition), cognitive skills (e.g., solving mental arithmetic problems), cognitive-perceptual skills (e.g., reading), and other complex activities including interpersonal relating.

The efficiency of the human brain allows processes of life that require little conscious attention to become "automatic." They can go on in the background, out of awareness while allowing us to direct our attention elsewhere, and be carried out far more rapidly than processes which require consciousness. Most of our interpersonal acts and patterns become part of our procedural learning and are carried out without deliberate attention or thought. For example, with little or no awareness, we may smile back at a smiling face, greet others in our customary way, avert eye contact when confronted and habitually say "fine" when asked how we are.

The contributions of the procedural or implicit brain have a down-side: we miss the opportunity to consciously register and appreciate perceptions and events that are received implicitly. Stored as part of our implicit memory, they become stabilizing (some say "solidifying") mental representations of the system we call "self" and are not readily available for reflection, contemplation, analysis or discussion. Reversing this process of the construction of self may require an external destabilizing event. Another route is the practice of mindfulness, that is, the deliberate exercise of an open, accepting attention to perceptions, experiences and actions. While shorter periods of mindfulness are often found to be calming, regular and extended practice can disrupt one's conditioning and relax the grasp on habitual reference points causing experiences of groundlessness, confusion, anxiety and significantly disorganized states of mind. However, as uncomfortable and painful as such experiences may be, they can also be creative opportunities for new awareness; previously uncharted layers of experience can become available to one's declarative or explicit mind—to reflective consciousness, symbolization and language.

With mindfulness of our interpersonal interactions, we're engaging parts of our brain that would otherwise be marginalized, and we can metabolize a wider range of events. As Daniel Siegel (1999) describes it:

Each of us has a 'window of tolerance' in which various intensities of emotional arousal can be processed without disrupting the function of the system. For some people, high degrees of intensity feel comfortable and allow them to think, behave, and feel with balance and effectiveness. For others, certain emotions (such as

anger or sadness), or all emotions, may be quite disruptive to functioning if they are active in even mild degrees….*One's thinking or behavior can become disrupted if arousal moves beyond the boundaries of the window of tolerance.* (pp. 253-4, italics in the original)

Our window of tolerance, the zone of autonomic and emotional arousal that is optimal for well-being and effective functioning, fluctuates depending on any number of factors, such as, health, fatigue, hunger, and social context. Outside this window our nervous system goes into hyper- or hypoactivity, preparing us for fight or flight. When the sympathetic nervous system, the system which contends with sensed threats to our existence, is activated, we may feel increases in heart rate, body temperature and muscle tension. An activated sympathetic nervous system is ideal if we're being attacked physically or about to be hit by a car because it engages our implicit memory/knowledge; we don't have to think in order to attend to our survival—we do it "on reflex."

However, this state is also one of emotional dysregulation, which is "characterized by either excessive rigidity or randomness [that is] inflexible or chaotic, and as such [is] not adaptive to the internal or external environment" (Siegel, 1999, p. 255). It is not the optimal position from which to make decisions or communicate interpersonally. We do these tasks better when more fully somatically resourced, that is, self-regulated and within the window of tolerance, with an experience of basic well-being and competence (Ogden, 2006).

The ability to remain within a zone of optimal arousal, rather than hyper or hypo-arousal, is critical to finding adaptive responses to other people and environmental conditions. The neuroscientist Stephen Porges (2001, 2003; Ogden, 2006) proposes a polyvagal theory of neurological functioning in which there are "three hierarchically organized subsystems of the autonomic nervous system that govern our neurobiological responses to environmental stimulation: the ventral parasympathetic branch of the vagus nerve (social engagement), the sympathetic system (mobilization), and the dorsal parasympathetic branch of the vagal nerve (immobilization)" (Ogden, 2006, p. 29). These branches correlate to levels of arousal: optimal arousal involves the ventral vagal (also referred to by Porges as the social engagement system), hyperarousal involves the sympathetic system, and hypoarousal involves the dorsal vagal. The ventral vagal or social engagement, system is directly involved with wakefulness or consciousness. These three systems are also evolutionarily hierarchical: the parasympathetic being the most basic for survival; secondly, the sympathetic system; and finally, the social engagement system, "which provides humans with a great degree of flexibility in communication and regulates areas of the body that are utilized in social and environmental interaction" (Ogden, 2006, p. 30).

While interpersonal events that are at the edge of tolerance can be retraumatizing to an individual, they can also become opportunities for learning greater affect regulation (Fonagy, et al., 2004; Schore, 1994, 2003a & 2003b). Defined concisely, affect regulation involves the "processes responsible for monitoring, evaluating and modifying emotional reactions…to accomplish one's goals" (Thompson quoted in Fonagy, et al., 2004, p. 94). It is both an intra- and interpersonal capacity that includes neurophysiological and informational processes, coping mechanisms, communication and expression, and the ability to predict and influence the environment. An important aspect of affect regulation is that it involves regulating affect *while within the affective state*. The Dutch Jewish philosopher Spinoza gave us a precedent for this, "while he stresses the use of reason over the affect, he emphasizes the value of allowing the affect to be felt for self-understanding" (Fonagy, et al., 2004, p. 95).

Groups trigger interpersonal patterns; patterns which are laid down neurologically through traumatic and/or repetitive experiences over years, and it is during group experience, especially at the moments when these patterns are triggered, that new learning (and new neuro-pathways) can develop; the element of "state-specific processing" being a critical ingredient for the integration of learning and neurological change (Ogden, 2006, pp. 248-250).

Mindfulness Group Contract and Interventions

The Buddhist perspective has led the faculty at Naropa's MACP program to develop a group contract that helps members bring their attention into the present and relate through their social engagement nervous system. The contract that we use for these group classes encourages students to come to group (on time) and be attentive (with equanimity and acceptance) to the internal and external events that they become aware of, which includes whatever is seen, heard, and felt, as well as all of their thoughts and sensations. They are encouraged to touch into their experience with awareness and recognition so that it may become conscious and accepted for what it is, and then to let it go (Wegela, 1998). Ideally, the membership of these groups is stable for the three years students remain in the program. The groups are intended to be a supportive place for students to process their experiences and cultivate mindfulness within the interpersonal context. Solving problems and alleviating suffering are considered as secondary. Desire for a specific outcome or type of process will be recognized and spoken to, but the emphasis is on the praxis mindfulness as opposed to achieving a particular outcome or solution (Nimmanheminda, 2008).

Some aspects of the group contract are included as part of the written course syllabus; the objectives of mindfulness are explicit. Other aspects become part of the group rules and norms—its culture (Yalom, 1985)—through the leader's interventions directing students' attention to their experience. Immediacy is critical to all mindfulness practice, and it can be brought into the group process through observations and questions from the leader. S/he may ask, for example, "what went through your mind when you heard what John just said?" Or, "I'm noticing that you're pretty quite today, where's your attention?" Students may be preoccupied by something that is not directly in the present moment, but we consider any mental event that occurs during group as being in the "present." However, to bring experience more directly into the moment and encourage members to "keep communications within the emotional current of the group" (Ormont, 1968, p. 148) the leader may offer specific interventions, for example, "you're talking about how you need more support from your parents, but what about me? Am I giving you what you need?"

The leader's interventions may carry the most influence in terms of power and effect; however, students strongly affect one another and the process through their verbal and non-verbal communication. Though the contract requires members to communicate verbally, we are constantly communicating vast amounts of information non-verbally. Posture, facial expression and clothing, are but a few of the innumerable non-verbal signals sent and received in group. Non-verbal communication often has a powerful impact, one which the leader can bring into the verbal field thereby making the implicit explicit.

As mentioned above, individuals have a window of tolerance for experience and nervous stimulation. In the contemplative group, mindfulness enables students to become increasingly aware of their tolerance and of their tendencies to react to stimuli with hyper- (the heat felt with

the activation of the sympathetic system) and/or hypoarousal (the numbing and dulling of the parasympathetic system). Ideally, tension within the group remains mostly within a range where the majority of the group members are at the social engagement level of functioning. With awareness to the level of tension in group, the leader's interventions can sooth and/or stimulate members, engaging especially their social layer of functioning via nuanced verbal and non-verbal communication.

Fruits of the Contemplative Group

Bottom-Up and Top-Down Processing

People come into interpersonal encounters with expectations strongly conditioned by their past experiences, which have left mental representations that are templates for the projections and transferences that Freud (1912) recognized as core to a person's psychology. These mental maps influence our perception and experience in such a way that our expectations are at least partially confirmed by what we consciously or unconsciously anticipate. These maps or representations stabilize our world and make it familiar (sometimes painfully familiar), and they also inhibit new information and adaptations.

Neurologically, this is referred to as top-down processing. The top two layers of the neocortex contain "*invariant representations,* meaning that they anticipate what will happen next, based on past experience" (Badenoch, 2008, p. 179). Alternately, the practice of applying attention to the senses, body, mind, and the nuances of the relational field, activates a bottom–up neurological process: the bottom two layers of the cortex process new information as it is taken in via the senses. "When we focus on our senses or the arising of experience, we are [strengthening the strands of bottom-up information and] cultivating the ability to be a bit free of the automatic processes that have accumulated in our invariant representations" (Badenoch, 2008, p. 180). This process is critical for fresh insight and new ways of relating.

Putting It into Words

The contemplative group contract requires that students verbalize their experience, which is a conspicuous departure from many contemplative Buddhist contexts where silence is kept or talking is minimal. Silence can encourage the mind to let go of discursive thoughts and access bottom-up processing of direct experience. However, sometimes reducing the external chatter will amplify the internal discursive voices and they become all the louder. For many, silence is a relatively unusual experience, and it can push against one's window of tolerance; the nervous system may become either hyper- or hypoaroused, neither of which are comfortable. When this happens silence has provided opportunity to experience and work with one's mind; it is another chance to "tame and train" the mind in an extreme state. These conditions, for some, may expedite the Buddhist truth of the absence of any solid, essential core self. As Sakyong Mipham (2003) puts it, "we begin to discover who we really are right now, just by seeing that the web of thoughts we solidified as 'me' is actually a series of vibrations" (p. 63). An experience such as this, when the top-down structuring is interrupted, is a precious step in "the beginning of enlightenment" (p. 63).

In the contemplative group, verbal expression is required and there are no explicit rules governing the type of speech, vocabulary or tone. The written contract does not explicitly require students to practice non-violent speech (Rosenberg, 2003). However, through the bottom-up

processing of language and perception, which comes through intrapersonal and interpersonal feedback loops, students learn how their communication affects their state of mind/emotion—be it confusion, pain, clarity and/or a sense of well-being. This insight is central for learning to practice non-violent speech, where language that is "utilized with increased intention, specificity and compassion to create positive exchange between human beings" (Bowman, 2010, p. 426).

Attunement, Empathy, Exchange and Emotional Intelligence

The practice of mindfulness enhances attunement to oneself and others, which can lead to a greater capacity for compassion and loving-kindness. Siegel (2007) discusses how introspection, especially of the mindfulness type,[2] helps develop interpersonal attunement and skills. He writes, "anecdotal reports suggest that mindfulness meditation enhances the capacity for individuals to detect the meaning of facial expressions without verbal clues" (p. 200). Experiences from within an attuned interpersonal field include empathy and exchange. Empathy is sometimes defined as "comprehending" another's experience and as a synonym for pity (Morris, 1973). The term *exchange* is sometimes used to denote the experience of "catching" another's emotion; "it is our actual felt experience" while with someone else (Wegela, 2009, p. 49 & Wegala, 2010).

Contemplative groups allow for "careful attention to the flow of energy and information" (Siegel, 2010, p. 214) between individuals. This practice of mindfulness to communication and body states helps group members accrue emotional intelligence (Goleman, 1995), which is the ability to identify, monitor and regulate their feelings (the ability to sooth and stabilize autonomic arousal and be within the window of tolerance), and recognize the emotions of others. Emotional intelligence is closely related to empathy and exchange; each of which is positively related to mindfulness. "Empathy requires enough calm and receptivity so that the subtle signals of feeling from another person can be received and mimicked by one's own emotional brain" (Goleman, 1995, p. 104), and a nervous system trained in neutral, i.e., non-judgmental monitoring, is more capable of staying connected to inner and external stimuli (Shapiro & Izett, 2008).

Mindsight and Mentalization

Daniel Siegel has coined the term *mindsight* to refer to a seventh sense, the sense of the mind's activities: "thoughts, feelings, intentions, attitudes, concepts, images beliefs, hopes and dreams" (Siegel, 2007, p. 122). He maintains that the ability to witness the activity of one's own mind is an important part of what "enables us to gain deep insight and empathy" (p. 122) for others. He proposes that it leads to an eighth sense, the "relational sense," (p. 123) which allows us to perceive that we are felt by others, and that we belong and have membership within a social network. Mindsight is a process that is very close to mindfulness; it is supported by "the tripod of openness, objectivity and observation and enables us to see the mind with more clarity and depth" (Siegel, 2010, p. xxi). A group process where members are encouraged to find the "core place beneath their individual adaptations, the receptive state buried under layers of reactive defense" (Siegel, 2010, p. 217) has a dynamic that puts group members in closer proximity with their own and other's core consciousness—the direct, unmitigated contact with experience (Damasio, 1999; 2010).

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[2]   In Buddhist discourse "introspection" usually refers to *monitoring and viewing,* whereas in Western psychology it generally designates a process of *analysis and speculation.*

What Siegel has called mindsight is similar to the process that has been termed *mentalization* by the British psychoanalyst Peter Fonagy (2004) and his colleagues. They define mentalization as "the mental process by which an individual implicitly and explicitly interprets the actions of himself and others as meaningful on the basis of intentional mental states such as personal desires, needs, feelings, beliefs and reasons" (Bateman & Fonagy, 2004, p. 21). Mentalizing includes "attending, perceiving, recognizing, describing, interpreting, inferring, imagining, simulating, remembering, reflecting, and anticipating" (Allen, 2006, p. 6).

Mentalization, as Fonagy and others see it, is more than a cognitive process; it is "suffused with emotion" (Allen, 2006, p. 8)—one's own and others'. The ability to mentalize is positively related to the sense of attachment[3], and it enhances the relational aspect of group experience: the more secure the attachment to other group members and the leader, the greater the capacity for mentalizing the experience, i.e., for awareness of one's own and others' mind and feelings, and for empathy and loving-kindness.

Interdependence

Group relationships help members recognize and directly experience the Buddha's teaching of interdependence, pratītyasamutpāda. The truth of interdependence can be vivid in groups, which are opportunities for heightened awareness of both the relative truth of our separateness and aloneness, *and* the absolute truth of our interdependence.

Students are often acutely aware of their differences. For example, a student may be the only one in the group who did not grow up speaking English. In this situation, s/he is painfully aware that no one would understand the only words s/he has, words from his or her mother language, that express what s/he's feeling. The student may respond to this experience of difference by feeling isolated, turning inward, remembering experiences from home and, for the moment at least, become far removed from the others in the room. On the other hand, a student may find him or herself in a group where everyone is responding with the same emotions of anger and frustration about an assignment's ambiguity or quickly approaching deadline. S/he experiences cohesion and solidarity with the group members. Sometimes the rapidly shifting states—of identification with others alternating with solitude and isolation—can help students recognize the ultimate emptiness of a stable sense of self.

Conclusion

In concluding this paper on the contemplative model of group process, I'd like to say something about the ultimate fruits of the practice: the pāramitās. Tibetan Buddhism maintains that there are six perfections, or pāramitās, which are part of the bodhisattva's path (Novick, 1999; Chödrön, 2005): generosity, discipline, patience, enthusiasm, meditation, and wisdom. The bodhisattva is Tibetan Buddhism's hero archetype, dedicating her or his life to freeing all sentient beings from suffering. The inextricably interwoven pāramitās are the bodhisattva's actions which embody bodhicitta, i.e., wisdom and loving-kindness. With bodhicitta, an action "is not

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3 The term attachment is used here to denote connection and relationship and not craving and/or clinging. A secure attachment includes the ability to be in relationship with others without anxiety regarding abandonment or engulfment.

a fixed response or a habitual pattern but customized to each particular moment" (Siefer, 2009, p. 23) and it further cultivates the pāramitās for all.

Wisdom, like enlightenment, usually comes about not all at once, but as a process resulting from our basic buddha nature and the opportunities of life. As a product of leading contemplative groups, I've come to believe they are rich opportunities for the practice and development of wisdom and the other pāramitās.

These groups call each individual to give generously of him or herself—to share knowledge, awareness, and experience—as well as to receive from others. The groups require discipline, asking students to show up, speak openly and honestly about their experience, work with the fluctuations of their physical and emotional tension that can, at times, put them at the edge of their tolerance. Patience, usually translated as the willingness to be with whatever is occurring, is unconditional acceptance for what is. These groups are predictably unpredictable, and, inevitably, interactions and feelings that are difficult to experience and digest occur. Group dynamics often induce in students and leaders feelings they would rather not feel. The patience to persevere with mindfulness is an exercise that cultivates wisdom and each of the other perfections.

Practice in any of the pāramitās feeds the fourth perfection of enthusiasm, also translated as exertion and effort. The pāramitās, like everything else we practice and cultivate, gain momentum and strength. Exertion, as a pāramitā, is "joyful effort in the direction of wakefulness" (Siefer, 2009, p. 32), and it leads to more of the same—greater joy and happiness. Mindfulness is the fearless openness to all of one's impressions and experience, which leads to deeper awareness of the richness of one's inner and outer world. As Trungpa Rinpoche (1999) said, "whatever occurs in the samsaric mind is regarded as the path: everything is workable. It's a fearless proclamation—the lion's roar" (p. 124). The fifth pāramitā, meditation, is also translated as concentration and "clarity of the mind" (Novick, 1999, p. 123). Mindfulness, as has been discussed throughout this paper, is the type of meditation (Lutz, et al., 2007) practiced in these groups.

As you may know, the goals of Buddhist practice differ depending on the particular teaching of Śākyamuni Buddha. From the Buddha's earlier teachings, disciples understood that reaching nirvāṇa, "a condition of void without mind or body, in which the endless series of births and deaths and the suffering of this world would cease forever" (Kirimura, 1982, p. 88) was the ultimate goal of the practices. But, in the Mahayana tradition, this goal is superseded by Buddha's teachings in the Lotus Sutra, where he "encouraged his disciples to become bodhisattvas and postpone their entry into nirvāṇa…so that they could help others" (Kirimura, 1982, p. 88). Very close to these ultimate goals, is the sixth pāramitā, enlightened wisdom, *prajñā*. In Tibetan Buddhism, this realization is symbolized by the sword, which cuts through confusion revealing the ultimate wisdom of non-duality and emptiness of self, *shunyata*. Emptiness, here, doesn't mean void, rather it is the apprehension or intuitive recognition that "phenomena do not have inherent, solid characteristics" (Ponlop, 2003, p. 146). With this wisdom, all emotions, perceptions and thoughts are felt as "sacred appearances of the enlightened mandala…we see them as equal, of one taste" (Ponlop, 2003, p. 146). The mindfulness and bottom-up processing that occur in the contemplative group enable members to increasingly see the interdependence, impermanence and emptiness of the processes called I-you and mine-yours. Their sense of self (hopefully) retains continuity and relative reality is not dispersed. But, along side the familiar experience the relative is perhaps a growing glimpse of the ultimate.

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Gypsies embracing Buddhism:
A step forward for Building a Harmonious Society in Europe

Pravin Bhalesain

Social Situation of Gypsy (Roma) People in Europe

I had first discussion about Gypsies at Frankfurt, Germany in September 2006 A.D. Among my Information Technology Professional colleagues: three were from Slovakia and one was German. I was the only Indian and it was my first time in Europe. It was a general discussion where people told me what they can find in the Slovakian big city of Bratislava.

To add more information, the first Slovak person said, "In Slovakia you can also find lot of Gypsies." Then he laughed. After hearing this I was quite puzzled because at that time I did not know what Gypsy means. A quick response from the second Slovak was, "You should dump all of them in a dustbin." I saw lot of anger on his face. The third Slovak laughed a lot. The German guy who always kept quite in our general discussions, this time very actively said, "Hitler killed them a lot, Pravin". Also he justified the killings saying that, "Pravin, they are lazy people."

Initially I could not understand who the Gypsies are because I was new in Europe and did not have much knowledge about their society. As a Buddhist convert I come from the similar socially-excluded and highly-oppressed Avarna-Untouchables Society in India, so I could quickly understand the tremendous hate in the minds of the 'well-educated' Information Technology Professionals towards Gypsies. This was a big surprise for me and a lifelong-reason for the research on Gypsies. All of the colleagues were good to me and always wanted information about India. We worked well together; also, I could become friends with of all. Still, though, this conversation had a deep impact on my mind. I could see a difficult social situation, the prejudice and the hate in European society that exists towards Gypsies, even among the well-educated and well-earning class in 21st century.

Local and State-Supported anti-Gypsyism in Hungary, a chapter in the research paper published by Laszlo Kurti[1] in 2000 A.D. states: "There are, however, other equally troublesome developments which must be mentioned for they reinforce both the existence and the perception of deep-seated mistreatment and racism facing Gypsies from local Government and state officials. Some of these actions are clearly racially motivated attacks on Gypsies by locals who 'defend' their (now), private property from Gypsies. Two cases will serve to illustrate this type of intolerance. In the first instance, a non-Gypsy farmer decided to protect his property by using his rifle to shoot at the intruders in a regional town, Torokbalint, on August 7, 1995; the other case receiving national media attention was an electrocution when a property owner induced high-voltage into the fence surrounding his property in the northern town of Sajokaza on July 29, 1997. In the former case the Budapest Court rules that the Gypsy family not only wanted to steal fruit but also threatened the life of the owner by attacking him and, thus, he was using his weapon legally to defend his life. The court also admitted that it saw no reason for dealing with the case on a racial or ethnic basis and

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[1] Laszlo Kurti, Right-wing Extremism, Skinheads and anti-Gypsy Sentiments in Hungary, 2000 AD http://rss.archives. ceu.hu/archive/00001096/01/102.pdf

dismissed the charges. The second case is far from over but it seems that similar arguments will be brought up in defense of the property owner even though a young Gypsy intruder was electrocuted."

While surveying the difficult situation of the Gypsies of Kosovo in October 1999 A.D. Paul Polansky writes[2]: "My translator was Hisen Gashnjani, a Kovachi Rom who befriended me in the Krushevac camp. Although many Roma and Hashkalija recognized him immediately as a Gypsy, his skin color was not always our passport to enter their community until he declared that he was a "maxhupi." In the Lipjan community of Mali Alas our request for an interview with the Hashkalija leader there was actually turned down despite the fact that we had driven up in a UNHCR marked car. These Hashkalija were desperate people who had received no food aid since the war and had suffered a hand grenade attack only three days earlier. They were not prepared to talk to outsiders until Hisen told the Hashkalija leader that he too was a "maxhupi." Then we were readily accepted and invited in for tea.

The most depressing part of this survey was to find so many Roma/Hashkalija (the great majority) in such deplorable conditions. In Prishtine, I found more than 30 families who out of fear of being kidnapped and killed had not left their homes in more than seven months. In the Peje district, I found most families still being threatened with death by their neighbors if they didn't leave the country immediately. At one Hashkalija farmhouse in Brezhanik we heard three land mines go off during the hour we were there, as a warning, we were later told, that our visit was not welcomed by the local Albanians. In Dobroqana (Gjilan) I found a family who was always stoned if they went out shopping, while in Obilich and in many other communities the Roma and Hashkalija are turned away by local shops." Further Paul Plansky writes, "Attempts to get food aid to Roma and Hashkalija communities have also been thwarted by Serbs who on numerous occasions have threatened Albanian drivers working for aid agencies. In the community of Plemetina, food aid for the Roma there was stopped for several months when local Serbs refused to let ration cards be handed out to the Roma because these cards were written in English and Albanian."

In World War II, millions of Gypsies were killed along with the Jews. This fact is highly ignored in the European Society. They did not receive any compensation or proper rehabilitation. The old nomad Gypsies have settled in the same Ghetto areas. Gypsy Ghettos have transformed into villages. Large scale stereotypes still exists that Gypsies are criminals, they always lie, etc. They are segregated in schools and even in public life like the Avarna-Scheduled Castes (Untouchables) in India were. Gypsies are highly illiterate and have very high rate of unemployment. One can find the local and state sponsored discrimination is still present in the European Society.

Social Composition of Gypsies

Gypsies are identified as Roma People or Romani. They have their own social as well as regional identities and identities given by non-Gypsy people. They have several castes and tribes of their own since centuries.

Dr. Angus Fraser writes[3]: "On the Continent, the old established Gypsies have a variety of names for themselves, such as *cale* (=blacks) in Spain and southern France and *kaale* in Finland,

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[2] Paul Polansky, The Gypsies of Kosovo, http://www.kosovo.net/gypsies.html

[3] Dr. Angus Fraser, The Gypsies, p. 8

Sinti in Germany, and *manouches* in France". There are also Gypsy tribes as *Kalderash* and *Tzigane* in Hungary. They are also known as *Zigeuner* in Germany, *Gitano* in Spain, *Maxhupi* and *Hashkalija* in Kosovo. Many such caste or tribes are commonly known as Gypsies and now Roma People. Because of their distinct cultural identity and in some cases due to darker skin color they are separate from the mainstream European Society, especially in Eastern Europe.

Comparison with Avarna People of India

While doing the research in India Paul Polansky found many Indian Avarna-Nomadic Tribes and Avarna-Scheduled Castes (Untouchables) have close similarity with the Gypsies of Europe. To summarize few examples[4]: "These are the Indian tribes I found that most closely resemble the Gypsies I know in Europe:

- LOHAR - Itinerant blacksmiths who used to be great warriors making their own weapons. Legend has it they originated in Chittorgarh but were defeated in the siege of that city in 1308. They then became nomadic. They are most famous for their beautiful wagons, the only Gypsy tribe today in India who still have their wagons. Many of the other tribes/castes listed below followed the Lohars on foot or with just a donkey or mule. In 1322 the first Gypsies were documented in Eastern Europe.

- DOM - one of the few original Dravidian tribes of India, these people became nomadic after the invasion of the Aryans around 1,500 B.C. Although the Dom once had forts and were famous for their cavalry, they were designated as the lowest caste under the Aryans and became wandering dancers and musicians. Most of the following tribes are sub-caste of the Dom.

- BAWARI - known as a nomadic, predatory tribe, the Bawari still to this day make signs on houses, gates, or alongside the road that can only be read by their own tribe informing them of conditions in the area. Many of these same signs were used by the European Gypsies up to the 1950s.

- BADU - a small tribe in Kashmir who tamed and led bears. In the last century their dress was the most similar to the European Gypsies.

- MEOS - famed cattle rustlers whose activities and customs closely resembled the Indian Gypsies who settled in England.

- BERIA - a sub-caste of the Dom, this is the tribe whose women read palms and tell fortunes.

- GOPAL - nomadic tent dwellers who earn their living as wrestlers in local fairs. Many European Romany were famous as wrestlers and their descendants today can always be found in Olympic wrestling teams.

- BANSBERIA - famous in India as pole vaulters over animals in village fairs. The first bullfighters on foot in Spain were reputed to be Gypsies who also pole vaulted over charging bulls in the bullring.

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4   Paul Polansky, Original Research on Gypsies, http://www.paulpolansky.nstemp.com/original%20research.html

- KANJAR - one of the more despicable tribes of India because they prostitute their women. Their name has become synonymous for "pimp".

- SANSI - closely related to the Kanjar, the Sansi were one of the most famous criminal tribes of India during the colonization by the British.

- GANDHILA - one of the lowest castes of India, they are well known as itinerant sharpeners of scissors and knives, a profession followed by many European Gypsies.

- BILOCH - camp followers of the Lohar who transported their supplies. They are reputed to have a Persian origin.

- KIKAN - famous horse breeders whose origins can be traced back to Iran, this tribe arrived with the invading Islamic armies in the 11th century. Known for their predatory ways, they were expelled from the Lahore area in the 12th century and then joined other nomadic, criminal tribes before leaving India almost en mass with Lohars in the 14th century. The Kikans brought to India the story of Abraham. According to them, Sarah, Abraham's wife, was a Kikan. In many European countries, Gypsies are called Tsikans."

Gypsies and Religions

Wherever Gypsies migrated they practiced dominant religion of the region such as Christianity and Islam. Still they have preserved their distinct cultural identity and could not be integrated with the mainstream society.

Though Gypsies practice Christianity or Islam the discrimination continues within those faiths. Paul Polansky says about Gypsies in Kosova[5], that: "It is not only the local Albanians who are discriminating against the Roma and Hashkalija but also the major aid agencies in Kosova. In Obilich, Kosovo Polje, Lipjan and many other districts I found Mother Teresa Society openly refusing to deliver food to "Gypsies." Islamic Relief also seems to have a policy of not providing aid to Gypsies although the Roma and Hashkalija are Muslim. Even at Oxfam, who have done more for the Roma and Hashkalija than any other aid agency in Kosova, deliveries to minorities are sometimes delayed for long periods by local Albanian staff. Urgent requests for food aid for hungry Gypsy families made to several major aid agencies months ago have gone unfulfilled. Although the Roma and Hashkalija are the second largest minority in Kosova (and may soon be the largest minority at the rate the Serbs are leaving) no aid agency including UNHCR and OSCE have hired a Kosovar Rom or Hashkalija although many speak passable English."

One must note that when Muslims migrated to India in between 8th till 11th Century they came with an Islamic identity as Muslims. When Gypsy caravans with thousands of people migrated to Europe after 11th century they went without any Hindu Identity. The carried their Caste or Tribal identity including beef eating habits. Savarna Hindus prohibited beef eating habit as a religious transition long before 11th century A.D. especially after 4th century A.D. under the Gupta Rulers period.[6] But Avarna Caste and Tribes in India like the Gypsies continued the beef eating habits till 20th century and still some Castes and Tribes continue.

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[5]   Paul Plansky, The Gypsies of Kosovo, http://www.kosovo.net/gypsies.html

[6]   Dr. Ambedkar B.R Writings and Speeches Volume No. 7, The Untouchables: Who were they and how they become

Gypsies in Hungary Embracing Buddhism

The year 2006-2007 marked the 2550th Celebration of Vesak year and in India it also marked the 50th Dhamma-Diksha day of Dr. B. R. Ambedkar who revived Buddhism. To attend one of such celebration Janos Orsos a Gypsy from Hungary visited India in December 2005 – January 2006 A.D. later embraced Buddhism.

Janos Orsos writes his experience[7], as: "After one month in India, I came back convinced that I was a Buddhist. On a very big retreat in Nagpur for 5,000 people, in January 2006, I had become a Dhammamitra, publicly declaring that the Buddha is my teacher, that I will practice the five precepts, and that TBMSG/FWBO is my spiritual family. But back here in Hungary, there were only Hungarian Buddhists, and I could not identify with them. However, people from the Western Buddhist Order/Trailokya Bauddha Mahasangha, both Europeans and Indians, came to stay with us and they were completely different from the Hungarian Buddhists. It took me some time to work out what kind of a movement the FWBO in Europe is, because these were white intellectual people who took to Buddhism for reasons that I could not really understand. But they were different from the Hungarian Buddhists I had met, because they were genuinely concerned with social questions. When they come to Hungary they spend time with us, which Hungarian Buddhists don't do. They have become our friends and the connection between us is very good.

However, I feel that I am much more closely identified with Indian Buddhism. That is why our own new and independent religious organization wears the name of 'Jai Bhim'. The name gives a message: it means that we belong to India. We have found a new framework for our twenty-year-old movement for gypsy education. We began to believe that we too can take our movement in our own hands and run it ourselves, just as our Indian brothers and sisters do. Our experiences over the last twenty years fit well with the Ambedkarite movement. Our Indian friends started fifty years ago and they have big results. So we feel it is worth us starting out on the same path. We have found that Dr. Ambedkar's thinking fits well with our aims, so we have named our new school, 'Dr. Ambedkar High School'.

I feel very pleased that I can speak in Europe about Dr. Ambedkar. Nobody in Europe has heard for him, so it is one of our major tasks to speak about him. It is very wonderful for me to see that my actions find parallels in Dr. Ambedkar's activity and movement. We have found ourselves going through the same steps as our Indian friends, because these are the logical steps in our social situation. Our Indian Buddhist friends are able to take their own institutions in their own hands because they have their own hero."

About Gandhi Janos writes as, "We need the image of Dr. Ambedkar because we are still invisible to society. For instance, my white colleagues are not as good at teaching our gypsy students as I am, for obvious reasons. But it is always the white people who are known about. For instance, it is well known in Hungary that the Buddhist Church is active in the gypsy field, especially at the Little Tiger High School in Alsosantmarton, in Southern Hungary. But whenever the school is talked about in the Alsosantmarton media nobody notices the gypsy activists who work there without money, even though these activists get excellent educational results, usually better than the white teachers. But we are not noticed. The white Buddhist authorities are highly visible because they 'sacrificed their lives' going to the gypsies - the biggest sacrifice that one can make! They

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[7]   Janos Orsos, Following in Babasaheb's Footsteps, http://www.jaibhim.hu/janos-orsos-following-in-babasahebs-footsteps

become famous as heroes and saviors - but we are nowhere. And this is the story of Dr. Ambedkar. In Europe people have heard about the untouchables and how Gandhi almost sacrificed his life for them - everyone knows this in Europe. I have nothing against Gandhi, I respect him. He is a real hero for India. But what did Dr. Ambedkar do? Wasn't he a participant in this movement? Nobody knows about him because he is the gypsy. This is a very easy parallel for me to make."

Further Janos adds, "That task is running social and educational institutions for gypsies - and for us this is Buddhism. We don't judge ourselves by how much time we spend meditating. For us our educational work is effective when people become aware of their own minds. Our goal is to help people to be aware of the potential within their minds. We help them to grow out of their ghetto world, within a Buddhist framework. Through us the students can meet Buddhism. These youngsters will easily identify themselves with the ideas and the vision that helps them. It may not be that every member of our schools or our movement will take to Buddhism, and they certainly won't to begin with. This was the case for me too. What was interesting for me when I first came across the followers of Dr. Ambedkar in India was not Buddhism but the social movement. I connected first with that movement and the people in it. No doubt it will be like that for others too."

Janos carries pride of setting up a Buddhist Church, "The Jai Bhim Religious Network[8] is an ecclesiastical organization, legally speaking. We have founded a church! Of course it's not usual to found a church and this particular church has no precedent in Hungary. There are new Christian groups forming new churches in Hungary in a Protestant context, but these Christian churches belong to sects that operate outside Hungary. Ours however, is a Buddhist church. We have done that, firstly, because of our Buddhist convictions. Second we have founded a Buddhist church because the Christian groups and churches ignored and neglected the education of poor people. They do deal with poverty, at least if it concerns old people or ill people - but if it is about gypsy families it is not important to them. We have founded an autonomous church, which is not under any other denomination or ideology, although it is linked to TBMSG/FWBO. This is the first church in Hungary set up by gypsies for gypsies. There are Pentecostal gypsy churches, but they are just segregated versions of the Hungarian churches and the leadership and organizers are all Hungarians. The gypsies need the authorization of the Hungarians to organize anything. But this church is ours."

Istvan Lazi another young Hungarian Gypsy convert with a Buddhist name, Asok, writes his experience[9], as: "I spent two weeks in a Buddhist camp for gypsy children at Uszo Retreat Centre. It was a good camp and I found it very interesting. An American Buddhist lady wanted me to say some words before lunch one day - and she said I did it very well. So that was my first connection with Buddhism. Janos and Tibor, the Buddhists who had encouraged me to go to the hostel, came regularly to our hostel, but the director did not really want them to be there and made it difficult for them. However, I remained in continuous contact with them by phone and email."

Further Istvan adds, "The Buddhist way of thinking became more and more interesting for me, not as a religion but as a way of thinking. For instance I liked the Jatakas when I read them in a translation by Tibor. Meditation I did not like until I received some instruction in how to do it properly. When Janos and Tibor came back from India in 2006 they told us they had became Dhammamitras, making a definite commitment to Buddhism and identifying themselves with TBMSG/FWBO. I felt attracted to that, so Tibor asked why not write to Subhuti and ask him if you

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[8]   Janos Orsos, Jai Bhim Religious Network, http://www.jaibhim.hu, http://www.ambedkar.eu/

[9]   Istvan Lazi, Leaving the Ghetto, http://www.ambedkar.eu/istvan-lazi-leaving-the-ghetto

can become one too. And I am very pleased that I did become a Dhammamitra. My friends teased me that now you are a Buddhist you can't eat meat or kill mosquitoes. So I asked Subhuti, does a real Buddhist meditate every day? He said that it is not obligatory. I asked him about eating meat and he said it is still difficult to avoid in Hungary."

The example of Buddhist in India inspires Istavan, "I am proud of my Indian Buddhist friends. It is only 50 years since their conversion and it is impressive what they have done in that time. I know that the caste system is not legal any more and that it exists nevertheless, so there is a lot of work still to do. I wish them the courage and strength to keep going till the task is done. I want even more people from 'low' castes to prove that they are like people from higher castes."

These developments also received opposition within Hungarian Society and Janos writes as, "There are many people who are deeply critical of us, even who hate us; there are many people who revere us; and there are many people who are jealous of us. People ask, 'Are these gypsies real Buddhists? How can you teach Buddhism to gypsies?' What we are doing is so strange in Europe, where Buddhism is largely the leisure hobby of the middle classes. People say, 'Isn't Buddhism a luxury for gypsies in villages?' Some of these comments come from Christians - but it is easy for us to answer them: they don't offer effective secondary education for gypsies and we do! But whatever people say, it doesn't bother us - we just carry on with our work."

In 2007 A.D. Jai Bhim Religious Network founded by Janos Orsos in Hungary conducted a major Dhammadiksha Ceremony according to Dr. Ambedkar Tradition where many Gypsies converted to Buddhism.

Harmonious co-existence of Gypsies and non-Gypsies

The principal of the Dr. Ambedkar High School is a white Hungarian Derdak Tibor. Tibor is former member of the Hungarian parliament and has become a Buddhist. He supports the social, educational and spiritual development of the Gypsy friends. With many difficulties including financial ones the Jai Bhim network is able to run the Dr. Ambedkar High School on their own.

Zsuzsanna Dome, a young Hungarian woman from Budapest also affectionately and respectfully known as Dada Suzi, is active participant of the Jai Bhim Network. She works with Dr. Ambedkar High School in Hegymeg, Sayokaza, as well as Ozd as a history teacher.

Many European and American Buddhists support the Jai Bhim Network, Sajokaza founded by Janos Orsos in Hungary. Several members of the Western Buddhist Order in Europe visit and participate in the activities of the Jai Bhim Network to give them support. Ann Dennehy, Creative Director of Jai Bhim International[10] from America has visited Dr. Ambedkar School, Sajokaza, Hungary. The Jai Bhim network effectively used internet to posts their updates and could reach wider audience around the world.

In May 2009 A.D. when Jai Bhim Network celebrated Buddha Day and also brought Gypsies and non-Gypsies together on the Buddhist platform. Hungarian Buddhists from Budapest

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[10]   Ann Dennehy, http://www.jaibhiminternational.org

Buddhist University[11] participated in the event. In the words of Jai Bhim Network official website[12], "In the evening we talked about Buddhism, humanity, empathy, respect for each other and the inner harmony with The Gate of Dharma Buddhist College's teachers and students. We listened to the scientific lectures from Ruzsa Ferenc, the chief director of The Gate of Dharma Buddhist College and from Körtvélyesi Tibor. The day ended with meditation, by Száraz Róbert."

The Gypsies (Romani) who have gifted a great musical culture to the European Society are facing difficult social situation and day by the state is degrading. Historically they did not colonize any European territory with violence and never did organized barbaric acts against any community. It is true that harsh social conditions, prejudice in European society, social injustice, and unemployment have made some Gypsy people as Criminals. Crime can not be generalized and whole community can not be blamed because thieves and crime exists in every society. Paul Polansky's view about Gypsies is, "Although I was warned never to enter these tent cities, I found the same happy, gregarious, generous people that I knew as Gypsies in Europe. They not only entertained me with their music, but also their stories."

Like Avarna People of India; Gypsies are surviving in oppressed conditions in Europe but they have chosen Buddha's path to bring the change following the footsteps of Dr. Ambedkar.

Buddhism is helping cultural integration of Gypsies and non-Gypsies without violent conflict. The Buddhist teachings are transforming the people. The five precepts have become central practice for the Gypsy converts and they are changing many old habits. The self realization and confidence to change the society based on Buddhist virtues among the Gypsy converts is a beginning of a peaceful revolution in Hungary and Europe. Dr. Ambedkar High School and Jai Bhim Religious Network for Gypsies by Gypsies are functioning based on Buddhist values. Gypsy and non-Gypsy people are coming together on a Buddhist platform. This is certainly a positive change for the harmonious co-existence in the European Society.

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[11] Budapest Buddhist University, http://www.tkbf.hu/ENGLISH/index.php

[12] Jai Bhim Network Celebrated Buddha Birth, http://www.jaibhim.hu/celebreted-buddha%E2%80%99s-birth

$\mathcal{B}$uilding a Harmonious Society

Venerable Sanghasena Maha Thera,
Founder President of the Mahabodhi International Meditation Centre,
Leh, Ladakh, INDIA

It is a great honor to have been invited to address the great gathering on the exceptionally pious day. I was asked to speak on the topic of Building a Harmonious Society. At the onset, I would like to express my sincere thanks and gratitude to the honorable members of the Organizing Committee of the UN Vesak celebrations: 2011

We all know Buddhism is one of the oldest religions in the world. It is more than two and half millennium development; the contribution of Buddhism towards world culture is indeed great. I am being a humble Buddhist monk, few points will be put forward in the context of this conference will be mostly in Buddhist perspective. I am though conscious of the fact that all religions have served humanity for centuries. What I will say will be primarily to make aware the positive aspects of Buddhism and like to recapitulate the today's global scene.

As human beings, we have achieved a high level of material progress we would not have even dreamed of barely a century ago. The marvels of modern technology have given us enormous power over the forces of nature. Despite the miraculous achievement made by scientists and technologists, the suffering and miseries of humanity have not become less. On the contrary, violence, aggression, conflict, hatred, mistrust have manifested at an alarming rate. Countless human beings are tortured and killed every day across the world. No day goes by without fighting and killing. 50% of the world's economic resources are being spent for manufacturing war equipments for destructive purposes. At the same time, it is estimated that about 40,000 children die of hunger or hunger related disease every day, and more than 700 million people in the world are malnourished. Now we are competing in producing nuclear weapons, which is a plan to destroy the whole world - global destruction.

In the past, wars were fought to win but now in the nuclear wars, there will be no winner or loser left, all of us will perish. Despite amazing breakthroughs in medical science, diseases like AIDS are threatening to swamp mankind. Mental illnesses, stress and loneliness are some of the serious problem we now face in our modern society. To satisfy human greed, most of the world's forests are mercilessly beings destroyed. Industrialists are polluting the air, rivers and oceans everywhere in pursuit of profits. They are ready to pollute and destroy the whole environment for their own selfish ends. This has resulted in weather conditions and the ecological balance being disturbed. Global warming (the direct result of deforestation and toxic emissions) has resulted in the rise in global temperatures, and the icecaps and glaciers are melting very quickly. Some parts of the world are experiencing deadly floods while other areas are crippled by drought. Innumerable species of wildlife have been driven to extinction because of man's lack of consideration and thought for others. In short, the growth mania has led to intensive depletion of natural balances and has upset the ecosystem resulting an insurmountable man made Dukha.

The Universal Loving Kindness and compassion is the only Panacea for the ills of today's world. The development of loving kindness softens people's hearts. In the organizations of nations, instead of providing military aid, we should give the pure aid of loving kindness to the helpless world. It is defined as the sincere wish for the welfare and genuine happiness of all mankind without distinction between others and us. "Just as a mother protects her only child even at the risk of her own life, even so one should cultivate boundless loving-kindness towards all living beings." This is the advice of the Buddha. Therefore, loving kindness is not the passionate love of mother towards her child. Even so, our love towards the other nations, countries must be a sincere wish and pure love for the genuine peace and welfare of the world. We should extend the boundless universal brotherhood spirit embracing all nations, all races, all classes, and all countries without barriers in the differences of political views.

Loving-kindness (Metta) is not mere religious brotherhood spirit either. Owing to the limitations of religious disputes and the so called holy wars, are waged without the least of compassion; sincere outspoken men and women have been roasted and burnt alive. Many atrocities have been perpetrated which baffle description. Cruel wars have been waged in the marring historic pages to world history. To establish genuine peace and happiness amongst mankind, a sincere religious awakening and harmony are necessary in morally bankrupt world. So we must carefully establish a pure and useful life of love, reason and justice based on the noble principles of their respective teachers and leaders.

The Buddha addressed, "Hatred never ceases through hatred, but hatred ceases by love alone." This is the essence of the ancient and eternal law. As the loving-kindness is a peaceful constructive force, it has the power to counteract destructive influences. Just as hateful thoughts can produce toxic effects in any system or policy, even so loving thoughts can produce healthy, wealthy mental and physical effects. The Buddha emphatically stated the importance of morality as a means to overcome all tensions and difficulties and to solve the problems of humanity. We should exercise tight thoughts of selflessness, Loving-kindness, harmlessness and non-violence. Today's world is full of chaos, miseries, war-weariness and violence. Nations are arming themselves to their teeth. Human lives are in danger and people are frightened by the arms race between countries. These weapons are always ready to release and to kill many human lives at any moment. In fact, the world is absolutely in need of this universal loving-kindness, measureless compassion, sympathetic joy. Great tolerance and right vision require us all to live in one world of perfect peace and harmony like brothers and sisters.

According to law of dependent origination, all phenomena are dependently originated (Paticcasamupada). Buddhist see world as a network of phenomena that are fundamentally interconnected and interdependent. It is holistic because it sees the world as an integrated whole rather than a dis-associated collection of parts. The present globalization phenomenon is essential outcome of this theory. All people are equal before law is the dictum of democracy. As per Buddhist view, only law of cause and effect is equal to everyone, which is absolutely fair and impartial. Cause and Effect and Karmic retribution are inseparable as shape and shadow. No one can escape from the implacable Law of cause and effect in which, good is rewarded with good and evil with evil. Thus, nothing in the universe, from the world of nature to the world of sentient beings, from celestial body and mote of dust, can escape from this law. The law extends through the past, present and future and covers the ten directions. Faith, conviction, ethics, morality, health and econom-

ics – is related to the law of cause and effect. If a person does something immoral, he or she might escape from the worldly law but not the judgment of good conscience and the law of cause and effect.

In the third century B.C., the great Buddhist Emperor Ashoka of India, following this noble example of tolerance and understanding, honored and supported all other religions in his vast empire. In one of the Edicts carved on rock, the original of which one may read even today, the Emperor declared:

One should not honor only one's own religion and condemn the religion of others, but one should honor other religions for this or that reason. So doing, one helps otherwise one digs the grave of one's own religion and also does harm to other religions. Whosoever honors his own religion and condemns other religions, does so indeed through devotion to his own religion, thinking "I will glorify my own religion". But on the contrary, in so doing he injures his own religion more gravely. The great religions of the world trying to assume a global dimension. While aiming so, development of a true consciousness is need of a time.

Buddha always had friendly relations with other religious leaders and religious traditions. I would like to suggest some possible ways in which all religious leaders must come together on the converging point by highlighting the essential teachings of their respective religion. They should exercise maximum communication understanding and co-operation to change the existing chaotic state of the world to a world of total peace, progress and prosperity. Everyone wants to be happy and secured which cannot be achieved in isolation. We all should discuss and make sincere and conscious commitment to achieve a lasting world peace.

So concord is good: Let all listen, and be willing to listen to the doctrine professed by others while maintaining respect and reverse to our own religion.. We should add here that this spirit of sympathetic understanding should be applied today not only in the matter of religious doctrine, but elsewhere as well. Instead of clinging to fixed ideas and rigid patterns, what is needed is a rediscovery of some of the insights of various religions and cultural traditions to have a quantum leap into a new spiritual dimension.

This spirit of tolerance and understanding has been from the beginning, one of the most cherished ideals of Buddhist culture and civilization. That is why there is not a single example of persecution or the shedding of a drop of blood in converting people to Buddhism, or in its propagation during its long history of 2500 years. It spread peacefully all over the continent of Asia, having more than 500 million adherents today. Violence in any form, under any pretext whatsoever, is absolutely against the teachings of the Buddha.

Let all embracing thoughts for all beings be ours and let us cultivate and all-embracing heart of love for all, throughout the world, in all its height, depth and breath, love that is beyond hatred or enmity.

May we always become:

A Source of happiness for those who are unhappy

A Source of water for the thirsty

A Source of food for the hungry

A Source of healing for those who are ill

A Source of light for those in darkness

A Source of companionship for those who are lonely

A Source of protection for those without protection

A Source of help and friendship for all in need

A Source of crutches to the broken limbs

A Source of parental love and care for the orphans

A Source of shelter to the homeless

A Source of asylum for those who have no safe place

A Source of real warmth of love and compassion to those abandoned in cold of war and hatred.

May all beings be Happy and Well.

$\mathcal{P}$reserving Family Cohesiveness In Compliance With Buddhist Teachings

Saw Yee Mon
Myanmar

Introduction

Human quest for ultimate peace and harmony still remains elusive in the 21st century world. The failure to this quest largely depends on the fact that human beings, instead of trying to maintain the already existed human qualities and human attributes, are vastly chasing after material improvements. As a consequence, the genuine qualities of life such as peace, harmony and cohesiveness in families are fading with time. It is found out that modernization is indeed a powerful force behind the thread which obscures the invaluable traditions and customs that create peace and harmony in human society. Less people aware of this and are deceived by the temptations of the material word.

This paper tries to concentrate on how to prevent the threats, especially concerned with the cohesiveness in families which is one of the most prominent features of most Buddhist countries of the East. Currently, we witness that Asian families' attitude has changed. Many aged people live all by themselves, away from their children, and some unfortunate ones are abandoned and some less fortunate ones are sent to institutions where they can receive care they need. On the other hand, people leave home at early age like in their late teens to be independent and to explore the world without taking aware of the value and the need to be as close as possible with their parents. Without a doubt, East-Asian and South East Asian countries like Japan, Korea, Singapore, Taiwan, Vietnam, Thailand and Myanmar are experiencing this inevitably. It would be unavailing to blame the globalization and influence of western cultures but it would be worthwhile to re-explore life's genuine values, preserve them and live with them. Hence those values are clearly defined in the teachings of Buddha.

Myanmar and the Buddhist Teachings

Myanmar is a country of approximately sixty million people with a great array of ethnically and linguistically diverse people. It is also the largest country in main land South-East Asia. There are more than a dozen linguistically distinct ethnic groups in Myanmar with as many as a hundred different dialects. Buddhism is its major religion and its culture, norms and traditions are dominated by Buddhist teachings. Buddhism also has influence on the lifestyle of Myanmar people and again their mindset is endowed with the teachings of Buddha. Hence, in comparing with other Asian countries, Myanmar still maintains a high degree of cohesiveness in individual families as well as in the community. It cannot be denied that there are cases where elderly people and young children are abandoned in Myanmar but they are rare and exceptional and can be only seen in thickly populated areas with a large diversity. Generally, Myanmar families are cohesive and so do the individual communities across the country.

Family Cohesiveness in Myanmar

Both in large and small families, care is reciprocal for parents and children. Parents take care of their children without a specified limit. This can be generally put into stages. Parents take care of their offspring in childhood where proper care is necessary, in teenage years where proper guidance is necessary, during their youth where love and support is necessary, during their mid life where attention and appreciation is necessary and even in the matured ages when sharing and caring is necessary. This doesn't mean to create an obstacle for children to get matured and being independent, rather it shows how the parents fully take their responsibility as parents and to set example for their next generations.

Again for the offspring, they are ready and willing to look after their parents in return not only to pay back the gratitude they owe but also to make sure that they accomplish their responsibility as offspring. This also reflects in teacher-pupil relationship. Pupils take care of the welfare of their teachers as much as they can in many aspects. In other words, there has always been social security for needy teachers usually provided by their pupils. Myanmar society does not allow elderly people and teachers to die of poverty in abandonment. Myanmar government subsidizes for such welfare issues but the community itself and the individuals usually volunteer to make contributions as well.

In fact, post-independence Myanmar experienced unusual social campaign that encouraged the whole nation to look after their own parents, grandparents, aunts, uncles, grandaunts and grand uncles and also the elderly people who did not have family or relatives to support them. By so doing, these anti-old aged homes campaigns under the leadership of the late Premier U Nu intended to promote social duties of humans as taught in the Buddha Dhamma. However, there was an establishment of government funded old aged home called 'Rose Hill Aged Home' for aged people from all over the country, who had lost their families and were left as celibacies. Of course, there were several aged homes and asylums operated by non-Buddhist missionary groups but they were not financially supported by the Myanmar government at that time particularly in order to maintain the customary practices of culture and religious teachings. The aforesaid campaign had reached success to some extent.

Regarding the social relationships in Myanmar, the cohesiveness is prominently stronger. People still maintain and practice the traditional values. The question here is how do Myanmar people maintain the high degree cohesiveness in community and families? Obviously it is due to their cultural concepts which are rooted in Buddhist teachings. These concepts have been taught and handed down from generation to generation throughout the centuries. The most eminent example would be the verses composed by Singajā Sayardaw, a highly respected Buddhist monk and famous scholar of 18th century Kon Baung era. He was also influential in the Kon Baung court. He wrote many volumes on Buddhism in Myanmar language. Among his famous works were those of the short and concise poem-like rhyming verses of social duties extracted from Sanghāla Sutta.

Background of Singala Sutta

Social duties for all human beings are defined and described in Singāla Sutta. This particular sutta was expounded by the Buddha while he was residing at the monastery in Bamboo Grove near Rājagaha about two thousand-six hundred years ago. The Buddha expounded the sutta to a

young man called Singālaka who rose early in the morning, having gone out from Rājagaha, and worshiped the various directions such as the East, the South, the North, the West, the Nadir and the Zenith. The Buddha, seeing Singālaka worshipping the various directions with his palms together, asked the young man the purpose of such behavior. Then the young man answered with great respect to the Buddha that he was worshiping the various directions simply because his father had taught him to do so. Therefore, in order to obey his father he said he worshiped the directions early in the morning everyday.

Having had an answer from Singālaka, the Buddha expounded that according to Ariyan teachings (noble teachings) the worshiping of merely six directions was not said to be rational. In other words, the six directions were not to be worshiped in this manner. A wise and noble disciple should regard the six directions as follows: parents should be looked upon as East, teachers as South, wife and children as West, friends and associates as North, servants and employees as Nadir and samaṇas and brahmaṇas as Zenith. Instead of worshiping towards just the directions, there are duties to be observed by individuals in accordance with their social status. The Buddha expounded these duties in a very comprehensive context in Singāla Sutta.

Adaptation of Singāla Sutta in Myanmar

There are altogether (11) different sets of Social Duties for all human beings of different social status. Singajā Sayardaw translated these duties into Myanmar language in rhyming verses, such as Duties for Parents; Duties for Sons and Daughters, Duties for Teachers; Duties for Pupils; Duties for Husband; Duties for Wife; Duties for Friend; Duties for Leaders; Duties for Employee; Duties for Laymen towards Samaṇas; and Duties for Bhikkhu towards Disciples. Because of their rhyming effect, these verses are easy to remember. In olden days, people learned these verses by heart and passed on to the younger generations by teaching the verses informally. During the time of Singajā Sayardaw, there were no public schools in Myanmar. Education was provided by means of monastic schools. The first formal school was established with the patronage of King MinDon, but it was meant only for the royals. When Myanmar fell under the British, public schools were opened under British rule. Then there came the national schools which were independent of the British system and run by Myanmar patriotic nationals. These schools offered curriculum containing morals and ethics in which the above mentioned Social Duties were included. This marks the beginning of the teaching of Social Duties in formal schools. After Myanmar regained the independence, the new education system under the Myanmar government included these Social Duties in the primary textbooks of Myanmar literature. These contained the Social Duties for pupils, the Social Duties for teachers, the Social Duties for Sons and Daughters and the Social Duties for Parents. From then on, these verses have been taught in primary level of every school all over the country. In primary, it started with the Duties for Pupils which are prescribed in the Myanmar literature text book for the first graders. Duties for Pupils are as follows.

Duties for Pupils

- Rise from the seat when the teacher comes;
- Attend and wait upon the teacher;
- Obey his words;

- Offer personal service;
- Learn, think and recite what has been taught.

As mentioned above, the duties for pupils are very simple, easy to understand and easy to practice. When rising from the seat, it is not only for a single student to stand up from his seat but for the whole class to rise together uniformly. This is the beginning of establishing team spirit among the children. Even though these duties for pupils are precise and straight forward, when they are taught in the class rooms, teachers usually elaborate them and teach them in comprehensive explanations. The word choice of the translator Singajā Sayardaw is exceptionally plausible. When he translated the original Pāli verses to Myanmar, the words he used carry wide spectrum of meanings. Thus when the duties are taught in the classroom or else where they can be explained and understood in many ways. In Myanmar translated verses, the meaning of the first duty of pupils conveys not only to rise from the seat when the teacher comes but also to be alert and be ready to learn lessons, and of course to avoid laziness. Here, in these verses, the duty to offer personal service is perceived with extended meanings. In olden days, pupils offered personal service by giving helping hand in doing house chores at teacher's place including the habit of providing foods occasionally. Currently, in some rural areas and in the country side, pupils help their teachers in collecting water, chopping firewood, etc. Bringing food for teacher is very common in both rural and urban.

For Myanmar pupils this is not the complete accomplishment of their duties. They go further beyond this. Teachers are given the same status as parents. Therefore, when the teachers get old and need care and help, pupils look after them like their own parents. The tradition of holding Ācariya Pujā is very common in Myanmar. At these occasions, both former pupils and current pupils pay respect to their teachers. They also offer cash, food and clothing, medicine and other essential items for their teachers. Apart from once a year Ācariya Pujā, pupils pool money and also raise funds to provide support on regular basis for the needy teachers. One good example is the MEHS network which is a global network of the alumni of Methodist English High School, Burma (Myanmar). Although it was a missionary high school, as the name says, students who went to this private high school but are now working and living at different corners of the world create a network, one of the major aims of which is to take care the social welfare of their former teachers. This aim has been realizing for more than two decades and is successful. This is because even though it was a Christian missionary school, pupils there were taught the duties since their younger days. The duties are firmly afflicted in their hearts. This shows that distance cannot deter the closeness and ties of cohesive relationship between teachers and pupils.

Duties for Sons and Daughters

- Support the parents in return;
- Manage affairs on their behalf;
- Maintain the honour and the tradition of the family;
- Make oneself worthy of inheritance;
- Offer alms on behalf of the departed parents.

As mentioned above, there are altogether five kinds of duties for sons and daughters to be observed. The first duty is to give support to parents. Myanmar people interpret the word 'support'

into two categories: physical support and mental support. Physical support doesn't merely mean providing necessary things and financial assistance but to give personal attendance, for instance, preparing meals for parents and have meals together. Mental support means as simple as giving loving kindness (Metta) to the parents. When the parents get older, it is a duty for sons and daughters to manage matters on their behalf. These matters can be internal like family affairs as well as business affairs and external like social affairs.

Again it is very important for sons and daughters to maintain the honor and tradition of their family. Those who disgrace their family's dignity are ultimately irresponsible of their duty. Another important duty is to be worthy of inheritance. There are many examples in Jātaka which illustrates about the sons and daughters who were not worthy of inheriting their parents' wealth. They are said to be unworthy of inheritance because they did not pursue education, they were lazy, they were incompetent, they wasted time, and the worst of all, they did not listen to their parents and teachers. As a result, even they were left with massive wealth, they could never sustain those wealth, but they ended their life in poverty. Lessons are learned from these Jātaka stories and children are always taught to become the ones who are worthy of inheritance. When children are taught this duty, it is further elaborated that being worthy of inheritance is an auspicious attribute of good sons and daughters. Thus children who want to become good sons and daughters should not overlook this duty.

Parents are great benefactors for children. For the gratitude we owe to our parents, we, in return take care of our parents when they are old. We look after them, when they are sick. For Buddhists, this is not sufficient. When parents have passed way, it is our duty to do good deeds on their behalf and share those deeds to the departed parents so that if the parents are reborn in unpleasant planes they can receive the share of good deeds and their sufferings can be alleviated. This is a must do duty for all sons and daughters in Myanmar who claim themselves as Buddhists.

Therefore, it is clear that duties for sons and daughters are not only concerned with the welfare of parents' present life but also with after life of the parents. Having learned these simple duties as their responsibility, children usually reluctant to go against these duties for they will be regarded as bad sons and daughters. By fulfilling these duties, sons and daughters are in deed making their relationship with parents stronger.

Duties for Teachers

- Instruct the pupils well
- Admonish and give a good guidance
- Train in all the arts and sciences
- Protect from dangers
- Entrust the pupil to appropriate person

As mentioned above, apart from teaching, there are several tasks for teachers to accomplish according to Buddhist teachings. The meaning of the verses are further elaborated that teacher shall not discriminate among pupils according to their personality, intelligence or background. In addition, when it is said 'admonish', it does not refer to mere preaching but a proper admonishment with constructive attitude and to give pupils a proper guidance. Again it is a teacher's duty to provide academic education as well as to endow the pupils with necessary knowledge which will be useful

in their everyday life. Teacher should also aware the fact that pupils are subject to unforeseeable and foreseeable dangers and they should endeavor to protect their pupils from these dangers. That is why when people are in trouble, they usually seek help from their teachers. Whenever people need help or advice and if their parents are incapable of providing one, they can always seek guidance and assistance from teachers. In fact, teachers become second parents next to the real, biological parents. Teachers are also like shelters for their needy students.

Among all teachers, the Buddha is an unrivaled ideal teacher. He admonished the creatures with karunā which is accompanied by pāññā. Thus teachers are supposed to teach their pupils with karunā . The last duty for a teacher is to entrust the pupil to appropriate person or institution for either further study or career prospect. Nowadays, in this competitive world, the role of referee has become important and essential. Without a good referee and good recommendation, it is hard for young people to join preferable university or to get desirable job. Thus, it is a duty of a good teacher to refer his or her pupil to a place where the latter can shape a better future. For all this teachers earn pupils' care in return as mentioned before. Hence, it helps to strengthen the cohesiveness between teachers and pupils in the long run.

Duties for Parents

- Restrain their children from evil;
- Encourage them to do good;
- Give them education and professional training;
- Arrange suitable marriage for children;
- Handover property as inheritance to them at the proper time.

According to these verses, there are altogether five prominent duties to be observed to become proper parents. These duties are quite simple, yet need a strong will and commitment to accomplish all. The meanings of the verses can be further elaborated as follow. As the Myanmar saying goes, parents are the first teachers of children. Before children are sent to school, they are taught by their parents starting from the manners and etiquette. Then the very first and foremost duty of parents is to deter their children from doing evil deeds. When we say 'evil deeds', it also refers to physical, verbal and mental actions which are irrational, inconsiderate, selfish, unwise and harmful to others as well as one-self. In so doing parents should set themselves as

good examples for their children to learn properly. They should be their children's role models. Providing education and professional training for the children is another must do duty for parents. Regarding the duty that is to arrange marriage for sons and daughters, in Myanmar tradition, arranged marriages are not popular in the society. Young people always have the freedom of choice to choose their life time partners. Once they have made suitable choices, parents support them to hold proper wedding by giving their blessing and approval, and also provide necessary support to start a family. Again parents continue to support their children whether or not they live under the same roof with the parents or living separately from their parents. Even when the parents are incapable of supporting their children, the children feel safe just by the existence of their parents. Finally, the well-off parents hand over property to their children as inheritance. Although, these are the duties for parents, they are taught to children in early age so that they can apply in their later life.

In addition to the aforesaid four categories of social duties, the Duties for Leaders are also being taught. This is believed to be necessary on the ground that children are leaders of future and it will be useful to learn these duties since early age.

Duties for Leaders

- Be alert;
- Be motivated;
- Be kind;
- Be patient;
- Be rational in analyzing situations.

The duties for leaders are as simples as all the different sets of duties described above. They are in fact very basic human qualities. Again, Singajā Sayardaw's word choice in translation is very precise that the duties are easy to memorize.

All the above mentioned verses are well explained and widely taught not only in the primary level schools but also in the informal Buddhist summer schools in Myanmar. At these summer schools, children are taught prominent suttas like Maṅgala Sutta, Metta Sutta, Life story of the Buddha and the translated verses of Singāla Sutta. Again, on the back cover of exercise books, these duties are printed. So children who use these exercise books are always aware of the duties. For Myanmar people, these verses are used as yardsticks to justify their behavior. If something undesirable happens, we can always make self analysis through these yardsticks and try to come up with better solutions.

Conclusion

Singāla Sutta highlights the social duties for mankind. These duties can be observed by anyone regardless of race and religious background. It can be said so because Myanmar, although it is composed of different ethnic groups and going multi-culture under the influence of globalization and modernization, it still maintains the cohesiveness in families. People's lifestyle and attitude may change but the values they believe in are not extinct due to the fact that they live with the social duties that they have adopted from Singāla Sutta. Hence, it is obvious that cultivating social harmony is not an impossible endeavor. If each member of society accomplishes their respective responsibility, misunderstandings and resentments that lead to conflicts will be alleviated. One part of building harmonious society is to reconnect people through the social duties which are universal, thus it is timelessly advisable to people of any generation to study these duties and to live with them so as to create harmonious society.

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$\mathcal{T}$he Harmonious Buddhist Society in Ancient Sri Lanka as Depicted on Kandyan Buddhist Paintings

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Introduction

My main purpose in this paper is to discuss the harmonious society that existed between Buddhist and Western artistic cultures under the British colonization as depicted on Kandyan paintings in the 18th and 19th centuries in Sri Lanka.

Normally, the paintings as visual art are a prominent media that communicate or represent any culture and society of humans[1]. It reveals the activities of harmonious society at the time. In accordance with these facts I have selected the Kandyan Buddhist paintings which I believe are the best visual example to prove the validity of acceptable social and cultural values between the Buddhist and Western harmonious society as well as cross cultural Buddhist society in ancient Sri Lanka in the 18th and 19th centuries. Particularly, the Kandyan paintings manifest Jataka stories (Past life of the Buddha), Buddha's enlightenment, *Suvisi-vivarana, Mara Parajaya* etc. as expression of religious sentiment of the devotees. They always contribute a constructive effect for our minds and relationship with society and cultural affairs.

There is some documented evidence written by foreign and local scholars about the Sri Lankan society in the two decades mentioned before. However, Buddhists living in villages were unable to refer these documents and they could understand the difference between the Western and indigenous society only through the visual media, and, in particular, the temple paintings of the Kandyan school. There are two schools of Kandyan paintings, the Kandyan School and the Southern School respectively[2]. Kandyan paintings can be found in the Kandy area in the Central Province, and some are found also in the Western Province of the island while those of the Southern school are seen in the Southern Province. The paintings of the Kandyan School manifest in the Central and North-central plains, the paintings of Southern school in the temples of the South –Western coastal area and few temples in the Western Province. However, the earliest Kandyan paintings are depicted at Medawala Vihara and the paintings of Degaldoruwa Gadaladeniya Dambulla depicts the style of Kandyan School and they do not show evidence of Buddhist and Western harmonious society in Sri Lanka. The paintings of Southern temples belonging to the Southern School appear in some temples which I have selected at the temple of Kataluwa Purwarama Vihara and Telwatta Vihara in Gall district and the temple of Samudragiri Vihara in Matara district. These selected temple paintings represent the Buddhist society and Western mixed culture of Sri Lanka in 18th and 19th centuries. Although the paintings of Kandyan School depict the Buddhist perspective,

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[1]   A visual object or experience consciously created through an expression of skill or imagination. The various visual arts exist within a continuum that rages from purely aesthetic purposes at one end to purely utilitarian purposes at the other. this should no by means be taken as a rigid scheme, however particularly, in cultures in which everyday objects are painstakingly constructed and imbued with meaning. (Britanika, Vol.1.139.p).

[2]   Senaka Bandaranayake, *The Rock and Wall Paintings of Sri Lanka1996, 17.p.*

paintings of the selected temples in Southern area represent the Western cultural aspect/ concept in a harmonious existence between Sri Lankan Buddhist society and culture of the Western society and culture at the time. This can be seen through Western human figures, architectural designs, natural environment, household goods and Western musical and dancing environment in the paintings. This paper studies what kind of Buddhist social values are represented on these paintings as well as the influence of social factors to the Sri Lankan Buddhist society particularly the Buddhist concept of different nations and the culture at the time.

According to Sri Lankan history, the 18th and 19th centuries were ruled by the British colonizers. Before them, the Portuguese and Dutch invaded Sri Lanka in 1505 A.D. and 1796A.D. respectively, and they established the Catholic and Christian religions among of Sinhala Buddhist people and other minorities such as Tamil and Burger etc. communities. However, the 19th century saw considerable changes in the economy and society in Sri Lanka. The British colonized the Kandyan area as well as the Southern part of the country and they followed a similar pattern from colony to colony. As a result of changes in the economy and society, remarkable Buddhist temples were constructed, particularly in Southern area. According to my knowledge, the paintings in these temples represent mutual interaction between British and Sri Lankan Buddhist society at the time. Buddhist people had to experience a culture that was a mix of both European and Sri Lankan. This was the result of the desire of the British government to create non-traditional identities and Western social values in Sri Lankan society. In this article, I consider the features of Buddhist harmonious society under the British period through the paintings in the following manner.

Discussion

The services of the Kandyan Kingdom were regulated by the monarchy through the *radala* (manorial lords)[3] and they monopolized the religious and secular administration. This fact reveals the objectives of British ruler and the Buddhist religious hegemony of Sri Lankan society. The objective of British rulers was to create their culture in Sri Lanka through depictions in Buddhist temples and establish European and Buddhist cultural society through local the Elite. Under this circumstance, the Buddhist temples were built under the supervision of the Sri Lankan Elite stressing both the European and indigenous culture.

Therefore, European architectural features, human figures, household things etc appear in these paintings. Sri Lankan Buddhists at the time do not appear to have opposed it. It can be assumed that they realized the equality of human society in the universe and unequal access is not a disturbance for religious sentiment. When devotees examine the temple paintings with equanimity, they wouldn't mind that a certain figure is Western or it is not our culture so on. The devotee respects the Buddha's teaching of equality of human society. These paintings prove the social equality of Sri Lankan and European mixed culture and society. It develops social consciousness and a positive view of peaceful and harmonious society. Furthermore, it reveals how the Buddhist people understood and worked with the government of colonizers. Under normal circumstances, sentiments of inequality would be aroused and there would be conflict among one society over another society. But the above mentioned temples' Buddhist paintings prove the constructivism of one society over another.

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3   Patric Peebles, *Social Change in Nineteenth Century Ceylon*, 1995, 10p.

According to the Buddhism, equality is very important to develop each society and it is one of the features of harmonious society. If the devotee observes the paintings of European figures with traditional clothes and local people and their traditional dress, it would represent for them the equality of two societies at the time.

The painting depicts *Mahasutasoma Jataka* at Kataluwa Purwarama in Gall district. We can see two ladies in the palace at King Brahmadatta's court. The features of the ladies are European and they are dressed in traditional garments. In addition, the palace is decorated in European style. According to Buddha's teaching, we should live together with any community which then becomes a harmonious society. In the harmonious society caste, gender, color etc cannot exist. The Buddha didn't consider caste or color as a prerequisite for entering the Order. Scavengers, courtesans etc. were admitted to the Order together with the Brahmins and were given similar ranks. This is the best example to depict harmonious society in Buddhism.

The below painting also represents the features of Buddhist harmonious society in the 19th century in Sri Lanka. This painting shows two cultures within the same frame (composition) in the Buddhist temple without color bar between European and local community.

Figure 01- Ladies in palace, Temple of Kataluwa

When a devotee observes this composition, unanimously he decides all human beings are the same and we are living at the same society in the world. According to the above picture, the ladies are living in a European environment. It shows European style of decorations in the background. It clearly informs that Sri Lankans lived with the influences of the European cultural background at the time without aggressiveness but   living with loving-kindness (*metta*). In my perspective, these painting compositions represent cultural, artistic and aesthetic values of two cultures and it also shows that Buddhism is universal and not confined to any particular nation or country. Each local and foreign people can realize the egalitarian and social democracy through the paintings. It is a significant pathway to develop harmonious society and it is the intellectual discourse of the harmonious society. Otherwise, conflict can emerge between societies. In the 18th and 19th

centuries, Kandyan paintings teach equality of human society. Furthermore, this kind of paintings represent the equality and ethnicity as well.

One of my points is that equal social status and respect of inter religious communications are the most effective phenomena in the harmonious society. On the other hand, they deeply followed their own religion and listened to the Buddhist community simultaneously. The British administrators strove to express this dialogue through the paintings. It can be seen in the following illustration.

Figure 02 – Queen Victoria, Temple of Kataluva

The best example of the above symbol of the temple at *Kataluwa* in Gall district of Southern province. The paintings of this temple belong to the 19th century. The above emblem is depicted in the Central space above the doorway and shows the British empire containing a supposed portrait of queen Victoria. According to the history of Sri Lanka in 1890, Buddhists and Roman Catholics among them proclaimed their religiosity with equal Victorian Zeal[4].   When we observe this Zeal, we can see that it expresses the contribution of the British people to promote and settle peaceful and harmonious relations between European and local community. The center of the painting depicts Queen Victoria and it is formed by traditional decorations and a makara-torana. It indicates that the British always respected Buddhism and they admired the traditional function as well as supply the religious needs. Then it helps to induce compassion and generosity in society and supports to construct social harmony. I think this illustration gives more details than written documents about the harmonious society with respect for ethics and morality.

Furthermore, some of the Kandyan paintings represent the harmonious society with prosperity and peacefulness. The people of a peaceful society communicate their mutual dependence, human welfare, moral and spiritual development etc. This is clearly seen in another illustration from the temple of Kataluwa.

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4   Patrick Peebles, *Social Change in Nineteenth Century Ceylon,* 1995, 20p.

figute 03 – Royal procession, Temple of Kataluva

This Painting composition represents a royal procession of *Katthahari Jataka*. The king is going to the countryside to riding out on his white elephant and is accompanied by servants. King and servants are dressed in European and conventional garments. The style of the King's crown and green shoes are European. Normally the person who comes from the Western royal family is riding a horse but the king in this picture is riding a richly garbed white elephant. In addition, the procession is elaborated by an elephant from the ancient Sri Lankan Buddhist society. It can be seen in the significant *Dalada procession*. At the time the *Dalada* procession was held by British ruler. They usually respect and follow the Sri Lankan Buddhist customs. It is not only depicted on paintings but it also appears in social and religious customs. This kind of function reveals social interaction between the Sri Lankan, the ruled, and the British ruler. Furthermore, this painting depicts the traditional objects such as fans and flywhisks as well, and the musician plays traditional drums and there are acrobats on false legs in the background. Although the king wears European dress, this composition reminds to the devotee of the traditional procession. The Sri Lankan Buddhist people are able to realize the nature of Buddhist procession or royal procession through this illustration. The theme and artistic value of the painting, it is does not disturb the religious sentiment[5]. Therefore, it could be argued that this illustration shows the significant features of harmonious society. It protects the freedom of religion thoughts and worship of Buddhist people. On the other hand, according to the Buddhism, it is concerned more with the intellect than with the emotions. And these paintings can not be observed with emotion it should be argue with intellectual function.

Another fact is happiness of the society. Happiness is also significant teacher of the Buddhist harmonious society. It always draws out the close mutual relationship between inner personal happiness and outer social happiness. It can be found some example on paintings. It depicts that people with peaceful minds will interact happily with others. Some illustrations prove it.

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[5] Buddhists do not worship an image expecting worldly or spiritual favors, but pay their reverence to what it represents (Britannica, Vol.2,23p).,

There is a picture at the temple of Kataluwa Music and Merry- Making from the story of Mahadana Sitano. This picture depicts Mahadana Sitano and his wife enjoying with music and singing. The illustration represents western musical activities and musician dressed in European garments. The background of the illustration shows European style such as buildings etc. It depicts European life –style because Europeans are enjoying there life with music more than Asians. Although the illustration depict Mhadana Sitano's life but it is represented by western style. As well as here the main roles are Mahadana Sitano and his wife. According to my opinion, the illustration represents the relationship between husband and wife. They are living in a happy environment therefore they bring up children with good behavior. And together they deal with there children's issues. This is the foundation of Buddhist harmonious society and as a mother, the women in the painting holds an honorable place in Buddhism.

It depicts another picture in this series of Mahadana Sitano as follows.

Figure 04 – Dancer and drummer, Temple of Kataluwa

There is female musician who is beating time on a hand drum and another female dancer is dancing. And there are people watching them. This painting reveals the entertainment of aesthetic activities.   Psychologically it is very important to develop aesthetic values of humans. If we can improve our aesthetic sensitivity, it contributes to develop our morality then we can apply these positive elements to create happy and harmonious society. The illustration shows important fact such as women also have equal statues in this society. Furthermore, it reminds us that the Buddha did not humiliate women. There is another example from the temple of Samudragiri in early 19th in Mathara District.

Figure 05 – celestial Musicians, Temple of Samudragiri

It depicts happy celestial world as the social value. Lovely Ladies are playing on musical instruments and it represents the beauty and pleasure. If the women live in the society with representing pleasure, the whole society can integrate happy and peaceful. The lovely ladies play string instruments and drums under the ornate arch of European style.

Figure 06 – celestial Musicias, Temple of Samudragiri

The above illustration represent the female musician plays a flat drum in same heaven. In my point of view, the above few illustrations represent the happiness life. As Buddha says higher happiness can be achieved by overcoming all forms of desires, but if we follow the middle path (*Madhyama Prathipada*) during our life, it construct our inner peace and outer social harmony.

Another social value of Buddhist harmonious society represented through this paintings such as the attractive environment of humans. Some illustrations are decorated with flowers. The flower is the symbol of purification. Buddhist people offer flower to Buddha with religious sentiments. If we can live in this kind of environment we could repay the prosperity, happiness, contentment etc. to the society; because they are living on human necessity of freedom. Following illustration is the best example.

Figure 07 – A vessel form, Temple of Telwatta

The picture of the Panchanughaha Jataka from the temple of Telwatta depicts pediment above Southern doorway. It reveals a vessel formed a find lady. As well as it represent the prosperity of society. This is the social value of the Buddhist harmonies society.

Conclusion

Then Kandyan Buddhist paintings of southern province in Sri Lanka depict the features of harmonious Buddhist Society between Western and Sri Lankan cultures. I have discussed a positive relationship between western and Buddhist society through selected illustrations in 18th and 19th centuries. To prove my arguments I have observed some social value of harmony society such as equality, ethnicity, happiness, prosperity. I hope proven if society emerged these esthetics it can build a harmonious society. The paintings prove that British rules respect the Buddhists' religious needs for stability, security, justice of the Buddhist society at the time.

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The "Middle Way Approach": Harmonious Mediation and Intercultural Discourse in Thai University Students' English Written Essays

Udom Srinon[1] and Peter White[2]

Introduction

Intercultural discourse has been much debated in the literature. In this regard, the Middle Way is one of the main principles identified in Buddhism which can be found in both Thai and English texts and discourses. It has been discussed in many disciplines such as economy and management (Runglertkrengkrai and Engkaninan 1987, Chen 2002, Verhoeven, Chansakar, et al 2009.), Buddhist studies (Garfield 1995, Premasiri 2007), and intercultural discourse (Durkin 2008).

According to Buddhism, the middle way is one of the most significant principles taught by the Buddha. In this regard, he attained Nibbana by using the middle way approach as he delivered this principle to the group of five monks (bhikkhus) in that:

> "Monks, these two extremes ought not to be practiced by one who has gone forth from the household life. (What are the two?) There is addiction to indulgence of sense-pleasures, which is low, coarse, the way of ordinary people, unworthy, and unprofitable; and there is addiction to self-mortification, which is painful, unworthy, and unprofitable.

> "Avoiding both these extremes, the Tathagata (The Perfect One) has realized the Middle Path; it gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nibbana. And what is that Middle Path realized by the Tathagata...? It is the Noble Eightfold path, and nothing else, namely: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. This is the Middle Path realized by the Tathagata which gives vision, which gives knowledge, and leads to calm, to insight, to enlightenment, and to Nibbana…" (Piyadassi, 2011)

It is observed that the middle way approach is important when describing the way things and actions are mentioned in a righteous way. Accordingly, this paper will demonstrate the way in which the selected students presented their argumentation which seems to conform the middle way which is identified in the core principles of Buddhism as discussed. The term 'Middle way' identified in this paper may not fully and exactly be used to conform the one identified in the Buddhist literature. However, it is argued that this term might be suitable to interpret harmonious and peaceful ideas and recommendations the students made in their essays. Therefore, this paper will attempt to indicate these characteristics in the students' essays as for a preliminary investigation for further research.

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Materials and Method

In this present paper, some essays based on a genre based course in the 2007 academic year at Kasetsart University, Kamphaeng Saen campus were selected for the close analysis. The analysis focuses on the generic staging and the way in which the students presented their argumentation. The types of the essays analysed include pre-test essay, exposition and discussion. Briefly, to understand how the course was implemented, some details are provided as follows.

Before commencing the teaching and learning cycle (the first week of teaching) all students wrote essays as a pre-test in order to provide a 'benchmark' for the purposes of later comparison and as a sample for classification. Throughout this paper these are labelled the "pre-test" essays. The essays from the six students who were selected to participate in this project were graded according to an adjusted IELTS rating scale. The six were divided into three pairs. That is, two students were placed into a high group, two into the middle group, and two into the low group. The students have been given the following designations for the purpose of referencing in this paper: HGS1 (IELTS high group student 1), HGS2 (IELTS high group student 2), MGS1 (IELTS middle group student 1), MGS2 (IELTS middle group student 2), LGS1 (IELTS low group student 1) and LGS2 (IELTS low group student 2). It should be noted that there was nothing much at stake theoretically or analytically in this use of IETLS scaling in the data selection process. That is to say, it was never the intention to compare or contrast students by reference to their IELTS scale or to explore possibilities that those who were scaled higher might be better equipped with respect to the language features which were to be the focus of research. The IELTS scaling was basically just a matter of convenience – one way among a range of possible ways of selecting students and essays for close analysis. Accordingly, these IELTS scalings were not in any way the focus of the research reported on in this paper. The pre-test essay writing exercise was conducted as follows.

Instructions: Choose one of the following topics to write an argumentative essay of about 250 words. You have 45 minutes to prepare and write it.

1. At present, there is widespread concern that the price of petrol is increasing on a daily basis. Some people are advocating the use of gas (NGV and LPG) as a substitute for vehicles such as personal cars. Do you agree or disagree with this proposal? Give reasons to support your arguments.

2. There are some people who strongly encourage Thai students to travel abroad to study. They assert that foreign study has major advantages over studying at home. Do you agree or disagree with this position? Supply reasons for your argument?

3. There is a growing concern about the dangers supposedly associated with the Internet, for example as a source of crime, child abuse and pornography. Do you agree or disagree with the proposition that, accordingly, the government should censor or prevent access to inappropriate websites in order to protect people? Give reasons for you arguments.

By way of teaching approach, the researcher followed the five stages of the teaching/learning cycle proposed by Feez (1998). I (Udom) as the researcher established the learning environment and the various activities so that the students could learn together in class, and before composing any written work they were given the opportunity to debate the topics. The participants were divided into two teams; one would argue in support of a proposition while the other would oppose, and then they brainstormed their ideas for the topic. During this process, the researcher assisted them in terms of language development, and after that they presented their arguments to the class. The class could

discuss the arguments together, and when they had finished making presentations and proposing arguments, each participant wrote his/her essay, and finally presented the written work to the class. During this cycle, the researcher gave feedback and the students provided critiques for one another. In response to comments and advice the students could revise their work before submitting final copies to the teacher/researcher for evaluation.

The learning cycle took place over several months, and later in the project students wrote essays at the completion of two sections of the course; during mid-term when the Exposition topic had been completed (henceforth labelled the "mid-point" essay or the "exposition-exercise" essay), and again at the end of the section on Discussion (henceforth labelled the "end-point" essay or the "discussion-exercise" essay). Each participant wrote both a personal essay and a group essay for the mid-term evaluation, and this was repeated at the completion of the final session. To assist students to compose their Exposition and Discussion essays, model essays were provided in the syllabus. Then all essays were analysed in terms of the broad-scale staging structures employed by the students and by reference to the students' deployment of the resources for construing what SFL terms "logico-semantic" relations – e.g. resources for establishing "logical" links between clauses and between clause complexes. The written work submitted for the mid-term and final exercise writing exercises were taken for analysis by the researcher. However, in this paper the analysis will focus only on the staging development.

As indicated above, the three essays (pre-test, mid-point and end-point) of six students were subjected to a close analysis. Ideally, of course, a greater number of essays would have been included. However, a number of 18 (three essays from each student) was felt to be a manageable compromise – being sufficient to provide the basis for conclusions about any trends in the writing of the students as a group, and not so much data as to be unmanageable in the context of the time limits of this project.

For the genre staging analyses, each essay was divided up into functional stages and then comparisons were made with the genre-staging prototypes set out in the Sydney genre-school literature. This was to seek to determine the degree to which the students' essays could be seen as matching the Sydney-school structural schema. Texts which broadly matched any of the Sydney-school prototypes were classified as "conforming", and those which did not were classified as "non conforming". Accordingly, for the purpose of this close analysis, some examples of texts from the pre-test and exposition essays written by one student will be demonstrated.

The analysis and findings

In this section, examples of the genre staging analysis of the essays written by the selected students are provided as follows.

The pre-test essay by the IELTS high group student 2 (HGS2) is rather similar to the pre-test essay by the previous student. It too advances the position that, actually, it doesn't matter if you study at home and abroad. What is important in life is the sort of person that you are – that you are a "good" person. It is different from the previous essay in that it begins, not by indicating that both sides of the debate have merits, but by seeming to mount an argument against studying abroad and in favor of studying at home. It is only the latter sections of the essay that the writer shifts to advancing the position that it actually doesn't matter where you study.

Table 1 Pre-test essay by IELTS high group student 2 (HGS2)

Part	Stages	Text
Introduction	Thesis: - *statement of position*	In my opinion, I don't believe that studying abroad has much more advantages for students than studying in the country.
	Preview of arguments against studying abroad and in favour of studying at home	There are 3 reasons that make me think it's not necessary to studying abroad.
Body	Argument 1 *Point*	First of all, I think Thailand's education has a standard and quality so, it's not necessary to studying abroad
	Potential counter argument – *acknowledged then refuted*	although if you go studying abroad, you'll get better in English language skills but there are a lot of people who is successful in their lives without go studying abroad.
	Argument 2 *Point* *Point elaboration*	Second, you'll waste your money, if you go studying abroad because there are a lot of expensive expenses such as high cost of living.
	Argument 3 *Point* *Point elaboration*	Besides, Almost of group that go studying abroad are teenagers, so it's too dangerous for them to go abroad alone and they will confront with some difficult problems that they have to solve but they are too young and they has less experience. So, they're solve the problems in the wrong way because they don't have anyone to give some advices for them.
	Argument 4 *Point* *Point elaboration*	Third, nowadays there are a lot of Thailand quality institutions that open the international programme. Thus, I think if you want to practice or improve your English language skill, it is better to studying in the international programme in Thailand institution.
	Repeat of argumentative point 2	Because you'll save your money
	Argument 5 *Point* *Point elaboration*	and you' ll stay close up with your parents. Therefore, if you get some troubles, you can tell your parents to suggest you to solve the problem in the right way.
Conclusion	Statement of new "middle way" position (that where you study isn't important) *Elaboration*	In brief, you'll go studying abroad or not, it's not important.
		The most important things is being a good person for your social. Because if you educated from abroad but you're a bad person who is cheating or corruption. You won't get any respects from everyone. In the other hand, you'll get a lot of respect, if you' re a good person who is honest, patient and diligent. Although you aren't graduated from abroad.

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We might see again some evidence of the "middle way" approach we mentioned above. Certainly the writer backs away from coming down on either side of the debate, even while originally seeming to be siding with those who oppose studying abroad and favour staying at home to study. In the end she seems to back away from this confrontational position, adopting the rather more conciliatory view that there really isn't much at all at stake in this debate, since what is important is one's moral character. In this, the essay is "non conforming" with respect the Sydney-school genre prototypes, since none of the models set out there allow for such a change of perspective. Personally, we can see that some readers might find this transition somewhat incoherent or disjointed, especially if they are expecting the type of argumentation which the Sydney-school literature (for example, Frances and Martin 1997, Martin 2001, Martin and Rose, 2008) described in the context of Western, English-language academic writing. From Thai cultural perspective, we find this aspect of the essay understandable. We find it plausible that the student writer has been influenced by a concern to avoid sounding too confrontational and too assertive or dogmatic with respect to a potentially contentious issue. She favours, instead, the conciliatory, balanced position by which "it doesn't matter where you study". Since I (Udom) too have grown up in this Thai, Buddhist tradition, I also have been exposed and may well have been influenced by this "middle way" mindset. Accordingly I suspect I may find this shift to a non confrontational, more conciliatory position in the conclusion of the essay to be more "coherent" or better motivated than would have been the case if I had grown up in different cultural context. Nevertheless, we still see the essay as problematic on account of this shift and can see that it can still be viewed as structurally disjointed, especially from the perspective of the conventions of academic discourse. This can, of course pose problems for how we, as English teachers, might assist students in such language learning contexts. To what degree do we expose students to just the repertoire of genre prototypes which has emerged from work largely in Western contexts? To what degree should we be going beyond these to include additional prototypes reflecting local cultural practices?

For the purposes of comparison, a staging analysis of the "conforming" Exposition produced by this student for the mid-point essay is provided in the following table.

Table 2 Mid-point essay by IELTS high group student 2 (HGS2)

Part	Stages	Text
Introduction	Orientation Thesis – *statement of position* Preview	The mass media is the most important way to attract the customers to believe in the quality of goods. So, I think if the government has proposed introducing laws to limit the advertising of cigarettes and alcohol in the mass media, the health of Thai people will be better. I have three reason to support my idea.
Body	Argument 1 *Point* *Point elaboration*	First of all, I believe that the advertisements have a lot of influences to the customers because the advertising is a way to present the adventages of products. Therefore, the goods are presented in a good way although they are not good. For example, the agencies of alcohol are present their products in the good way such as they present hat when you drink the alcohol, you will relax. Moreover, you will have a lot of friends when you drink. In fact, when you drink it, you will lose your conscious. You can't control yourself, so it is the cause of some problems such as perhaps you have the quarrels with other people. That is not the way to make friends but it is the way to increase your enemies.
	Argument 2 *Point* *Point elaboration*	Second, I think if the government has proposed introducing laws to limit the advertising of cigarettes and alcohol in mass media, Thai society is better. Because these products make you waste a lot of times.You can do many things in stead of waste your time for drinking and smoking. If you take those times to read books or do something which is useful for you, your family, your friends and your society, I think this world is not boring and it is more interesting. Moreover, if everyone can do this, this world will beautiful because there are the good things all around us.
	Argument 3 *Point* *Point elaboration*	In addition, smoking the ciggrate and drinking alcohol are the cause of many diseases. For example, cancer disease is the effect from smoking cigagrate. The liver disease is the effect from drinking alcohol. Moreover, these diseases don't have the way to cure but there are the ways to still your symptoms but you will have a lot of expenses from your diseases. The most important thing is the losing because the patients of the these diseases are the leader of the family or someone husband or the leader of the company or the son of someone. Although you have a lot of money, you cannot keep the life of your love person.
Conclusion	Reiteration / Reinforcement – *restatement of position* Introduction of new perspective – that it's up to the individual to take responsibility	In conclusion, I believe that limit the advertising of ciggrate and alcohol is a good way to solve the problem. But I think everything depends on you. Finally, I think the best way to solve this problem is teach the right things to Thai juveniles in order to have the accurate consciences because when they grow up, they will be the good adult and they will be the example person to the next generation.

In broad terms, then, this is obviously structured along lines which closely match those indicated for the Exposition in the Sydney-school genre. It is worth noting, however, that there is arguably something of the " middle way" perspective in the final few sentences, where the writer shifts from arguing in support of government action against advertising to promoting the importance of people taking responsibility themselves and the importance of cultivating ethical standards in the community. In this, the essay could be seen as involving some divergence from the Sydney-school staging model for Exposition.

The "middle way" approach

Given that this notion of a "middle way" approach has arisen at a number of points in the previous discussion, it seems timely to consider it in some more detail. As indicated, we see this as involving the writer in avoiding being too confrontational, in backing away from too forcefully advancing one position over opposing viewpoints, in being seen to recognise the merits of different perspectives on the current issue, and in ultimately seeing ethical concerns and moral good standing as being at the heart of such matters. These aspects have all emerged in the discussion of the essays of the last two writers. Interesting, when the essays of the 72 students involved in the course were reviewed with this issue in mind, it was found that at least six students produced pre-test essays which showed the influence of this "middle way" approach. We have suggested that, in these essays, these writers have possibly been influenced to adopt structures other than those indicated by the Sydney-school models for persuasive writing as they sought to follow this more balanced, more harmony-oriented "middle way". We have even suggested that this approach or mindset may have its origins in longstanding Thai practices and attitudes. We now consider these possibilities in more detail.

In tentatively proposing this notion, it is our own view that this idea of a balanced, harmonious "middle way" or "middle path" can be seen as having origins in the Buddhist culture which is still influential in the lives of many Thais today. The religious scholar, Payutto (2003, pp.343) describes the "middle way" in the following terms.

> The whole of Buddhist ethics is contained in the doctrine of the Middle Way and its prerequisites. This doctrine of the Middle Way teaches that both the extreme of asceticism and the extreme of sensual indulgence are to be avoided … these two extremes can be seen as the most individualistic and selfish ways of life.

In similar vein, Vachiramathee (2008) states that "A middle way in Buddhism is concerned with the rightness or goodness of Dharma, therefore being in a middle way means putting oneself in the rightness that is without all kinds of evils or bad things."

Some evidence that this mentality is still strongly present in Thai culture is provided by a survey which was recently conducted in some provinces in Thailand. The ABAC (then Assumption Business Administration College, now Assumption University of Thailand) poll (2009) reported that 53.4 percent of the late-teenagers surveyed rejected the notion of choosing political sides, preferring to be "in the middle".

It is certainly a notion which is referenced quite frequently in the contemporary Thai mass media. Take by way of example the following extracts. In an article published in the *Bangkok Post*

(an English-language newspaper) in 2009, Mr Limsamanphun (2009) interviewed Dr.Sumet Tantivejchakul, the Secretary-General of the Chai Pattana Foundation, who expressed his views on some social and political issues. At a number of points in the article, the socially prominent and highly respected Dr.Sumet Tantivejchakul alluded at several points to "middle path" principles. Some relevant extracts from the article are provided below.

A man of the middle path

Dr Sumet Tantivejchakul warns mankind to beware of Mother Nature's wrath and to maintain the balance by taking the route of sufficiency.

Dr Sumet Tantivejchakul, 70, secretary-general of the Chai Pattana Foundation, had no hesitation in sharing his belief that overpopulation, environmental degradation and extreme capitalism were the culprits behind the current global economic crisis, climate change and other illnesses affecting the planet.

"In terms of the current economic crisis, it's ironic that we're trying to rescue the economy with even more consumption by handing out money to people to buy even more in the name of stimulating the economy.

"In my opinion, the solutions should be in the realm of sufficiency economics. Take the middle-path. It's either dharma or nature.

"In other words, we need to save our natural resources to slow down the approaching catastrophes instead of exploiting them at the rate we have for many years.

"The initiatives on sufficiency economy are not completely new, but they're practical. *The philosophy is neither anti-growth nor anti-business. It's simply about moderation, which means not doing too little or too much.*

Another instance of a reference in the mass media to this principle is provided by the following extract from a press report of an interview with leading Thai business executive who was interviewed by Changsorn (2009).

Thai boss more 'farang' than foreigners

Reverse culture shock for SAP Thailand chief after years in US. Patara Yongvanich is the first Thai boss for many years at SAP Thailand, but for many of his staff at the local branch of one of the world's leading business software companies; he is more farang than many of his predecessors.

Having spent most of his life abroad, Patara returned late in 2007 to assume the top post at SAP Thailand at the age of only 32. Prior to this, he was vice president for global accounts at SAP America, taking care of big customers on the US West coast, including Intel, Chevron and Disney.

Patara said it was a really hard decision to make, when he was approached to move back home from the US. Married, with an Indonesian wife he met while studying at Stanford University, Patara's daughter was only three years old.

"For me it's been a reverse culture shock," said Patara, whose Thai speech is still clearly accented from his years overseas.

He explained that even though he was of Thai blood, he saw the world through the eyes of a person who had gained all of his primary education, college and career experiences in the United States.   Therefore, there were big differences for him in handling staff, in business procedures and in culture.

"I try to use a mixture of US and Thai styles," he said.

However, for many of SAP Thailand's 50 staff, the arrival of the Thai-blood, foreign-groomed Patara has meant a greater cultural impact on the company than that imposed by many of his farang predecessors.

In an exclusive interview with The Nation, Patara acknowledged that he had come home to take the top job because a totally foreign boss - out of uncertainty of his understanding of the Thai culture - would either "lean himself towards the local culture" or simply let things continue in the way they had been going.

"For me, I'm trying to be in the middle and adjust myself to the situation," he said.

Patara said the speed of decision-making and execution in US companies was faster than that in most other countries. In Japan, decision-making speed lags, but once a decision is made, the execution may be faster. *In Thailand, the speed of both decision-making and execution are in the middle,* he said.

The examples cited above reference these "middle way" principles of compromise, balance and non confrontation.

We are certainly not alone in suggesting that Asian students are subject to cultural influences different from those experienced by their Western counterparts. A number of scholars working within the field of contrastive rhetoric have argued that different cultural contexts can result in different approaches to writing about contentious issues and mounting arguments. One such scholar, Durkin, explored the learning experiences of East Asian students in dealing with Western academic norms of critical thinking in classroom debate and assignment writing (Durkin 2008). Durkin found that the majority of students interviewed rejected full academic acculturation into Western norms of argumentation and preferred a middle way that blended the traditional cultural and academic values held by many East Asian students with those elements of Western academic norms that they deem to be compatible with these.

We are obviously not in a position to assert with any certainty at all that these "middle way" principles have been influencing the students involved in our own study in their approach to essay writing. Nevertheless, we would argue that it is valid to at least entertain the possibility that such

attitudes may have a role in conditioning how Thai students tackle such tasks and could, possibly, result in different staging structures as the students set about dealing with potentially contentious issues in their writing. There would seem to be the possibility of some form of cultural interference, or at least interaction, as Thai students construct persuasive texts while being guided by models of textual organisation derived from analyses of Western, English-language writing practices.

Conclusion and recommendations

For future research, we suggest some points about a "middle way" approach to argumentation as follows. As already discussed, one way of responding to this phenomenon is to be alert to differences in the cultural context and to allow students to adopt their own, culturally-located voice, where appropriate. In this regard we recall Paltridge's observation (2001, p.45) that the context of culture includes the attitudes, values, and shared experiences of people living in a particular culture and that the context of situation represents situation-specific variables that combine together to produce the particular register of a text. He notes that these variables include the topic, or content, of the text (its field), the relationship between participants in the event (its tenor) and the channel of communication (its mode). In order to support this from a social perspective, Hyland (2003, p.21) argues that a writer's choices are always context-dependent, motivated by variations in social activity, in writer–reader relations, and by constraints on the progress of the interaction. Also, as suggested by Paltridge (2001, p.122) genre knowledge not only entails textual knowledge but also includes social and cultural knowledge. This is supported by Feez's explanation (in Johns 2002) that

> Genre theory was not only used to identify the generalized text based – outcomes of the framework but also to identify the key language features of the text types to be studied as learners worked to achieve an outcome. These features are elements of the outcome. Performance criteria for assessment are based on the elements. Thus the criteria performance for each outcome draws on what genre theory told us about the predictable language features of that type of text. Elements and their related performance criteria, are organized, using Halliday's stratified language model, into features relating to the whole text, lexical and grammatical features and the phonological or graphological features.

Considering cultural-context issues arising in connection with the "middle way" leads us to acknowledge the possibility that cross-cultural mixings may be in play and might need to be taken into account when students produce their texts. Accordingly, teachers should not be too abrupt and too constraining in introducing western modes of expression. The teacher should acknowledge the possibility of cultural differences in the way persuasion is conducted and awaken students to the possibility that they may choose from a range of communicative options, according to the cultural context and the intended audience. This can equip students to make their texts more rhetorically effective as they adapt them to different circumstances and draw on different cultural traditions.

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Value of Friendship in the Buddhist Perspective

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Friendship is regarded to be "a distinctively personal relationship that is grounded in a concern on the path of each friend for the welfare of the other, for the other's sake and that involves some degree of intimacy" (Wikipedia). Because human life is not meant to be pleasant all the time, we need somebody to help us, to take care of us and to talk to particularly when we encounter problems physically and psychologically.

Here, I am going to investigate how friendship has been explained, how a real friend can be understood and how the friendship can be meaningfully and practically used for minimizing the distress caused by the problems of ourselves as well as others against the background of Buddhism - mainly based on primary Theravada texts.

Buddhist identity given to a distinctive kind of noble friend is *kalyanamitta* in Pali language and qualities attributable to it have been explained in a number of ways in different contexts in the Buddhist texts (*M* 1:43; *A* IV:30). Moreover, in other instances Buddha has also used terms such as *kalyanasahaya* and *kalyanasampavanka* (*A* V: 357) in explaining the same idea as noble friend. Another term he has made use of for identifying a noble friend was *sabbhi,* association with whom was recommended for the progress of an individual (*S* I: 37/39). The fact that the notion of the noble friend has been given a prominent place among those who should be associated with also becomes explicit considering the explanations found in the eighth chapter of the Eka Nipata of the Anguttara Nikaya (*A* I: 14). Once the Buddha emphasized the importance of keeping company with the good friends as explained in the *Vyagghapajja Sutta.* Here he included the association with noble friends among the four factors resulting in the progress of the individual (*A* IV: 281-85).

In Anguttara Nikaya, Buddha explains seven qualities of a monk who is considered to be worthy of association. These qualities are: (i).Pleasant disposition (*piyo*), (ii). Admirability (*garu*), (iii). Being worthy of veneration (*bhavaniyo*), (iv). Being able to speak sensibly (*vatta*), (v). Being patient in listening (*vacanakkhamo*), (vi). Being able to attend to serious talk (*gambhiram ca katham katta*), and (vii). Not applying oneself to useless ends and/or importuning others unreasonably (*noc'atthane niyojaye*) (*A* IV: 32). Specifically the Buddha presented a distinctive and extensive categorization of friends in the *Sigalovada Sutta* (*D* III: 173-184), presumably also based on the concepts of friendship prevalent in the contemporary society, which concepts are extremely useful for the development of harmonious relationships even in the current society.

In one instance, a noble friend is defined by the Buddha as one who: (i). Gives what is difficult to give (*duddadam dadati*), (ii). Does what is difficult to do (*dukkaram karoti*) and (iii). Bears what is difficult to bear (*dukkhamam khamati*) (*A* I: 286). In a yet another context, four other qualities have been added to the above three when dealing with a monk possessing the noble qualities expected of a friend. i.e. (iv). Confide in the friend his personal matters (*guyhamassa avikaroti*), (v). Protect what is told in confidence by the friend (*guyhamassa pariguyhati*), (vi). Not abandon the friend when he is in adversity (*apadasu na vijahati*), (vii). Not look down

upon him, making derogatory remarks (*khinena na'atimannati*) (*A* IV: 31). Among the qualities assignable to the *samanasukhadukkha* friend in the *Sigalovada Sutta* also we find the same three qualities mentioned in the above statement i.e. iv, v and vi (*D* III 187).

When dealing with the seven qualities (as mentioned above) of a friend worthy of association (in this particular context a monk), we can further understand how meaningful and practically useful all of them are in their application to human problems. These qualities when applied carefully, lead us not only to understand friends but also help create a harmonious society. Therefore, it would be useful to review how important the seven qualities expected of a good associate are, as stated by the Buddha.

- A pleasant disposition is one of the most important qualities to be found in somebody who is eager to develop a friendship with another. Being pleasant here does not mean a capacity for smooth talk. One should have the genuine preparedness and swift approachability, when needed, to conduct a conversation useful to both parties. One can thereby show a friendly attitude to others, in association manifesting a feeling of loving- kindness, the result of which benevolence would contribute to his or her well-being.

- The friend should be an admirable person. Perhaps this means that the person should be of a higher level as far as his education, knowledge, understating, virtue, vision and behavior are concerned. It is a person with such qualities as these who can be immensely helpful for the well-being of others.

- He or she should be a person worthy of veneration. This quality appears to be somewhat similar to the one explained above. However, it is clear that these personal qualifications are to be required rather more for a venerable companion than an admirable one.

- This person should be one who expresses his/her ideas clearly, competently and meaningfully so that they can lead to the well-being of others who communicate with such a person.

- He or she should be able to exercise tolerance in matters involving mistakes and such other inappropriate behavior on the part of his or her friend in their personal relationship.

- He or she should have the capability to engage himself in profound discourse, if and when serious matters arise.

- He or she should not lead the other on to a destructive path so that they would suffer as a consequence.

It is very significant that the Buddha enumerated some distinctive qualities, namely, giving, doing and bearing what is not easy in giving, doing and bearing, which are most difficult things in an association with another fellow. Here the needs to keep secrets in confidence and not abandoning a friend in adversity have been stressed as in the case of the *Sigalovada Sutta* (*D* III: 187). Equally or perhaps more important is the quality of not looking down upon others, using derogatory remarks particularly when a mistake has been made.

For a fruitful life to be lived in healthy surroundings, it is absolutely essential that one receives proper guidance from one's associates whenever and wherever necessary. In this modern age it is common knowledge that counselors in numerous capacities are available for help on request though they are to be paid for the job. In addition to this, the electronic media has now developed to such an extent that it can offer help in most situations at the press of a key or a button of a machine for those who can afford to internet. There are many instances where people are keeping their pets as their friends, which is no doubt helpful in so many situations. In spite of all this, however, it is the association, help and guidance provided by a human being – a noble friend at that, - who has been nurtured by loving-kindness, compassion, altruistic-joy and equanimity and who also possesses those other qualities recommended by the Buddha, (as illustrated in this article), that provide inspiration for a great personality.

A friendship formed and maintained with such good people is undoubtedly a blessing for an individual as well as for the society. This may be why the Buddha proclaimed that noble friendship is the single most important requirement for the existence and the development of the spiritual life of a person (in this context a monk) (*S* V 2/3). The difficulty lies ahead of us only in the choice of the proper individual endowed with such noble qualities as above. However, we cannot altogether deny the existence of very great individuals if we are to use our own intuition and judgment as the basis of our choice. However, most of us are not able to get the ideal decision when making a choice of our friends as in the case of making many other choices.

As the society would have us believe a friend of ours should not necessarily to be found among those belonging to our own faith etc. 'The first thing to note in finding and cultivation admirable friendships is that we don't have to dump our old set of friends and replace them with so–called "spiritual people". Our current friendships, even with people who have no affiliation with Buddhism, can serve as fertile ground for admirable friendship' (Whitaker). What is most significant in a friendship is to find out if the chosen friends belonging to a category that (a) gives harm to themselves and (b) to others in the short run or long run if we are to summarize all the qualities attributable to all kinds of noble friends mentioned above. Here what we have to bear in mind is that a singular act of an individual (in this case a friend) should not be taken for granted as his or her general disposition. Rather it would always be for the interest of ours to take the singular acts or incidents involving individuals in their proper perspective and context. What is most important in making a choice in the case of friends is to eventually understand the general disposition of them after close, careful, long and observant investigation, without jumping into conclusions probably associated with emotions.

Most important of all, one needs to be one's own friend and no fear must be attached to oneself with regard to guilt feeling and feeling of running away from oneself etc. Friendship becomes everything when one trains one's mind to be able to make most of the present moment. This aspect is clearly dealt with by the Buddha when he admonishes us to 'be refuge to oneself' (*Dhammapada v.* 160). However many friends we have, what they are eventually capable of doing for us is undoubtedly limited by every means. Therefore as single individuals each one of us should be able to face so many situations in our lives with understanding, courage and fortitude. At the same time, there can be misunderstandings that happen in dealing with our affairs with even our most beloved friends, which can make our life miserable. Moreover, every individual is subject to change from moment to moment not only physically but also psychologically and attitudinally and this factor should be borne in mind when we associate with whatever sort of friend. Above everything else, how

often are we ourselves undergoing suffering as a result of guilt formed in our mind for acts inappropriately done or left undone in the past, which definitely creates grounds for making an enemy of ourselves within? It is in such instances as this that we need to highly consider the necessity of being a friend- the best friend to ourselves where no fear whatsoever is attached to our own behavior of mind. That we should not be burdened with and worried over thoughts associated with guilt etc does not at all imply that we are justifiably allowed to do whatever we tend to do in any situation and afterward feel comfortable about our own past behavior even after doing harm to ourselves or others. It is here that we are required to undergo an essential training about how we should shape our lives in such a way that our acts should not lead to harm ourselves and others in the short as well as long run. It is here that we should realize the importance of how friendly we are to ourselves.

It is in the present moment that we always live practically and our own mind is there for us to make decisions on whatever we do, say or think. It would be very important that whatever acts we do intentionally should be done so that we do not reap the undesirable effect of them in return. We need to understand that we are singularly responsible for our own acts and, therefore, we need to be very vigilant when training our mind to make our own friend, not outside of us but within. In the word of Chodron: 'The support that we give each other as practitioners is not the usual kind of *samsaric* support in which we all join the same team and complain about someone else. It is more that you are on your own, completely alone, but it is helpful to know that there are forty other people who are also going through this all by themselves. That is very supportive and encouraging. Fundamentally, even though other people can give you support, you do it yourself, and that is how you grow up in this process, rather than becoming more dependant' (Pema Chodron as quoted by Whitaker). In conclusion, what is important is to realize that we have to essentially associate with noble friends after understanding who the most suitable friends are and how a friendship can properly be maintained for our uplift and most importantly being the best friend to ourselves in making a harmonious society. At the same time, if each of us do have the ability to become our own friend, then we are far from making most of the harmful decisions, done intentionally.

Abbreviations:

A = Anguttaranikaya'

D = Dighanikaya

M = Majjhimanikaya

S = Samyuttanikaya

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Building a Harmonious Society

$\mathcal{B}$uddhist Values towards Conflict and Peace

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Introduction

There is conflict and violence in the present world. Immediate examples that come to mind are the current situations in Iraq, Palestine and the south of Thailand. What we wish to see is solutions to these those problems by peaceful methods, for instance negotiation and mediation but, even though some groups might sometimes attempt to use such methods, in the end, conflict and violence still remain a constant. It is as though neither conflict nor violence will ever die out in human beings or societies.

It might be the case that human beings interpret or define peace in different ways. As a result, they also have different thought, and actions. This leads us to seek tools for managing conflict and violence in different ways. From this, I would like to consider the meaning of conflict and peace - as it is defined by scholars, especially from the Buddhist perspective.

Lest this introduction sound unduly negative, let me hasten to add that, as we are all aware, Buddhism is not some monolithic structure, and there are also certain underlying features of Buddhist teachings that may be conducive to the furtherance of peace. What we will do below is discuss the value of conflict, how peace is essential for civilization, and discuss how peace can be achieved. As Buddhist scholars, we advocate the perspectives learned from our great enduring tradition.

Meaning and Value of Conflict - What is Conflict?

We will begin by defining the word 'conflict', as it is a key-term in our discussion. 'Conflict' comes from the Latin word: 'confligere' which connotes fighting, warfare, incompatibility, opposition and contradiction. Conflict is used for both people and groups who have beliefs, attitudes, needs and benefits that are absolutely different, so that they debate, dispute, and even kill each other as a result.[1]

According to the Thai Royal Academy Dictionary, conflict means 'resistance', which is to say, disobedience, violation and persistence, and also 'objection', that is, dispute and opposition.

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[1] Reymond W. Mack and John Pease, **Sociology and Social Life**, (New York: D Van Nostrand Company, 1973), p. 68.

Moreover, Johan Galtung, the Norwegian peace-keeper, said that conflict is related to mankind's behavior. Conflict arises because people are concerned or understand that there are some groups who are working against their advantage. Thus conflict, on his definition, goes together with attitude and behavior. He suggested that they exist in a relationship of cause and effect, as illustrated in the diagram below[2], showing the relationships between:

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                    ┌─────────────┐
                    │  Conflict   │
                    └─────────────┘
                    ╱      │      ╲
                   ╱       │       ╲
                  ╱        │        ╲
                 ▼         ▼         ▼
     ┌─────────────┐             ┌─────────────┐
     │  Attitude   │────────────▶│  Behavior   │
     └─────────────┘             └─────────────┘
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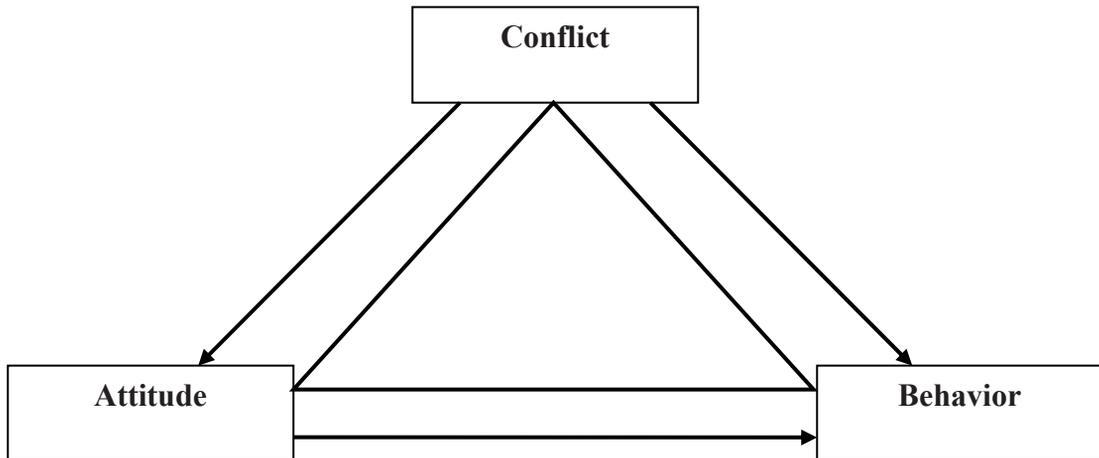
In Buddhist doctrine, the terms used for conflict are: 'dispute', 'debate', or 'quarrel'.[3] People or groups might conflict about views, values, data, interests and structures. When they cannot solve these problems or find the best solutions, conflict arises. In other words, conflict usually arises in the first place from trying to defend one's own interests against other people in areas such as views on material resources and views on material resources. In cases where some people or groups cannot agree, they will dispute, attack, fight and hurt each other.

To sum up, one might define conflict as follows: (1) in its positive sense, conflict is something useful that leads to creative thinking and the more successful development of organizations and society in general. (2) In its negative sense, conflict is something wrong that organizations and society cannot manage, and so violence or quarrels in different forms and levels result.

Meaning and Value of Conflict - Value and Significance of Conflict

Buddhism would argue that evil sometimes occurs from conflict in a logical sense of curiosity. On the other hand, in many situations, conflict also leads to many benefits for human beings and societies.

(1) **Conflict leads to develop oneself:** There are many reasons why Siddhattha became a renunciate until he achieved enlightenment. In my opinion, conflict inside his mind was one important reason for his making this decision.

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2   Phuthisarn Chumpon, "Peace under condition of conflict in social and politic", in Human and Peace, (Bangkok: Chulalongkorn, 2001), p. 47.

3   Khu.ma. (Pali) 29/97/209

According to the Tipitaka, before The Buddha became a monk, he had to confront important questions, such as why human beings have to be born, grow old, suffer pain and die, in spite of the fact that his father, Suddhodana, tried to prevent him from asking such questions from his earliest childhood. However, the most important question, which was a turning point in his life, was that of 'true happiness'. Although he tried to answer this question again and again, he did not solve the problem until he met a priest (samana). As a result of this meeting, he chose to become a monk, not long afterwards, and he discovered that there can be harmony in a state of conflict: Nirvana. This case is the same as that of Yasa, who left home and went into the forest, saying that there is trouble here, and there is objection here. Unfortunately, when he met The Buddha, he had conflict in his inner mind.

(2) **Conflict leads to socio-political development:** In my opinion, conflict is fundamental to society and politics, because in the past conflicts that arose in societies usually led to the establishment of states. According to Aggañña Sutta, establishing a system of monarchy is related to conflict, because most people have physical needs, such as land for living and agriculture[4].

In this case, they consulted together and concluded that 'we should share rice and separate land for living'. However, some of them were unable to comply with the first agreement, and also stole their neighbors' rice: those who had desires wanted more material things than they needed and tried to keep their own part and also steal other parts which nobody offered them.[5]

Not so long afterwards, they quarreled again and again, because some of them could not maintain the ground rules about sharing. Other groups said that you make mistakes because of trying to keep your own part and take other parts, which was not permitted in other times, so you should not act like this'.

Furthermore, conflict was widespread, and led to violence: people fought and destroyed each other. So, one of them suggested, 'Evil occurs in our group: stealing, censuring, telling lies and destroying with weapons. So, we should appoint somebody who can negotiate, give advice and punish those who transgress with regard to our rules.

As a result, they chose somebody in their group and appointed him as their leader, later known as king, in order to share agricultural land equally. Therefore, the king in this context means 'agriculturist' whose job is to share rice and land for parties smoothly.

(3) **Conflict led to the establishment of the Vinaya:** The Vinaya is a set of fundamental rules comprised for Buddhist monks to follow, in order to eliminate passion from their minds. However, establishing the Vinaya did not arise from The Buddha's will, but it is based on monks' mistakes. The Buddha said, 'I did not establish the Vinaya until after monks had made mistakes in Sangha and society'.[6]

The Buddha realized that Mahavira did not establish rules for his followers as a result, after his death, they did not know and understand what the rules were, and had different views and

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4   Ti.Pa. (Thai) 11/129/96.

5   Ti.Pa. (Thai) 11/129/94.

6   Vi.Ma. (Pali) 1/21/13.

practices. Later, disciples following his rules conflicted, quarreled and separated from their group. It was with partial reference to this that the Buddha established the rules for Buddhist monks.

There are other such examples of this, including Daniya taking public wood to build his kuti, a personal hut. As a result, King Bimbisara and the villagers blamed him. From this case, The Buddha established this Vinaya: 'the monk who takes public wood to build a Kuti must be making *abatti* (mistake), and *parachika* (lose his monkhood)'.[7] In another case, 'the monk who tries to destroy Sangha (group of monks) must *Apatti Sanghatises*'.[8]

From the above discussion, we can see that a similar goal in providing Vinaya and law is to manage conflict in societies; the former resolves conflict in groups of Sangha, whereas the latter resolves problems in groups of lay people. Furthermore, regarding the law, in many cases, this can lead to conflict as well.

Regarding the above saying, in the case of the Buddha, his established rules are very flexible and also not static. In considering this issue, it is very important to understand that establishing rules is not just a question of covering the mistakes that some monk has made. The Buddha will establish new rules. This is the meaning of '*Anubanñatti*'.

(4) **Conflict led to the first revision:** In my opinion, conflict led to the first revision of The Buddhist scripture, and had an influence on the revision. In considering this issue, it is very important to answer the following questions:

Why did monks have to have a meeting in order to set down the Buddha's teaching, three months after he had passed away?

When Kassapa heard the words of Supatta, who criticized The Buddha, saying to the monks, 'you should not cry; it is a very good thing that The Buddha has passed away, because nobody should assert that one thing is wrong and another is right, or that one thing should be done and another should not be done'[9], he was very concerned that the Vinaya should be revised to prevent unrighteousness from spreading and righteousness from decreasing. He said that the *Avinaya* would spread and the *Vinaya* would decrease; that *Adhammavāti* would gain power and *Dhammavāti* would lose power; *Avinayavāti* would have power and *Vinayavāti* would lose power'[10]

In order to be logical, Rev. Mahakassapa referred to Supatta's words again. Sangha was the first to begin revising The Buddha's discipline codes at the cave of *Sattabanbot*, beside *Vebarabanbot* Mountain near *Rachachur*.[11]

This is the most likely explanation for why the first revision was made three months after the Buddha passed away. Therefore, in this case, it is possible to argue that conflict was necessary and significant for the first revision. It would not have been possible for Rev. Mahakassapa to start the revision if he had not looked into the causes of the conflict that had arisen in the group of Sangha.

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[7]   Vi.Ma. (Pali) 1/87/76.

[8]   Vi.Ma. (Pali). 1/409/309.

[9]   Vi.Ju. (Pali) 7/437/376.

[10]   Ibid.

[11]   Vi.Ju. (Thai) 7/438/377.

(5) **Conflict leads to economic development:** According *Kuthatanta Sutra*[12], King *Mahavichitarach* had a great many properties, and wanted to retain then for as long as he lived. So, he wished to offer a sacrifice in order to give satisfaction to the group of angels, who, according to his ideas, were persons who could give everything to him.

In this case, the king's chaplain, who was a Brahmin, stated that the heart of the king stands for his people, even if the king cannot understand their needs, and that therefore it is possible that some of them will protest against him, and destroy his properties.

However, the king's advisers said, 'our country has enemies who persecute us and thieve from our homes, villages, and cities; if you, as the king, perform an act of worship, this is the right thing to do'. Moreover, the king's advisers argued convincingly that suppressing enemies such as thieves by killing, confinement, fines, banishment or deportation will not completely eliminate theft, because the thieves who are not caught will continue to steal. As an alternative, the king's advisers suggested a process of administrative science and economic development:

- The state should develop the economy for the poorer classes by providing plants and foods to people who were diligent, so that they could practice agriculture and raise animals, subsidizing them until they could help themselves.

- The state should develop the economy for the middle and upper classes by providing material and financial support, in order to permit them to buy products and goods from the agriculturists. This is an excellent way of rotating goods and services.

- The leader of the state should motivate administrators by offering food and raising salaries when they attempt to work very hard in order to serve people and develop the country continuously.

More we can see the importance of proceeding with a dual policy to develop the country. The king's advisers concluded, 'Whenever citizens are diligent, concentrate on their work, do not confine or take advantage of other people, the people in their country will be able to live peacefully, and people will be happy and families will enjoy happiness'.

Is Conflict Natural and Necessary for Human Beings and Societies?

The 'Three Common Characteristics' are principles which can completely explain the ultimate state of conflict: impermanence, suffering and selfishness. Everything in the world is characterized by these, especially conflict.

Although some political conflict theorists claim: that 'conflict leads to permanence', according to the three principle characteristics, permanence also leads to conflict. The thoughts and actions of human beings and societies change continuously, and cannot endure and be sustained. As a result, they are uncontrollable even if we wish to control them. So, as soon as expectations about benefit and position are not met, conflict arises.

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[12]   Ti.Si. (Pali) 9/323-358/127-150.

In fact, when one understands the rules of the characteristics, it is very easy to explain whether or not **'conflict is necessary and natural for human beings and societies'**. Before we answer this question, we should first define 'human beings' in this context; they are people whether unenlightened or Arhat.

However, when we analyze human beings, using the concept of the characteristics, whenever they are consumed by passions, which include desire, anger and delusion – all of their actions, including thinking, speaking and acting will relate to merit (kusala) or evil (akusala) or both. In this case, conflict is a normal thing that will arise among unenlightened human beings. According to the Tipitaka, as referred to above, the conflicts that arose between Vinayadhara Bhikkus and Dhramadhara Bhikkus in Kosumbi, or relatives of the Buddha (the Sakya and Koliyas) about water from the Rohini River are covered by this interpretation.

All these examples suggest that it is very difficult for a layman belonging cultural to avoid conflict, because people generally, have to make contact with others, in connection with work, politics, economics, family and son. So conflict occurs, because human beings and societies have to live together in the world and satisfy their physical and mental needs, and work together, in order to meet their needs and wants.

Therefore, according to Buddhist doctrine, conflict is a natural aspect of human life, in connection with neither completely good nor completely bad. At the same time, we have to ask ourselves how to live with conflict in the best possible way. In addition, we should take time to consider the reasons why human beings and societies find themselves in conflict.

What is peace?

In order to answer this question, which refers to the key term in this discussion, I will begin by defining the expression 'peace' itself.

According to the Webster Dictionary, peace means "freedom from war", which is "to stay without war."[13] Moreover, Alvin Toffler[14] and Disaku Ikeda[15], who were experts in the way of 'non-violence', point out that "arising from peace is absence of war". However, Johan Kaltung, suggests that 'peace does not only mean the 'absence of war', but is a state of 'non-violence'[16].

These statements come very close to our concept of the definition of peace. That is "without war or violence, peace will occur". In other words, following this idea, if we depart from war, we become absolutely peaceful.

From a Buddhist perspective, the word 'peace' contains two levels of meanings. Firstly, as an ultimate truth, it means 'Nirvana': the state of mind that does not have passions, such as desire, ignorance and delusion. In other words, whenever our mind is not under the control of passions, it is calm and peaceful. So, this may be termed 'true peace'.

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[13] '**Webster' New College Dictionary Boston**, (New York: Houghton muffin company, 1995), p. 808.

[14] Alwin Tofler, **War and Peace in 21 century**, (Bangkok: Nanmee book, 2,000), p. 252-256.

[15] Santi Isarovuthakul translated, **True peace volume 2, Speech of Disaku ikeda, (Bangkok: Songsiam, 1991) p.267.**

[16] Johan Gultung, "Violence Peace and Peace Research", in **Journal of Peace Research . Vol.6 VI**, 1969, p. 171.

Secondly, in general terms, 'peace' means that although human beings and societies might have conflict with each other, for instance conflict of data, interests, structures and values, they still attempt to choose the best option by negotiation or dialogue without violent action.

Therefore, 'peace' in term of Buddhism has means much more than just when human beings and societies have problems with each other, they do not solve problems by using violence, such as war, beating, killing and so on; it also mean that but they have loving-kindness and compassion towards other people in the world.

Thus, one might define peace as follows: there is a slight difference of perspective thing between the western scholars and Buddhism. The former attempts to focus on external peace; whereas the latter is aware of both external and internal peace.

Why is peace absolutely essential to human beings and societies?

There is no less suffering in the world today than there was in the past, and there are no fewer problems. Indeed, it could be said that there are now more problems and greater unhappiness than ever before. This suggests that the solution to our problems, and to those of society as a whole, does not lie in knowledge or control of the external world.

Furthermore, in the present world, whenever human beings and societies conflict with each other they resort to violence; instead, they should resolve the problem by using reconciliation rather than violence as a tool in order to manage conflict; 'peace' is the best alternative way. I therefore propose to show why peace is so essential to human beings and societies and how it can be used to manage conflict?

Peace brings loving-kindness to human beings and societies

From a Buddhist perspective, whenever our minds have peace, particularly inner peace, it is very easy to build loving-kindness and give it to other people who need help. Loving-kindness means we understand the feelings and needs of other people. We are encouraged to take positive action when we are presented with an appropriate opportunity to help those who are in need.

Human beings are not independent of each other. That is why human being must love each other. So loving-kindness or Metta **is** like bridge that builds harmony between human beings and societies.

Clearly, because of just peace, we are able to have loving kindness and be happy as well as helping other people unconditionally.

Peace brings happiness to human beings and societies

My question in this case is: why do human beings have so many possessions in their lives, such as money, cars, and houses, but are still unhappy with all this?

The reason is that what they receive every day is not true happiness but false happiness. In fact, true happiness does not arise if our minds do not have peace. Not only can peace can build true happiness but it also brings it to other people who follow us or live beside us.

Moreover, happiness and suffering are states of mind, and so their main causes cannot be found outside the mind. The real source of happiness is inner peace. If our mind is peaceful, we will be happy all the time, regardless of external conditions, but if it is disturbed or troubled in any way, we will never be happy, no matter how good our external conditions may be. External conditions can only make us happy if our mind is at peace.

We can understand this through our own experience. For instance, even if we are in the most beautiful surroundings and have everything we need, the moment we get angry any happiness we may have disappears. This is because anger has destroyed our inner peace.

Therefore, peace is important for building happiness within human beings and societies. Without peace, our world will be permeated by both conflict and violence, until no one helps, understands or loves anyone else.

Peace brings solidarity and harmony to human beings and societies

Solidarity in this sense is like the 'social energy' that arises from cooperation between human beings and societies to help each other. It means the way in which we are able to find shared values and agreement within each group. In order to establish solidarity and harmony in societies, we first have to build peace in our minds, because it leads us to positive behaviors, such as speaking, listening, walking and living.

Therefore, peace is very important for building solidarity and harmony. If we do not have it, it is impossible for the world to have happiness and cooperation in many spheres, such as prevention of terrorism and action against global warming.

To sum up, the reasons why human beings and societies should have peace or why peace is so important to them, is that the world cannot survive without it. Peace is like a bridge that joins human beings and societies. Without this bridge, it is impossible for people to talk and share happiness and suffering with each other.

Why do mankind and society not have peace?

There are many reasons why human beings and societies do not have peace in the present world. First of all, we will consider this term as it is understood in Buddhism.

We may infer that, from a Buddhist perspective, the causes of these are multiple. They include desire, arrogance, and delusion.

Desire refers to acquisitiveness and aspirations. Acquisitiveness includes the need to 'possess' material goods and also people, whereas aspirations concern the wish for status, power and position. Furthermore, the world's natural resources would be sufficient for all the world's people, but a greedy person always wants more, because materialist and capitalist societies do not have unlimited raw materials. Such societies, therefore, will go to great lengths to obtain all the available resources, even though this means depriving other groups. Failure to negotiate results in conflict.

We can illustrate this with reference to the following story from Buddhist scripture: the brahmin Aramadanda asked Mahakaccayana, 'What is the cause of conflict between king and king, Bhramana and Bhramana or wealthy person and wealthy person?'. The latter replied that whenever human beings grasp tightly, adhere , or are sexually aroused or held by desire[17], they come into conflict. Also, parents and children, siblings and other relatives come into conflict, quarrel and attack each other because of desire[18].

According to Tipitaka, Koliya and Sakaya, who are relatives of the Buddha, fought because they wanted water for agriculture, and the kings Pasenadi of Kosala and Ajatasattu fought because they wanted to control part of the land which is on the border between their countries. When we analyze these two examples, we can see that conflict arose between these people because they were controlled by desire.

However, in my view, desire in this case covers the need for power, too. Power in itself is neither good nor bad, but in this case, 'power' refers to politics, money and social control. These kinds of power tend to corrupt the mind; The love of power leads to the desire for even more power and control. When everybody wants power, conflict arises, because nobody wants to be subject to the power or authority of anybody else.

Arrogance refers to human beings' preference for showing themselves that they are better than other people in term of status, personality, property, education, work or knowledge[19]. As a result, somebody who has been insulted sometimes disputes, quarrels and even kills. In this case, the Buddha said that anyone who really likes to say and think that he is better than other people is highly likely to come into conflict within his society[20].

A good example of this is the case of the kings of Sakaya who believed that they were racially superior to all the other kings of Jambudipa. They therefore refused to associate with or marry into other groups. When the king Pasendi of Kosala, who came from the ordinary people, wanted to marry a relative of Sakaya, they brought him a slave. Not long afterwards, he had a son, Vithuthapha. The kings of Sakaya did not want to welcome him, when he went to visit them in the Kipilapat. When Vidudabha learnt that he was not their grandson, but the son of a slave, he and his soldiers went to kill all the kings of Sakaya.

For this reason, the Buddha said that Bhikkhus should not claim that they are better people because they observe many precepts or have great merit[21].

When people are arrogant, they do not like to listen to or understand each other. In general, active listening is extremely important, because it involves opening one's mind in order to understand another person's feelings and needs. However, selfishness obstructs creative thinking, causing an inability to accept a diversity of views.

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[17] Ang.Tuka. (Thai) 20/38/83.

[18] Khu.chu. (Thai) 30/136/443-444.

[19] Khu.chu. (Thai) 30/103/351-353. compare in khu.ma. (Thai) 29/178/508-501.

[20] Khu.ma. (Thai) 22/77/231.

[21] Khu.ma. (Thai) 29/153/420.

Delusion is a form of ignorance, which can be compared to a shadow over the mind that prevents us from seeing things as they really are. Thus, good and evil can become confused; advantages can be perceived as disadvantages (and vice versa)[22].

The Buddha said, 'Whoever holds extreme opinions quarrels very easily[23] and has difficulty avoiding disputes[24]'. On another occasion, the Mahakaccayana asked the Buddha what the cause of conflict between monks was. The Buddha replied that whenever monks refuse to accept different views from their own, cling to material things or are sexually aroused or controlled by desire, conflict very easily arises[25].

According to the Tipitaka, conflict arose between Vinayadhara Bhikkus and Dhammadhara Bhikkus in Kosambi, even though they had been good friends before, because they had different views on the interpretation of the Vinaya.

Summarizing the above, most conflict arises from desire, arrogance and delusion, all of which the Buddha counseled against, because they prevent clear thinking and impede effective social and professional relationships. Whenever a human being can be brought to understand this, inner peace becomes possible, and this is the basis for true happiness in human society.

Peace building through Justice, Forgiveness and Reconciliation

Forgiveness is a cognitive process that consists of letting go of feelings of revenge and desire to retaliate. In Buddhism, it is called "Abhayadana". From studying the Tipitaka and the Commentaries, Abhayadana is the great Dana which has the meaning of "giving no danger". Fundamentally, the Abhayadana in Buddhism is primarily developed by Right Views and Right Thought which are the result of loving-kindness (Metta), patience (Khanti) and the Five Precepts (Panca-sila). The framework guidelines of practicing Abhayadana are Brahmavihara, Saraniya Dhamma and Catu Sangahavatthu Dhamma , which can be conducted in 3 ways through body, speech and mind. The Abhayadana through mind primarily plays a very important role in patience, loving-kindness and dissolution of revenge. Consequently, the Abhayadana through speech is Right Speech of saying an excuse, meanwhile the Abhayadana through body shows respect to human beings. Forgiveness or Abhayadana is essential mental medicine for treating emotional illness by reducing or abandoning the negative reactions to an offense but increasing or fostering positive reactions such as taking the forms of compassion and generosity toward an offender.

Choosing between trapping in a prison of hate and forgiving: the freedom from feelings of revenge, how should we handle such this situation? Some people might be reluctant to express forgiveness because they believe that pardoning a debt violates standards of justice. However, according to Buddhist perspective, it might be viewed that the principle of justice affirms our common humanity supported by *the law of karma*. The Buddhist believes that no one is above the law of karma like the rule of law. Karma means action, deed. The law of karma is the law of action which works scientifically just like other natural laws in having a cause and effect.

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[22]   Khu.ma. (Thai) 29/115/341.

[23]   Khu.ma. 29/82/243.

[24]   Khu.su. (Thai) 25/803-807/694.

[25]   Ang.thuka.a. (Thai) 2/38/48.

The cause is the action or karma that you carry out whether good or bad, and the effect is that you will reap the good and bad results according to what you have put in. In short, human beings have to be responsibility for the consequence of the actions. Similarly, the offender has to be responsible for the consequence of such bad actions. Accordingly, it is assumed that Buddhist states should agree with the justice principle.

Reconciliation is a behavior process in which we take actions to restore a relationship or create a new one following forgiveness. As mentioned above, the Abhayadana in Buddhism is primarily developed by Right Views and Right Thought and Abhayadana through mind primarily plays a very important role in patience, loving-kindness and dissolution of revenge. By all the processes, the identity attachment may be transformed into the dissolution of identity. Accordingly, Abhayadana may bring about reconciliation behavior to build the sustainable relationship which is the crucial target of conflict management in Buddhism.

The Process of peace-building

The process of building peace by way of truth, justice, forgiveness and reconciliation, as illustrated in the following chart:
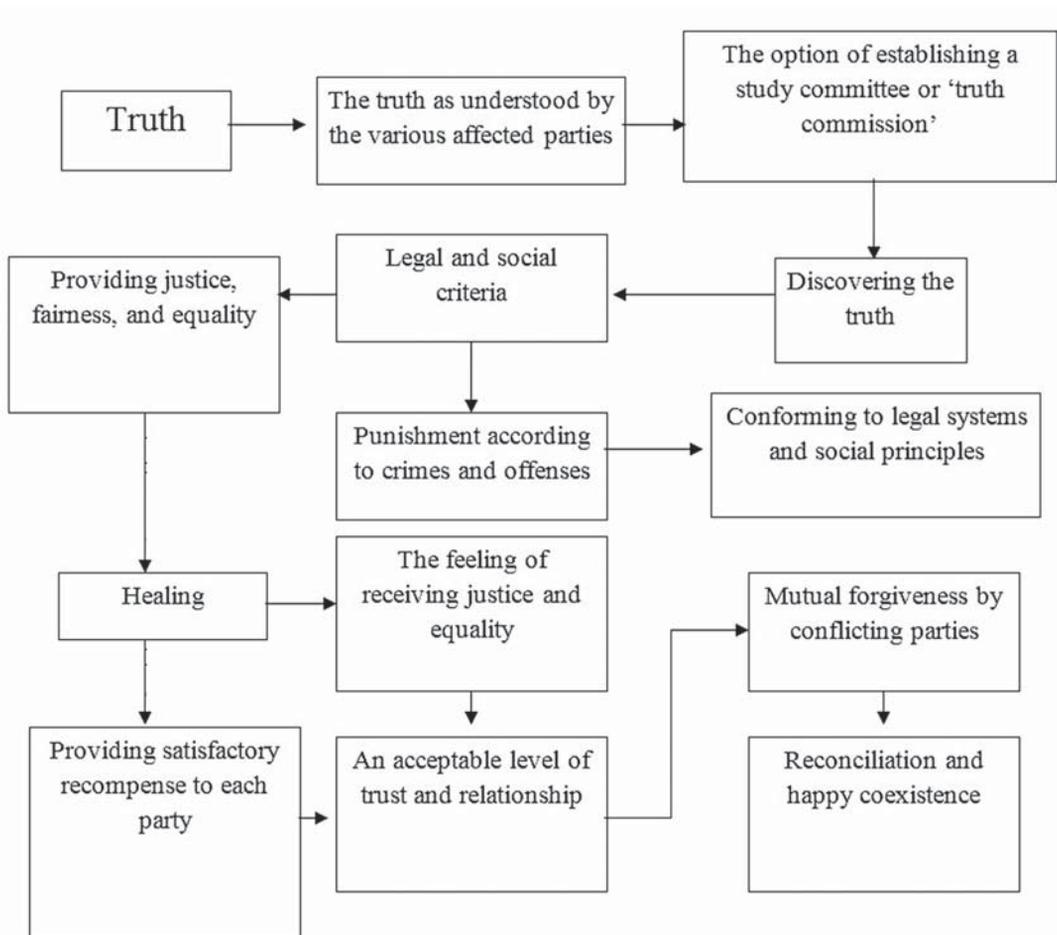
The first question that should be asked by people who have been involved in conflict, either directly or indirectly—and in some cases may have experienced violence to the extent of loss of life or material possessions—is: "What is the truth of this situation," followed by the question: "How can we discover or arrive at this truth?" (= fact finding). This is because people have different perspectives and attitudes towards the truth resulting from personal experience. It is important that people ask the question: "What is the objective truth, rather than the truth that I or my faction wants to believe in?" For this reason, one may establish a committee that every party agrees to, in order to arrive at this objective truth. A peaceful alternative is to establish a 'truth commission'—to find a solution by allowing each party to share their grievances.

When we are able to arrive at and agree upon an objective truth, the next step in the process is to apply legal criteria and/or socially determined principles to deal with and settle the conflict. If one of the parties has truly transgressed a law and committed a crime then it may be seen as appropriate to settle the matter according to the law. Sometimes social principles or social measures can have a positive influence on the conflict,

In some cases, when social measures have been effectively applied, those parties who are considered innocent of any wrongdoing should help to establish justice for the other parties by applying fair legal standards. One important method that can help lead people who have been harmed by a conflict to a sense of acceptance and resolution is to promote healing. This can be done by healing hurt feelings, by addressing the feeling of being a victim to others, and by providing benefits and necessary recompense to those who have been harmed. The inability to provide prompt and appropriate healing may create serious adverse effects.

An appreciation of our responsibilities by offering healing (both emotional support and material recompense) and by promoting harmony will help to build mutual trust and strengthen relationships, both in the short term and the long term. The result of such responsible action is mutual forgiveness (abhaya-dāna), by all those individuals seeking a satisfactory agreement. Forgiveness in this context includes pardoning those people who have done us wrong and offering an environment in which people are not afraid to think, speak or act. Finally, the reconciliation that comes from each party aiming to promote healing and to build positive relationships will allow all people to live happily in their families, communities, and wider societies.

How can we find true peace?

What I wish to do now in this paper is to open up this discussion with an important question for the present world: How can we find "true peace"? Turning now to a consideration of the meaning of "true peace" discussed above, I see evidence that the Buddha or his followers, at least down to the present time, have been greatly concerned with the question of "how we can find true peace".

Among world religious, Buddhism is one that is based on "peace"[26]. There is more than one dimension to how we can find true peace. One of these is to practice meditation. In fact, there are two significant reasons why meditation is a very important thing for seeking "true peace".

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[26] United Nation announce Buddhism as "religion of peace" in 1998.

Firstly, when our mind focuses or concentrates on breathing in and out all the time, we will be in the present moment which means we will be aware and understand everything as it is[27].

Secondly, our mind is aware of one thing at one time continuously. After a short time, we will seek the true happiness that is hidden in our mind. Generally, whenever our mind is calm and peaceful, we will find true happiness. In other words, true peace and happiness are exactly the same. We could also use the term 'Nirvana'[28]. 'Nirvana' is true peace and happiness.

From this, we can infer that "true peace will arise from practicing meditation. In other words, meditation will make our mind calm and peaceful. So, we cannot seek true peace outside our mind, but we have to find it in our mind by practicing meditation.

Let me conclude by stressing some of the methods that we can use to find true peace. From a Buddhist perspective, the way that leads to "true peace" is practicing meditation.

In my opinion, it is not difficult to seek true peace, because it lives in our mind. We do not have to spend more time looking for it elsewhere. Therefore, in order to achieve it more effectively, we should start to practice meditation right now; otherwise, we might wait for it another hour, week, month, year or so on.

As we all know, we might die at any minute. We absolutely never know when we will pass away. Therefore, the most important thing we should do right now is to be aware every minute while we are breathing in and out. In fact, we might say that whenever we forget our breathing, unfortunately, we are living like somebody who is going to die any minute.

Conclusion

To sum up, from the Buddhist perspective, conflict is possibly, natural and conventional in the world, because the suffering of human beings and societies is common one. However, there is one unconditional thing which has no conflict, in Buddhism that is Nirvana: ultimate truth - absolute freedom from and transcendence beyond three common characteristics of things (impermanence, suffering, and not-self). Furthermore, from the above discussion, objectively speaking: conflict leads to development as well as disintegration of inner values of human beings; moreover, in a subjective sense, conflict led to the establishing of the Vinaya, the first sanctioned Buddhist council, and the development of the economy as well. So, conflict in Buddhism can be a good and a bad thing. Essentially: how should we view conflict? We would be able to live with each other happily and peacefully in this different and pluralistic society. We should not though, advocate for the destructive aspects of society – and we must collectively encourage activities that bring about peace and social cohesion.

[27] Thich Nhat Hanh, **Waking: the way of mindfulness**, (Bangkok: Rurnkeaw, 2543), p.4.

[28] Bhikkhu Nanaponika, **The heart of meditation**, (Bangkok: Siam, 2538), p.23.

$\mathcal{F}$ive Factors' Model of Personality and Forgiveness in Interpersonal Conflict

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Introduction

Conflict is a natural and very typical phenomenon in every type of human relationships, at every level: from intra-personal to global. Cahn & Abigail (2007) suggest that conflict occurs because of many reasons such as deep divisions in society, cultural divides between ethnic, racial, and religious groups, political and value barriers, economic and power divides between upper and lower economic and social classes, gender gaps between the sexes including age barriers between younger and older citizens.

Conflict is a fact of life whether people admit it or not. We encounter it at home, at school, and at work. Interpersonal conflicts are the kind of conflict situations that involve people with whom we have some sort of important relationship such as friends, romantic partners, family member and colleagues at work (Cahn & Abigail, 2007). These conflicts are over more personal matters and involve people we care about it.

In a very real sense, interpersonal conflict is the stuff of life. It consists of many factors that make the conflict possible between those involved (Cahn & Abigail, 2007). For instance, the factors are the participants, the relationship and other interested parties to the conflict. It has been found that the parties typically faced with several problems arising in conflict situations. First, the parties will plainly avoid the conflict however it may be lead to greater problems in the future. Second, the parties individually involved in conflict may blame the other individual. Finally, the crucial problem that is often encountered in conflict management is adopting a win-lose mentality.

When conflict happens, the relationship may be weakened or strengthened. Thus, conflict is a critical event in the course of a relationship. Conflict can cause resentment, hostility and perhaps the ending of the relationship. So how do people handle the conflict situation to maintain their interpersonal relationships, despite these sometimes deeply painful moments within the relationship?

Recently, interest in the construct of forgiveness has grown dramatically while addressing the question mentioned above since forgiveness has developed to prevent resentment, hostility and perhaps the ending of the relationship. The studies suggest that forgiveness is one response that can help restore interpersonal harmony after transgression (McCullough, Pargament, & Thoresen, 2000). Moreover, recent advances in the development of comprehensive frameworks for understanding person suggest the possibility of advances in understanding the personality basis of forgiveness. For instance, researchers have examined forgiveness in light of the Big Five factors of personality, revealing positive links with agreeableness (Brown, 2003; McCullough, Bellah, Kilpatrick, & Johnson, 2001; McCullough & Hoyt, 2002; Symington et al., 2002) and negative links with neuroticism

(Brown, 2003; McCullough & Hoyt, 2002; McCullough, Emmons, Kilpatrick, & Mooney 2003; Symington et al., 2002; Walker & Gorsuch, 2002).

In Thailand, there is no evidence of study on the personality related to forgiveness in the interpersonal conflict. This study has been undertaken to investigate the predictor variables related to the prediction. It may be helpful to serve as a baseline data for further correlational studies in the interpersonal conflict as well as to improve understanding conflict management of the interpersonal conflict in Thai people.

The Concept of Interpersonal Conflict

- Defining interpersonal conflict:

Cahn & Abigail (2007) state that interpersonal conflict is the kind of conflict situation that involves people with whom we have some sort of important relationship such as friends, romantic partners, family member and colleagues at work. They suggest that interpersonal conflict is distinct from other kinds of conflict such as group conflict or intergroup conflict that occurs where several people or one group of people attempt to resolve some problems within group or with another group of people. They reason that such conflicts probably involve the intervention of third parties and a thorough understanding two or more unique cultures. Accordingly, they only focus on interpersonal conflict that is common to people and specifically define it as problematic situation composed of four unique characteristics:

> (1) the parties are interdependent, (2) the parties have the perception that they seek incompatibility goals or outcomes or they favor incompatible means to the same ends, (3) the perceived incompatibility has the potential to adversely affect the relationship if not addressed, and (4) there is a sense of urgency about the need to resolve the difference (Cahn & Abigail, 2007, p. 3).

Folger, Poole & Stutman (2005) define the conflict as "the interaction of interdependent people who perceive incompatibility and the possibility of interference from others as a result of this incompatibility" (p. 4). They explain that conflicts are constituted and sustained by the behaviors of the parties involved and their reactions to one another, particularly verbal and nonverbal communication. In addition, they suggest that interpersonal conflict can occur in three arenas: interpersonal relationships, small groups, and intergroup settings, that each of these arenas differs in terms of the number of people potentially involved in the conflict and in the type of interdependence among parties.

Wilmot & Hocker (2001) define interpersonal conflict as "an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from the other party in achieving their goals" (p. 34). Most expressed struggle activated by a triggering consist of visible interaction, communicate pattern, verbal exchange including avoidance. Wilmot & Hocker additionally state that interpersonal conflict is accompanied by intrapersonal conflict as internal strain creating a state of ambivalence, conflict internal dialogue, or lack of solution in one's thinking and feeling.

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- View of conflict

When the word "conflict" comes to mind, many people recognize it as an activity that is almost totally negative and has no redeeming qualities (Wilmot & Hocker, 2001). Conflict is related to negative feelings because many people do not handle conflicts at all well (Cahn & Abigail, 2007). Studying some negative conflict metaphors by asking people to compare one term such as struggle, exploding bombs and being on trial, it is found that these metaphors are not only figures of speech but also a reflection of how people think (as cited in Cahn & Abigail, 2007). Those people who do so often use negative metaphors that are associated with the negative strategies used to respond conflict (Cahn & Abigail, 2007).

Wilmot & Hocker (2001) interestingly give a mention to neutral conflict metaphors: "a few metaphors indicating that conflict is neither negative nor positive but embodies possibilities for either, depending on how skillfully the conflict is enacted" (p. 16). For examples, conflict is a game, heroic adventure and balancing act. In addition, they state the positive metaphors that expand conflict potential such as a bargaining table, a tide, a dance as well as a garden.

Just one can view a glass of water as half empty on the other hand another sees it as half full. Similarly, people can change a negative of view of interpersonal conflict as threatening to a positive view as an opportunity to resolve problems and improve their relationships as well (Cahn & Abigail, 2007). Therefore, it is very helpful to take a more positive view of conflict because the fact that conflict is the fact of life that seems to inevitable.

Is conflict destructive or productive?

Conflict interaction can be productive or destructive depending on many factors, including the context in which it occurs and the kinds of communication used (Wilmot & Hocker, 2001). Cahn & Abigail (2007) suggest that conflict becomes productive or destructive depending on people's view of conflict: people who hold the negative view tend to see conflict as destructive, while those who hold the positive view see it as productive (p. 14).

Scholars have distinguished productive from destructive modes of conflict. Folger et al. (2005) state that in productive conflict the parties take flexible approaches and believe that a mutually acceptable solution can be developed. Conversely, in destructive conflict the parties characterize inflexible behavior and attempt to defeat the other party regardless of other considerations. Cahn & Abigail (2007) have distinguished productive conflict from destructive conflict on the basis of mutually favorable or unfavorable outcomes. They also realize that when people engage in conflict the term "outcomes", or the results people are seeking to achieve suggest the resolution of some issue or solution of some problem. Similarly, according to Deutsch (as cited in Wilmot & Hocker, 2001), the conflict is classified as destructive if all participant are dissatisfied with the outcomes of conflict and think they have lost as a result.

The Concept of Forgiveness

- Definition of forgiveness

For a few years, the concept of interpersonal forgiveness has received empirical attention from cognitive, developmental, social, and clinical psychologists. However, individual researchers' conceptualizations of forgiveness are quite diverse (McCullough, Pargament, & Thoresen, 2000). Anyway, most theorists and researchers have agreed with Enright and Coyle (as cited in McCullough et al., 2000) that forgiveness should be differentiated from "pardoning", "condoning", "excusing", "forgetting", and "denying". Most also seem to agree that forgiveness is distinct from "reconciliation" (McCullough et al., 2000). Cahn & Abigail (2007) state that forgiveness and reconciliation are associated but separate process with the former preceding the latter. They define forgiveness as "a cognitive process that consists of letting go of feeling of revenge and desires to retaliate" (p.232) and define reconciliation as "a behavior process in which we take actions to restore a relationship or create a new one following forgiveness" (p.232).

Enright and his colleagues define forgiveness as "a willingness to abandon one's right to resentment, negative judgment, and indifferent behavior toward one who unjustly hurt us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her" (as cited in McCullough et al., 2000, p. 8). Enright also understands forgiveness as a process (Worthington, 2005).

McCullough and various collaborators (Worthington, 2005) suggest that forgiveness is a redirection of motivation. They define forgiveness as "a redirection in negative motivations, which is also accompanied by more conciliatory motivations toward the transgressor" (p.4). In addition, they suggest that forgiveness is intra-individual, prosocial change toward a perceived transgressor that is situated within a specific interpersonal context. (McCullough et al., 2000).

Worthington (2005) describes forgiveness as being of two types namely decisional forgiveness and emotional forgiveness. He suggests that "decisional forgiveness involves a change in a person's behavioral intentions toward a transgressor whereas emotional forgiveness is a replacement of negative, unforgiving emotions with positive, other-oriented emotion" (p. 4). He further concludes that firstly, the positive emotions neutralize some negative emotions that results in a decrease in negative emotions. Then, once the negative emotion substantially eliminated, positive emotions can be built. DiBlasio (as cited in Worthington, 2005) who wrote with Worthington in the early years of forgiveness defines forgiveness as a change in willpower to release the person from malevolent behavior toward an offender. He also calls forgiveness "decision-based forgiveness".

Hargrave and Sells (as cited in McCulloug et al., 2000) define forgiveness as

(1) allowing one' victimizer to rebuild trust in the relationship through acting in a trustworthy fashion, and (2) promoting an open discussion of the relational violation, so that the offended partner and the offender can agree to work toward an improved relationship" (p. 8).

Although there are many definitions of forgiveness proposed share some similarities but difference in some substantial ways, a general consensus exists, especially among the researchers and clinicians who are studying the application of interpersonal forgiveness in therapy settings (as cited in Wade, Johnson, & Meyer, 2008). For example, Wade et al. suggest that

"forgiveness as a therapy goal is often understood as an emotional, cognitive, and behavioral process that includes two important components. The first component is the reduction or elimination of negative or uncomfortable feelings, thoughts, and behaviors associated with a specific hurt. The second component is the increase in positive, prosocial feelings, thoughts, and behaviors" (2008, p. 89).

- Role of forgiveness in interpersonal conflict management

Interpersonal conflict seems to be unavoidable aspect of human social life. When it happens it could have adverse effects the relationship between friends, spouses, partners, colleagues at work and family members. Adverse affects are like stains on the relationship that are noticeable and make people uncomfortable, dissatisfied with the relationship, abusive as well as seek revenge (Cahn & Abigail, 2007). Those perhaps result in the ending of the relationship.

Forgiveness occurs in an interpersonal context. Some theorists, clinicians, and basic scientist have emphasized the interpersonal aspects of forgiving (Worthington, 2005). Forgiveness enables the relationships to survive after a damaging conflict or misdeed (Exline, Baumeister, Bushman, & Campbell, 2004). When an offended person forgives, his or her basic motivations to seek revenge and avoid contact with the offender are lessened, and other relationship constructive motivations such as the motivation to resume a positive relationship are restored (McCullough et al.,1998).

Over the two past decades, in psychotherapy practice and research has arisen addressing therapeutic intervention to explicitly promote forgiveness. To help people make sense of traumatic experiences, heal old wounds, and experience freedom from their pasts, forgiveness may be useful and important goal therapy best promoted with specific therapy techniques (Wade et al., 2008). Forgiveness as relating to therapy reduces the negative or uncomfortable reactions to an offense, but increases positive reactions such as taking the form of compassion toward an offender, understanding or perspective taking, or even the willingness to engage the offender in conversation about the offense (Wade et al., 2008).

As mentioned above, forgiveness is distinct from reconciliation. Enright, North, Freedman, and Worthington (as cited in Wade et al., 2008) argue that promoting forgiveness is quite separate from encouraging people to overlook or justify an offense and from leading them to reconcile with someone who probably hurts them again. Forgiveness and reconciliation are different processes (Cahn & Abigail, 2007). Cahn & Abigail conclude that "forgiveness is a cognitive process that consists of letting it go of feeling of revenge and desires to retaliate whereas reconciliation is a behavior process in which we take actions to restore a relationship or create a new one" (p. 239). Therefore, forgiving the other cognitively does not necessarily bring about reconciliation behavior. Instead, these are experiences that may or may not occur together. Anyway, for people reconciling with an offender has advantages because they may determine a prior relationship or change it to a different one.

- Advantage of forgiveness

Much has been written about the conventional assumption that when the offender is unrepentant people have only two options: forgiving and not forgiving. Forced to choose between them, Spring (2004) states that people either dismiss their pain and forgive those who do not deserved it, or say no to forgive and find themselves trapped in a prison of hate. Moreover, where there is no forgiveness, there is discomfort, lack of communication and cooperativeness and avoidance, which create awkward situations at work or in one's family (Cahn & Abigail, 2007). However, it is important to separate from "cheap forgiveness". Spring (2004) defines it as "a quick and easy pardon with no processing of emotion and no coming to terms with the injury. It is a compulsive, unconditional, unilateral attempt at peacemaking for which you ask nothing in return" (p.15). Cheap forgiveness is dysfunctional because it creates an illusion of closeness when nothing has been faced or resolved, and the offender has done nothing to earn it. It is often driven by three fears namely fear of the offender's anger, fear of the offender leaving, and fear of harming the offender.

To date direct evidence that forgiveness affects physical health outcomes either positively or negatively is still virtually nonexistent (Harris & Thoresen, 2005). However, some data suggest that forgiveness is related to physical health. For example, research on cancer patients relating to traits characteristic of people has discovered the trait of tendency to hold resentments and an inability to forgive prone to cancer (as cited in Cahn & Abigail, 2007).

There are studies documenting the fact that blaming others and chronic hostility are associated with negative health outcomes (Thoresen, Harris, & Luskin, 2000). Affleck, Tennen, Croog, and Levine (as cited in Thoresen et al., 2000) demonstrate that under controlling other biological and psychosocial variables the cardiac patients who blame their initial heart attack on other people are more tend to have reinfarctions. Tennen and Affleck (as cited in Thoresen et al., 2000) state that blaming others for one's misfortune is associated with impairments in emotional well-being and physical health. McCraty, Atkinson, Tiller, Rein, and Watkins (as cited in Thoresen et al., 2000) suggest that increasing positive emotional states compared to negative emotions improves immune competence and reduces heart rate, blood pressure, and respiratory variability.

According to Harris & Thoresen (2005), they propose three general hypotheses linking forgiveness and unforgiveness to physical health and disease based on specifying the research and evidence. They view unforgiveness essentially as stress response with potential health consequences. They hypothesize that first, unforgiveness is associated with health risks; second, forgiveness has health benefits beyond those linked to reduced unforgiveness; and third, forgiveness interventions produce changes in health and disease when evaluated with randomized trials.

Not only is forgiveness related to our physical health, it is related to our psychological health. Toussaint and Webb (2005) conceptualize the relationship between forgiveness and mental health as involving both direct and indirect effects. The direct effect of forgiveness on mental health can be described in term of unforgiveness, through rumination, and involving the emotions of resentment, bitterness, hatred, hostility, residual anger, and fear. These negative emotions can lead to significant mental health problems. Indirectly, forgiveness is prone to promote mental health through variables such as social support, interpersonal function, and health behavior (as cited in Toussaint and Webb, 2005). These mediating variables are commonly related to improved mental health. Worthington et al. (as cited in Toussaint and Webb, 2005) propose that forgiveness is positively related to these mediating variables that in turn are positively related to mental health.

More recent research on the role of forgiveness in the area of psychotherapy practice has demonstrated that teaching people about forgiveness and training them in "forgiveness strategies" help increase recovery from divorce, decrease feeling of guilt, and decreased feelings of depression and anxiety (as cited in Cahn & Abigail, 2007). On the contrary, a lack of forgiveness accompanied by resentment and bitterness is a stress factor leading to burnout (as cited in Cahn & Abigail, 2007). Linn and Linn (as cited in Cahn & Abigail, 2007) state that at least forgiveness is an essential medicine for treating emotional illness as penicillin is for treating physical illness.

Spring (2004) suggest that when people do not to forgive the presumed rewards initially seem so attractive and healthy but turning out to be maladaptive in at least three ways: (1) unforgiveness cuts people off from any dialogue with the offender and any positive resolution of the conflict, (2) unforgiveness may restore people's pride but it cuts them off from an opportunity for personal growth and understanding, and (3) unforgiveness may make people feel less empty but it poisons them physically and emotionally and cuts them off from life.

- Determinants of interpersonal forgiving

According to McCullough et al. (1998), they mentioned the determinants of interpersonal forgiving can be theoretically located in four conceptual categories. These four sets of determinants are shown as follows:

1. Social-Cognitive Determinants of Forgiving: Social-Cognitive variables are the most proximal determinants of forgiving related to the way the offended partner thinks and feels about the offender and the offense. Affective empathy toward the offender appears to be a crucial social-cognitive determinant of forgiving. Forgiving also appears to be facilitated by several attributional variables, including judgments of responsibility and blame, perceived intentionality, severity, and avoidability of the offense.

2. Offense-Related Determinants of Forgiving: McCullough et al. (1998) posit that a variety of variables related to features of the offense would be moderately proximal determinants of forgiving. Obviously, the perceived severity of the offense and its immediate consequences for the relationship should influence forgiving. The more severe offenses is the more difficult to forgive. In addition, the extent to which an offender apologizes and seeks forgiveness for the offense is another offense-related determinant of forgiving. The apology-forgiving link appears to be robust and mediated through largely social-cognitive pathways such as empathy.

3. Relational Determinants of Forgiving: According to McCullough et al. (1998), the qualities of the interpersonal relationship in which the offense takes place should be moderately distal set of determinants of forgiving. Because forgiving is understood as a relationship-constructive set of motivational changes following an interpersonal offense, partners' level of intimacy or closeness should be positively related to forgiving. Several studies indicate that partners are more willing to forgive one another for interpersonal offenses in relationships that are characterized by high satisfaction, closeness, and commitment.

4. Personality-Level Determinants of Forgiving: McCullough et al. (1998) hypothesize that the most causally distal determinants of forgiving are a variety of personality traits or cognitive processes. For example, preliminary research suggests that the disposition to forgive others loads on the Agreeableness factor of the Big Five. Other such variables might include the sophistication of one's reasoning about forgiveness, dissipation-rumination, attitudes toward revenge, and general styles of responding to anger. These personality processes might influence forgiving by facilitating certain relational styles or by disposing people to experience some cognitions (e.g., attributions) or affects (e.g., empathy) regarding an interpersonal offense or offender (while restraining them from experiencing others). Finally, variables such as religiousness might reinforce a view of forgiving as a normative means for resolving interpersonal transgressions.

The Five-Factor Model of Personality

Based on McAdams (as cited in Emmons, 2000), he suggested that there are three level of knowing a person. The first level comprises "relatively nonconditional, decontextualized and comparative dimensions of personality called traits" (p.157). Characteristics at this level are essential in describing the most general and observable aspects of a person's typical behavior patterns. The second level is comprised of "contextualized strategies, plans, and concerns that enable a person to solve various life tasks and achieve personally important life goals" (p.158). The third level is "identity or the life narrative reflected in the stories that people construct to provide them with a sense of overall meaning and purpose to their lives" (p.158).

The present study focuses only on the first level namely trait level which is the most basic level of personality. Eysenck and Eysenck (as cited in Taylor, 2004) describe traits as individual differences with respect to their location on semi-permanent personality dispositions. Pervin (as cited in Taylor, 2004) defines trait as that which represents a disposition to behave expressing itself in consistent patterns of functioning across a range of situations. McCrae, Costa and Piedmont (as cited in Taylor, 2004) state more specifically that traits are consistent patterns of individual differences in thoughts, feelings and behaviors.

Studies of the relationship between forgiveness and personality have generally been explored within the taxonomy for the Five-Factor trait models of personality (as cited in Taylor, 2004) as a common framework for understanding of human individuality and exploring the possible correlations with personality factors (Mullet, Neto, & Riviere, 2005). The Five-Factor model represents a hierarchical organization of personality traits in term of five basic dimensions. The model consists of Neuroticism, Extraversion, Openness to Experience, Agreeableness, and Conscientiousness (as cited in Taylor, 2004). A detail consideration of the conceptualization of each of the Five-Factor model is presented as follows.

- *Neuroticism*

Neuroticism is also known as Neuroticism versus Emotional Stability (as cited in Taylor, 2004). It is perhaps the oldest and most pervasive trait found in the personality literature. The core of the Neuroticism domain is the tendency to experience negative effects such as fear, sadness, embarrassment, anger, guilt and disgust.

According to Eysenck (as cited in Feist, 2006), Neuroticism has a strong hereditary component. He reported several studies that have found evidence of a genetic basis for such neurotic traits such as anxiety, hysteria, and obsessive-compulsive disorders.

People who score high on Neuroticism tend to be anxious, temperamental, self-pitying, self-conscious, emotional, and vulnerable to stress-related disorders. Conversely, those who score low on Neuroticism are usually calm, even-tempered, self-satisfied, and unemotional. Individuals high in Neuroticism often have a tendency to overreact emotionally and to have difficulty returning to a normal state after emotional arousal. Moreover, they frequently complain of physical symptoms such as headache and backache. However, Neuroticism does not necessarily suggest a neurosis in the traditional meaning of that term. People who score high on Neuroticism can be free of any debilitating psychological symptoms.

Costa and McCrae (as cited in Taylor, 2004) included six facets of Neuroticism in their categorization namely anxiety, angry hostility, depression, self-consciousness, impulsiveness, and vulnerability. *Anxiety* relates to the extent to which an individual is fearful, prone to worry, and nervous. *Angry Hostility* measures the tendency to experience anger easily and other related states such as frustration and bitterness. *Depression* represents the individual's proneness to such feelings as guilt, sadness, loneliness, and having a more pessimistic outlook on life. *Self-Consciousness* determines the degree to which an individual is uncomfortable around others, or is easily embarrassed. *Impulsiveness* concerns individual's ability to control cravings and urges, and to resist temptation. *Vulnerability* reflects a vulnerability to stress – an inability to cope effectively in stressful situations.

- *Extraversion*

Extraversion is characterized primarily by sociability and impulsiveness including jocularity, liveliness, quick-wittedness, optimism, and other traits indicative of people who are rewarded for their association with the others (as cited in Feist, 2006).

People scoring high on Extraversion (extroverts) are generally cheerful and optimistic, have a tendency to enjoy being around people especially large gatherings, and tend to be assertive, active and talkative (as cited in Taylor, 2004).

Costa and McCrae (as cited in Taylor, 2004) suggest that individuals scoring low in Extraversion (introverts) are not the polar opposites of extroverts. They are not necessarily unhappy, pessimistic, sluggish or shy. Introverts tend to prefer their own company, are reserved and independent and do things at pace. However, according to Eysenck (as cited in Feist, 2006), introverts are characterized by traits opposite those of extraverts. They can be described as quiet, passive, unsociable, careful, reserved, thoughtful, pessimistic, peaceful, sober, and controlled.

Eysenck (as cited in Feist, 2006) believes that principal differences between extraversion and introversion are not behavioral, but rather biological and genetic in nature. He hypothesized that the primary factor causing the differences between extraverts and introverts is one of cortical arousal level. It is a physiological condition that is largely inherited rather than learned. Since the extraverts have a habitually low level of cortical arousal, therefore, they need a high level of sensory stimulation to maintain an optimal level of stimulation. As a result, they like stimulation and excitement. They may enjoy such activities as mountain climbing, gambling, driving fast cars, drinking alcohol, and smoking marijuana. Conversely, the introverts have a higher level of cortical arousal, to maintain the optimal level of stimulation they avoid situations that will cause too much excitement. Accordingly, introverts shun such activities as wild social events, downhill skiing, skydiving, competitive sports, leading a fraternity or sorority, or even playing practical jokes.

Costa & McCrae (as cited in Taylor, 2004) included six facets of Extraversion namely Warmth, Gregariousness, Assertiveness, Activity, Excitement-Seeking, and Positive Emotions. *Warmth* characterizes warm and friendly feelings towards others. *Gregariousness* is motivated towards frequent social interaction. *Assertiveness* relates to a person's degree of social dominance and leadership abilities. *Activity* is characterized by energy, a need to be busy, and participating in vigorous activities. *Excitement- Seeking* refers to an individual's need to seek out exciting and stimulating environments. *Positive Emotions* are the tendencies to experience feelings such as happiness and joy, and to be generally cheerful and optimistic.

- *Openness to Experience*

Feist (2006) suggest that Openness to Experience "distinguishes people who prefer variety from those who have a need for closure and who gain comfort in their association with familiar people and thing" (p.417). People who score high on Openness to Experience consistently seek out different and varied experiences. For example, they enjoy trying new menu items at restaurant. Conversely, people who are not open to experiences will stick with a familiar item, they will enjoy one they know. People high on openness also actively seek out novel experiences and tend to reflect on ideas. They enjoy and are able to grasp new ideas and have a wide range of interests. In addition, people scoring high in Openness tend to question traditional values, whereas those scoring low on Openness to support traditional values and to preserve a fixed style of living. In summary, people scoring high on openness are generally creative, imaginative, curious, and liberal and have a preference for variety. By contrast, those who score low on Openness to Experiences are typically conventional, down-to-earth, conservative, and have a narrow scope and intensity of interests.

Costa & McCrae (as cited in Taylor, 2004) conceptualized Openness as "fundamentally… a matter of inner experience, a mental phenomenon related to the scope of awareness and the depth and intensity of consciousness" (p.22). They suggest that Openness to Experience is a dimension of personality, not intellectual ability, and people who score highly on this dimension do not necessarily have corresponding high level of intelligence.

Costa & McCrae (as cited in Taylor, 2004) included six facets of Openness to Experience namely Fantasy, Aesthetics, Feelings, Actions, Ideas, and Values. *Openness to Fantasy* refers to the degree to which an individual has an active, vivid imagination. *Aesthetics* relates to an individual's appreciation for beauty and art. This has no bearing on whether or not the individual has any artistic talent, simply that they have an interest in the arts. *Openness to Feelings* measures the degree to which a person experiences and evaluates their emotions as an important part of their life. *Openness to Actions* implies a willingness to try new things such as food, places, or activities. "Variety is the spice of life" may be a catchphrase for this facet. *Openness to Ideas* infers a need to consider and evaluate new ideas and further their knowledge base. This facet relates to the extent to which an individual enjoys abstract thought, philosophical arguments, and challenging their minds with brainteasers. *Openness to Values* refers to how prepared an individual is to re-evaluate the values and norms set by society, religion and politics.

- *Agreeableness*

Digman (as cited in Taylor, 2004) summarizes Agreeableness dimension quite compactly that it seems tepid for a dimension that appears to involve the more humane aspects of human characteristics such as altruism, nurturance, caring, and emotional support at the one end of the dimension, and hostility, indifference to others, self-centredness, spitefulness, and jealousy at the other. McCrae and Costa (as cited in Taylor, 2004) describe Agreeableness in terms of a person's capacity for sympathy, trust, cooperation, and altruism. The Agreeableness also distinguishes soft-hearted people from ruthless ones (Feist, 2006).

Graziano and Eisenberg (as cited in Taylor, 2004) describe prosocial tendencies as a form of Agreeableness. Prosocial behavior is defined as voluntary behavior intended to benefit another individual or group of individuals (Knickerbocker, 2003). This definition corresponds closely with adjectives such as helpful, altruistic and sympathetic, which are commonly used to describe Agreeableness. Indices used in the measurement of prosocial responding include reactions to distressed or needy persons, donating to charity, helping behavior, and simultaneous involvement in more than one kind of helping activities.

People who score high on Agreeableness tend to be trusting, generous, yielding, acceptant, and good-natured. They also tend to be sympathetic towards others, sincere, selfless, are eager to help, and believe that others will be as helpful in return. Conversely, those who score low on Agreeableness are generally suspicious, stingy, unfriendly, competitive, and self-centred, in other words, they look after their own interests (as cited in Taylor, 2004).

The six facets of Agreeableness described by Costa and McCrae (as cited in Taylor, 2004) are: Trust, Straightforwardness, Altruism, Compliance, Modesty, and Tender-Mindedness. *Trust* entails the degree to which an individual believes that others are well-intentioned and honest. This could perhaps be an indication of naivety and a lack of cynicism. *Straightforwardness* measures an individual's level of frankness and sincerity. *Altruism* indicates how active a concern an individual has for the welfare of others. This is shown by generosity, kindness, and a willingness to help others. It is probably most closely related to the concept of prosocial tendencies. *Compliance* concerns the individual's ability to forgive, tendency to defer to others, and ability to inhibit aggression. *Modesty* relates to the individual's tendency to

be humble and self-effacing as opposed to conceited and arrogant. *Tender-Mindedness* measures the individual's attitudes of concern and sympathy for others.

- Conscientiousness

Kaplan and Saccuzzo (as cited in Taylor, 2004) defined Conscientiousness as the degree to which a person is persevering, responsible, and organized, as opposed to lazy, irresponsible, and impulsive. Conscientiousness describes people who are ordered, controlled, organized achievement focused, and self-discipline (Feist, 2006). In general, people who score high on Conscientiousness are hard working, conscientious, punctual, and preserving. In contrast, people who score low on conscientiousness tend to be disorganized, negligent, lazy, and aimless and are likely to give up when project becomes difficult.

Conscientiousness has been most consistently related to performance across jobs, because it assesses those personal characteristics seen as necessary for success (Barrick & Mount, 1991). These characteristics can be classified into three categories: achievement orientation (hardworking and persistent), dependability (responsible and careful), and orderliness (planful and organized) (Judge, Higgins, Thoresen & Barrick,1999). Judge et al. (1999) found Conscientiousness to be a significant predictor of job satisfaction, as well as highly correlated with extrinsic job success.

Costa & McCrae (as cited in Taylor, 2004) included six facets of Conscientiousness namely Competence, Order, Dutifulness, Achievement Striving, Self- Discipline, and Deliberation. *Competence* refers to the individual's level of personal efficacy, capability and sensibility. *Order* measures how neat, tidy, and organized the individuals are. *Dutifulness* is concerned with how strongly an individual sticks to their ethical principles and moral obligations. *Achievement Striving* measures the extent to which an individual is diligent and purposeful in striving to meet their life goals. *Self Discipline* measures the individual's ability to start tasks and carry them through to completion, even when it seems difficult to be able to motivate him or herself to do so. *Deliberation* relates to an individual's tendency to carefully consider options before making decisions.

Taylor (2004) stated that Conscientiousness involves those characteristics that would typically be used to evaluate the manner in which an individual approaches a task. For example: (a) the amount of effort invested, (b) how much planning and order goes into it, (c) whether they are able to complete the task in time, and (d) the level at which they feel bound by duty to do the task, bearing in mind that the task could be as simple as returning a library book.

Personality and Forgiveness

Empirical research supports that personality is one of numerous factors to decide to forgive (Mullet, Neto, & Riviere, 2005). For example, Neuroticism is an inhibitory characteristic of forgiveness whereas Agreeableness is a fostering characteristic of forgiveness (Brose, Rye, Lutz-Zois, & Ross, 2005). Forgiveness theorists suggest that forgiveness research begin to examine dispositional forgiveness, which personality may better predict than individual acts of forgiveness due to the principle of aggregation (as cited in Walker and Gorsuch, 2002). Emmon (2000) states that various dispositional traits may either constrain or facilitate the ability to both ask for and grant forgiveness.

Mullet et al. (2005) present the correlations between revenge and the five factors of personality, revealing positive links with Neuroticism and strongly negative links with Agreeableness. There are mixed findings regarding how other five-factor domains relate to forgiveness of others. Ross, Kendall, Matters, Wrobel, & Rye (as cited in Brose et al., 2005) found that forgiveness of others was positively related to Extraversion and the associated facets of warmth and positive emotions. Walker and Gorsuch (2002) found that individuals who were introverted were less likely to receive forgiveness from others. They also found no relationship between forgiving others and the Extraversion domains. Ross et al. (as cited in Brose et al., 2005) found no relationship between forgiveness of others and Conscientiousness, however, Walker and Gorsuch (2002) found a positive correlation between the dutifulness facet of Conscientiousness and forgiveness. Several studies have failed to find a relationship between Openness to Experience and forgiveness of others (Brose et al., 2005; Walker & Gorsuch, 2002).

Examining the impact of personality factors on forgiveness and revenge is important for both theoretical and practical level (Mullet et al, 2005). On the theoretical level, it is necessary to understand how the personality influences attitudes and decisions at crucial moments of people's lives in the critical situations such as in the face of opposition, arguments, and in reaction to adversity or offense. On the practical level for psychologists and practitioners, it is essential to know how and to what extent to take into account the personality of the patient when dealing with therapies aimed at healing and forgiveness (as cited in Mullet et al., 2005).

Discussion and Conclusion

The hypotheses of this study were that personality traits significantly correlate to forgiveness and can predict forgiveness in the interpersonal conflict situation. Consistent with hypotheses, the findings indicated that personality indeed significantly relates to forgiveness. The results are especially robust with respect to Neuroticism. They showed that Neuroticism positively associated with revenge behavior and also was a positive predictor for revenge behavior. The finding that Neuroticism positively associated with revenge behavior is consistent with previous research having found that vengefulness was correlated positively with Neuroticism (McCullough et al., 2001).

Forgiving was measured with the TRIM inventory (McCullough et al., 1998) consisting of two negative motivational subscales namely revenge and avoidance. Higher scores on each scale represent a higher level of motivation for revenge and avoidance. Accordingly, lower scores represent forgiveness. In addition, forgiveness is defined as a cognitive process that consists of letting go of feeling of revenge and desires to retaliate (Cahn & Abigail, 2007). Given these considerations, the results showed that Neuroticism negatively related to forgiveness and also was a negative predictor for forgiveness with high significance.

The results supported McCullough et al.'s concept mentioned that one of the determinants of forgiving is personality traits or cognitive processes. This showed that the personality of Neuroticism could be a crucial negative determinant of interpersonal forgiving. In addition, it is interesting to note that 13% of the variation in revenge behavior could be explained by Neuroticism. This implied that individuals high in Neuroticism is an early warning sign which could

predict 'at- risk' persons who have the tendency to revenge or unforgiveness making people do terrible things to each other such as school killings (McCullough, 2008).

Moreover, the finding that Neuroticism positively correlated to revenge behavior with high significance supported Costa and McCrae's concept (as cited in Taylor, 2004) that was mentioned about the angry hostility as one of the six facets of Neuroticism. The emotion of angry hostility could be the strong factor which implies that the people who score high on Neuroticism have the tendency to revenge or not to forgive.

Although it was implied that individuals high in Neuroticism could predict 'at- risk' persons that are more prone to the revenge, in fact, their revenge behavior could not be improved. However, it should be focused on the way to create forgiveness taking place inside their minds. According to the Buddha teaching, He said that "Hatred never ceases as a result of hatred, it ceases as a results of loving- kindness" (as cited in Pra Thepsophon, 2003). In Buddhist practicing, the method of developing loving-kindness to grow in people's mind is called Metta Bhavana or Loving- Kindness Meditation (Dhammarakkhita, 2001). Accordingly, the meditation could be effective at discouraging revenge and encouraging forgiveness.

As research on promoting forgiveness, it will be important to develop theoretical models that address the broad range of social, social-cognitive, severity of offense, and interpersonal relationship that influence the capacity to forgive (McCullough et al., 2000). The present research yields the findings that Neuroticism negatively related to forgiveness and also was a negative predictor for forgiveness with high significance which strongly support the conceptualizations of forgiving. Integrating these considerations into future work on forgiveness might help ultimately to improve our understanding of this interesting and important interpersonal process of forgiving.

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Environmental Preservation
and Restoration

$\mathscr{B}$uddhism and Deep Ecology: An Appraisal

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We are now in 21st Century, where the human community is in search of new and sustaining relationships to earth amidst an ecological crisis that threatens the very existence of all life forms on the planet. Here, Buddhism needs to be re-examined in the light of current ecological crisis and to generate world views and ethics which underline fundamental attitudes and values of different cultures and societies. Ultimately, deep ecology is manifestation of the spiritual realization of individual. It is born in the individual and comes to fruition through the individual's religious understanding and practice. According to Daniel H. Henning, "*Deep ecology can be considered as the spiritual dimension of the environmental movements. It is a holistic approach to facing environmental problems which brings together thinking, feeling, spirituality and action*".[1] Moreover, deep ecology has become sheer necessity for the very survival of the human race[2] which has become a menace to living creatures. It is said that the Buddha had foreseen such a crisis long ago by virtue of His deep insight.[3] According to Buddhism, the solution to these problems calls for preservation of everything that is bestowed on man by nature and overcoming the obstacles created by nature. Although, Buddhism is a doctrine expounded with the air of spiritual emancipation, yet it contains a great deal of advice to make the worldly life comfortable and happy.[4] Buddhism, in fact, was selected for the pilot project in new perspectives for ecological education because it is an ancient, enduring philosophy, embodying strongly themes of awareness and compassion for all life.[5]

Here, it is imperative to discuss the definition and background of the word 'Deep Ecology'. We will start with the term Ecology and next with the term *deep* ecology. The term 'ecology' derived from the Greek words *oikos* which means 'home' and *logos* means 'understanding'. This term was invented by German scholar Ernst Haeckel in 1866 and described *ecology* as '*the domestic side of organic life*'[6] which is defined as '*Ecology is the study of the relationship that develops among living organisms and between these organisms and their environment*'.[7] Its concern is with the relationship among people, other organism such as plants and animals, and the natural environment.[8] It also offers a means for illustrating the inter-dependencies of people and nature.[9] Ecology is relatively

1 Henning, Daniel H., *Buddhism and Deep Ecology*, Polson, Montana: Xlibris Corporation, 2001: 34.

2 Sharma, P. D., *Ecology and Environment*, New Delhi: Rastogi Publication, 1994: 2.

3 See *Majjhima Nikāya*.I.236.

4 De Silva, Padmasiri, *Environmental Philosophy and Ethics in Buddhism*, London: Macmillan, 1988: 29.

5 Sandell, Klas, *Buddhist Perspectives on the Ecocrisis*, Kandy: Buddhist Publication Society, 1987: 73.

6 Pathak, S. K., *Buddhism and Ecology*, New Delhi: Om Publications, 2004: 53.

7 Chhat, G. R., Rancley, D. K. & Nanda, K. K., (eds.), *Encyclopedic Dictionary of Environment*, Vol. I., New Delhi: Anmol Publications, 1988: 215.

8 Gosling, David L., *Religion and Ecology in India and Southeast Asia*, London: Routledge, 2001: 4; Alexander, David E., (ed.), *Encyclopedia of Environmental Science*, London: MPG Books, 1991: 197.

9 Henning, Daniel H., *Op. Cit.*: 121.
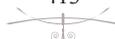
a new science[10] dealing with various principles which govern the relationships between organism and their environment. According to David and Julia Jary,[11] the term *ecology* became popularized in the 1980s due to growing fragility of the earth as a living system.

Next: the term *deep ecology* may have been coined by Arne Naess, a Norwegian philosopher. The term *deep ecology* was introduced to the world in a short article in a journal in early 1970s.[12] Yet *deep ecology* is now a term which enjoys wide currency and considerable charisma on the international arena. *Deep ecology* may be defined in other way as: "*What I call deep ecology is premised on a gestalt of person in nature. The person is not above or outside the nature. The person is part of the creation ongoing. The person cares for nature, shows reverence and respect for non-human nature, loves and lives with non-human nature, follows separate evolutionary destinies*".[13] Norwegian Philosopher Naess indicates two norms of *deep ecology* which are:

1. **Self-realization:** which involves spiritual growth or unfolding from isolated and narrow egos into an ecological self or organic wholeness which emerges or identifies with all forms of life or nature.

2. **Bio-centric Equality:** which is an intuition that all things have a right to live and reach their own individual forms of unfolding and self realization within.

Deep Ecology is based on the principles of bio-centric equality and self realization. Bio-centric equality is the principle that all things in nature have equal value and is thus supposed to be radically non-anthropocentric where as self realization is said to challenge dualistic thinking and our deepest assumptions of what it is to be human.[14] Thus, we come to know that if we harm nature or living beings, indirectly we are harming ourselves, with the recognition that there are no boundaries and everything is interrelated. *Deep Ecology* is also known as "*ecosophy*". The term "*ecosophy*" is made of two words which are *ecos* and *sophia* where *ecos* means *household peace* and *Sophia* means *wisdom*. Thus, *ecosophy* means an ecological wisdom manifested in actions which are ecologically harmonious.[15]

One major stream of thought influencing the development of *Deep Ecology* has been the influx of Easter spiritual traditions into the West, which began in the 1950s with the writings of Alan Watts, and D.T. Suzuki.[16] This influx of ideas suggests a new paradigm is required and a new utopian vision of "right livelihood" and the "good society". *Deep Ecology* can be considered as the spiritual dimension of the environmental movement and is a holistic approach to face environmental problems which brings together thinking, feeling, spirituality and action. This awareness leads to a deeper connection with all life where *ecology* is, not just seen as something out there, but something we are part of and have a role in. Deep ecology seeks the transformation of values and

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10   Grove, R. H., Damodaran, V., & Sangwan, S., *Nature and the Orient*, New Delhi: Oxford University Press, 1998: 70.

11   Jary, David & Jary, Julia, *Collins Dictionary of Sociology*, Britain: Harper Collins Publishers, 1991: 180.

12   Naess, Arne, "The Shallow and Deep Ecology, Long Range Ecology Movement: A Summary" (1973) 16 Enquiry 95-100, as referred to Elliot, R. & Gare, A., *Environmental Philosophy*, Queensland University Press, 1983.

13   Merchant, Carolyn, *Key Concepts in Critical Theory of Ecology*, Jaipur: Rawat Publications, 1996: 132.

14   Jamieson, Dale,

15   Henning, Daniel H., *Op. Cit.*: 81-82.

16   Merchant, Carolyn, *Op. Cit.*: 128.

social organization.[17] As a philosophy and as a movement, it spread in many ways during the 1980s and early 1990s with publication of works of Bill Devall (*Deep Ecology: Living as if Nature Mattered*), Worwick Fox (*Towards a Transpersonal Ecology*), David Rothenberg (*Ecology, Community and life Style*, translator and editor of Arne Naess's works), and others.

Environment protection is one of the urgent problems facing humankind today. Man is protected and nurtured by the environment, and thus, environment has to be protected in all respect.[18] Most scientists, economists, philosophers, television, radio, etc., have analyzed the problems and pointed out to serious adverse impacts on the living environment of human, animals, and vegetation. The awareness of protecting life and living environment has been generated in recent times; however, the teachings of the Buddha towards environment conservation has been one of the main basic [*observational*] laws found scattered in his several discourses set out some 25 centuries ago. The Buddha often used examples from nature to teach his disciples.[19] Meditation is not possible unless the proper environment is there.   A person, who is keen on cultivating higher virtues to develop the mind, has to withdraw to a place where the suitable environmental conditions are found, *"Come, Bhikkhus, resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw."*[20]

Here, we would like to see it through religious and spiritual point of view and particularly from Buddhist point of view which requires a new basis of foundation for it. All religious practices are influenced by local environmental factors and in turn play a role in ecological perception of the relationship between man and God. Buddhist tenets are full of sanctity for the nature's wealth and *such religious ideas* offer solutions to the top of the problem. Schumacher points out that Buddhism is not as anthropocentric as the other so-called religious traditions and that its attitude does not therefore allow for the possibility that mankind has the right to take from nature, to see nature as simply a store house of necessities for humanity. As he puts it, "*Man is a child of nature and not the master of nature*".[21] In this context it can be stated that Buddhism teaches the philosophy of inter-relatedness and balance between mind and body, man and environment. Today the nature and social environment has been integrated into: 'One Universe'. The Buddha's approach towards ecology and human beings' relation to nature, as depicted in the Buddhist canonical literature, are conducive to create a congenial atmosphere for life on the earth and also seems that Buddhism is throwing a flood of light on the possible solution to the environmental crisis we are facing now. In keeping with ecological observations, Buddhism cultivates a friendly attitude towards nature and looks at a relationship of plants and animals and people to one another from this angle friendship and harmony.

P.D. Premasiri in his "*Ecological Teachings in Early Buddhism*" argues that *dukkha* does not exist in the change itself, but in one who has the wrong attitudes towards it. The right attitude toward the natural environment is 'understanding nature as it is' (*yathābhūtañānadassanaṁ*) and therefore acting positively. A close observation to the *Dīgha Nikāya* reveals that the methods that

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[17]   Ibid.

[18]   Ratanasara, P., *Op. Cit.*: 150.

[19]   P. Harvey, *Op. Cit.*: 174 ff.

[20]   D. I. 71; M.III. 3. **Editor's Comment:** do notice that some of these places are void of vegetation – and therefore any place without distractions is suitable, including an isolated cell.

[21]   Schumacher, E. F., *Small is Beautiful: A Study of Economics as if People Mattered*, London: Blond & Briggs, 1973: 84.

the Buddha had taken to solve the problems of that time could well be used to solve the social and environmental problems arising now. Moreover, as the teachings of the Buddha emphasize the **conditioned co-production** (*paṭiccasamuppāda*) of phenomena, the relationship between human and nature in this respect is not to be neglected. Thus we see numerous passages in the different texts of the *Tipiṭaka* revealing the importance of environmental protection. Buddhist solutions to answer the eco-crisis of today could be drawn from two perspectives:

1. **The Buddha's active participation** against instances harmful to eco-system; such as mass-sacrifice of animals, and

2. **Buddhist philosophical aspects** that have practical appeal to modern ecological discourses.

The implicit concern of Buddhist thought to environment is another area of interest. The environment included not only human beings, but also all flora and fauna-the totality of nature. The respect for life begins and extends to animals, birds, fish and all living creatures living, big and small; all aspects of nature, plants, trees, earth, stars, moon, sun etc. The correct balance between human beings and nature is established if this principle of respect to life is strictly adhered to.[22] What would the Buddha say about responsibility for the environment?

> *"When you throw away your spit and toothbrushes,*
>
> *You must hide them well away from sight.*
>
> *Waste dumping in places that we share,*
>
> *And in the water system leads to ill."*

> (Bodhicharyāvatāra 5.91)

For the Buddha it is just as true at work as at home. We must treat the places we share with respect, and with six billion people on the planet, every place is a place we share.[23]

Today, a number of problems have arisen mainly due to unwanted changes in environment, its destruction as well as its non-conversation.[24] We are living in the modern world, in which developing countries are in the process of industrialization. They are all concerned much about the development of economy, craving and grasping of human beings has brought this world cold and hot wars, and has caused the serious pollution of the environment and ethical and social crises. Thus, we should reflect as to how humans should act and live so as to be in a less destructive and self-understanding relationship with nature. As Thich Nhat Hanh says: "*we classify other animals and living beings as nature, acting as if we ourselves are not part of it. Then we pose the question 'how should we deal with nature?' we should deal with nature the way we should deal with ourselves! We should not harm ourselves; we should not harm nature… human beings and nature are inseparable.*"[25] His Holiness the Dalai Lama said the same thing: "*Because we all share this small planet earth, we have*

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[22] Ratnapala, Nandasena, *New Horizons in Research Methodology*, Colombo: 1983: 4-5.

[23] F. Metcalf & B J G. Hateley, *Op. Cit.*: 111.

[24] Ratanasara, P., *The Buddhist Concept of the Environment and Individuals*, Kuala Lumpur: Buddhist Maha Vihara, 2000, p. 3.

[25] P. Harvey, *Op. Cit.*: 151.

to learn to live in harmony and peace with each other and with nature. That is not just a dream, but also a necessity. We are dependent on each other in so many ways that we can no longer live in isolated communities and ignore what is happening outside those communities. We need to assist each other even we have difficulties, and we must share the good fortune that we enjoy. To pollute the air or the oceans, in order to achieve some short-term economic benefit, would be to destroy the very basis for our survival. Material development without spiritual development can cause serious problems. Responsibility does not only lie with the leaders of our countries or with those who have been appointed or elected to do a particular job. It lies with each of us individually.''[26]

For survival, humans depend on nature for: their food, clothing, shelter, medicine and other needs – and should therefore live harmoniously with nature. The development of science and technology, modern humanity improved living conditions in so many ways, for pleasure; and affluence has exploited nature without any moral restraint to such an extent that nature has been rendered almost incapable of sustaining healthy life - finally this has caused the conflict between man and nature. These problems must be solved by an appropriate environment ethics. In this way, Buddhism is a fully-fledged philosophy of life reflecting all aspects of experience. It is possible to find enough material in the Pāli Canon to delineate the Buddhist attitude towards nature.[27] Depiction of nature as a friend and compassion in the Buddhist scriptures:

Yassa rukkhassa chāyāya nisādeyya sayeyya vā

Na tassa sākkam bhāñjeyya mittadūbhato pāpako.

(If one were to sit or lie down under the shade of a tree, one should not cut a branch of that tree - if one does then he is an evil betrayer of friendship)[28]

The above verse sums up the general trend of thought that runs through Buddhism on the subject of Buddhist point of view towards deep ecology.

Buddhism started as a religion of renouncers of the household-life which was considered as full obstacles *(bhāsambhādogharavāso)*, in favor of homelessness which was regarded as open space, free from obstacles *(abbhokāso pabbajjā)*. The early monks lived the life of itinerants: living in caves, caverns, groves and parks close to nature. Therefore, it is not surprising to see a close link between their life and nature - the environment. In fact the *Mahāmaṅgala Sutta*[29] of the *Suttanāta* lays down living in a congenial surrounding *(paṭirūpadesavāsa)* as a blessing or good fortune *(maṅgala)*.

It is interesting to note that all four great events connected with the life of the Buddha are closely linked to the environment. Prince Siddhartha's birth took place in Lumbini Park; Queen Mayā, the wife of King Suddhodana, had a comfortable place as her residence. Since renouncing household life, the *Bodhisattva* lived in groves, parks and caves, etc. His Enlightenment took place under a tree called the *Asvattha* tree. In fact *Suttas* like *Aripariyasena Sutta*[30] of the *Majjhima Nikāya* show that this was not mere coincidence. The *Bodhisattva* himself selected this spot as the ideal

[26]   M. Batchelor; Kerry, Brown (editors), *Buddhism and Ecology,* London, England: Villiers House, 1992: 110.

[27]   M. Batchelor; Kerry, Brown (editors), *Buddhism and Ecology: The Interconnection of Dharma and Deeds,* Delhi: Motilal Banarsidass, 1994: 18.

[28]   *Kūṭādanta Sutta, Dīgha Nikāya*: Vol. I, *Sutta* No. 5., Nalanda Edition, 1956.

[29]   *Mahāmaṅgala Sutta, Sutta Nipāta (Cullavagga). Sutta* No. 4, Bhikkhsu Dharmarakshits, Delhi, 1977

[30]   *Ariyapariyasena sutta, Majjhima Nikāya,* Vol. I, *Sutta* No. 26, Nalanda Edition, 1956.

place for his final striving. It records, in the *Bodhisattva's* own words, thus: "there I 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...", then he decided: "...this will serve for the striving of a clansman intent on striving." It was in the Deer Park *(Migadāva)* at *Isipatana* that he delivered his inaugural discourse – The *Dhammacakkapavattana Sutta.*[31] Similarly, in spite of Ven. Ānanda's pleading to pass away in a flourishing city, he chose the *Uparatana Sāla* grove of the *Mallas* of Kusinārā.[32] The tradition says that the Buddha spend the whole of the second week after Enlightenment, gazing at the *Bodhi*-tree with unblinking eyes. The Buddha showed gratitude to the tree that provided him shelter in his striving for enlightenment. Most of his life the Buddha seems to have spent very close to nature. Thus, many of the *Suttas* were preached either in groves, parks or banks of rivers. The *Ambaṭṭha Sutta*[33] was preached in a grove close to a village called *Icchānagala,* the *Tevijja Sutta*[34] preached in a grove on the banks of *Aciravati,* the *Mahāsihanāda Sutta*[35] in a grove close to Vaiśāli. The names of groves and forests such as *Gosinga, Simsapa*, etc., are often named in the *Suttas* as places frequented by the Buddha. Besides living close to nature, the Buddha adopted a very affirmative attitude towards flora and fauna. Thus it is laid down that fully ordained monks should abstain from harming all plants and trees *(bījāgāma bhūtagāma samārambhā pātivirati hoti)*. The *Samaññaphala Sutta*[36] refers this rule. The *Pātimokkha* Pāli[37] of the *Vinaya* categorizes the transgression of this rule as a *Pācittiya* offence.

Though Buddhism did not blindly believe in tree-worship, the Buddhists made use of this practice as a means of protecting the environment. While the Buddha says in the *Dhammapada:*

> *Bahum ve saranam yanti pabbatāni vanāni ca*
>
> *Ārāmarukkha-cetayāni manussabhaya tajjitā.*[38]

(When threatened with danger, men go to many refuges – to mountains and forests, to parks and gardens, and to sacred trees and shrines).

The Buddha made use of this belief to serve as the safety of trees and keep the mountains from being destroyed and spoilt by man. Ian Harris reflects that: *Much that is characterized as environmental pollution is, strictly speaking, the unintentional byproduct of industrial activity, etc. Does that mean that the general degradation of the environment should be regarded as a necessary evil from the Buddhist perspective, particularly when we hold in mind the Buddha's continually reiterated teachings on the structural impermanence of all conditioned things? It would clearly be a misrepresentation to suggest that Buddhists are in favor of pollution and environmental decay. The correct application of right mindfulness... would presumably instill a greater awareness of the unintentional consequences of their actions in*

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[31] *Dhammacakkappavattana sutta,* p.7, *Mahāvagga* (ed. Prof. Mahesh Tiwary) University of Delhi, Delhi 1982.

[32] *Mahāsatipaṭṭāana Sutta, Dīgha Nikāya*: Vol. I. *Sutta* No. 22, Nalanda edition 1956.

[33] *Ambaṭṭha Sutta, Dīgha Nikāya:* Vol. I *Sutta* No. 3, Nalanda edition, 1956

[34] *Tevijja Sutta, Dīgha Nikāya:* Vol. No. 1 *Sutta* No. 13, Nalanda edition, 1956

[35] *Majjhima Nikāya,* Vol. No. 1, *Sutta* No. 12, Nalanda edition, 1956.

[36] *Dīgha Nikāya,* Vol. I, *sutta* No. 2, Nalanda edition, 1956

[37] *Vinaya Piṭaka Pāli, Pācittiya* rule No. 10, 11, ed. Rahul Sankritayana 1956.

[38] *Dhammapada, gāthā* No. 188, p.137. Ven. Narda Thera Maha Bodhi Society, Calcutta, 1992.

the minds of potential polluters.[39] The *Aggañña Sutta*[40] of the *Dīgha Nikāya* describes how a man impelled by greed begins to continuously and ruthlessly exploit nature, and in return nature return reacts by withdrawing away its bountifulness and abundance. The *Cakkavattisīhanāda Sutta*[41] also attempts to drive this point in: it shows the exact correlation between decline in human discipline and degeneration of nature. Thus, from not giving properly to the needy, taking of life increased, and from talking of life, lying increased; and of the children whose life-span had been forty thousand years remain now for only twenty thousand. Just as an individual, the state too, is held to be responsible for the conservation of the environment. This is very clearly stated in *Suttas*. The *Kūṭadanta Sutta* and *Dīgha Nikāya,* by discouraging the heads of states from engaging in the performance of futile sacrifices, clearly stresses this point. This is made clear through the norms a *Cakkavatti*-ruler has to follow. Thus the *Cakkavattisīhanāda Sutta*[42] lays down this as the first of *Cakkavatti's* duties. "You should establish guard, ward and protection according to Dhamma for your own household, your troops, your nobles and vassals, for ascetics and Brāhmiṇs, for beasts and birds." The inclusion of birds and beasts is very important. It refers to the whole bio-diversity the protection which is the responsibility of the state. The state has to set an example in protecting and conserving nature. It is only then that the subjects would follow this practice. This protection is equal to protecting the lives of the people. Thus, it shows the high priority given by the Buddha and stresses on the state's responsibility in protecting, promoting and conserving nature and everything connected with nature.

The Buddha very skillfully used ethical ideas to encourage his ideas to encourage his followers to engage in conservation and protection of nature. The *Vanaropa Sutta*[43] of the *Saṃyutta Nikāya* is a very good example of this. Today, due to wide spread consumerism, people have become insensitive to the needs of conserving nature. They are not concerned about sustaining nature; instead, their aim is to obtain the maximum in the present. Therefore, with the destruction of nature-forest, water reserves, mountains etc., there is an unprecedented change in climate, rapid recurrence of natural calamities, obscure rains at the proper time, earthquakes, sea-erosion and even tsunamis are the result of massive exploitation of nature by man. This is totally contrary to the teachings of the Buddha. Again, many problems of today are the result of these activities of exploitation on the part of man.

Karma:

Another "green" feature of Buddhism responds to the deep ecology interest in trying to show to others how the human species arose out of other life forms and hence an argument for our responsibility to ensuring the continuity of all life forms and their habitats, not just human life. To be reborn in another life form seems a powerful argument, on the surface, to oppose anthropocentrism. Yet the idea of acquiring "merit" within karma by Buddhists, favors humans, as individuals, at the expense of other life forms. The teachings of the Buddha has concentrated on the theory of Karma or theory of cause and effect and demonstrates that unmindful neglect of this principle may lead to chaos resulting in the ecological crisis now a days.

[39] Harris, Ian. "Buddhism and Ecology." In *Contemporary Buddhist Ethics*, edited by Damien Keown, 113-136. Richmond: Corson, 2000, 115-116.

[40] *Aggañña Sutta, Dīgha Nikāya,* Vol. III, *Sutta* no. 27, Nalanda edition, 1956.

[41] *Cakkavattisihanāda sutta, Dīgha Nikāya,* Vol. III, *Sutta* no. 26, Nalanda edition, 1956.

[42] *Dhammacetiya sutta, Majjhima Nikāya,* Vol. II. *Sutta* no.89, Nalanda edition, 1956.

[43] *Theragātha Pāli,* Verse No. 22, Nalanda edition, 1959

A contemporary writer in an anthology makes it clear, the discontinuity with deep ecology, where humans are not special, and "sentient beings" - those with the power of sense perception, have no superior ecological status: *"Among possible rebirths the human rebirth is considered by far the most fortunate and favorable...Rebirth as a human being is valued because human beings, more than any other sentient beings, have the capacity for spiritual development that eventually brings the fulfillment and perfection of enlightenment."*[44] Ecologically aware Buddhists are attempting to outline what an "engaged Buddhism" or "eco-karma" would mean. Here is what one of the co-editors of an anthology has to say on this: *"As new terms are auditioned and defined, one of the tests will be their compatibility with prior Buddhist tradition. Initially, an expansion of karma in an ecological direction does not seem to conform very closely to Buddhism's past... cardinal virtues such as nonviolence and compassion were applied to individual animals but not to species or ecosystems. At the same time, other features of Buddhism could be cited to justify the invention of eco-karma. Animals, for instance, have been regarded as subject to the laws of karma. In comparison with Western religious and intellectual history, that belief alone is a significant step away from anthropocentrism (human-centered thinking)."*[45]

Buddhist Economics

Economic activity in a Buddhist sense could be better understood with the doctrine of merit. Accumulation of merit by engaging in activities beneficial to oneself as well as to other-primarily to human beings, but also to animals and to other creatures as well as to the environment is the basis of the doctrine of merit.[46] It is because of this doctrine of merit that the provision of irrigation water, the cultivation of crops and the planting of trees are referred to as meritorious acts.[47] What is economically good and desirable should contribute to the wealth and welfare of the multitude (*bahujana hitāya, sukhāya*). In this, all works of social utility were highly commended as meritorious: *"Planters of groves and fruitful trees, and they who build causeway and dam and wells construct and watering-sheds and (to the homeless) shelter give-of such as these by day and night such folk from earth to heaven go."*[48] Buddhism has something to teach in this regard. E. F. Schumacher wrote about what he called "Buddhist economics" in the early 70s. Any search for an alternative green economics to that of capitalism or socialism with their multiplication of human wants, needs to acknowledge this. The concern with "Right Livelihood", itself part of the Buddha's "Eightfold Path" is fleetingly sketched within E. F. Schumacher's classic *Small is Beautiful: A Study of Economics as if People Mattered*.

Buddhist economics, according to Schumacher, seeks to move human societies away from the acquisition of material things to the cultivation of personal inner growth. Schumacher further notes: "From the point of view of Buddhist economics, therefore, production from local resources for local needs is the most rational way of economic life, while dependence on imports from afar and the consequent need to produce for exports to unknown and distant peoples is highly uneconomic and justifiable only in exceptional cases and on a small scale."[49] Schumacher also points

[44] *Rita M. Gross,* pp.413-414

[45] Kaza, Stephanie and Kraft, Kenneth, ed., *Dharma Rain: Sources of Buddhist Environmentalism*, Shambala, Boston & London, 2000: 398-399.

[46] Ibid: 66-70

[47] M. II. 267.

[48] S. I. 33.

[49] Schumacher, E. F., *Op. Cit.*: 49.

out how modern economics does not distinguish between renewable and non renewable goods because monetary price is used to quantify everything under capitalism. But for a Buddhist economics: "Non renewable goods (e.g. coal, oil, natural gas), must be used only if they are indispensable, and then only with the greatest care and the most meticulous concern for conservation. To use them heedlessly or extravagantly is an act of violence..."[50]

In my view Buddhism has many intellectual and spiritual resources that can easily support an environmental ethic. At the simplest level, because non-harming is so fundamental to Buddhism ethics, once one realizes that excessive consumption and reproduction are harmful, one is obliged to limit such activities. Such advice is also in accord with the most fundamental of all Buddhist guidelines—the Middle Path between extremes. To avoid "extremes", or to follow the Middle Way in all matters, is seen as essential to Buddhist practice. What seems to have happened within deep ecology, is that many can come to a basic eco-centric world view. But a fundamental divide occurs over whether or not the activist works inside or in fundamental opposition to industrial capitalism. Buddhism, with its Middle Way, can seem to orient to the inside approach. In his essay *"Deep Ecology and Political Activism"* in Dharma Rain, Bill Devall speaks of the environmental movement as a "loyal opposition" and says, "Political revolution is not part of the vocabulary of supporters of the deep, long-range ecology movement."[51]

Paṭiccasamuppāda

When one brings the vast collection of Buddhist teachings into conversation with environmental concerns, one basic teaching stands out above all others in its relevance. That is the Buddhist teaching of interdependence, which is also one of the most basic aspects of the Buddhist worldview, a view held in common by all forms of Buddhism. Simply put, interdependence means that nothing stands alone apart from the matrix of all else. In fact, interdependence is to date the most commonly invoked concept in Buddhist environmental ethics. Deep ecological ethics can be observed through the practical application of Buddhist tenets of *Paṭiccasamuppāda* (Theory of Dependent Origination). In general reference, this tenet means "when that exists, things comes to be; on the arising of that, this arises. When that does not exist, this does not come to be; on the cessation of that, this ceases."[52] It is recognized that each of the factors of dependent origination is conditioned as well as conditioning. Consequently they are all relative, interdependent and interconnected and nothing is absolute and independent. Thus, no first cause is acceptable in Buddhism.[53] It is a remarkable contribution of the Buddha that helps to realize the change and continuity in visualizing ecological harmony of the universe through causal changes and their respective effectuation.[54]

[50] Ibid: 50.

[51] Devall, Bill, Deep Ecology and Political Activism in *Dharma Rain*, p. 386.

[52] M.I.134.

[53] Henning , Daniel H., *Op. Cit.*: 72.

[54] Pathak, S. K., (et al), *Buddhism and Ecology*, New Delhi: Om Publication, 2004: 8.

Catāri Āriya Saccāni:

The Four Noble Truths, often characterized as the Buddha's verbalization of his enlightenment experience, provide the basis for developing an ethic of adopting limits for the sake of the matrix of life. Because the Four Noble Truths are so basic to Buddhism, an environmental ethic based on them is not foreign to Buddhism, even though these teachings may not have been applied to environmental ethics before. The First and Second Noble Truths foster especially fruitful contemplations relevant to ecological ethics. The First Noble Truth states that conventional lifestyles inevitably result in suffering; the Second Noble Truth states that suffering stems from desire rooted in ignorance. The Second Noble Truth, with its emphasis on desire as the cause of suffering, is the key to a Buddhist environmental ethic. The first noble truth applies to the natural environment with recognition that nature is suffering as a whole and that serious deep ecological crisis is appearing locally and globally everywhere. It is ironic that man is the one who pollutes his own health and kills the life of all beings on this earth. With the recognition that life is suffering, exploitation and insensitivity towards the living environment, we can not make human kind escape the natural law of impermanence.[55]

The second noble truth is origin of *dukkha* which is taught by the Buddha that it is 'desire' or attachment, the source of all passions, suffering, and defilement.[56] Desire or attachment is the root cause of suffering and origin of all evils. According to Buddhism, the entire set of problems stems from aggression, which is perpetuated under the powerful forces in the mind, what we call *dosa*, hatred or aversion; and *lobha*, craving, desire or greed. The Buddha's emphasis on desire, craving, attachment, etc. and his practical measures for overcoming them, have enormous potential for the removal of the human causes of environmental degradation. The Buddha, in a discourse in the *Anguttara Nikāya*, even hints at the ecological devastation that is caused by a willful exploitation of the resources when lust, greed and wrong values grip the heart of humanity and immorality becomes widespread.[57]

The third noble truth is the actualization of cessation of all *dukkha* which is found through detachment or release from all attachments.[58] The Buddha said that the all suffering of the world have three cause i.e.: greed, anger and delusion, which are the real cause of all injustices. The Buddha's message of the third noble truth from ecological point of view is "*Spiritual seekers and even great accomplished masters do not understand that the essence of ecology is not cleaning the physically polluted environment, but something deeper re-establishing the balance between human and nature.*"[59] As the deep ecological crisis has brought about an enormous sea of new suffering, the ecological cleansing is the vehicle of the cessation of suffering. It seems to me that Buddhism is throwing a flood of light on the possible solution to the problem of this deep ecological crisis.

[55] D.I.80.

[56] Henning, Daniel H., *Op. Cit.*: 21.

[57] A.I.160.

[58] Henning , Daniel H., *Op. Cit.*: 21.

[59] Skolimowski, Henryk, *Dharma, Ecology and Wisdom in the Third Millennium*, New Delhi: Concept Publishing Company, 1999: 111.

The fourth noble truth leads to the realization of *nirvana*.[60] On the basis of the Buddhist deep ecological ethics, we can practice the teachings of the Buddha through the Eight fold path that leads to complete freedom, extinction of suffering and to discernment and enlightenment. The four noble truths focus attention on suffering as the fundamental problem from which sentient beings seek liberation and Buddhist ethics regards compassion for the suffering of all sentient beings as the supreme ethical virtue. The analysis and understanding of this philosophy help us to have a clearer understanding of the present situation of deep ecological crisis prevalent in almost whole world is due to misunderstanding the place of man in nature, limitless desire for material well-being and undoubtful exploitation of nature without having a sense of mutual protection and goodwill.

It is one of the very important teachings of the Buddha which is quite relevant in the present age of environmental crisis. *Brahmavihāra* may be rendered as modes of sublime conduct, sublime states or divine abodes.[61] *Brahmavihāras* are described as four virtues or perfect states in Buddhist literature. These four are the sublime states of living or supreme source of purification of mind consisting of loving kindness or goodwill (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*) which will help a great deal to foster and cement harmonious interpersonal relations. What we need is a holistic approach towards problems with a genuine sense of universal responsibility based on love and compassion.[62] The *Karuniyamettā* enjoins the practice of *Mettā* towards all living creatures, timid and bold, short and long, small and big, minute and great, invisible and visible, near and far, waiting birth and born.[63] The *Mettā Sutta*, the blue print of loving kindness, tells us how this boundless compassion should be cultivated towards all living beings without any distinction whatsoever[64], such as the Buddha's *Mettā*, in the *Saddharmapuṇḍarika Sūtra*, is like Dhamma-rain which gives life to plants fertilizing everything around them and that makes everyone happy, taking them towards *Nibbāna* as well.[65]

The Buddha strongly upheld the purity of heart filled with loving kindness marked with the principle of '*live and let live*' to promote tolerance, compassion and love for all creatures. If we practice the Buddha's teachings and truly follow the principle of love and compassion towards all living beings including forests and their inhabitants, that would create a balanced and happy environment which means each of us must makes a sincere effort to take seriously our responsibility for each other and for the natural environment.[66] From Buddhist point of view *Karuṇā* means compassion which is the sublime emotion that impels one to help another in distress.[67] In the *Vajracheddikā Prajñāpāramitā Sūtra* the Buddha says, 'The great friendliness marked by providing what is beneficial; the great compassion by protection'. He also taught His disciples to have 'compassion on all creatures'[68] and 'never to destroy the life of any living creature,

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[60] Henning, Daniel H., *Op. Cit.*: 21.

[61] *Saṃyutta Nikāya*.IV.204, 254 & 227; Harvey, B. A. Ronson, *Love and Sympathy in Theravada Buddhism*, Delhi: Motilal Banarasidass, 1980: 8.

[62] Tenzin, P. Atisha, *On the Environment*, Dharmashala: Department of Information and Internal Relations, Central Tibetan Administration 1994: 30-31.

[63] *Aṅguttara Nikāya*. IV. 302.

[64] *Sutta Nipāta*. 151.

[65] Soothill, W. E., *The Lotus of the Wonderful Law*, Delhi: Motilal Banarasidas, 1956:122-125.

[66] Batchelor, Stephen & Brown, Kerry, *Op. Cit.*: 112.

[67] *Saṃyutta Nikāya*. V. 98-99 & 136-137.

[68] Ibid. 241.

how ever tiny it may be'.[69] The Buddha's age old teaching of compassionate love has refreshing relevance to the modern world which creates the foundation for a balanced view of the entire world and of the environment where we live.

Muditā or sympathetic joy is the third component of the *brahmavihāra* which is the wholesome attitude of rejoicing in the happiness and virtues of others or the gladness one experiences in the happiness of another.[70] This idea is beautifully expressed by the description of an *arhanta*, who is said to go about in the manner of a bee collecting honey from flowers without harming them in any way.[71] The fourth sublime state is *upekkhā* or equanimity which may be achieved only when man tries to satisfy his need and not his greed. The *Aggaññasutta* of the *Dīgha Nikāya* relates the episode of the evolution of the world and society emphasizes the fact that moral degeneration causes the degradation of personality as well as the environment.[72] So the Buddhist needs cultivate all of the four sublime states simultaneously to take care of environmental crisis. That is why we call the compassion culminates with equanimity.

To sum up, we are of the view that Buddhism and Deep Ecology brings many changes in our lives that require us to be still, accept ourselves, and have faith in the process and to be open. We can view a tree as symbol, helping us to change our mentality and become more open to change. In the present world scenario, deep ecology is a much talked about subject. It so much concerns our life that almost every human being is now aware of it some way or other. The purpose of this paper is to introduce a new attitude to things based upon the fact that man is not as a permanent entity and cannot separated from his social and physical environment. In fact, among the world religions, Buddhism has great promise as a basis for an environmental ethics, since it teaches concern for nature as well as human beings. Buddhism has always presented us with tools for paying attention to our surroundings i.e.: environment, showing us how one can take responsibility without becoming disillusioned or burn out. This retreat has introduced us to aspects of Buddhist teachings and practice, which support an environmental viewpoint for its restoration and preservation. Schumacher has admirably pointed out that a non-violent and gentle attitude to nature is the ecological stance of Buddhism.[73] Under the light of Buddhist doctrine, Buddhism expounds a matter, which needs to be discussed: that the environment crisis has been created by moral and ethical crisis of human beings, and humankind must be responsible for their activities. Thus, we should reconsider our own immoral activities in order to be for our best environmental-behavior. The Self-realization of deep ecology and the interdependence-tenet of Buddhism (and ecology) become fused in a moving ritual which helps humans go beyond anthropocentric consciousness. The personal-self becomes an ecological-self and comes to include all other beings and the planet itself. This breaks the illusion that we humans are separate from the rest of Nature. In Buddhism one cannot draw a firm distinction between "self" and the "world." Deep ecology can learn from this.

[69] Sarao, K. T. S., *The Origin and Nature of Ancient Indian Buddhism*, Delhi: Eastern Book Linkers, 1989: 50.

[70] *Aṭṭhasālini*.258.

[71] Humphreys, Christmas, *The Wisdom of Buddhism*, London: Promilla and Company, 1987: 90.

[72] Silva, Lily De, *Op. Cit.*: 114.

[73] Ibid: 41.

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Ecological and Environmental Concerns Amongst the Buddhist Communities of Ladakh: A Case Study

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Ladakh, a *Shangri La* or *pod yul* or *khong yul (*land of snow) is situated between the Indus and the Shyok rivers in the Trans-Himalayan region bordering Pakistan and China. It derives its name from numerous *darras (*passes) comprising two words *la* i.e.: pass and *dakh* meaning series of mountains. It stretches from the Shyok-Indus confluence up to the western border of Tibet where the Indus separates it from the Zaskar range in Pupshu. The Ladakh with the enormity of its size and paucity of human resource in the rugged landscape of the Himalayas invites challenging problems-geo-political, socio-religious and economic in nature (Singh, 1994: 354-355). This area is inhabited by number of tribes of which majority are Buddhists. The Ladakhi Bodh or Bhot, Gara, Mon, Beda, Changpa and Broq-pa are settled in the different part of Ladakh. (Bhasin, 2005: 3) These tribes are living here since hoary past and their settlement pattern, economy and society shows a harmonious co-existence with nature. In an attempt to bridge their society with the rest of the country number of the developmental works are taking place which adversely affect the socio-cultural ecology of the region of Ladakh. The paper attempts to trace the cultural ecology of these Buddhist tribes, efforts to integrate them with the great tradition of India, changes and adjustment in their cultural pattern and economic settlement. For the study of their socio-economic and medico-religious dimensions a brief description of Buddhist communities in Ladakh is also essential. In the Ladakh every Buddhist village has a sizeable population of the Ladakhi Bhots, supported by one or the two families of the Garas, Mons and Bedas. The Changpas are the semi-pastoral tribes scattered in upper portion of the Ladakh. These tribes are shown through a table.

Buddhist Tribes in the region of Ladakh

Serial no.	Buddhist Tribes	Religious Affiliations	Language groups	Occupation
1	Ladakhi Bodh	Geluka, Drokpa & Naima	Bhotia (Tibeto-Burman)	Agriculture
2	Broq-pa	Geluka	Brok, Shad, Dard (Indo-Aryan)	Agriculture
3	Gara	Geluka, Drokpa	Tibeto- Burman	Blacksmith
4	Mon	Geluka, Drokpa	Tibeto-Burman	Musicians
5	Beda	Geluka	Tibeto-Burman	Musicians
6	Changpa	Drokpa	Changkyet	Animal Husbandry & Cattle Farming

The Bhots, Ladakhi Bodh, Ladakshpa or Bodriksha are the dominant communities of Ladakh and socially stratified into *gyalpo (*rulers), *kahlen (*bureaucrats), *mangrikas (*peasants), *rengon (*artisans), *serger (*goldsmith) etc. They reside in the Zanskar and Nurbara region of Ladakh on high mountains with scanty rainfall, copious snow and semi-arid plateau. They can be identified by their flags, caps, charms, armlets and long plaits. Their staple diet is *ngamphu (*roasted flour) of barley. They also grow wheat, peas, *rai (*mustard seed), turnips and have orchards of apricots and walnuts. They also partake non vegetarian foods including the flesh of yak, goat and sheep but fish is a taboo. The *gur-gur (*salty tea) and *lipton (*sweet tea) are daily drinks. On festive occasions *chaang* and *arrakh (*barley beer) are privileges. The Bhots maintain *phasphun* a brotherhood exogamy but now they permit intra-phasphun marriages. They used to practice the fraternal polyandry but now are in favor of monogamy. The agriculture is their primary economy supported by the fruit orchards, domestication and handicrafts. The Bhots are the followers of the *geluka*, *drokpa* and *naima* sects of Buddhism Chaskut and Shingmala are their family deities. The lamas pray for the well being of the whole community (Singh, 1994:193-194).

The Broq-pas or Shin, the survivors of the pure Indo-Aryan group settled in the lower Indus valley from Leh to Kargil. They are divided in *gatti (*patri-lineage) and socially stratified in the priest, *ram* or *raj ram (*nobles), *shin (*peasants). Levirate is allowed among them. Barley is their staple food and barley, wheat are parched and used as *tsampa (*roasted). The potatoes, radishes, turnips supplement the regular diet. They also eat non-vegetarian foods but fish and eggs are a rarity. The *chaang* is consumed on festive gatherings. The *gur-gur* tea mixed with saffron and almond are their regular drink (Eichstedt, 1923:200-202). A special piece of land *newne* is assigned for producing barley for preparation of the *chaang. (*Bhasin, 2008: 86)

The Garas or the Garabas live in the Leh and Kargil district of Jammu and Kashmir of India. They are divided into *gayuts* or *rigs* (lineage) which are recognized into four *phuds* or generations. They are known as *regnum* i.e.: the lower strata of society. Married women wear a special dress goncha. *Relchang* (tonsure) is performed to male child. The Garas are the blacksmiths who make iron implements for the fellow villagers and in reciprocation get the fixed amount of grains from each family. The Gara does not hold any position in the village community or the monastery... The *Gompas* are their sacred centers. They celebrate the Buddhist festivals like Losar, Buddha Purnima etc. (Singh, 1994: 280-281).

The Mons are the professional musicians and flute players of the Ladakh region who roam in the company of the Bedas. They belong to the Indo-Aryan groups with the admixture of the Mongoloids. They inhabit along the course of the river Indus. High altitude, absence of natural vegetation and heavy snowfall are the characteristics of their natural environment. Their *gayuts* or *rigs* are exogamous and their married women wear *goncha* and *firoja*. They live in the nuclear and extended families and are patrilinial. On the festive occasions the Mons provide music to their fellow villagers and in reciprocity receive cereals from them. On the day of Losar a man gifts arrow to a Ladakhi male and a spanner to the female he serves. The return gift is given in form of food and other necessities. They are supposed to be the real contributors of the innovative irrigation system of Ladakh. (Singh, 1994: 816-818)

The Bedas are the semi-settled and semi-nomadic community of Ladakh who reside in the old desert region at the high altitude with heavy snowfall. They speak the Ladakhi language of the Bhotia group of the Tibeto-Burman family and like the other communities of Ladakh they

also wear *goncha*, *shakten*, *sherak* and long boots. Though wheat and barley are their staple food, they are also growing paddy. *Gur-gur* is their daily drink and *chaang* are taken on the festive gatherings. They are divided into exogamous *gayuts* or *rigs* which are recognized into four *phuds*. They are strictly Buddhists and never marry outside their religious community. They practiced fraternal polyandry at early stage but now prefer monogamy. They perform the music for the Bhots, Mons, Baltis and even some of the Islamic tribes. Some of their performances are only restricted to the Lamas and the *gompas (*Singh, 1984:102-104).

The Changpas, Champa, Fangpa or Phalpa derive their name from *Chang* i.e. north and *thang,* i.e.: plains. They are inhabitants of the northern plain of Ladakh and are divided into two groups –the sedentary *Fangpa* and the nomadic *Phalpa*. The leadership among them belongs to *nono*. The polyandry is now replaced by the monogamy. During the child birth the elderly women of the community helps in the delivery of child and the village Lama performs ritual for the safety of the child and makes his *zataq (*horoscope). The *radaq (*tonsure) is performed after three years. The Changpas lived in the *reboo* (tent made by the yak skin) and majority of them are nomadic who roam in the different part of Rukshu, Kharnak and Kharzok. In first two areas they spend transhumant lifestyle while in the last one majority of them are transhumant but some follow a settled life. Their staple diet is *tsampa (*barley), meat of yak and wild horses (kiang). The *chura (*dried cheese) and meat boiled with barley flour are their favorite dishes and *chaa (*tea) is regular drink. *Chaang* is taken to celebrate festivals. Their major economic resources are yaks and goats. The goats are the source of world famous *pasham* or *pashmina* wool. They usually live on the land owned by the *hemis gompa* and follow the drokpa sect of Buddhism. Each *reboo* has the portraits of *kula* deity Donaq and the Dalai Lama. Chakman Paldon Lhamo is worshipped for protection against the epidemic. Losar and KunchYut are their major festivals (Singh, 1994: 206-220).

The social structure of the people of Ladakh is based on the multilayered beliefs and cultural traits which has been evolved over the centuries through the process of experimentation and refinement as a response to the peaceful co-existence with the climatic and environmental conditions. (Rizvi, 1998: 173, Crook and Sakya, 1983: 213). Because of the high peaks of mountains all around and heavy snowfall in the winter season Ladakh remains inaccessible to the outside world for nearly six months in a year. A traditional family and social structure have been evolved to suit these ecological conditions. The nuclear as well as joint family norms exist and well guarded both by the social taboos and their indigenous legal regulations. They take precautions to safeguard their organization from all possible breakdowns. The Ladakhis adopted fraternal polyandry which played a vital role to check their population. Their family structure, marital system and mode of inheritance were based on the polyandrous marriage. In the traditional family structure the eldest son would marry and rest of the sons would be the co-husbands of his wife. The youngest of them goes to the *gompa*. The inheritance of the family property will go from father to the eldest son. This primogeniture not only regulated the growth rate of the population but also stopped the disintegration of the property. The *gompa* often plays an influential role in the socio-cultural context (Singh, 1993: 242). They have evolved a self supporting social structure conditioned with their environmental necessities. After independence especially in decades after the Chinese war rapid development in Ladakh accompanied by the wanton destruction of indigenous socio-economic fabric and an array of ecological problems occurred. The Indian army connected the region of Ladakh with the mainland to stop the future incursions. An airport at Leh has also been built. All these new amenities such as communication and transport facilities opened new opportunities for Ladakh (Crook, 1994: 814).

The increased contact with the outsiders caused widespread disruptions in their lifestyle and culture. Before such opening of communication it took more than a week to reach Leh from Kashmir and in winter because of heavy snow all the passes were snow-fed so were inaccessible to travel. But rapid development in transportation has changed the eco-system. This area is grappling with its own type of air pollution where the combustion of motor fuel leads to emission of more carbon particles due to high altitude. The growing urban structures, administrative buildings, hotels, restaurants etc are adversely bleeding the traditional structure of the society. It is now facing stringent task to cope up with the modern challenges due to contact with the outside world. Their social structure is fast changing due to spread of industries, communication technologies and globalization of economy. The rank outsiders saw the practice of polyandry and law of primogeniture of inheritance as a primitive institutions and root cause of their social backwardness. The consumption of *chaang* is seen as a response to the depressing nature of the society and was understood that production of the *chaang* is taking a large toll on limited barley stock apart from having ill effects in case of excessive drinking. Consequently the polyandrous marriages were declared illegal by the Buddhist Polyandrous Marriage Prohibition Act, 1988 (Laws of J. & K, III: 878-881). But in the social panorama of Ladakh the fraternal polyandry is seen as a practice for keeping their population in control in the hostile climate. It was a nature's call to limit the population and is accepted as a logical ecological response by the Buddhist communities. The right of primogeniture to the eldest son of the family is seen to be a cause to a limited growth of the Buddhist population. Since there is no hereditary right to younger brothers in a family so all of them are unable to establish their separate households (Bertelsen, 1997: 134-135). Now the polyandry is thought to be a primitive institution and abolition of it led to the disintegration of the joint families and increase in nuclear families without sufficient infrastructure for them (Hay, 1999: 179-182).

The new urban environment previously unknown to the society of Ladakh has led in an increased level of uncertainties. The traditional institutions are treated as the 'cultural survival'. The prohibition on polyandrous form of marriages without any suitable alternative arrangements prelude to population explosion and cultural transition. The breakdown of the mono-marriage system and declining tendency to join the monastery has led to the rapid growth of Buddhist communities in Ladakh. But recent trends regarding modernization and education are perceived to be positive. With the modern education they are also taking up the traditional education and religious learning, the 'indigenous syndrome' has created a positive outlook for the culture of Ladakh. They are also availing the various facilities for their development provided by the government, NGOs and other local organizations. But the attitude of policy makers and implementing agencies towards the people of Ladakh should be as for the people of 'distinct cultural ethnicity' rather than 'cultural survival' as they are not primitive, uncivilized or the aboriginals but the people showing the sustainable lifestyle at the difficult high altitude terrain of the Himalayas. It is necessary to encourage and balance the local values and tradition to protect and preserve the cultural heritage so as to ensure the appropriate model of development.

The economy of the people of Ladakh is self-sufficient subsistence type. In the hilly terrain of high Tibetan plateau it has a sparse population scattered in the small clusters and villages eventually separated by the pasture and waste land. The size of the each village depends upon the availability of the sources of the water often accrued by the manmade channels. The agrarian land is held by the individual farmers as well as the *gompas*. The Ladakh has short growing season because of heavy snowfall in the winter. On the high altitude of 8000 mts. wheat, barley, potatoes, turnips, and

peas are the major crops where as on the lower terrains the orchards of apricots and walnuts are also grown. Their economic life is well supported by domestication of sheep, goat, cow, yak and dzoes. Their economic structure show exceptional sensitivity towards environment. Even the human waste is mixed with the sand and is used as manure. Their agrarian system is based on the coexistence of the nature-man- spirit complex balancing all aspects of life. The Changpas has a pastoral economy. The yaks, dzoes, and sheep are their major economic sources. The yaks are for the beast of burden and their hide for making of *reboo*, and their goats are yielding the world famous pashmina wool.

The Buddhist communities of Ladakh developed a highly efficient and ecologically sound irrigation system and due to their indigenous effort which culminated into highly mechanized channelization of water probably was the first to be evolved in the early medieval age (10th century A.D.). The people of Ladakh built canals with locally available materials, stone pieces and boulders. The accumulated snow started melting as *kang-chhu (*ice water) in the rivulets merging at some focal points and forms a *togpo* (stream). The *togpo* flows in the valley touching the settlement clusters and the villages and are connected by the *ma-yur* (mother channel). The channels are built along the mountain which works as a retaining wall and at some point the rocks are cut or drilled for free flow of water. From the *ma-yur* number of sub channels are developed-*yu-ra* (intermediate channels), *nang-yur* (field channels), *yi-hu* (side channel), *star (*middle channel for large tracts), *nang (*contour bunds), *tomik (*gaps on the lower side of *nang*), *ha* (*rka*) i.e. control sluice, *hardo (rKardo)* i.e.: boulders for blocking the sluice (Angchok & Singh, 2006: 397-398). The water from the channels among the large villages like Hunder, Shimo, and Leh are distributed on share basis. Their records are maintained by the village committee on a special silk document known as *bandabas* and the distribution of share in the village is supervised by *chhur-pon* a village authority. He has a divine status in the village and should possess certain attributes like *ska-tsir shes-kan* (how to divert water), *chhu-tsir shes-kha* (to divert water to a particular crop), *yul-dat-chan* (lordship over all the village fields), *chhu-a sta-thog gya-la cho shes-khan* i.e. knowledge of sustainable use of water in scarcity (Angchong & Singh, 2006:399-400).

The agrarian and irrigation system of Ladakh is guided by the zodiac movements as the time cycle for sowing, irrigation, harvesting and winnowing varies from region to region depending upon the altitude and calendar devised by the villagers. The shadow cast by the solar movements or *nyitho* determines their season for the crops like the shadow of the sun in an auspicious condition is supposed to be the sign for the sowing of the crops. The Lama of the village is consulted for the conducive-day to begin agrarian activities. The Lama pacifies the spirits of water, earth, hills, the worms of the soil and the soul of the land and the sowing season starts with recitation of the hymns by the monks to placate the Gods for high yield. The meat eating and drinking of the *chaang* are prohibited on this pious day. The milk and other offerings are thrown in the streams as a tribute. On the auspicious day the as per instruction of the Lama the whole family assembles in the field at sunrise. The dzoes are yoked with wooden plough and sowing starts with enchanting of festive songs and prayers. One such prayer can be enumerated here.

Manjusri embodiment of wisdom, Hark!

The gods, the nagas, owner spirits of the mother earth, Hark!

May a hundred plants grow from one seed!

May a thousands grow from two seed!

May all the grains be twins!

Please give enough that we may worship the Buddhas and Bodhisattvas,

That we may support the samgha and give to the poor (Norberg-Hodge, 1992: 44).

With the beginning of the *sa-ka (*festive gathering) the village *onpo (*astrologer) decides the date for first watering of the field as on that day the peasants also decides the cultivation schedule, repair and maintenance of *ma-yur, yu-ra* etc. The village land is divided on basis of fertility where the wet land is known as *ser* or *chhu-ser*. The agrarian field with appropriate moisture ready for crop is known as *ser-phar-fog* (gold is ready). When land became moist because of snowfall it is known as *kha-ser*. The second, third, fourth and last stages of irrigation are known as *dol-chhu, sak-chhu*, *non-chhu*, and *do-chhu* respectively (Angchok & Singh,2006:401). After ripening of the crops *skangrol* or harvest festival is celebrated at the village and family shrines. The villagers make columns of barley flour and butter decorated with flower petals and offer it to dharmapala and spirits. The prayers are offered for abundance of the crop, prosperity and health of the family, village and every sentient being on this earth. The fellow villagers eat festive foods and drink *chaang* on this occasion. The crop is threshed with the help of the wooden pole and dzo. The ladakhis pray for flowing of the wind for winnowing of the crops.

Oh pure goddess of the wind!

Oh beautiful goddess of the wind!

away the chaff!

Ongsla Skyet!

When there is no human help

May the god help us!

Oh beautiful Goddess!

*Ongsla Skyet! (*Norberg-Hodge,1992:45)

The crop pattern shows the vitality of the Buddhist institutions and traditions to adopt sustainable system in an environment with limited resource base on high altitude Himalayan ranges. It guides and ensures the maintenance of the production equilibrium of the region. In the past three decades the economic face of Ladakh has been changed. The establishment of army, opening of the administrative offices, schools, hospitals, influx of tourists in the summer and consequent commercialization of the economy in place of the subsistence economy have deeply affected their traditional economic structure and has resulted in breaking down of their celibate institutions. The establishment of Ladakh as a tourist haven and increasing guesthouses, restaurants and intermingling of the natives with the outsiders especially Sikhs and Kashmiris not only lead to contamination of local tradition, food habits and life style but also the pattern of the settlement and land structure (Singh, Jena, 1993:158). Now the young generations of the Ladakh perceive their

traditional economy as primitive and are staying away to work in the fields for little or no money and have started considering their culture inferior and trying to reject the traditional lifestyle and economy. These new changes are degrading the fragile environment of Ladakh and brewing the religious and ethnic conflict (Maan, 2002) This new trend of urbanization, competition, and deteriorating environment were previously unknown to them. All these factors have brought about changes in their personality as the peace loving, docile and humble Ladakhis are now more aggressive, materialistic and vulnerable. Some of them desire to earn money to adopt western lifestyle and possess modern equipments and consumer items. In the tourist season many of the rural folk migrate to Leh from neighboring villages to seek employment as a guide, as workforce in hotels when their participation and labor are most needed for agrarian economy. (Rizvi, 1998: 196). This new cosmopolitan culture and continuous interference with the fragile ecology of the Ladakh led to the catastrophe. On 6 August 2010 the paradise of Ladakh was inundated by a monster cataclysmic cloudburst killing more than 160 people in Ladakh. This mud tsunami has two centimeter deluge only in two hours in contrast to traditional rain pattern of Ladakh i.e.: nine centimeter per year. Within two hours it wiped out the three decades of infrastructural growth unleashing the fatal effect of the pollution and shortsighted ill fated economic development on millennia old sensitive ecological system. The cloudburst seems to be nature's furious response to a fragile ecosystem where the ill conceived development projects, experiments of green Ladakh, private entrepreneurship like tourism have fractured the simple, traditional nomadic lifestyle of Ladakh and its sensitive Indo-Tibetan culture.

The little tradition of Ladakh should not be homogenized with the great tradition of the rest of civilization. These little traditions should be protected from further encroachments and interference from the alien culture. They should be integrated with the rest of the culture judiciously and cautiously. Many of such efforts are made by the government of India, the royal family of Ladakh and some social workers like Helena Norberg-Hodge. The royal family of Ladakh is instrumental in opening of the Namgyal Institute for Research on Ladakhi Art and Culture (NIRLAC) in 1985 to protect the cultural heritage. The royal family also opened` up the Stock Palace Museum to document, preserve and protect the artifacts, handicrafts etc. The awareness and training programs are organized by the government to plant trees, fruit orchards. vegetables, and herbs. The cooperative societies are also formed for the purchase and marketing of the pashmina wool.

Buddhism has spread its wing in Ladakh and Tibet in the 7th century A.D. onwards and absorbed many of ritualistic and superstitious features of Samanistic Bon cult of Tibet and Vajrayana Buddhism. Later on it developed into four important sects- Nyingmapa (red hat), Sakyapa, Kagyupa, and Geluka (yellow hat) sects (Dutt,2004:201-204). The villages of Ladakh and the *gompas* maintain economic and cultural reciprocity among themselves. It is almost obligatory for the every family to send the youngest son to join the monastic life. The monks of the village *gompa* provide all the religious obligations and services to the village folks as per their social, economic and religious requirements. The monastery also supports non-producing groups, sick people, elderly persons and children (Greenshaw,1983). The monasteries protect the socio-ecology of Ladakh. They own majority of the agrarian land tilled by the villagers in lieu of the religious services. These establishments also function as the grain banks and provide economic help to the people from time to time (Norberg-Hodge,1992:48-49) Most of the houses of the villages are full of Buddhist religious symbols such as chapels, text, *thangapas* and other religious symbols passed from generation to generation (Norberg-Hodge,1991:34). The sacred complex of Ladakh includes a multiplicity of benevolent and wrathful spirits and deities. *Ihu* is spirit associated with water and pollution of outer

environment and the chopping of the trees, polluting the streams, water points can anguish her. The shepherd of the Broq-pas who do not care of their flock and show negligence to their duties or allow them to damage the fragile ecology invite the wrath of the mountain sprit. To placate them the altars are adorned with sacrificial offerings, juniper leaves and blood of goat. These spirits are symbolic of natural spirits showing the life supporting and life threatening attributes of the mountainous terrain. These spirits enormously safeguard their domain against the human encroachments but favors sheep or goat because of the resemblance of ibex, the live stock of mountain spirit. This belief provides the quasi-religious ties regarding the sacredness of goats and the pivotal role they play in their religious and oracular performance (Bhasin,2008:87). It is believed that the terrible *Ihu* lives on *Ihu-bang* in and around the spring and water sources and the gods of mountain live on *Iha-singh (*god trees). The ritually unclean persons (*ba-ngags-pa*) are not supposed to cross canals or the water sources which could annoy the *Iha* or *Ihu*. To placate the water spirits *Ihu-stor* ceremony is performed by the Buddhist community of Ladakh (Ekvall,1964). At the entrance gate of the villages and on some vital points a special structure *rig-sum-ngon-po* consisting three *chor-sten* (stupa) painted in white, red and blue are built. The white *chor-sten* belongs to Avalokiteśvara or Padampāni who acts as a guardian watching and protecting interest of the people. He is white in color and always display *Varadamudrā* in his right hand and in his left hand he is holds the lotus. Another idea related to white color is *Iha-yul* which may be related to worshipping of goddess Tārā. The Tārā is worshipped in many colors-white, green, yellow, blue and red. She is the goddess bestowing prosperity and carries lotus in her left hand and show *Varadamudrā* in the right. Some of them displays Amoghsiddhi in her crown (Bhattacharya,1968:306-307). The blue colored *chor-sten* represents Vajrapāni. His color is blue and symbolizes Vajra. He is the spiritual son of *dhyanī* Buddha Aksobhya and is supposed be the chief God of Vajrayāna and is widely respected in Tibet and Ladakh (Bhattacharya,1968:53). He symbolizes power and his pantheon includes *Ishu-yul* i.e. all subterranean guardians and water spirits. The red color belongs to Manjusri who is considered to be one of the greatest Bodhisattvas and can confer upon wisdom, intelligence and eloquence. The Manjusri carries sword in his right hand and *Prajnapāramita* in his left hand. His one form is worshipped in the red color otherwise generally he is depicted in golden color (Bhattacharya,1968:102-103). His domain includes *bstan-yul* i.e. the land of terrestrial deities and demons.

The holistic approach of their religion can be drawn in the framework of sacred complex in which their sacred beliefs and spirits i.e. *Ihu,* sacred geography i.e. *chor-sten* and sacred specialists and performers i.e. Lamas are influential components. The Lamas are their sacred specialists who propitiate their supernatural powers for the benevolence of the society and their religio-cultural complex of beliefs is based on the notion of purity, impurity, pollution and sacred. They worship nature, hills, various type of spirits and ibex horn as a natural outcome of their ecological conditions. The monasteries not only fulfill the socio-economic requirements of their people but also facilitate the festivities and entertainments. The *Chaam* dance is one of such religious dance in which all the folk members participate. The sound of drums, horns and chanting of hymns makes it humorous as well as religious. The *Chaam* is a mask dance in colorful costumes representing various pantheons and deeper symbolism (Norberg-Hodge,1992:48). It is well choreographed secret Buddhist dance performed by the Lamas accompanied by the mystic music played on the monastic orchestra. The dance is purely religious in nature as only Lamas can perform in the dance wearing mask illustrating the previous birth of Buddhas. The aim of it is to symbolize the destruction of evil spirits and dramatize the illusions of life. The masks represent the various forms of Dharmapalas,

Buddhas and Bodhisattvas in their wrathful tantrika forms. They wear costumes made of brocades, silk decorated with bones and horns. Historically this dance began to celebrate the death of king Langtarma, the formidable enemy of Buddhism in Tibet. Lama Lhalung Pal Dorji Zanak (black hat) killed the king wearing the black mask and black hat. This dance provides the psychological strength to these people to cope up with the hostile environment of Ladakh and to eliminate the evils of the society. Recent changes in the infrastructure and growing outside influence have increased the rituals and religious activities in Ladakh as it gives a coping mechanism to deal with the rapid changes and pressure. In the past the religious rituals developed as a power transcending into a social power because people depended on them. The modern changes disturbed their peaceful and sedentary lifestyle which they thought as a wrath of supernatural and also their frequent visits to the Lamas offer one of the another possible coping strategies.

Buddhist medicine system prevalent in Ladakh is integral part of their culture. It has been evolved out of centuries of trial and errors and handed down from generation to generation. It is unique, reliable and effective. It not only treats sickness but also solve problems of culture bound syndrome, which was not considered as sickness by bio-medical sciences. This medical system is known as Amchi. The art of healing is evolved on the knowledge of medical system existing in the wide region of Asia especially in Buddhist countries. Probably it originated in Tibet-Ladakh region under the patronage of Vajrayana Buddhism. It underlines the socio-ecology of Ladakh and passed from one generation to next within the village commonly known as *rGyupta* lineage. The newly appointed Amchi has to pass test orally in front of the whole village and a panel of experienced Amchis from adjoining areas. The root of this system can be traced in a Tibetan medical work known as *rayud-bsu*. It says that the divine knowledge of medicine is given by *bcom—ldan-das* (Sakya) who transform himself into the shape of the physician in a forest of medical plants. He explained the medical formulas in a superb palace in front of Gods, sages and other followers. (Chattopadhyaya,1992:258-259) A traditional Amchi act as a oracle, bonesetter, faith healer and also considered as a cultural psycho-therapist. The Amchis and the inhabitants of Ladakh intend to combine their traditional health system with the knowledge achieved through their first hand experience. They have the knowledge of the diseases, pattern and treatment which are pertinent to that particular culture. This integrates the prescription and attributes of the physical body with the concept of subjective entities that encouraged it, provide strength, vigor and sustenance (Bhasin,2008:79). The Ladakhi oracles are the integral part of the society. They are known to us as *Iha mo* (female) and *Iha pa* (male). It is believed that the oracles possesses the potential of *Iha* who then use their supernatural power to heal the sick or to predict the future. (Bray,1991:28-50) According to the beliefs of Ladakhis the diseases are the product of causes and conditions. Ignorance or unawareness is the ultimate causes of all diseases may be the long term or short term. Because of ignorance or delusion people are failed to recognize the reality of the phenomenon and there by clings personal self or ego which in turns give rise to the three mental poisons i.e. desire, hatred and stupidity. The combination of ignorance with three mental poisons constitute the long term cause of disease. The short term cause of disease are *rlung (*energy), *mkhris pa* (bile energy) and *bad kan* (phlegm) all conceived by three mental poisons. The desire provides wind, hatred to bile and stupidity to phlegm. There three humors (NYESPA) which develop the elementary energy system of the body and are inter connected to all vital organs, seven constituents and three excretion of human anatomy. The seven constituents of the body are *Dangsma* (food), *khark (*blood), *shad* (flesh), *tsil* (fat), *rus* (bone), *rkang* (marrow), *khuwa (*semen). The three excretion are sweat, urine and feces. The healthy body represents the equilibrium in three humors, seven body constituents are three excretions. When these are not in proportionate forms, it leads to sickness.

The four factors responsible for the imbalance are inhospitable climate, influence of evil spirits, improper diet and unruly behavior. These imbalances are diagnosed by the Amchis. The diagnosis has various stages of interrogation, visual examination and facial examination. The treatment can be given by the regulation of diet, behavior modification, medicine and physical therapy. The drugs are categorized in ten forms: decoction, pills powder, gruels, medicinal butter, medicinal calxes, concentrated extraction, medicinal wine, germ medicine and herbal medicine. The therapeutic techniques are classified in gentle and rough techniques, massage, hat and cold compressions, mineral spring bath therapy and medicinal bath are the gentle techniques. Blood letting, cauterization, cupping, golden needle therapy are considered as rough techniques. Some minor surgeries are preferred though Amchis avoid surgery. Their medical philosophy evolves around the harmonious operation and balance of all energies that constitute the human psycho-physical arena.

The magico-religious medical system coupled with occult sciences and Tibeto-Chinese herbal medicine surely help them to cope with mortality risks and common diseases. The clinical tetanus in neonates and adults are practically absent among the Buddhist communities. They put their infants in *tsa-nu*, a wooden sack made up of sheep/goat skin. The sack is filled with powdered sieved dung and made it warm by placing a hot stone on it. The mothers generally treat common dresses like diarrhea of children especially related to growing stage such as teething, walking etc with these folk medicine tradition. The Amchis / *Iha pa* / *Iha mo* do not take any fees for that treatment but often helped by the villager in their agriculture especially in spring ploughing and autumn harvest seasons. They are not only physician but also the community leaders holding the position of the *Goba*, i.e.: the village head. They also predict future and experts in Buddhist astrology which has strong bond with Ladakhi medicine school. With the old age folk medical system the Buddhist communities of Ladakh have been able to survive and maintain the ecological and socio-economic panorama. But with the advent and penetration of allopathy, an alien system has been introduced and the locals react pessimistically to this transplant system. The canopy of this cosmopolitan medicine which is different from traditional system is injuring their valuable social system (Manning & Fabrega, 1973).

Recommendations:

1. The grievances in Ladakh are supposed to be many fold such as socio-economic, religious and ecological. The construction of roads, development of transportation and opening of Ladakh to outsiders have eroded their traditional social and environmental balance. Initially when government launched the modernization program in Ladakh, it intimidated their socio-cultural milieu. But soon the fault was realized and the government declared most of the Buddhist communities as scheduled tribe in 1989. It does not solve the purpose. The term 'schedule tribe' gives them exclusive privileges but seems derogatory. In place of 'schedule' the word 'Ethnic Nationalities' will be more appropriate for them. It would give them their own pride as well as desire to join with national stream. The government and non government organizations dealing with the problems of Ladakh should act like a 'social doctor' or a 'community leader' to diagnose their problems to provide a suitable solutions and to monitor that the given solutions are effectively working or not. If it will not happen then the conflict stimulate surge up in term of unwholesome emotions and volitions. It leads to failure to see

the problems and its causal arising and to comprehend its true nature. The same is happening in Ladakh for past three decades. The model of social doctor can be applied to such other communities of the world who are isolated and neglected.

2. Economically the geography of Ladakh is considered as hostile and barren allowing only minimum agricultural produce to sustain. Because of emergence of alternative economy i.e. tourism the traditional base has been eroded and in the newly emerging tourism industry the people of Ladakh are not getting their due share. The majority of restaurants, hotels, taxi operations etc. are owned by the outsides and Ladakhis are working only as laborers, guides etc. There is a need to explore the natural resources and employment opportunities of Ladakh and to protect them for the people of Ladakh. Helena Norberg Hodge, the Namgayal institute etc. are doing commendable work in this area. But there is need to give wider thought on this subject. The handicraft of Ladakh like *changpas* masks of *chaam* dance, the *pashmina* wool have global demand. Though the government has formed cooperative societies who are providing loan to artisans dealing with these handicrafts. But the people of Ladakh are not getting their appropriate share because of brokers and middle men. So more corrective and accurate measures should be explored.

3. The religio-medical system of Ladakh was considered as obsolete and full of superstitions because of demonology and spirits. But for the people of Ladakh it is a time tested therapeutic measures. The culture of Ladakh survived and flourished for thousand of years over this system. So, it has certain positive notions those are considered as essential for the society of Ladakh. Allopathy is not an alternative for them. Recently the government of India has appointed the Amchis in the villages of Ladakh on government payroll. There is need to integrate the traditional medical system with the modern medicine. Because this medical system is highly scientific and accurate and Tibeto- Chinese medicines is gaining wider popularity globally. Its origin could be sought in the Ladakh and Tibet plateaus.

To sum up it can be said that the people of Ladakh believes and perpetuates the inter- religious, inter-communal harmony as it is represented in their popular eco-system and culture. The environmental challenges that Ladakh now grappling with will require technical expertise, well concerned policies, high degree of administrative skills and local engagement. It may be presumed that all the developments, policies, practices are local and ultimately all religions and cultural traditions are local as well. Ladakh needs political as well religious leaders who can put their own tradition for local development, economic sustainability, congruity and peace rather than conflict and ecological erosion.

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$\mathcal{T}$owards a Buddhist Approach for Living in Harmony with the Oceans and its Life

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Introduction:

Life and many physical aspects of the oceans are changing at a rate which is extraordinary in its speed and scale. Many of these changes are due to human action, and hence can be influenced at least in part. These changes illustrate impermanence, but they should not be observed passively, because of their immense implications for current and future human well-being, not to mention the health of many ocean species. Because of this, it is here argued that Buddhists have a duty to exercise wisdom and compassion, and to act where they can to slow these changes. Ways by which Buddhists may act include by becoming informed, educating others, and engaging in right consumption. In some cases Buddhists may wish to participate in social action to stop the most egregious harms.

The loss of unimaginable treasures

About 70% of Earth's surface is covered by water, thus justifying the name of the watery planet. Until recently the seas and oceans teemed with an incredible variety of life, which to many seemed infinite. Thomas Huxley, one of the most famous scientists of the 19th century, exemplified this complacency. He wrote: "The cod fishery, the herring fishery, the pilchard fishery, the mackerel fishery, and probably all the great sea fisheries, are inexhaustible, that is to say that nothing we do seriously affects the number of fish".[1] Huxley published this just at the start of industrial fishing, led by the deployment of the first steam-powered trawlers in the seas around England.[2] Today, the oceans still teem with life, but the nature of that life is changing fast, and mostly in ways that are harmful to human health, human well-being, and to long-lived ocean species.

It is impossible for us to imagine the scale and nature of the ecological riches that have vanished from the ocean and coast. Christopher Columbus in 1493 described the Caribbean, even though already populated by humans for millennia, as a "paradise" rich in natural resources.[3] When the Italian adventurer John Cabot first sailed to the cod fishery in the Atlantic Ocean in 1497 off the coast of the now Canadian province of Newfoundland his crew declared: "the sea there is full of fish that can be taken not only with nets but with fishing-baskets, a stone being placed in the basket to sink it in the water".[4] Jackson et al (2001) lament how: "place names for oysters, pearls, and conches conjure up other ecological ghosts of marine invertebrates that were once so abundant as to pose hazards to navigation, but are witnessed now only by massive garbage heaps of empty shells".[5]

1   T. Huxley, *Nature* **23**, 607 (1881).

2   J. A. Anticamara, R. Watson, A. Gelchu, D. Pauly, *Fisheries Research* **107**, 131 (2011).

3   J. Mercer, D. Dominey-Howes, I. Kelman, K. Lloyd, *Environmental Hazards* **7**, 245 (2007).

4   H. Pringler, *Canadian Geographic*, (1997). http://www.canadiangeographic.ca/specialfeatures/atlanticcod/cabot.asp

5   J. B. C. Jackson *et al.*, *Science* **293**, 629 (2001).

Traces of those marine riches are rapidly disappearing, even though a few remote coral reefs (especially in the "Coral Triangle" in the Indo-Australian Archipelago) still possess great color and diversity of life-forms. A root cause of the human raiding and transformation of the ocean is the growth in human population size, now almost seven thousand million, and still expanding by 70 to 80 million each year. This growth in human numbers has of course been facilitated by technological innovation and by the exploitation of vast supplies of energy removed from Earth's crust — principally oil, gas, coal and uranium. In turn, innovation and cheap energy are being used to detect, catch, freeze and transport food from oceans all over the world, mostly to feed the quarter of the world's population which is most affluent.

Fishing effort: using a fleet of bulldozers to flatten a mountain

For centuries, the dominant predator in the ocean has been our species, *Homo sapiens*. Today, this pillage continues with little abate, though with an ever increasing documentation. In 2006, three leading fisheries experts wrote that the human interaction with fisheries resemble "wars of extermination".[6] Human fishing pressure is a potent evolutionary force that has changed the size at maturation of many fish, in ways that may be difficult to reverse.[7]

Human "fishing effort" has greatly expanded, due to many innovations and cheap energy. Fishing effort was estimated in 2002 to exceed the rate which would maintain ocean fish stocks at their then level by a factor of three to four.[8] Innovations which have contributed to the inadvertent effort to destroy the wealth it was designed to seek include refrigeration, radar, echo-sounder, global positioning systems and the use of "mother ships" which can remain at sea for months. The race to plunder the oceans has been called the "tragedy of the commons". This is discussed later in this paper.

As wild fish stocks decline, an increasing fraction of this still-increasing fishing effort is subsidized from other parts of the economy. The most recent report of the Food and Agricultural Organization of the United Nations (FAO) found that 85% of wild fishstocks were either fully or "over" exploited. Twelve percent were "moderately" exploited, leaving only 3% as "under-exploited".[9]

Some fish species most valued by humans are now endangered such as cod and bluefin tuna. These fish are high on the "food chain", because in turn they prey on zooplanktivorous fish such as sardines and herring. The collapse of the Grand Banks cod fisheries (the same one described by Cabot in the 15th century) is especially well documented. Here, the cod stocks have largely been replaced by invertebrates, and there are fears that the cod will not recover, even though fishing pressure has been greatly reduced. However, fisheries in other locations have recovered, such as the herring fishery in the North Sea, following a four year moratorium in the 1980s.[10]

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[9]   FAO, "State of the World's Fisheries and Aquaculture 2010" (Food and Agriculture Organization of the United Nations, 2010).

[10]   D. Pauly et al., in Ecosystems and Human Well-Being: Current State and Trends, R. Hassan, R. Scholes, N. Ash, Eds. (Island Press, Washington DC, 2005), vol. 1, pp. 477-511.

Tuna are highly prized for sushi in Japan and elsewhere. For several years, activists have been concerned that Atlantic bluefin tuna (*Thunnus thynnus*) will share the fate of Atlantic cod. These are remarkable long-lived creatures which weigh up to 900 kilograms and regularly make transoceanic migrations, including to actively hunt in frigid high latitudes.[11] However, bluefin tuna populations in both the Atlantic and Mediterranean are now less than 15% of their historic levels. In 2008, the International Commission for the Conservation of Atlantic Tuna voted for a quota of 22,000 tons, far more than the level recommended as sustainable by its scientific advisers (15,500 tons.) The commission also rejected scientific advice to protect fragile spawning areas in May and June. Disturbingly, it was also alleged that the European Union had threatened developing states with trade retaliations if they supported mechanisms to protect tuna.[12]

Until recently, Pacific tuna stocks have been considered to face less risk than their Atlantic relatives. However a single adult Pacific bluefin tuna can sell for US$100,000 or more, creating immense pressure for their slaughter. Toshio Katsukawa, a leading Japanese fisheries expert, has recently warned that Japanese boats are increasing their target of the Pacific tuna spawning grounds, contributing to risk of this fishery collapse.[13]

In summary, though the global stocks of fish are immense, like a mountain, there is a relentless drive to reduce the size of this mountain, by using a fishing fleet of bulldozers. Today, a staggering amount of fish (over half of the total wildcatch) is raised by aquaculture, both on land and in coastal areas. This is encouraging, but it has not yet stopped the pillage of the wild fisheries. Furthermore, a substantial fraction of wild fishcatch is used to feed piscivorous (carnivorous) species in aquaculture, such as salmon and tuna. To date tuna cannot be bred via aquaculture, though some progress has been made.[14] However, they can be "ranched" using juvenile wildcaught fish, in turn fed with other fish that are caught in the wild, or farmed. The mountain is diminishing and the number and power of the bulldozers is growing.

There is a growing global conservation movement, especially for the most charismatic species, such as tuna, whales and turtles. This has led to limited fishing bans, efforts to preserve habitat and calls to reduce fishing effort.[15] But while the size of protected marine areas is increasing, the rate is not fast enough to reverse the increased fishing effort. Furthermore, considerable illegal fishing occurs.[16] And many additional threats are emerging to the oceans.

The Anthropocene and its diverse threat to the oceans

The process by which humans are continuing to accelerate the transformation of the land, seas and atmosphere has been called the "Anthropocene". This term, coined about ten years ago, is meant to invoke the idea that since about 1800 CE (about the year 2340 in the Buddhist era), at the start of the Industrial Revolution, human activity is on such a scale that it should be considered

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[16] F. Berkes *et al.*, *Science* **311**, 1557 (2006).

a new geological force.[17]. In the oceans, these Anthropocenic processes extend beyond changes to fishstocks and other forms of life to include several physical changes.[18] These include increasing ocean temperatures, increasing acidity, and coastal algal blooms and "dead zones".[19] Increased ocean stratification may result in less vertical oceanic mixing, possibly leading to localized falls in oxygen levels, further stressing marine life.[20]

The ocean is warming, together with the atmosphere, because of the human release of greenhouse gases such as carbon dioxide and methane, the burning of fossil fuels and the clearing of forests. These contribute to both a rise in sea level and to the melting of glaciers that come into contact with warmer water. Warmer temperatures also influence the distribution of marine species, including of some organisms that cause human disease.[21] Rising ocean temperatures also affect weather systems, storm intensity and the climate on land. Warmer oceans in tropical regions cause "coral bleaching"[22] and have been linked with a decline in phytoplankton production of about 1% per annum over the last 30 years. Phytoplankton are crucial to marine ecosystems.[23] Finally, excessive carbon dioxide permeating the ocean will make sea water more acidic. This is predicted to harms surface corals and other forms of life.[24]

Corals, cod and jellyfish: ecosystems vulnerable to integrated human-driven change

Marine ecosystems face additional threats. Tropical corals are threatened not just by increased temperatures (causing coral bleaching), but by pollution from agricultural and industrial runoff. Marine life is threatened by oilspills, such as in the coastal areas of Nigeria and in the Gulf of Mexico. Hypersalinity, a consequence of desalination plants, especially in the Persian Gulf is also likely to be problematic. Overfishing, especially of "ecological suites", that is, species which perform specialized roles,[25] also harms marine ecosystems. For example, several species of fish (planktivores) specialize in eating plankton in coral reefs. Multiple species performing this function provide a form of ecological insurance. Corals can thrive with plankton, but normally the quantity of plankton is limited by fish species that graze on the plankton. The complete loss of *one* planktivorous species will not necessarily lead to a plankton bloom, if other planktivores remain. But the loss of the last population in a functionally related group will have a major ecological effect. Coral fisheries in the Caribbean have a low representation of such species and are thus vulnerable to plankton over-growth with other harmful flow-on effects.

[17] W. Steffen, P. J. Crutzen, J. R. McNeill, *Ambio* **38**, 614 (2007).

[18] T. Tyrrell, *Pilosophical Transactions of the Royal Society A* **369**, 887 (2011).

[19] R. J. Diaz, R. Rosenberg, *Science* **321**, 926 (2008).

[20] R. F. Keeling, A. Körtzinger, N. Gruber, *Annual Review of Marine Science* **2**, 199 (2010).

[21] J. B. McLaughlin *et al.*, *New England Journal of Medicine* **353**, 1463 (2005).

[22] E. L. Peñaflor, W. J. Skirving, A. E. Strong, S. F. Heron, L. T. David, *Coral Reefs* **28**, 841 (2009).

[23] D. G. Boyce, M. R. Lewis, B. Worm, *Nature* 466, 591 (2010).

[24] T. Tyrrell, *Pilosophical Transactions of the Royal Society A* **369**, 887 (2011); S. C. Doney, V. J. Fabry, R. A. Feely, J. A. Kleypas, *Annual Review of Marine Science* **1**, 169 (2009).

[25] D. R. Bellwood, T. P. Hughes, C. Folke, M. Nyström, *Nature* **429**, 827 (2004).

Corals are also threatened by physical and chemical attacks, such as from blasting with explosives and the use of cyanide to kill fish. Blasting is commonly performed by impoverished populations with access to corals, particularly in Southeast Asia[26] and along the East African coast.[27] Blast fishing creates large fields of dead coral rubble where new coral recruits settle but cannot thrive.

Changes in ecosystems, including through overfishing, temperature change and pollution, can also cause other forms of ecosystem shifts, some of which may be irreversible. For example overfishing can create conditions for invertebrate sea life to multiply as more food becomes available, and as fish that normally eat invertebrate fish become scarce. The fisheries expert Boris Worm laments how the "the formerly fish-rich Benguela upwelling system off Namibia is now dominated by millions of tons of jellyfish".[28]

Jellyfish are often unwanted, and there are concerns that their populations are expanding. Jellyfish blooms can burst fishing nets, block water inlets to power stations and frighten off tourists. They also consume fish eggs and larvae.[29] Increased jellyfish numbers are caused by several factors in addition to the overfishing of their predators and competitors. These other factors include climate change, habitat modification and the inadvertent release of jellyfish from ballast water, along with their deliberate release for aquaculture, especially in Asian coastal waters,[30] where they have been eaten by humans since at least 300 CE. On the positive side, Leatherback turtles, another endangered, charismatic species,[31] also eat jellyfish.[32]

In the Atlantic, the once fabled cod fisheries have also been replaced by invertebrates such as shrimp, crabs, and lobster.[33] This fishery is still valuable, and much more highly prized than jellyfish. Numbers of invertebrate fisheries are increasing worldwide. But they too will need to be better regulated to reduce the chance that overfishing, climate change and other human effects impair them.[34]

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[26] K. M. Haisfield, H. E. Fox, S. Yen, S. Mangubhai, P. J. Mous, *Conservation Letters* **3**, 243 (2010).

[27] M. Guard, M. Masaiganah, *Marine Pollution Bulletin* **34**, 758 (1997); J. E. Cinner, *Environmental Conservation* **36**, 321 (2009).

[28] B. Worm, *Science* **314**, 1546 (2006); C. P. Lynam *et al.*, *Current Biology* **16**, (2006).

[29] C. P. Lynam *et al.*, ibid.

[30] J. E. Purcell, S.-i. Uye, Wen-Tseng, *Marine Ecology Progress Series* **350**, 153 (2007); A. J. Richardson, A. Bakun, G. C. Hays, M. J. Gibbons, *Trends in Ecology and Evolution* **24**, 312 (2007).consequences and management responses to a more gelatinous future</title><secondary-title>Trends in Ecology and Evolution</secondary-title></titles><periodical<full-title> Trends in Ecology and Evolution</full-title></periodical><pages>312-322</pages><volume>24</volume> <number> 6</number><keywords><keyword>Eutrophication · Fish · Aquaculture · Climate · Warming · Temperature · Zooplankton · Salinity · Sting · Powerplant ·. pictures, slides</keyword><keyword>leatherback turtles (I think)

[31] P. J. Ferraro, H. Gjertsen, *Chelonian Conservation and Biology* **8**, 48 (2009).

[32] A. J. Richardson, A. Bakun, G. C. Hays, M. J. Gibbons, *Trends in Ecology and Evolution* **24**, 312 (2007).slides </keyword><keyword>leatherback turtles (I think

[33] B. Worm, R. Myers, *Ecology* **84**, 162 (2003).

[34] S. C. Anderson, J. M. Flemming, R. Watson, H. K. Lotze, *PLoS One* **65**, 2553 (2011).

Kamma, the political economy of the oceans and the tragedy of the commons

The oceans are part of an Earth system which is besieged, threatened by a mentality, technology and human population with the means to undermine numerous life support systems.[35] A tiny but powerful fraction of the world's population acts vigorously to obstruct efforts to slow climate change and other aspects of Earth system failure.[36] One such actor is the oil corporation BP, largely responsible for the 2010 oilspill in the Gulf of Mexico. But corporations are assisted by a public which is very often quiescent, and even acquiescent in this process. Too few people, including Buddhists, understand the connectivity of the global system. Thus, when a forest, coral reef or charismatic species is lost, few pay attention — until something we value is lost, on our own doorstep. From a kammic perspective, it seems beneficial to develop awareness and to campaign to protect global public goods, such as the climate, energy stocks and fisheries.

An example of this connectivity may be evident in the increased piracy off Somalia, a nation whose fisheries have collapsed since the failure in 1991 of effective governance in that north east African nation. Somalia's fisheries have been repeatedly raided by foreign fleets, including from Europe.[37] Illegal fishing fleets displaced much of the local, less capital intensive industry, leading to worsening Somali poverty, lost livelihoods, and a scarcity of locally available marine protein. This conjunction of events is a highly plausible underlying factor for the great increase in Somalian piracy, most of which involves Somalian fishermen.[38] Piracy, kidnapping and ransoms which target comparatively wealthy ships off the Somalian coast, have received substantially more attention than this earlier form of international piracy, where the victims were poor Somalis. This sequence also appears to illustrate collective kamma.

The "tragedy of the commons" was first advanced concerning the oceans.[39] In pessimistic formulations of this theory, the common resources of the ocean were considered highly vulnerable, because they could not be fenced. Hence, it was argued, it served the self-interest of those parties who were the most aggressive and earliest to raid marine and other common resources, whether of fish, the atmosphere, fossil energy supplies, or of forest products, because to hold back was to risk seeing a competitor appropriate an unfair share of the resource. There is much evidence to support this principle, not only for fish but also for the global supply of fossil fuels, other crucial substances such phosphate and the climate system. On the other hand, critics of the tragedy have pointed out how often the commons have historically been protected by good governance,[40] and that this could evolve again, even for global public goods.

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[35] L. Brown, *World on the Edge*. (Earthscan, London, 2011); C. D. Butler, *Global Change and Human Health* **1**, 156 (2000).

[36] N. Oreskes, E. M. Conway, *Merchants of Doubt: How a Handful of Scientists Obscured the Truth on Issues from Tobacco Smoke to Global Warming*. (Bloomsbury Press, New York, 2010), pp. 368.

[37] M. G. Hassan, A. Mwangura, "IUU fishing and insecurity impacts on Somali fisheries and marine resources" (Chatham House, 2008).

[38] R. Middleton, "Piracy in Somalia. Threatening global trade, feeding local wars" (Chatham House, 2008); M. A. Waldo, (2009) The two piracies in Somalia: why the world ignores the other? http://www.imcsnet.org/imcs/docs/somalias_twin_sea_piracies_the_global_aramada.pdf

[39] H. S. Gordon, *Journal of Political Economy* **62**, 124 (1954); G. Hardin, *Science* **162**, 1243 (1968).

[40] S. J. Buck, *Environmental ethics* **7**, 49 (1985); E. Ostrom, *Journal of Economic Perspectives* **14**, 137 (2000).

A role for Buddhists in the protection of marine resources

The harvest of marine food (even seaweed) involves killing, yet provides valuable nutrients and livelihood, especially important for coastal and island populations. Buddhists may regret the suffering caused to other species by such killing, but should reflect on an even larger scale of violence inflicted upon the ocean. **Four principles by which Buddhists can slow the destruction of the oceans**, are suggested below:

Four principles by which Buddhists can slow the destruction of the oceans:
1. **All species are not equal.** Marine animals that are endangered, highly intelligent, contaminated by chemicals, or whose death involves extremely cruel methods should not be eaten, especially by populations who can afford other food sources.
2. **Protect resources for future generations.** Marine areas should not be overharvested, species such as tuna should be preserved in the wild, and ways to prevent blast damage to corals by very poor populations should be prioritized.
3. **Right consumption of marine products** should avoid the purchase and consumption of products that whose capture relies on exploited and even enslaved workforces. Numerous **other forms of right consumption** are also required to protect oceans, especially the avoidance of fossil fuels.
4. Finally, Buddhists need to **engage in social movements** that help to protect marine ecosystems and other forms of marine environments.

1. All species deserve respect but not equal respect. Land animals used for food, such as cattle, sheep, kangaroos and chickens, have consciousness and experience pain and emotion.[41] Their killing for human food is clearly a cause for human regret and animal pain. However, such species are not endangered, in contrast to many marine species, including some with high intelligence. Prominent among these are cetaceans, marine mammals which include whales, dolphins, porpoises and dugongs. Endangered and intelligent marine mammals deserve to be treated with more respect than other species, just as there is surely less kammic harm involved in the killing of a mosquito compared to a primate. However, invertebrates also have consciousness; some octopi have even been shown to use tools.[42] All species deserve respect; if killed for food then gratitude is due.

The deliberate, large scale hunting of cetaceans by people replete with food, such as sections of the Japanese, Norwegian and Icelandic populations, deserves censure. Whales are long-lived, intelligent species that do not harm, threaten or directly compete with humans for fish, as they eat plankton or are benthic (bottom) feeders. Many cetaceans are heavily contaminated by persistent pollutants and metals such as mercury. A plea is made here to avoid eating and to end the hunting of cetaceans, especially those species that are endangered and that are killed using particularly cruel methods as documented in the film 'The Cove'.[43] Dolphins, including Killer whales (*Orcinus orca)*

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[41] J. Panksepp, *Science* **308**, 62 (2005).

[42] J. K. Finn, T. Tregenza, M. D. Norman, *Current Biology* **19**, R1069 (2009).

[43] http://www.thecovemovie.com/

do eat fish, but because of their high intelligence[44] should not be considered preferred food for humans, given the abundance of other available food. Ric O'Barry, trainer of the famous dolphin Flipper, now regrets his role in that training. He believes that the capture of dolphins and their use for entertainment is cruel and is actively campaigning against such practices.[45]

Buddhists can act collectively to influence wider society concerning the principle that all species deserve respect, even in countries whose people appear indifferent. Activists who oppose the clubbing of dolphins and factory-killing of whales in solidarity with all life forms should not be vilified, censored and labeled as anti-nationalist, as in Japan, a country in which Buddhism is widely practiced. Buddhists should support campaigns to eliminate these practices and call for a fairer interpretation of Japanese laws, for example the treatment of the "Tokyo two" (Junichi Sato and Toru Suzuki) who exposed corruption in the taxpayer-funded Japanese whaling industry.[46] They intercepted whale meat, allegedly embezzled by whaling crews program, and called for a public prosecutor. Paradoxically, it was the activists who were investigated, with the Toyo Two held for 23 days without charge before being charged with trespass and theft. This action infringes the United Nations' International Covenant on Civil and Political Rights (ICCPR), which Japan has signed and ratified. Such treatment also sends what the European Court of Human Rights calls a 'chilling effect', an attempt to discourage the peaceful dissent integral to a free and open society.[47]

The early abandonment of the 2011 "scientific" whale hunt has been suggested to indicate that a generational, attitudinal shift may be underway in Japan, even if driven as much by health fears as compassion. The new tactics of the Sea Shepherd Conservation Society probably played a role, including by making whale hunting more costly.

2. Protection of resources for future human generations. Practices such as "bottom-scouring", ghostnets and coral blasting and should be censured, even if practiced by people who are desperately poor. Coral blasting harms future fish catches by damaging coral structures. Instead, Buddhists should lobby for a greater use of aquaculture and for practices which will reduce poverty, thus lowering the incentive for poor people to use crude techniques which will impair future livelihoods and well-being.

Similarly, bottom scouring harms small and microscopic marine life which is necessary to maintain a viable food web. Ghost driftnets cause extreme harm without even benefiting humans. Though now banned, giant drift nets still float like ghosts, trapping both valuable fish and unwanted "bycatch". The over-fishing of endangered species such as bluefin tuna also inflicts violence on future human generations, who should also be able to benefit from sustainable consumption of these species. Buddhists, even if fish eaters, should not consume such fish, including tuna, unless they know that the tuna fishery is sustainably managed. Aquaculture is growing rapidly. Although it too is not without risks, in general the consumption of aquaculture products entails fewer ecological and ethical risks than the consumption of wild fish, unless from well-managed, sustainable fisheries.

[44]   R. C. Connor, *Philosophical Transactions of the Royal Society B* **362**, 587 (2007).

[45]   http://savejapandolphins.org/blog/post/an-early-end-to-japans-whaling-season-and-what-it-means-for-dolphins

[46]   D. Voorhoof, S. Gutwirth, (2010). Activism is not a crime http://www.abc.net.au/unleashed/34694.html

[47]   D. Voorhoof, S. Gutwirth, ibid.

3. Other forms of right fish consumption. Some fishing industries exploit human beings as well as marine resources. A recently documented example involves the use of Thai captains and boats with foreign crews — particularly from Myanmar — which are effectively enslaved.[48] Where possible, fish caught by such boats should not be purchased or eaten, in order to reduce the economic incentives for fishing practices that rely on human slavery and exploitation. Existing laws which outlaw slavery should be adhered to and enforced. The practice of finning sharks and then returning them to die in pain in the oceans is cruel and wasteful.[49]. Buddhists can have an impact on this practice by avoiding the consumption of sharkfin products.

4. **Other forms of right consumption** Buddhists should in other ways practice ethical consumption that minimizes harming the oceans. Other examples include a conscious reduction in their use of fossil fuel, in order to slow global warming, ocean acidification and also to reduce incentives to drill oil from the sea-floor. Buddhists should also contribute to the development and use of less harmful forms of energy (e.g. wind and solar), and in many other ways accelerate the "sustainability transition". Another way to do this is for Buddhists to have, on average, two children or less.[50]

Conclusion

Unless all of humanity, including those of us who are Buddhist, can learn to live within Earth's limits, then our future as a species is bleak.[51] A central Buddhist teaching is to practice the Middle Path between the extremes of self-denial and indulgence. Another is to practice compassion. When searching for courage to attempt these reforms and practice these examples of self-restraint, we can recall that Buddha was a strong critic of the caste system in Brahmin India. Today, the caste system remains strong in India, but even stronger is a global form of caste (a "claste" system) in which the treasures of Earth are appropriated for the indulgence of a few.[52] Buddhists should seek to reform this system and to resist behavior encouraged by the small number of powerful people who are driving Earth and our civilization towards a precipice.

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[48]   S. Powell, *The Australian http://www.theaustralian.com.au/news/executive-lifestyle/human-bycatch/story-e6frg8jo-1225940157820*, (2010).

[49]   J. D. Metcalfe, *Journal of Fish Biology* **75**, 2855 (2009).

[50]   C. D. Butler, *Public Library of Science Medicine* 1, 192 (2004).

[51]   C. D. Butler, in *Global Recovery: The Buddhist Perspective,* D. O. Peoples (editor). (Mahachulalongkornrajavidyalaya University, Bangkok, Thailand, 2010), pp. 49-55.

[52]   C. D. Butler, *Global Change and Human Health* **1**, 156 (2000).

Significance of Water from a Buddhist Perspective

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Introduction

The Buddha is neither a physiologist nor a chemist. So we cannot expect a lengthy discussions on the significance of water in Buddhist teachings, but as a great religious teacher who presented practical and empirical teachings we can find out scattered in his Dhamma important factors on water and its significance. 'Prevention is better than cure' is a famous saying in the modern field of health science. The above idea, however, cannot be considered modern, because the Āyurveda, one of the earliest sciences of medicine, also has said so in some of its early texts. *(rogāpaharaṇācrestham proktam roganivāraṇam)*. Prevention or prophylaxis (*nivāraṇa* in Sanskrit and Pāli) is one purpose of Āyurveda, and therapy (*cikitsā* in Sanskrit, *tikicchā* in Pāli) is the other. There are various guiding principles given in Āyurveda and Buddhism for prophylaxis or prevention of diseases. The present paper considers only the Buddhist concept of water in so far as it is related to the concept of hygiene or prevention of disease.

In brief, the Buddhist concept of water related to health can be discussed under two points. The first is teachings common with other religions, cultures and modern attitudes, and the second is particular Buddhist teachings. In the common sense, though Buddhism and its culture honor and respect water very much they do not hold that spiritual purification is possible by mere physical bathe as some religious teachers held. The ultimate goal of spiritual purification, *nibbāna* is a result of 'inner bathe'. Considering clouds as gods who make rain, using the term *deva* for rain, appreciating preparing water shade as meritorious deeds are some example of changed attitudes in Buddhism towards water. The Buddhist perspective *nibbāna* is mental well being. The physical wellbeing is always conducive for the purpose of mental well being.

Water can be discussed under six themes, namely, water as a basic requirement, purity of water, spiritual well being and water, life of water and mental health and water. The discussion will be concluded by with an explanation of pointing out why the Buddha considered water to be so important.

A key aspect of the religious and cultural behavior of the eastern world is to attribute a special significance to water. In the Indian context, water is a symbol of god Visṇu who sustains life. Hindus believe that ablution at intersections of holy rivers has a great religious significance for their spiritual purification. The river Ganges is personified as goddess and other rivers, lakes, ponds, springs are also associated with local pantheon of gods or goddesses. Hymns in the Vedas record how people requested water from gods.

Not only Theravada Buddhists but also the Mahayanists and Tantrayanists respect and symbolize water as holly symbol. Tibetan Buddhists utilize water in rituals to clear hands, feet; face and mouth and Zen Buddhists pour water at funerals to represent the oceans which symbolize infinity. Japanese Buddhists frequently use basins of water for people to wash their hands in, or to drink from, before entering a sacred space.

Similarly, the other world religions such as Christianity and Islam involve water in their religious performances. Christian churches use water baptism to mark the beginning of religious life. Before entering a mosque for prayer, it is customary for Muslims to be purified with water. For this purpose, water is provided inside or outside of mosques. In Islam Ritual purity, called *tahara,* is required before performing religious duties especially *salat* worship.

Water as a basic requirement

As reflected in early Buddhist texts there are two types of water depending on their usage, drinking *(pānīya)* and washing *(paribhojanīya)*. Although beings are able to live a few days without food none will be able to live if there is no drinking water. Usually, water makes up 55% to 78% of the human body. Not only humans but every living thing needs water for survival. It has helped to form the Earth as we are aware, and it covers over 70% of the Earth. Even where there is land, much of it is covered with ice, which is nothing but solidified water. According to the teachings of the Buddha the physical body of a person is made of the 'four primary elements', (*cattāro mahābhūtā*): solidity (*pṭhavi*), which includes water *(āpo)* along with temperature *(tejo)* and mobility *(vāyo)*.

Once a certain deity inquired from the Buddha how do the creatures who dwell on the earth sustain their life? The Buddha explained to him that every living being sustains his life by rain [*The Collected Discourses of the Buddha*, p. 128; *Samyuttanikāya I,* 1998: p.81]. Although according to the vinaya monks usually are not allowed to use anything that was not offered to them, water is not included in this category. As referred to in the *Carakasamhitā* there are four key points associated with environmental pollution; air, water, country and time. [*Carakasamhitā* 1960: p.263]

Keeping drinking and washing water separately was the usual practice in the Indian Buddhist monasteries. The Āgantuka vatta points out that the guest monk should inquire about drinking and washing water when he stays at a monastery, and in the same way, that the resident monk should guide him regarding the proper use of water. [*The Vinayapiṭaka II*, 1995: P.p.208, 209] The Cullagosiŋga sutta says Arahants who lived in the forest named Gosinga brought water together with their requisites [*Majjhimanikāya I,* 2002: Pp.205-211]. Once the Buddha said 'There are few beings that are born on land and more numerous are born in water. [(*appakā te sattā ye thalajā bahutarā sattā ye udakajā) samyuttanikāya v,* 1994: P.467, *The book of the kindred sayings V*, 2005: P.392].

Details about the recitation of the Pātimokkha twice a month are found in the second section of the *Mahāvaggapāli*. The monks and nuns who gathered to the *sīmā* (special place for vinaya activities) for *uposatha kamma* are required to perform certain preliminary functions, among which is preparing water for drinking and washing [*The Pātimokkha* 2001: p:3].

The Buddha has recommended a well (*udapāna*), well hall (*udapānasālā*), cover (*apidhāna*), boat of water (udakadoni), a tube of water (udakakoṭṭhaka) etc., are connected to water, for the use of monks [*Vinayapitaka I,* 1997: p.205].

The Buddha and his disciples had bath for cleanliness of the physical body and stayed in their cloths a few minutes in the sun inner cloth. Use of hot water was also referred to in the early Buddhist texts. For example, a co-resident (*saddhivihārika)* should get up early in the morning and should give his teacher tooth-wood, with some water to wash his face and mouth. When the preceptor likes to go for alms food *saddhivihārika* should give the bowl after having it washed. When he comes

back washing water should be prepared for him to wash his feet. When he is having alms, drinking water should be offered. If the preceptor wishes to bathe, *saddhivihārika* should prepare cool or hot water according to his wish [*The Book of the Discipline V,* 2001: Pp.212-213]. In this same way *antevāsika* should also behave towards his ācariya. Once when a certain monk, was bathing hot water, sperm was released from his body. [*The Vinayayapiṭaka* III, p.116]. How it could have happened may be explained according to the Carakasamhitā which says that bathe makes sanitation, increases life span, destroys tiredness and sweating, gives power and increases *ojas* [*Carakasamhitā,* 1960: p. 33]. There were water buckets in front of monks living places and they were used by monks for washing their feet before entering the residence (*pāde pakkhāletvā*). When the Buddha was living at Nigrodhārāma in Kapilavatthu Sākyans made a new santhāgāra and invited the Buddha to bless it by using it first. The Buddha entered into the santhāgāra with a group of monks only after washing his feet and the Sākyans of Kapilavatthu [*Samyuttanikāya IV*, 2001: Pp.182-185].

The vaccakuṭi vatta says that a certain monk, who had born a Brahmin, did not wash after calling for nature and a worm born in his rectum. The Buddha's recommendation was to wash after calling for nature and he has recommended separate slipper (*pādukā*) named *ācamanapādukā* (slipper of rinsing washing) for motivation of monks [*The Vinayapiṭaka (Cullavaggapāli) II*, 1995: p.222].

The reason for the debate between the Koliya and Sākya clans was nothing other than water. The struggle was started by laborers of the two clans who disparaged another referring to their low origins. Finally, when the problem reached kings it turned into a war. The Buddha explained to them that human lives are more valuable than the water. [*The Commentary on the Dhammapada* III, 1993: Pp. 254, 255] The contribution made by the Buddha in this context was very useful for the development of the social health.

Purity of water

Although purity of water is highly conducive for physical well being, it is, as we know today: water pollution has become a major global problem. "Human infectious diseases are among the most serious effects of water pollution, especially in developing countries, where sanitation may be inadequate or non-existent. Waterborne diseases occur when parasites or other disease-causing microorganisms are transmitted via contaminated water, particularly water contaminated by pathogens originating from excreta. …Developed countries are not immune to the problem of infectious waterborne diseases. In 1993, high cryptosporidium levels in Milwaukee's drinking water supply sickened more than 400,000 residents. That was an unusually extreme case, but transmission of disease agents such as bacteria and cysts via contaminated but poorly treated municipal water is more common than it should be. Every year, an estimated seven million Americans are sickened by contaminated water. This is only partly due to drinking water." *[http://www.grinningplanet. com/2006/12-05/water-pollution-effects.htm]*

The Buddha was very much concerned with the purity of water. According to him, monks and nuns who are the members of the Sangha should observe the following vinaya rule. 'I will not ease myself or spit in water, is a training to be observed' [The Book of the Discipline III, 2004: p.425, The Vinayapiṭaka IV, 2001: p.350]. When the Buddha prohibited answering a question of nature and urinating into pure water in the 6th century B.C. it must have been a wide-spread habit among people. In the modern world people rarely do it. The recommendation of water strainer

(filter) made by a piece of cloth and various other filters like *danaparissāvana* (strainer with a handle), *kaṭacchuparissāvana* (perforated ladle), *ottharaka* (a kind of strainer), *damakaraka* (water bottle with strainer) is very useful for overcoming diseases which arise due to polluted water. Monks are not to start a long journey without strainer and if the strainer is not with him he has to use the corner of his robe to strain water. According to the Theravada tradition, for entering into the order one needs 'eight instruments' (*aṭṭhaparikkhāra*) and the strainer is one of them.

The *senāsana vatta* lists where, the lodgings should not be beaten: one must not beat lodgings near the monks, near dwelling places, near drinking water or washing water. [*(na pāniya sāmantā senāsanam papphotetabbam. Na paribhojaniya sāmantā senāsanam papphotetabbam. The Vinayapitaka II,* 1995: p. 218].

According to the section on *āgantuka vatta*, when monks wash their feet, they should pour water with one hand and wash their feet with the other. They should not both pour water and wash their feet with the same hand [*(pāde dhovantena ekena hatthena udakam āsiñcitabbam. Ekena hatthena dhovitabbam. Na teneva hatthena udakam āsiñcitabbam. N teneva hatthena pādam dhovitabbam.) The Vinayapiṭaka II,* 1995: P.p.208, 209].

An effective way to preserve the purity of water is to change the attitudes of people. Changing the attitudes of people is an effective strategy recommended in Buddhist texts to protect the purity of water. Explanation of merit is one of the common practices that were utilized by religious teachers for motivating followers of them. The Buddhist canonical texts and their commentaries report various events related to this matter. Once a certain god came to the Buddha and asked as to whose merit increases by day and by night. The reply was that the merit of those who set up a park or a grove, or construct a bridge or construct watering shades or give a residence so increases [*Ārāmaropā vanaropā ye janā setukārakā papañca udapānañca yedadanti upassayam tesam divā ca ratto c sadā puññam pavaddhati. Sanyuttanikaya I, 1998: P.70; The Connected Discourses of the Buddha I,* P.122]. Udaka Dāyaka Thera offered water to the Vipassi Buddha and was born first in heaven and next in the human world owing to that merit, and finally, he attained arahanthood at the time of the Gotama Buddha [*Apadānapāli I,* 1961: p.354].

Water and spiritual well-being

Rain is one of the key sources of water and it facilitates spreading water for suitable to places. In Buddhist perspective, there is a close relationship between rain and spiritual well-being. The Vassantarāya sutta in the Aŋguttaranikāya enumerates five reasons of disturbing rain that were not known by fortune tellers (nemittakas). They are:

1. When above in the sky the fiery element rages the pent up storm clouds part their ways.

2. When above in the sky the windy element rages the pent up storm clouds part their ways.

3. When Rahu, the asura king, gathers water with his hand and spills it into the mighty ocean.

4. When the rain-cloud devās are indolent. (vassavalāhakā devā pamattā honti)

5. When men are not Dhamma-doers. (manussā adhammikā honti) [*The Book of Gradual Sayings III,* 2001: Pp. 177, 178; *The Aŋguttaranikāya III,* 1994: P.243]

In this context, two points are very much relevant to our discussion. The first is that rain-clouds are considered as devās and the second is that misbehavior of living beings could disturb rain. Gods in Buddhist perspective are not mere divine beings. Frequently, they have been depicted as moral concepts (devadhamma: hiri, ottappa) and as personifying the environmental elements like rain-clouds. According to the Buddhist perspective, Pajjuṇha, (Parjanya in Sanskrit) is the god due to rain.

Life of water

As we know some Indian religious teachers totally refrained from taking cool water because they believed that there were forms of life in water. For example, Jain teachers classified life and universe as animate (jīva) and inanimate (ajīva) objects. The animate was divided into five groups as *ekendriya* or one-sensed jīvas who have only the sense of touch, the *dvindriya* or two -sensed jīvas who have the organs of taste and touch, the *trindriya* or three-sensed jīvas who have touch, taste and smell, *caturindriya* or four-sensed jīvas who have touch, taste, smell and sight, and *pañcendriya* or five-sensed jīvas who have touch, taste, smell, sight and hearing.

The first group is subdivided in to earth-bodies, water-bodies, fire-bodies and vegetative-bodies (Bhattachariya, 1999: p: 49). The sāmaññaphala sutta in the Dīghanikāya indicates that Nighanṭhanātaputta is bound by a fourfold restraint. They are; curbed by all curbs (*sabbavāri vārito*), enclosed by all curbs (*sabbavāri yuto*), cleared by all curbs (*sabbavāri dhuto*), and claimed by all curbs (*sabbavāri phuto*) [Dīghanikāya I. p.57]. The usage of *sabbavāri vārito* has been interpreted as cool water in its commentary, the Sumaŋgalavilāsinī (*vārita sabba udako paṭikkhitta sabba sītodakoti attho*). The rest are translated as evil or papa [Dīghanikāya Atthakathā 1918: p.117]. However there is no common agreement on this matter. "They do not represent the genuine Jain teaching but seem to be parody it in punning from. The Jains do have a rule of restraint in regard to water, and vari 'water' 'restraint' or possibly 'sin' and some of the verbal forms are equally dubious. The references to one free from bonds and yet bond by this restraint (whatever they are) is a deliberate paradox" [*The Long Discourse of the Buddha,* A translation of the Dīghanikāya, 1995: p: 545]. However, the Āyāranga sūtra, one of the Jain sūtras, points out that Mahāvīra himself renounced cold water for more than two years [Pande, 1995: p.366].

The Buddhist view of the life of water is discussed in the Milindapañha. The king Milinda asked from Nāgasena Thera whether water was animate or inanimate. There is no animate in water according the Buddhist perspective and it has been proved by using various examples by the Ven. Nāgasena [*Milinda's Question* II, 1999: Pp.71-75].

Mental health and water

In the contemporary society of the Buddha people who followed religious practices believed in various paths of purification They are; purification comes about through food, purification comes about from the round of rebirth, purification comes about from some particular kind of rebirth, purification comes about from some particular adobe, purification comes about from sacrifice, purification comes about fir ship [*Middle Length Discourses of the Buddha,* 2009: Pp. 175, 176]. Although the belief, purification comes about through water is not mentioned in above list, it was

very familiar in the 6th century B.C. in India. Even though the Buddha respected and motivated to protect and advocated protection of water and water resources he did not believe purification results from water.

The Brahmin Sundarika Bharadvāja took bathe in the river Bahukā for the sake of purification. Once when the Buddha was preaching the Dhamma to monks the above mentioned Brahmin was sitting not far from the Buddha. At the end of the discussion he said "Does master Gotama go to the Bahukā River to bathe"? Then the Buddha asked why he was you going to the Bahukā river. His reply was that the Bahukā River is held by many as capable of washing away sins and giving liberation, it is held by many to produce merit, and many wash away their evil actions in the Bahukā River. The Buddha's explanation was as follows.

"Bahukā and Adhikakkā,

Gayā and Sundarikā too,

Payā and Sarassati,

And the stream Bahumati,

A fool may there forever bathe,

Yet will not purify dark deeds.

What can the Sundarikā bring to pass?

What the Payāga? What the Bahukā?

They cannot purify an evil-doer,

A man who has done cruel and brutal deeds.

One pure in heart has ever more,

The feast of spring, the Holy Day,

One fair in act, one pure in heart

Brings his virtue to perfection.

It is here, Brahmin, that you should bathe,

To make yourself a refuge for all beings.

And if you speak no falsehood

Nor work harm for living beings,

Nor take what is offered not,

With faith and free from avarice,

What need for you to go to Gayā?

For any well will be your Gayā."

[*The Middle Length Discourses of the Buddha,* 2009: p. 121]

Mental health is a result of physical bathe. 'Mental bathe' should be taken as mentioned in the same discourse. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'it is liberated he understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done; there is no more coming' to any state of being'. Bhikkhus, this bhikkhu is called one bathed with inner bathing. Ayam vuccati bhikkhave bhikkhu sināto antarena sinānenāti [*The Middle length Discourses of the Buddha*, 2009: p.120].

In the same way, once, having known the practice of Sangārava, the Buddha went to see him. Buddha asked "It is needed true, Brahmin, that thou art a water purifier, and believest in purification by water; and dost thou make it a religion and morning." The Brahmin's reply was positive and again the Buddha asked "Now what advantage, Brahmin art thou looking for, in that thou believest and actest on this wise?" The Brahmin replied "In this way master Gotama, the evil deeds that I do during the day, these bathing I course to be borne away the some evening; the evil deeds that I do at night, these bathing I course to be borne away the next morning. That is the advantage I look for, in that I believe and act on this wise." [*The Book of the Kindred Sayings I*, 1999: Pp. 231, 232].

The Therīgāthā refers to the discussion, made by Puṇṇā (Puṇṇikā) with her former husband. He took bathe at river regularly in the hope of liberation and believed that whoever young or old, could be purified by doing so. The Theri's rejoinder was the following: if it is so, beings, like fish, frogs, tortoise, turtles, crocodiles who are living in the water, definitely will go to the heaven. The second, butchers, thieves, executioners and other evil doers also can be purified by taking bathe. The third if cold water can be taken away evil of beings it should be merits too [*The Thera and Therīgāthā*, 1999: P.146- 147].

The forty meditation subject of the *samatha* can be categorized into seven groups as ten kasinas, ten foulness, ten recollections, four divine-abidings, one perception, one defining. The ten kasinas are earth kasina, water kasina, fir kasina, air kasina, blue kasina, yellow kasina, red kasina, white kasina, light kasina, and limited space kasina. It is clear that the water kasina is one of the meditation subjects of the ten kasinas. *Sesakasina niddesa* of the Visuddhimagga describes how the subject of āpokasina can be grasped. The venerable Cūlasīva thought to abandon gains and live a secluded life. Then he boarded a ship at Mahatittha and sailed to Jambudīpa. On his way to Jambudīpa, it is said that he took the ocean as the subject of his meditation named *āpo kasina* [*The Path of Purification* 1956: Pp.104, 177].

After the death of her husband, two children, brother, and parents, Patācārā was distracted and went to Sāvatthi. She attained *sotāpanna* at the end of the Buddha's first preaching and received ordination. One day when she was washing her feet she noticed how washed water trickled and reflecting following manner: sometimes water can go short distance, sometimes further, and sometimes furthermore. Likewise mortals die either in childhood (*pathamavaye*), in at middle age (*majjhimavaye*) or in old-age (*pacchimavaye*) [*Therīgāthā Aṭṭhakathā*, 1998: p.109]. According to the Buddhist teachings water can be a subject of meditation but it does not have power to purify; mental development alone can do so. In other words, there is no liberation through physical bath.

Why the Buddha considered water to be very important.

It is very clear how the Buddha behaved toward water, and now the question is why the Buddha paid so much attention to water. According to Buddhism there are two types of diseases; physical and mental. The final goal of Buddhism, *nibbāna*, is the ultimate state of mental wellbeing. Both physical and mental wellbeing are mutually dependent and mutually supportive. Since physical well-being, without mental well-being is impossible, depends on water, the Buddha seems to have valued water so much.

Conclusion

When we pay attention to the above mentioned facts the Buddhist perspective on water can be divided into two. The first are the notions common to other religious cultures and akin to modern attitudes. The second are notions specific to Buddhist thought. It is the common knowledge that Buddhism and its culture honor and respect water very much. When some religious teachers were teaching purification through water by washing all evils, the Buddhist standpoint was that there is no spiritual purification through just physical bath. The ultimate goal in Buddhism, nibbāna is a result of inner bathe as mentioned in the *Vatthūpama sutta* of the *Majjhimanikāya.*

A serious problem in the present world is the pollution of water and its sources. Buddhism recommends various methods for the maintenance of the purity of drinking and washing water. The recommendation of water strainer and prohibiting urinating and spiting in to water are such methods. It is not only the care for health but also there is a right of water to survive with purity. What determined the Buddhist attitude was not merely the care for health but also the belief that water had to be kept clean as a part of nature. Considering clouds as gods who make rain, using the term *deva* for rain, appreciating preparing water shade as meritorious deeds are some of the ways Buddhism has adopted to change attitudes of people towards water.

Nibbāna is the ultimate form of mental well being according to Buddhism. Physical wellbeing always supports the purpose of mental well being. Therefore, the Buddha was neither a physiologist nor was a chemist, but he had done great contribution as a religious teacher.

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$\mathcal{B}$uddhism and the Environment:
a Buddhist Approach to the Possible Solutions

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Crisis or crises?

The word "crisis" is on everyone's lips. But what crisis? Climate? Biodiversity? Ecology? Politics? Values ? Sometimes the word "revolution" is used – industrial, agricultural, cultural, green revolutions… offered as so many solutions to our difficulties. But far from disappearing, the crises multiply.

Maybe we are entering a critical period for our whole civilization, an oil-based civilization on the point of extinction? The stakes are incredibly high; what is in question in indeed the survival of human civilization as such and of one of the millions of species living on this planet. A few rare species are known to be particularly invasive: sea-weed along certain coasts… and the human race over the whole planet. The former does not actually endanger the survival of other species, whereas mankind is verifiably destructive on a planetary scale.

An invisible and precious companion

In French, "gold" is used to qualify various substances, beside the metal itself (yellow gold): black gold (oil), blue gold (water), green gold (plant-life)... As though nature produced various kinds of "gold", value-less at one point, of great worth at another. The value is relative, depending on prices at any particular moment. According to Friedrich Nietzsche, what has a price does not necessarily have worth. Might there be a kind of gold, with no value but of true, enduring worth? If "gold" of this kind exists, it would have to be invisible, impalpable, with neither weight nor measure, a tasteless, odor-less quantity to which no price could ever be attached. Does such a quantity exist? A comparison may help.

At Grenoble in France, scientists have built a huge machine, the European synchrotron, the result of the work of physicists drawn from twelve nations. The aim is to observe the effects of particles which are not directly observable. In other words, the effects are observed in order to deduce the particles' existence. Is not this also true of the mind? It too cannot be observed directly or with the help of instruments. Yet it has visible effects on mood which in turn affects states of health, attitudes and behavior. Mind -invisible, impalpable, intangible- is nevertheless a fantastic source of energy, of limitless creativity and innumerable activities. In so far as it has no price, may it not have true worth in proportion to its immense potentiality?

We all possess this instrument of great price, our mind, which paradoxically can never be bought. Maybe what is free is what has worth? The idea is attractive.

Let us keep the idea of gratuitousness in mind. It will prove to be a powerful remedy against the present crisis in the dominant culture of the 21st century, as we shall see later.

So, what can we do?

In our search for solutions to the problems of the present day, does Buddhism have any contribution to make? Buddhism is founded on the Buddha, his teachings and their practice. Even through the Buddha has the power to eliminate suffering and the causes of suffering for numberless sentient beings, even though he has the remedies against all difficulties, he can do nothing without the collaboration of those beings. Was this not the case, in his infinite compassion, he would have used his power and there would be no suffering on earth. We have to admit that this is not the case. A remedy has to be correctly dosed and effectively used by those who need it. Even the Buddha cannot force anyone to take medicine. Indeed, some even take poison instead. False views, agressivity, pride and greed lead human beings into error, as we can see in the way they treat nature.

The destruction of the planet could be halted simply by respecting all forms of life, including our own. Instead of which, the lack of respect, the destruction of species by wrong-thinking, humans threaten their own lives.

Attacking the cause of wrong-doing, the Buddha defined three poisons: ignorance or wrong views, greed and the rejection leading to hatred. The first of these is the cause of the other two. Ignorance is difficult to eliminate, the other two are more accessible. If we explore their mechanisms, this could give us considerable social leverage. If we could control greed, individual efforts could be put to the service of society, at the same time, giving Buddhists an excellent opportunity for social action.

We need to transform our modes of thoughts, think about present paradigms, outrageously dominated by science, and invent healthier solutions. This does not mean rejecting science and scientific research, but re-orientating them towards greater humanism and long-term general interest, rather than aiming at short-term financial gain for a few.

Various religious and philosophical traditions are helpful. What follows is based on Buddhism.

We should be careful not to be entrapped into thinking that the Buddha's teaching is the only solution to the world's problems and that all we need do is follow his advice. Buddhists who are not even capable of agreeing on the Buddha's date of birth are not likely to agree on the much more difficult problems of peace and well-being in the world. We find it difficult to eliminate our own suffering: how can we expect to relieve the sufferings of the world? Nevertheless it is our duty to make an active Buddhist contribution to the emergence of 21st century civilization and world governance.

Let us be humble and realistic. Did not the Buddha say that his teaching was difficult to apprehend, that through it, those who are in the right will not be more so, and those who are in the wrong not less, but that for those who are in doubt it may be of help? Did he not give different levels of teaching, some times even contradictory teachings, since they were addressed to different audiences needing different methods?

It follows that not only what we propose is not universally applicable but also that what is valid for some people may not be valid for others. The title of Coline Serreau's latest film « Solutions locales pour un désordre global » ("Local solutions for global disorder") admirably illustrates this point. The highest priority nevertheless is to reduce global disorder and this should be a good index of social development.

Here and there in the world, people are raising anxious voices to denounce increasing problems and to propose solutions. Mobilization of citizens has never been stronger: over a million associations and groups are working towards peace and a better world, encouraged b Internet. Generous ideas, powerful new concepts have appeared: economic solidarity, mutualization of means, alternative money systems, boosting of social links, etc. All these efforts however prove to be insufficient and the degradation of conditions continues. More than ever, citizen movements, with Buddhists all over the world, must pursue their progress.

Underlying ideas are crucial. The idea of interdependence, fundamental in Buddhism, is of prime importance. For scientists, the notion is also central. I am utterly convinced that understanding interdependence will be decisive for the future of our world, as it becomes too small to accommodate its population of seven billion, all eager to profit from its rich resources.

According to Albert Einstein, a problem which has been created cannot be resolved if we continue to think in the way which created the problem in the first place. Reflection precedes ideas which generate motivation, leading to acts and their results. Some will prove to be problems, others solutions. What is important is the type of reflection at the source. If our way of thinking creates problems, it cannot also find solutions. In face of all the problems confronting us, we need to change the way we think. Quite simply, we need to invent a new ideal, a model of society firmly based on furthering the interests of its members.

The consequences of actions cannot be divorced from other acts. Everyone knows that planting a tree in summer or in winter is not the same, certain times are more favorable than others. Nor can a tree plant itself by itself. Many conditions, or tools, are necessary.

In the same way, many conditions are required for an action to be accomplished. Even though they may not be perceived consciously, they are none-the-less necessary. All these causes and conditions come together in the human mind, engendering decisions and action. Acts are the fruits of thoughts which therefore in the last resort fashion the material world in which we live.

External events demonstrably affect the ideas which cross our minds; we know that our mode of thinking depends on circumstances and in particular on our relationship to others. Without this human contact, our ideas would not be the same, in such a way that no idea is engendered entirely by ourself alone. So it cannot be said to belong to any one person since without others it would not have arisen. It is, as it were, joint-owned, born of the interdependence of phenomena and exchange with others.

In this respect, the notion of intellectual property is one of the most farcical inventions of the human mind. A whole sophisticated legal arsenal exists to appropriate what in reality belongs to no-one: water, earth, plants... In the present day, all that nature offers for free becomes the property of certain individuals – by what right? Are not ideas also a common human heritage, since no-one can really materially possess them?

On the other hand, anyone can seek inspiration in valuable ideas, entirely free of charge. They are a gift of life, offered to all, never restricted to any one person. Immaterial, an idea is at the disposition of an infinity of human beings for, contrary to material resources, it cannot be depleted. It is an available and inexhaustible source of energy, the energy of life itself informing individuals to act and fashion the world. But today everything is subject to financial transaction. An idea is bought

and sold, even though, as we have seen, it cannot truly belong to the person it came from. If we pool our ideas and share our experiences, our mutual enrichment would be beyond price.

The benefits of science and technology are indisputable and cannot be dispensed with. Nevertheless at the same time, the damage caused is such that we are endangering all life on earth. 30% of the species has disappeared over the last century, and scientists predict that 50% will be reached by 2050[1], even though the speed of change and the complexity of the equations involved make exact prediction impossible. Estimations of the present rate of extinction vary from 50 to 1000 times the natural rhythm. One thing is certain: unless we change our behavior and way of life, the situation will not improve and the planet runs a real risk of desertification. The disappearance of species is the most disastrous result of the degradation of the biosphere.

Let us take a look at the damage inflicted on the environment towards the end of the last century and continuing inexorably today. We shall try to understand the mechanisms involved and I suggest a few solutions.

The ecological situation

His Holiness Sakya Trizin, a great Tibetan Buddhist master, has written a prayer entitled "Ecological crisis: an aspirational prayer" be resumed as follows:

"Because of an enormous quantity of degenerate activities, extreme avidity leads some people to cover world resources for themselves. Trees and forests are cut down, upsetting the balance of the water element and rainfall. Unlimited excavations of mines and quarries disturb the dwellings of local celestial, terrestrial or water spirits. Innumerable factories produce clouds of smoke, polluting the air and causing unprecedented illness. Devastation of the physical world and its organisms upsets the balance of the four natural elements. Machines working at all times and in all places melt the mountain snow. The natural protection of the ozone layer has been perforated, allowing the appearance of incurable skin diseases. The world is threatened with rapid desertification through the consequences of powerful unsatisfied desires. May the Three Jewels protect us and may the negative actions, the cause of all this, come to an end".

Scientists all over the world unfortunately confirm this alarming tableau. Their harsh and somber findings terrify many of them. Without falling prey to exaggeration, we need to be realistic. The Buddha himself pointed out the terrible sufferings of samsara in the first Noble Truth at the beginning of his teachings. We need to be lucid and reflect with honesty, realism and courage on the unheard-of damage inflicted on the planet by our oil-based civilization.

What is the order of gravity of these threats? Not much research has been done in this field, but many people would put in prime position the looming energy crisis due to the exhaustion of cheap oil supplies which seem to have peaked. This is a serious menace since 95 % of the dominant world civilization is oil-dependant. Chris Skrebowsi, the editor in chief of Petroleum Review, believes the oil peak will lead to social and economic chaos.

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[1]   Jean-Marie PELT, a famous chemist, botanist and ecologist, *Planète vivante*, (Living Planet) 30 years of WWF (2010) and 3D Territories, Save the biodiversity (2008).

In second place: the problem of global-warming which receives more media attention than oil. This is all the more difficult to understand in that the over-consumption of oil is largely responsible for climate change. Rob Hopkins in « Manuel de transition - de la dépendance au pétrole à la résilience locale » (Transition Handbook – from oil to local resilience) writes that, contrary to global worming well relayed by the media, the oil peak has yet to make its appearance as major problem.

Like Rob Hopkins, I am far from being an expert on the question of oil. But simply by taking note of the state of nature, expert analyses and the retail price of petrol, one hardly needs great erudition to conclude that the price of the barrel of oil has entered a lasting inflationary phase. The last peak was noted in 2008 when the price of the barrel of crude oil reached a summit of over 132 $, causing world-wide anxiety. Yet we seem strangely calm in view of the present steady rise in price since 2009 when the barrel was trading at 90 $, a price higher than ever before except during the 2008 crisis. We have indisputably come to the end of cheap oil, a period predicted in the 1940's by Marion King Hubbert, an American geophysicist, in his famous curve known as the Hubbert peak, presented in 1956 to the American Petroleum Institute. The peak was predicted around the year 2010.

In response to this oil crisis, exploitation of non conventional sources has now begun, since they are becoming financially competitive. But these oils are more expensive, since they are difficult to extract and refine and are not without risk. We are talking here about deep off-shore wells, bituminous sands and schists and heavy oils. April 2010 saw the worst accidental oil leakage in the whole history of deep off-shore drilling in the Gulf of Mexico. At depths of more than 200 m divers cannot stop a leak; in the Gulf of Mexico the leak was 1500 m under water. Coastal ecosystems will suffer from the disastrous consequences for decades at least. In spite of this, permission to drill in the previously protected Arctic zone has been granted to oil companies. An ironic stroke of fate, for without global warming, this frozen and inaccessible area could not have been exploited, whereas now it has become a source of exacerbated tension and conflict among countries around the whole zone, each laying claim to the sea-bed.

There is a long list of the aberrations of an industrial system entirely unaware of the danger it represents for the biosphere and species. Modern industry, in pursuit of short-term profit, lays a heavy burden on our generation and, more dramatically still, on those of the future.

Oil is a limited resource produced over hundreds of millions of years. Every day, more than 85 million barrels of oil are used in the world, 44 % in the form of petrol, 35 % in other forms of fuel. The rest includes black road products (asphalt, bitumen, tars…) agricultural uses (fertilizers, pesticides, equipment), alimentary additives and conserving agents, plastics and polymers, cosmetics, clothing (nylon, polyester) and thousands of other products. Our dependence on oil is immense. And unfortunately we do not really know how to enter the transitional period needed if we are to wean ourselves off this energy source in favor of a sustainable and balanced future.

This chapter would not be complete without a study of global warming and its dramatic and unpredictable consequences. But since this question has been widely studied scientifically and relayed politically, the general public is familiar with it. We do not need to go into the problem further.

Oil crisis, global warming – are these head of our list of threats? Grave as they are, others may be more serious.

Oil is, as we know, casus belli, but access to water is also the cause of warfare. Of the 70 % of the earth's surface consisting of water, 2,5 % is fresh water and only 10 % of that, drinking water. This represents 0, 25 % of the total. In France, rivers and phreatic water are 70 % polluted. Fresh water consumption by industry, agriculture and households represents respectively 20 %, 70 % and 10 %. Even though we need to cut down on domestic use, this is not the main culprit. The same remarks apply to many other industrial nations. 1.1 billion of the earth's 7 billion inhabitants have no access to drinking water. Every year sees 250 million cases of water-linked illness; five million die. 50 % of chemical elements are not eliminated by treatment.

Global warming, deforestation, oceans, refuse, pollution, alimentation, genetic manipulation, nano-technology, desertification, energy, habitat, health, biodiversity: all these present problems which need to be considered. Among them, pollution and the enormous quantity of refuse generated by our civilization should be among our priorities.

Even our fields are polluted, contaminated by an agricultural industry produced by the petro-chemical industry. This should be a major concern. This and the transport systems related to it are responsible for vast quantities of CO_2 released into the atmosphere, accelerating the rate of global warming, with its resultant desertification.

The recent introduction of chemistry into conventional agriculture has resulted in the use of artificial fertilizers: mainly nitrogen, phosphoric acid and potassium. Wheat which has grown too fast does not stay upright, and, one on the ground cannot be mechanically harvested. So new varieties of wheat had to be invented to compensate for this effect. Associated grasses were also boosted, leading to the use of herbicides. Without oligo-elements, the balance of the soil is upset, fungi proliferate, infecting the shorter-stemmed wheat even faster. So fungicides are introduced. Insects whose environment is devitalized, invade the wheat –the petro-chemical follows suit with insecticides. And so the wheel comes full circle.

This is not the end of the matter. The soil, 90 % devitalized, dries out and hardens. At present, 40 % of arable land is degraded.

The living layer of soil, to a depth of some 30 cms, is the scene of intense biological activity. 80 % of all living organisms are to be found there: earthworms, bacteria, fungi and myriads of others. The death of the soil begins with biological death, resulting in the disappearance of organic matter, itself the source of food for fauna and microbes. Among the causes: deep ploughing, chemical fertilizers, herbicides, fungicides and pesticides. Chemical death follows, elements are washed out. Acidification results from the loss of calcium, the bridging link between clay and humus.

This in turn gives rise to erosion, one of the most serious of dangers. Mixed with rainwater, the clay in suspension form a muddy water draining away silt, sand and pebbles. This is a cause of the serious flooding we are witnessing, even though the planet is experiencing one of its warmest periods. Mankind has invented floods in a dry season! In the last 50 years, it is calculated that the proportion of organic material in the soil has been reduced from 4 % to 1,4 %. We are presently losing on average 40 tons of soil per hectare and per annum[2]. Erosion in France affects 60 % of soils. If this continues, in three centuries, France will resemble the Sahara!

[2] Association Kokopelli, biodiversity conservation and seeds of life, France

Add to this somber picture, a market invaded by hybrid seeds. The seeds are rendered sterile, thus preventing cultivators from reserving part of their grain for planting in the next season. The aim is to sell grain every year, making world agriculture dependant on the producers of seed. The varieties produced moreover often require great quantities of water which in turn benefits the profitable business in irrigation systems. This, as we have seen, consumes 70 % of the world's fresh water resources.

The situation is further aggravated by global warming. The surface of the ocean is not flat, its height increases near the coast-line. Drawn by capillarity inland, salt water invades arable land which is then lost to agriculture.

The introduction of G.M.O. (genetically modified organisms) is a further aggravation. These monocultures are confined to a few cereals: soja, rice, wheat or maize; at the same time they reduce natural biodiversity, compromising the future. Attack by a parasite with acquired resistance could easily ravage a large part of world production, increasing the risk of famine already afflicting 1/6th of the population. Two other types of danger attach to GMO's. Soja for instance, developing resistance to a pesticide, can become a kind of sponge absorbing the pesticide and passing it on into anima food-stuffs and eventually to our own plates. Another category of GMO – Bt cotton for instance- develops its own pesticides so that the poison here persists in the harvest.

Even more incredible, the appearance of nanocides. Fields may be sprayed with nano-particles capable of changing the flavor of plants; with a little persuasion the consumer will appreciate strawberry-flavored beans! Unknown to most of us, this already exists in the agro-alimentary industry. The texture of a food can be made tender or crisp with the help of this technology. The main aim of nanocides is to reduce attack by so-called invasive insects. We have already seen that upsetting the balance of the soil however in fact favors their proliferation. One bad thing to remedy another: a terminator type of solution proposed by people claiming to serve life-sciences!

The list of products whose names mean « to kill » (-cide) grows longer when it should be decreasing. We have to add nano-particles, physical poisons, to the chemical poisons already in existence. Once in an organism these particles are virtually ineradicable, adding further illness to already enfeebled species. It is not surprising that the WHO estimates that in 10 to 20years's time 2 out of 3 people will be affected by cancer. A rosy future for our children!

All this leads to a loss in biodiversity and an exponential increase in the rate of extinction, whether we like it or not, the sixth to occur, the extinction of the dinosaurs being the fifth. But this time, mankind is responsible.

Genetic manipulation introduces an even more somber picture, the coup de grâce for many dying species. This is no exaggeration. The danger of speciation already looms. This, the direst, the most serious threat so far, would deserve a whole article. Terrifying research is already underway in laboratories where men, in their folly, believe they can overcome nature and even death itself. Unprecedented ethical dilemmas arise out of the possibility of producing human clones capable of furnishing replacement organs when needed. A glimpse of a hell in which human beings might be capable of "cultivating" others.

Moreover the introduction of nanoparticles in the organism could lead to hybrids in which it would not be possible to distinguish between the biological and the physical. What of reproduction? It is possible to imagine human beings incapable of breeding with existing humans. This is what is meant by speciation. There is a real risk, the consequences of such manipulation being totally unforeseeable.

Who is aware ? There are few warning voices.[3] Meanwhile mass conditioning, through media propaganda, continues to be orchestrated by global financial and industrial groups.

One wide-spread error consists in the idea that life-expectancy is on the increase. In Western countries this not the case. On the contrary a regression is observed. The United States in 1950 had a higher life-expectancy than Western Europe; today they take second place. But they were the first to adopt industrial food. In England, life-expectancy is also diminishing. Of all the countries, in Europe, England has most cases of obesity and consumes most industrial food. In France, 17 % of the child population is obese. Many suffer from otitis, bronchiolitis, asthma and various allergies representing more and more severe handicaps. Our hospitals are full of the sick. What does this say about the quality of the food we eat?

Before envisaging solutions, we need to understand the mechanisms involved.

Mechanisms

By way of introduction, I would like to quote a short comment by Albert Einstein in an article published in the Monthly Review in 1949:

> *"Private capital has a tendency to accumulate in few hands, partly because of competition between capitalists and partly because technological development and increasing division of labor encourage the formation of larger productive units over the smaller. These developments result in an oligarchy of private capital, the exorbitant power of which cannot be controlled effectively even by a society whose politics are democratic".*

Hervé Kempf, a French writer and a journalist with Le Monde, has written many books translated into several languages[4]. He reminds us that, from the time of the apogee of the Greek state, three political systems have survived. The first two, monarchy and democracy, are well known. We tend to forget the third: precisely, oligarchy. In this system, a dominant minority takes decisions concerning the greatest number who no choice but to follow suit. In his book, on how the rich destroy the planet, according to the sources he quotes, 52 % of the Gross National Product, the word over, is in the hands of 250 families representing 250 000 firms. Hervé Kempf's attack on capitalism is clear in 2009: "What we are witnessing is not the crisis, but the mutation resulting from the end of capitalism".

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[3] Pr Gilles Eric Seralini, « Ces OGM qui changent le monde » – Flammarion Editions 2010, (GMOs that change the world: transferring genetic material from humans, dogs or microbes to maize).

[4] « Comment les riches détruisent la planète », 2007 – « Pour sauver la planète, sortez du capitalisme », 2009 – « L'oligarchie ça suffit, vive la démocratie », 2011 Editions du Seuil, Paris (How the rich are destroying the planet, 2007 - Renounce capitalism to save the planet, 2009 - Oligarchy basta, long live democracy, 2011).

Today's "crises" are the result of the transition from capitalism and of the difficulties induced by the oligarchy. In our system of general alienation, movements of resistance with the overthrow of existing governments (as in 2011 in Tunisia and Egypt…) are not surprising. Change is indispensable but it will not be smooth or painless. The inevitable resistance of the oligarchy has probably only just begun.

The mechanisms behind the present situation are chiefly due to the limitless greed of profiteers. The financial and banking systems at its centre have infected the economic structures taking with them a political system which is inter-connected and dependent. In August 1971, President Nixon decreed the inconvertibility of the dollar and gold, instituting a complete dependence of world economy on the American economy. But this economy based on excessive consumerism is running out of steam. And Chinese growth, at present very high, is not sustainable in the long term. It Is obvious that the two factors will impose radical changes in the world economy which, at the same time, is coming up against new limits: the natural frontiers of our planet and its biosphere.

It is becoming more and more obvious that a capitalistic civilization based on a market procuring huge profits for a tiny minority against the interests of the majority cannot bong survive. Multinational profits have never been at a higher level, for two reasons: delocalization of production to poor countries where workers' rights are badly protected, if at all, so as to take advantage of cheap labor and investment of profit in tax havens. Reduced taxation not only increases share-folders' profits but also limits social investment to the benefit of all citizens. What possible solutions can we envisage?

Solutions

Since our present ills are the result of human activity, the solutions must come from a change in human behavior. Everyone is called upon to contribute, since all are involved: victims of a situation we have ourselves created.

Buddhist Contribution:

Some changes are easy to implement. Certain Buddhist teachers have already made suggestions to their communities, more than a hundred to date, including:

- Reducing meat consumption or becoming vegetarian. This is an act of compassion and lessens one's impact on the depletion of resources. A kilo of beef needs some 100,000 liters of water against 750 liters for the production of a kilo of wheat. Providing vegetarian meals at meetings will reduce one's ecological foot-print.

- Living simply. This puts into practice one's vows of ethical conduct without superfluous possessions.

- Reducing one's use of plastic. We use plastic packaging for a few hours, sometimes even a few minutes, whereas it takes 500 years to degrade completely. Recycle actively.

- When offering are made, adopt healthy solutions. Buy fruit rather that sweet things, planet flowers instead of cutting them.

- Plant trees.

- Transform one's mind.

The aim is to encourage a change of direction in the human race. This requires mobilization of ordinary citizens, as we have already seen. A dominant minority does not impose a right direction. For this, much greater awareness is necessary, putting essential emphasis on the role of education.

I have been studying the way our world works and its mechanisms for four years now. Things seem to be becoming clearer and so I feel able to make a few suggestions. These are the fruit of my reflection, to the best of my ability, with the help of many written and visual sources. Willy-nilly I have become a kind of authority in my professional sphere and in various Buddhist institutions (such as the French and the European Buddhist Unions). The ideas I am submitting are not my property for the reasons already given. They have arisen spontaneously, often during the moments of mental repose which in Buddhist practice we call meditation.

The first idea dates back to 1995 when month-long strikes in France paralyzed the whole country. Clarification came as time went by. I have listened carefully to people with a long history of work in associations in favor of conservation. The following is a starting point to be developed by others as they wish.

1. Encouraging an upward trend in group dynamics.

My observations show that groups with a downward trend have more people with negative mental attitudes, little virtue and disrespectful and aggressive tendencies. In these groups, there are fewer people with positive mental attitudes, virtuous and respectful tendencies. If there are 30 % in the first sub-group, 20 % in the second, the remaining 50 % -a peaceful group- are down in the direction of the dominant group. The whole group is dragged down and the percentage of "disturbers" increases. The group with an upward trend does not change but cannot influence others. Reversing this situation is vitally important.

2. Increasing awareness.

In order to encourage positive group dynamics, education is primordial. This needs a theme which is both simple and wide-reaching so that the largest number can adhere to it easily. It should also have a unifying element: the protection of the planet is a good example.

One possibility is to point out that present-day consumption requires the resources of a planet and a half, which is not sustainable. To carry on in this way is suicidal. Everyone can agree on this. From this starting point, a general picture of the present state and its causes will at least impose the urgent necessity of solutions to be found and implemented, even though there may not be complete agreement.

3. Aim.

Rich and poor, religious personalities, industrialists, financiers, the influential and powerful, citizens of the earth, all united to preserve the planet and develop a sustainable society in the 21st century, within the resources of the planet.

4. Federative meetings.

To bring together at top level:

- Religious leaders: the Pope, the Dalai Lama…;
- Winners of the Nobel Peace Price;
- Industrialists and financiers;
- The world's richest and most influential personalities;
- International Governmental Organizations, UNO, Europe…;
- Representatives of civic society and NGOs.

Heads of State also to be invited.

Increasing awareness, and facilitating the implementation of solutions:

- Presentation of environmental, economic and social conditions by world experts;
- Presentation of the causes of these conditions;
- Presentation of perspectives and solutions toward an equitable division of the fundamental resources of the planet: food and water, lodging, energy and health.

5. Mechanisms

- Development of the idea of gratuitousness. A "ministry of gratuitousness" could be created with the aim of encouraging the free production of the planet's renewable resources.
- Promotion of the idea of "common property": air, fresh water and drinking water, land, forests, plants, the oceans….
- Introduction of a "minimum of compulsory world service". Imposing for instance the idea not only of de-pollution, but the avoidance of pollution. Inhabitants of the earth would owe "world service" just as military service organizes the defense of a country. The question here is the defense of the interests of all humanity.

6. To begin with

Aim at long term.

- Creation of a work group charged with implementing this plan, beginning with point 4.
- A budget of 40000 € would be necessary. This would provide for a professional team, under the authority of world Buddhist leaders, charged with studying the feasibility of the project and with establishing links with partners on the international scales.

- Setting up an international network based on local partners. Internet would play an important part.

- Enhancing local projects and creating a world dynamic.

- Bringing together little by little teachers from all the great religious traditions in order to alert religious leaders. Widening gradually to include civic society, political, international organizations, whether various associations or NGOs…

- The signing of a world-citizen program clearly stating a number of short, medium and long-term objectives:

    * Leading towards world-wide sustainable management of the common heritage (arable land, biodiversity, traditional practices…);

    * Links with the Earth Summit 2012 (Rio+20);

    * Television coverage equal to that of major media events such as the Olympic Games with similar coverage by other media ;

    * Production of an audio-visual documentary for distribution to citizens of the earth and schools world-wide free of charge.

Buddhist Virtues in Social and Economic Development: Environmental Preservation and Restoration

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Modern Environmental Problem and Buddhism:

"How can Buddhism contribute to solve our present era's problems?" Gautama Buddha in particular was known for giving problem-solving sermons (對機説法), like a physician prescribing medicine that suits the illness (應病與藥), that were no doubt consulted with such questions by an upāsaka or an upāsikā every day - as he made his rounds begging for alms. Now we, Buddhists also need to gather our courage and use our brains to deal with the problems that beset us in our present era.

The weightiest and most serious of these modern problems are environmental issues. The major environmental changes that have been occurring on a global scale since the twentieth century are posing a potentially mortal threat to the ability of the earth's environment to support humankind. Issues of energy and resources; environmental pollution; food and water insecurity; climate change; disappearing plants and animals; population conflicts have acquired a scale that our ancestors never had to deal with.

Environmental problems are also serious because there is no external enemy for us to rally together and fight. The main cause of environmental change has been changes in human behavior, our lifestyle and our sense of values—we ourselves have been the number-one offenders in bringing about these awful problems. However, if we just ignore these problems because we find it hard to deal with them, they will simply get a lot worse. If we think about it, we can see that because we are the ones who caused the problems, we should be able to overcome these difficulties, reflect on our actions and reform them in such a way as to resolve the problems. There is plenty of room in this process for Buddhism to make a contribution.

Sabbapāpassa akaraṇaŋ, kusalassa upasampadā,

sacittapariyodapanaṃ, etam Buddhāna sāsanam. (*Dhammapada* 183)

Do not what is evil. Do what is good.

keep your mind pure. This is the teaching of Buddhas.

The teaching above is one of the most important essences of Buddhism. What are we doing now that is "evil" or "good" for the environment, and how can we purify our hearts? The time has come for every person to think about this and take action. Without action based on sincere self-reflection, it will not matter how advanced environmental technologies become, or what environmental policies are adopted, because such things cannot bring about a fundamental solution to environmental problems.

Through the considerations it became clear that Buddhism can be a good principle or an effective indicator for the environmental problems, and also can give us the "vision", which is more important than the law, natural science or technology. Here I will try to identify the significance of the role of Buddhism in environmental preservation and restoration.

Hita (altruism) as a Guide to Environmental Action

Now let us take a look at what we need to do to achieve these improvements. Yukihiro OKADA has already argued in his thesis 「環境問題に対する仏教思想の有効性 [The Validity of Buddhist Thought as a Way of Dealing with Environmental Issues]」(2000) that "the Buddha's teaching about being satisfied with little (少欲知足)" and "the altruistic behavior (利他行) of a bodhisattva" can serve as effective guides to action that will contribute to solving environmental problems. He considers "being satisfied with little" as the proper basis for individual lifestyles, and "altruistic behavior" as the basis for action aimed at protecting the environment. In other words, we should of our own accord try to reduce the burden we replace on the environment, and transfer to others the benefits we do receive. This is doing good for the environment as defined by Buddhism.

Before proceeding further, we need to examine the possible range of altruistic behavior; altruism in Chinese is written with two characters that, taken separately, mean "利benefit" and "他others". In this context, what is meant by "others"?

Y. Okada emphasizes that the meaning of "others" must include the environment and not be confined to other human beings. I think that this is a very important point of instruction for Buddhists trying to deal with environmental issues, because confining altruistic behavior to other people introduce the threat of possible bringing further pressure to bear on the natural environment. Knowledge of Japan's Buddhist heritage and its historical religions sensibility clearly reveals the potential for putting the natural environment on the same level as other people (human) as an object of altruistic endeavor.

Our original manner of perceiving our environment, in other words our environment view (Umweltanschauung) is fundamental importance to every other consideration. The nature of our environment view can cause our efforts to change in a certain direction to backfire and have the opposite result. For example, people in Japan are now seriously worried about the country's decreasing birthrate, but viewed from a global perspective, the doubling of the world's population during the second half of the twentieth century was an abnormal phenomenon. Rapidly increasing human population and rising population pressure are straining the environment and threaten to exacerbate problems of climate change and food scarcity.

Thus I would like to take a look at what Buddhism has taught regarding the environment and, while referring also to modern scientific knowledge, try to clarify the environment view of Buddhism with which we are familiar.

The Irreplaceability of life:

In attempting to address how Japanese Buddhism perceives the environment, what aspects of the environment (Umwelt) can serve as the objects of altruistic behavior, and how this can lead Buddhism to protect the environment, I will start by examining how Buddhism treats the subject of life. The environmental sciences (Umweltwissenschaft) consider the environment to be that which surrounds and supports living things (Lebewesen), and so our definition of living things will have a significant effect on our environment view. How we define the life process and what constitutes a living thing will form the foundation of how we think about the environment.

In our daily routine, the most everyday acts are nonetheless essential for maintaining life and cannot be performed by another. All types of behavior that constitute our life processes, including things that we must do for ourselves, have an impact on the environment, and we bear the responsibility for the results of those impacts brought about by our actions. This can be seen as an explanation derived from the environmental sciences of the Buddhist teaching that one being one's own *karma* and one's own *phala* fruition (自業自得). This is a vital concept for exploring the phenomenon of our own lives as they relate to the environment.

Precisely because, one being one's own karma and one's own fruition, every life is precious and irreplaceable. If the actions that allow us to live could be performed by another, and if we did not have to bear the responsibility of the results of what we do, this would make us replaceable.

Although being alive makes us unique and irreplaceable, when the phenomenon of life is withdrawn, our bodies lose their coherence and return to the soil to be broken down into elements that will go into making up other living things. This is obvious because all living bodies consist of more than 99.9% oxygen, carbon, hydrogen, and nitrogen, as does the planet Earth itself. Because our bodies are composed of the same materials as the other beings in the environment, when living things die, more than 99.9% of the material that composed their bodies consists of elements that go into constituent elements of the bodies of other living things.

Before modern chemistry and biology existed, these concepts were present in the form of the Buddhist doctrine "the five aggregates have no self (五蘊無我), These terms existed to teach us that we are not composed of special, unique matter and that there is no such thing as a fixed, invariant and unchanging *me* with singular characteristics. Thus, while our existence in the world is a one-time-only phenomenon and our actions during our lives cannot be replaced, the elements that go into our existence are shared in common with the diversity of other living things. All beings in this world are totally interrelated in coexisting relationships.

When we fail to comprehend the cycle of existence described by the concept of "the five aggregates have no self" and instead get stuck in pursuing only our own survival, we damage our relationship of coexistence with the natural environment, which in turn works to threaten our own survival. That is, acts of selfishness and egoism are "doing what is evil" to the environment and serve to destroy our own lives.

On the chemical level described above, all living things are basically the same; recent research in the biological sciences shows that not only the millions of species of living things existing on Earth today but every form of life that has existed throughout the entire history of the planet originated from a single photocell. Space scientists also now believe that the most abundant elements in

the universe are the same four elements-oxygen, carbon, hydrogen, and nitrogen-of which we and all living things are made. The origins not only of our own species and every single other living thing on Earth but also of rocks and stars can all be traced back to the gases and dust that went into forming the universe. This seems to me to be the same as what Sēng Zhào (僧肇*Sôjyô* 384-414) said in *Zhào-Lún* (肇論*Jyôlon*): "The heavens, earth, and men all spring form the same root; we are one with everything in the world."

Tradition of the View on Life (Lebensanschauung)

Though time scales may vary, all beings in the world follow the same kind of natural life cycle-birth, senility, illness and death (生老病死). Zhàn Rán (湛然711-782), sixth patriarch of the Chinese Tiān Tái school (天臺宗), wrote: "Grasses and trees sprout up and die back. When an eon has passed, even dust and stones will disappear (*The Adamantine Lancet* 『金剛錍』Taisho 46.784b). This kind of thought was made possible by the philosophical foundations already existing in China that taught "all things are evenly equal (萬物斉同[1]). Zhuāng Zhōu (荘周 369? BC- 286? BC) is said to have held that the Tao is found in things like worms, millet, brasses and trees, roof tiles, flagstones, and dirt-clods. (Fukunaga 1981)

The traditional Chinese Tiān Tái concept of attaining Buddhahood of grasses and trees (草木成仏論) is thought to have been inherited and expressed by the Japanese Tendai sect天台宗 sect and the Shingon sect眞言宗, which hold that "grasses and trees, countries and lands, all attain Buddhahood草木國土悉皆成佛" or more recently, that "mountains and rivers (=the natural surroundings) and grasses and trees all possess the Buddhahood potential 山川草木悉有仏性." I have discussed the issue of how these two passages came into being in detail elsewhere (Okada 2002) and do not intend to delve into this issue here.

However, I would like to point out that neither passage appears in the Buddhist Scriptures; both originated in Japan, and that former became popularly known in the latter half of the ninth century (Sueki 1995), while it has only been confirmed that the latter appears to have come into use in the second half of the twentieth century. And I do not intend to enter into a difficult doctrinal discussion of the terms *buddhadhātu*. I mention the phrases "grasses and trees, countries and lands" and "mountains and rivers, grasses and trees" to call attention to the fact that not only humans and animals but plants and inorganic things are being discussed as equally existing parts of the environment. The important point here is that Japanese Buddhism has traditionally taken the view that life in the environment includes all of these things equally.

The view of Zhàn Rán regarding the attainment of Buddhahood by plant life and the view of Japanese Buddhism regarding the attainment of Buddhahood by grasses, trees, countries and lands are the antithesis of the vegetarianism of Indian Mahayana Buddhism. The Mahayana Buddhism of India banned eating meat, in sympathy with the overall religious practices of the society at that time, which also prohibited eating meat. However, if your reason for not eating meat is compassion for animals, the next question is, what about plants? Are they not living things? Recent Buddhist scholarship has suggested that this line of thought may have led to placing plant life in the same category as inorganic matter (Schmithausen 1991).

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[1] The idea that, in light of original source of truth, the Tao, everything that discernibly exits, including human beings, is equal and of uniform status

I have searched all extant Mahayana Buddhist Scriptures and found only two exceptions to the placement of plant life together with tiles, stones, and so on as unconscious or insentient beings or their classification as not-living things (Okada 1999). The two exceptions are found in the Lotus Sutra *Saddharmapundarīkasūtra* 法華經and in the Śurangamasūtra 首楞嚴經. "The Parable of the Herbs" in chapter 5 of the *Saddharmapundarīkasūtra* compares the way large-, medium-, and small-sized plants are all watered by the same rainfall and as a result grow, flower, and bear fruit to the way the great diversity of all living things derive benefit from the same Buddhist Law.

The Śurangamasūtra teaches: "All manner of plants are the same as sentient being and are no different from human beings. Plants are reborn as humans and when humans die they also become all manner of plants and trees." With the passage of time, the parable of the herbs in the *Saddharmapundarīkasūtra* had an important impact on the Chinese Tiān Tái doctrines in Japan during the late-tenth to early-seventeenth centuries; this seems natural enough in view of how living things are viewed in China and Japan. After all, plants do sprout, grow, and die.

The Lives of Things: Funerary customs *Kuyou*供養

We can naturally assume that native Japanese traditional concepts similar to Chinese idea that "all things are evenly equal" were behind Japan's acceptance and inheritance of the Chinese Tiān Tái doctrines on attaining Buddhahood of grasses and trees. These traditional concepts include the idea of "eight million deities八百万神", the belief that every wonder beings and phenomena are deities. Looking even further back in time we find what was probably the original, underlying concept--- a view on life expressed by customs present in Japan since the prehistoric Jomon period of ano yo okuri, literally: "send-off to the other world (=Funerary customs)." In the same locations where people made graves for other people, they also made graves for shells (shell middens), graves for animals (animal bone burials), and graves for broken earthenware (as seen at the Sakiyama shell midden崎山貝塚, the Sannnai Maruyama archaeological excavation 三内丸山遺跡site [Fig.1], and elsewhere), and it is supposed that they also performed "send-off to the other world" ceremonies.

Fig 1 graves for broken earthenware are (photographed by Okada)

The custom of holding a sent-off to the other world persists to this day in Japan in the form of tribute ceremonies *Kuyou* for objects, animals (器物供養・動物供養) and Tribute Ceremonies for Laboratory Animals in Japan and Korea[2]. Tradisionally, tribute ceremonies are held for needles, writing brushes, and other objects, and in more recent times new types of *Kuyou*供養 have emerged one after the other, for example, for personal computers scissors (sponsored by big beauty salon chains, these take place at Zojoji Temple増上寺, Tokyo, on August 3, as the syllables for this date [hachi-gatsu mikka for ha-sa-mi] are similar to the Japanise word for scissors), for pachinko machines (at Sensoji Temple 浅草寺, Tokyo, on August 8 [from the sound "pachi-pachi"]), for disused false teeth (at Myokoji Temple 妙興寺, Okayama Prefecture, on October 8 [Fig.2]).

Fig 1 Kuyou for disused false teeth (at Myokoji Temple)

All of these *Kuyou* ceremonies for objects 器物供養 serve to promote recycling of valuable resources. Some people say that these events are held because they are the only way to collect and recycle these end-of-life articles and that they are merely a convenience for the benefit of the people involved. However, is holding a *Kuyou* ceremony for used possessions really the same as recovering them for recycling? No, it is not the same thing at all, because these *Kuyou* ceremonies grew out of

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2   Subsequent history can be traced to cenotaphs of tribute (供養碑Kuyou Hi) for military (laboratory) animals before the World War II. Relating to this item, it is considered the kuyou for animals in colony. The oldest establishment of tribute ceremonies for laboratory animals in Korea is "Kuyou Hi (供養碑 cenotaphs of tribute) for laboratory animals " (currently owned by Museum of Medical College, Seoul National University,) built in 1922. Until now, it was thought that the kuyou for animals might be carried out only in Japan, however newly, it was found that the kuyou for laboratory animals has been carried out by國立毒性科學院National Institute of Toxicological Research 韓國食品醫藥品安全廳 of Korea Food and Drug Administration from 1973, and confirmed that the ceremony is carried out in front of "Doubutsu kuyou no hi動物供養之碑（the cenotaphs of tribute for animals）" which was built during the colonial period. VELDKAMP found a record The Police Bulletin (警務彙報) 331 that in 1933 a kuyou ceremony for laboratory animals was carried out by Japanese in front of the same cenotaph of tribute 動物供養之碑* . On the other hand, OUE recorded an epitaph on Jūkon hi 獸魂碑（Cenotaph of Animal Soul）(Chinese classics) remained in the vicinity of building of College of Veterinary Medicine of Seoul National University: "慰魂 獸禽之靈 稟性各異 靈魂如一. 可惜生命 義死不避. 爲人類福祉 同類保健 不怨天不怨人 可憐其靈 爲靈黙念 祝願冥福 幸須群靈 更進明界 二回卒業生桐郵作祝書" (OKADA 2010A,2010B）

feeling of gratitude toward the possessions that have served us; they are a fond farewell to things that have come to the end of their useful and precious lives because we have used them. Also involved is the consciousness that they are being sent off to be reborn anew.

Thus, these Kuyou ceremonies indicate that people feel that such items have their own "life," and feel respect for them. This respect for the substance of things, for their own value can be understood as an environmental sensibility present in Japan since the Jomon 縄文 period. It is also the answer to the question posed earlier about why we can place the environment on the same level as other humans as appropreate objectsof altruistic action. Because this worldview regards as equal the lives of humans, animals, plants and objects, the environment(grasses and trees, countries and lands) is, in fact, an appropriate object of altruistic behavior.

We can not find this view of life in Indian Buddhism, and we can assume that this is why only the lives of animals were placed on the same level as humans' in Indian Buddhism. In the *Jātaka*, a collection of stories of the former lives of Śākya Buddha and others, we find many examples of bodhisattva practice in which the lives of birds and beasts are saved, such as the story of King Sivi, in which a bodhisattva rescues a dove, and the tale of Prince Mahāsattva,who sacrifices his own life to help a starving tigress and her cubs.These stories show that in his former lives the Buddha acted altruistically toword creatures other than humans. However, there are no stories in thes collection of compassion being shown to plants or objects.[3] I would like to emphasize that, by contrast, Chinese and Japanese Buddhism extended the range of altruistic action to include plants and inanimate objects, creating for the first time the potential for expanding altruism to embrace the entire natural world.

Good Balance and *parasparapratyaya*

There are the diverse environments on earth, and therefore we find many kind of environmental problems. But after all every environmental problems are the same, the problem of the relationship in the environment, the power balance. When a relationship among men, among being in the envirnment becomes complicated and looses its balance, a environmental probrem occurs. If the life-network in the environment keep exchanging intelligence, getting enough feedback and good power balance, a environmnental problem is hard to occur.

This relationship in the life-network can be expressed in one word: *parasparapratyaya;* and we Buddhist have known this wisdom, since a long time ago.

Environmental Preservation and Restoration

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[3]   I have already written about the Jātaka tales of the bodhisattva as the Tree deity. And Prof. Dr. Schmithausen discussed precisely once more about this topics (Schmithausen 2009)

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Cut Desire but not the Tree: Buddhist Eco-Ethical Concepts to Overcome the Present Environmental Crisis

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Introduction

As a result of modern human activities against the environment, the environmental crisis is alarmingly increasing more than ever before. In these modern times, the biological environment has been threatened due to huge development in sciences and high technology. This threat has now spread to the oceans, earth, the atmosphere, and outer space. Due to industrialization the rising temperatures have risen drastically thereby making the ozone layer thinner and thinner. Glaziers have started to melt down causing the ocean water levels to rise - reducing the land areas in the world. De-forestation results in desert-expansion and destroys other wild-life and thereby, some animals become extinct. Due to the hi-tech wars fought, there is an increase in the levels of radiation and thereby more diseases are caused or spread. Further, the overuse of natural resources at ever-increasing speeds is some of the many problems that the world is facing today. Moreover, in the modern world people are struggling to achieve the highest level of development without considering the value and need of the environment. These humans' behaviors have created the various eco-crises across the whole world. By destroying the environment, human beings have put their lives in a dangerous position. Even though modern ecologists try to apply modern scientific techniques in order to resolve ecological crises, the world is still in a critical situation. The cardinal reason for all environmental crises can be mentioned as craving (*taṇhā)* - in the Buddhist point of view.

Did the Buddha foresee the Modern Environmental Crisis?

During the time of the Buddha there was no need to talk much about the environment as the environment was never threatened by any reason. Although, the Buddhist teachings do not specify the value of each category that threatens the environment, it shows us the emotions towards the environment at most times and it's closely related with its activities. In this regard the Buddha's eco-ethical teachings are really important. According to Buddhism, human beings are interconnected. Therefore, whenever Buddhism talks about human beings, it also concerns the environment which surrounds them. The person naturally connects with the environment variously whether socially oriented or, biological; therefore, the Buddha, when he mentions a person – one's environment must be taken into consideration.

The teachings of Buddhism use the words *Dhammatā* and *Dhammaniyāmatā* to explain the natural laws. According to Buddhism the natural things that belong to the world can change all the time.[1] If one does behave accordingly towards the natural environment, he can protect the environment around him. There is a sensitive connection between the human behavior and the open environment. This is the reason that emphasis is made on the environment during the times of the Buddha.

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[1]   *Sabbe saṅkhārā aniccā* . 277, Dhammapada.

Buddhist teachings in protection of environment

Those who do not have right vision towards the environment will behave in a manner that is destructive to the environment. In the biological environment there are plants that produce seeds from the roots, from the trunk, from the stem, from tender leaves and from within seeds. The *Dhamma* teaches to avoid destroying such plants and it is considered as a virtues-practice of the person who has right view.[2] From this we must understand one thing. Just because someone has huge knowledge of sciences it does not mean that the environment will be protected by that person. Together with the knowledge of the facts that person should also be sensitive towards the environment through the knowledge of the *Dhamma*.

It is a well known fact that the tradition of the Brahmins was detrimental to the animal and plant world. They sacrificed thousands of animals, cut trees from superstition, and destroyed the smaller plants to prepare the ground for the sacrifices. The Buddhist thought these actions showed the cruelty & uselessness of the sacrifices. Therefore, to make the sacrifices meaningful these inhuman methods had to be stopped. According to the *Kūṭadantasutta* it is appreciated the way the old Brahmins conducted their rituals which did not harm the environment. These Brahmins did not kill goats, hens, pigs and did not destroy the live plants in the surrounding areas for their rituals of sacrifices.[3] Therefore, it is clear that by not killing animals and plants - showing their respect for the environment.

Everything in the world and everyone in the world are interconnected to each one in somehow. This is a co-operation to keep the world out of complications. In the Milindapañha, it mentions what a tree can give to a man.[4]

1. *Rukkho nāma pupphalhaladharo*. This is the most important of a tree; it is giving fruits & flowers without expecting anything for the benefit of human beings.

2. *Rukkho upagatamanupaviṭṭhānaṃ janānaṃ chāyā deti*. The tree provides its shadow to anyone who approaches it for resting. Therefore, human being should have such gratitude towards trees. We should not break even a branch of the tree which we already got some benefit. If one breaks he is considered as treacherous one.[5]

3. *Rukkho chāyā vemattaṃ na karoti*. The tree provides its shadow to anyone who approaches it without any discrimination, even to a person who comes with an idea of cutting it.

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[2] *Mūlabījaṃ, khandhabījaṃ, phalubījaṃ, aggabījaṃ, bīja bījameva pañcamaṃ iti vā it everūpā bījagām bhūtagāma samārambhā paṭivirato hoti, idampi 'ssa hoti sīlasmiṃ…*Dīghanikāya.I. 6

[3] *Tasmiṃ kho brāhamaṇa yaññe n' eva gāvo haññiṃsu. Na ajeḷakā haññiṃso. Na kukkuṭasūkarā haññiṃsu. Na vividhā pāṇā, saṅghātaṃ āpajjiṃsu, na rukkhaṃ cijjiṃsu yūpatthāya. Na dibbā lūyiṃsu barihīsatthāya.* Dīghanikāya. I. 143.

[4] Miḷindapañho. 409

[5] *Yassa rukkhassa chāyāya nisīdeyya sayeyya vā*
*Na tassa sākhaṃ bhañjeyya mittaddubbho hi pāpak*o. Petavatthu.

In a spectacular world this is what we get from a tree. But in turn people do not do much to protect trees. To find success through Buddhist liberation, the jungles are the place that people find to be useful. There are jungles that are so naturally beautiful which normal persons cannot appreciate.[6] Even Prince Sidddhattha chose the jungle to meditate. Even after he became the Buddha, he never forgot to mention that to the Monks - this evidence proves the significance of natural environment.

> 'I 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 I sat down there thinking: 'This will serve for striving'[7]

Concerning the Buddhist ethical teachings of the environment, it mentions not to pollute the green grass and the pure water. Using the green grass as toilets and dropping garbage are prohibited in the *Bhikkhuṇīvibhaṅga, Pācittiyapāli*.[8] If any monk commits so it is consider as an offence. There are several rules concerning the environment. Using rivers as toilets or spitting on water is also prohibited.[9]

Love and care towards the animal world is thoroughly mentioned in Buddhism. It includes the human and all animals. When one gives up killing living beings, gives up arms and looks at every living being in a humanitarian way becomes the morality of particular person.

> 'Abandoning the taking of life, he dwells refraining from taking life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living beings.[10]

In Buddhism it is considered that protecting and servicing as the responsibility of government. In the *Cakkavattisīhanādasutta* it is said as follows:

> 'Yourself depending on the *Dhamma*, honoring it, revering it, cherishing it, doing homage to it and venerating it, having the *Dhamma* as your badge and banner, acknowledging the *Dhamma* as your master, you should establish guard, ward and protection according to *Dhamma…*[11]

It is mentioned even in the *Jātakapāli* that the preservation entire animal life is the responsibility of the king.[12] Buddhist instruction for the political authority in preserving the environment is shown from the above quotations. Unfortunately, it seems like modern political authorities in the world are lacking of such concerning even though there can be seen various international organizations in the world. Without concerning such ethical teaching, human beings are destroying the environment which could be protected for keeping balance to the world.

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[6] *Ramaṇiyāṇi araññāni yattha na ramatī jano*
   Vītarāgā ramessanti n ate kāmagavesino. 99. Dhammapada

[7] Bhikkhu Ñāṇamoli & Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*, (BPS: Kandy, 1995), p. 114

[8] *Yā pana bhikkhuṇī uccāraṃ vā passāvaṃ vā saṅkhāraṃ vā vighāsaṃ vā harite chaḍḍheyya vā chaḍḍhāpeyya vā pācittiyaṃ. Bhikkhuṇīvibhaṅga*, Pācittiyapāli.

[9] *Na udake uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā*. Ibid

[10] Maurice Walshe, The Long Discourses of the Buddha, (Kandy: BPS, 1996), p.44

[11] Ibid. p.198

[12] *Dhammaṃ cara mahārāja migapakkhīsu khattiya*
      Idha dhammaṃ caritvāna rāja saggaṃ gamissasi. 3446. Jātaka.

It is the way a person uses the environment that will determine the damage that is done to the environment. That is why the Buddhism emphasizes on the environmental behavior. Here we pay more attention to how we should look at the environment from the Buddhist point of view. It this sense our concerning could be not only about the trees and animal but also other lifeless things. The lifeless environment means the things that are apart from animals and trees that are natural resources. Food, clothes, houses and medicines are some of the basic needs of the humans. While fulfilling those needs the man has to pay better attention to the long term protection of the natural resources. In Buddhism this is mentioned as *Sammā ājīva*. Man must not be greedy but should only fulfill the required needs. The greediness of man does not have limited on the natural resources. The world is getting poorer and poorer due to the greediness of man to find more and more wealth and for that using the natural resources available without a limit. Schumacher in his book *Small is Beautiful* points out the words from Mahatma Ghandi as follows: "Earth provides enough to satisfy every man's need; but not for every man's greed."[13]

The world is having such limited facilities. But human desire is boundless. Therefore, it is unable to fulfill the human's desire with limited facilities. Human beings have to satisfy with the facilities what they are having. This is the reason that the theory of *Santuṭṭhi* has been given a life importance in Buddhism.[14] The meaning of this is the happiness to become self sufficient and have limits on the needs. This kind of an attitude will bring protection to the lifeless resources in the world.

In fact government in every country has a considerable responsibility in the solving the environmental problems at all times. On this matter the governments can promulgate or enact new rules if the approved rules aren't sufficient on this matter. Not only that, making an alert about environmental problems and a real understanding among the people also interesting.

Buddhism recognizes greediness as the mainstream to arise all kinds of environmental problems and the *Cakkavattisīhanādasutta* provides the ample examples to assure this notion.[15] As narrated there many environmental problems have evolved due to craving and greediness. Even the whole human beings lived together with harmony craving and greediness has been caused to arise the environmental crisis. With reference to the canon sometimes kings those lived in ancient time have ignored and neglected their duties that should be done necessarily by them at the community. Notwithstanding, some Suttas very clearly predicts what are the right actions of the kings on the protecting of the environment. In fact the rulers should be righteous ones. That means they should have enough knowledge in the governing the country. Not only that he should respect and honor the religion whatever he follow though without disgracing to others' religions. Actually, as mentioned in the same source protecting any kind of human being, poor or wealthy, those live in town or village in the same country can mention as the duty of the ruler.

The group of discourses those preached on deities or *Devatāsaṃyutta* in *Saṃyuttanikāya* examines how the human beings can contribute the environment with enacting some activities.[16]

[13] F.H. Schumacher, Small is Beautiful, (New York: Harper & Row Publishers, 1973), p.26

[14] *Santuṭṭhi paramaṃ dhanaṃ.* Dhammapada. 204

[15] Dīghanikāya. I 65.

[16] Samyuttanikāya. I .33.
   Arāmaropā vanaropā ye janā setukārakā
   Pāpañca udapānañ ca ye dadanti upassayam
   Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍati

As depicted there growing the gardens and forests can regard as appraisable functions in terms of Buddhist. In addition, with reference to the commentary it can designate that *Ārāma* as pleasure gardens in present time where it is grown fruits and flowers.[17] It is evident that the pleasure gardens in the time of the Buddha such as Veluvana, Jetavana, Jīvakaṃbavana etc have been mentioned with the aforementioned Pāli term those located at the vicinity of main cities where the people went for their pleasure and leisure. On the other hand the Pāli term *Vana* offers the meaning of forest whether it grown naturally or artificially with reference to the same source. Aforementioned Sutta says how to grow the forests more and more. As depicted there one can develop the vegetation next to the forest which has grown naturally. In Buddhist point of view it has mentioned a meritorious action which causes to increases the merit in day and night because of it conduce to happiness of the individual and others. An ant commences his long journey with a single step; anyhow he is able to fulfill his achievement. In the same way anyone can commence to cultivate a thick jungle with a single plant and later on he can receive the benefit of it; and on the contrary: even destroying a single tree in a forest could cause deforestation over the lapse of time. Hence we have to choose good way or bad way since our contribution goes to make a thick jungle or destroy a thick jungle.

Likewise the government has a considerable responsibility; the individual also has its own sensibility on the protecting the environment as pointed out by the teaching of the Buddha. He mentions that we habitually point our fingers at others in blame while forgetting our own duty. Albeit, it seems that the accomplishing the self duty is better than the recriminating to others in Buddhist point of view. Therefore, I would like to examine some points that how the individual can contribute to approach the environmental crisis in Buddhist point of view. As mentioned at the beginning craving is the cardinal reason in the environmental crisis with reference to the teaching of the Buddha. Therefore the individual has a duty to protect the environment in balance. Once, the Buddha indirectly emphasized to reduce the craving with using a simile of a forest.[18] In this context 'Vana' means the unwholesome such as greed, hatred, delusion etc in Buddhist point of view. When we reduced such kind of unwholesome defilements it causes to protect the environment in balance. As pointed out by the Buddhist teaching protecting the environment is easy when we reduced some defilement. Following are few interesting incident that mentioned in the canonical texts that cause preserve the environment.

The five precepts those prescribed by the Buddha cause to build an ethical behavior and an excellent society without any hesitation. In this room I don't struggle to examine all five precepts - only the first one. This precept has concerned with abstaining the killing of any sentient being since every being has a right to live until the last breath. If anyone kills any being it is recognized as an unethical practice by sophisticated society due to above mentioned reasons. Actually even though the killing may be on a small scale or grand scale – interference by humans should be compulsory. Hence, if the individual can restrain from interfering that it cause to build a sophisticated society and to keep a balanced environment. Because of at the very beginning it was discussed that how the killing of animals leads to an environmental crisis.

There is an interesting incident in *Vinayapiṭaka* which concerns with the above discussion. According to the accounts of rain retreats of the Buddha, he has spent his twelfth rainy retreat at Verañjā. On that time there has been a severe famine at Verañjā and Buddha and his disciples also faced this situation. Five hundred horse merchants who came from Dakkhiṇāpatha, allowed each

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[17] Sāratthappakāsanī. I 88.

[18] *Vanaṃ chindatha mā rukkhaṃ vanato jāyatī bhayaṃ*. Dhammapada. 283.

monk, a bowl of grain per a day. While this severe drought was occurring, Moggallāna approached the Buddha and asked to turn over the soil at the vicinity of that area with his miracle power, to bring up the essential soil upwards.[19] Then the Buddha questioned the Mogallāna, as to what will happen to those beings who live under the surface of soil? Then Moggallāna replied, I am able to create hand and put all beings there. Even though, the Buddha didn't instigate his intention considering the condition of every being. Actually the beings that live under the soil are worms that contain one faculty according to Jainism. Even though they are less value when it compare with other animal, the Buddhism has protected the rights even of the microcosm world. One scholar examines ''There are only about 4400 species of mammals, while there may be as many as 30,000,000 species of insects''.[20] However, it is evident that the humans who are animal rights, advocate mostly some forms of life, like: elephants, horses, monkeys, and few kinds of birds, though very rarely the insects. Notwithstanding, it is more evident that the Buddhism advocates all of the above mentioned species of insects; alike: all species of mammals and the above mentioned incident that happened in the Veranjā village is the best example in this context. In order to control some of the monks, the Buddha had to prescribe a discipline rule in this context. When the Buddha dwelled at *Ālaviya*, the monks dug the ground to build up a monastery. The people who saw this incident complained to the Buddha about this. Because of, the majority have thought the microorganisms held one faculty *Ekīndriya*. Then he prescribed if any monk dig or cause to dig the ground, he becomes into faultiness of *Pācittiya*.[21] This isn't so much serious fault. Though, it causes to protect the right of all beings.

There isn't any argument or debate about the greatness of the Buddha as a religious teacher who arose in human history and he always advised others to follow the right way since he understood it before all. Accordingly, historical evidence explicitly determines that his birth, enlightenment and great passing away all occurred under trees in open places which cause the designation of the interrelationship between Buddhism and the environment. In this context I would like to examine in what way the Buddha followed at the environment to be an example for others. The beginning of this article discussed how wasting things was a reason for the imbalances in the environment. Notwithstanding, the Buddha has shown an excellent way for us to act. As mentioned in the discourse of *Dhammadāyāda* the Buddha has caste away the remaining food on the ground where there wasn't grass *Aappaharite,* and in the water where weren't any kind of sentient beings, *Apāṇake*[22] - because the oil-content of the food causes harm to the environment. There are few places where it mentions this method that follows the dictates of the Buddha. Every Buddhist knows that the Buddha's birth, enlightenment and passing away – all happened coincidently, under a tree or in natural environ-ment; and during his forty five years of mission, he spent his time mostly under the trees or in the forests more often than the time he spent in the monasteries. Not only that, he took many examples and similes from the natural environment - when he teaches his sublime doctrine for his followers. He always applauded right actions done by his disciples with the natural environment.

The discourse on *Sundarika* or *Sundarikasutta* examines how the Buddha advised for the heretics to keep the environment in balance and it shows how they followed the un-adversary advices of the Buddha obediently.[23] At the very beginning this Sutta refers how a certain Brahmin

[19]   Vinayapiṭaka, Verañjakkhandam.

[20]   Damien Keon. Contemporary Buddhist Ethics. (Surrey: Curson, 2000), p.95.

[21]   Vinayapiṭaka, Pācittiyakhaṇḍam.

[22]   Majjhimanikāya. I . 13.

[23]   Samyuttanikāya. I . 167.

was known as Sundarika offered the god of Fire with some kind of oblation and after that how he intended to offer the rest obligation for a suitable recluse or ascetic. Notwithstanding when he saw the Buddha he became too angry, extremely, however he became to calm after hearing the advice of the Buddha. Later on he was eager to offer the rest oblation for the Buddha but he was advised to put it on a place where wasn't grass *appaharita* and weren't any sentient beings *apāṇake* as mentioned above. It seems that the meaning of the obligation in this context is milk rice or *pāyāsa* in Pāli. Anyhow, a comment from the commentary suggests that milk rice can be put under the grass grown over a height of a neck of a general person. That means there isn't harm for the grass from the content of the milk rice - for such kinds of grass have long since grown enough. In addition the same commentary says that the Buddha wanted to show an example with protecting the precept that was lay down by himself as not to destroy any kinds of plants. It has mentioned especially in the chapter of morality or *Sīlakkhandhavagga* in *Dīghanikāya* that the general people have believed that the Buddha alike his disciples have restrained destroying any seed or plant.[24] Actually this explains how the Buddhist tradition contributed to preserve the balance of the environment in the time of the Buddha. In the next step the Buddha has advised the Brahmin place the milk rice with the bowl and the imperative mood that mentioned here is *opilāpehi*; because if the food, like milk rice, is put immediately to little rims, streams etc, it causes harm to sentient beings. Nonetheless the commentary emphasis putting a large amount of food into the great ocean isn't a matter due to huge amount of water.[25] In addition the Sutta refers that the milk rice has made a sound while it becoming to split when it put into water by the Brahmin. Actually a simile of a well heated plough, in whole day time that was put in water, was brought up to delineate the nature of the milk rice. In fact, the most interesting thing in this context is how some kind of food causes harm to the environment. The same narration was mentioned in few places in the canon and the incident with the Brahmin Kasībhāradvāja is most interesting, likewise: the above mentioned one.

Conclusion

With reference to the above mentioned incidents: every one can apprehend the vital role of Buddhist teachings in preserving a balanced environment. In addition one birth-story utters a genuine way for human beings in the environment due to interrelation of each other.[26] As uttered there, the person who enacts in ethical ways doesn't destroy the shelter-providing branch of a tree. In fact, it is needless to explain in detail that such kind of ethical teaching yields the utmost benefit for both individual and the society, in a Buddhist perspective.

The beauty of nature is visual object that can be used to practice concentration and to way of gaining the ultimate truth – for what Buddhist expect in their religious life. Human beings are unable to separate themselves from nature. Life of the being depends on air, water and food which are given by nature. This connection shows the significance of interrelation between human being and the environment. Concerning all of the above factors, it is noticeable that Buddha promoted amongst the people to build a great eco-philosophy as an ethical concept towards improving the environment.

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[24]   Dīghanikāya I 5.*Bhūtagāmasamārambhā parivirato samaṇogotamo*

[25]   Sārattappakāsanī. I 233.

[26]   Jātakaṭṭhakathā IV 13.
Yassa rukkhssa chāyāya nisīdeyya sayeyya vā
Na tassa sākhaṃ bhañjeyya mittadubbho hi pāpako

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*I*mplementation of Buddhist Principles for Improving Environmental Quality and Humanity's Welfare

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Human knowledge and expertise may reach its highest points at the moment, but without true direction from the *inner* light as taught by Buddha, they might go astray. While implementation of correct actions based on scientifically proven knowledge, could take humans to a better life - in the experiences done so far (which will be detailed in this paper), these actions are easy, fun and also economically benefiting. These actions can be done and implemented by anyone, at any place. Therefore, it is suggested that it could become the tool-medium for *Dhammadutas* [missionary-monks] during the spreading of the Buddha's messages. There should be proper training for *Dhammaduta* during their study - to learn deeper on environmental practical-actions, for environmental preservation and restoration which reflects Buddhist philosophy, ethics and proper moral conducts.

Importance of Ecological-Training for Dhammadutas, Upasakas and Upasikas: - Buddhist teachings on love to nature and other beings

Sabbe Satta bhavantu sukhitata: May all beings be happy. This popular phrase of the Buddhist's teachings shows basic ethical-conduct of Buddhists towards other beings and nature. Buddhist expects that other beings and creatures: big and small, visible and invisible to have harmonious life and be happy individually.

It is among important Dhamma teachings, which reflects Buddhist ethics on human conducts to other creatures. This will lead into other Dhamma guidance: showing and implementation of *Metta*, *Karuna, Mudita* (love and care for other beings) and also on *Kamma.* The *Dhammapada* shows the basic ethical injunction proposed by most world religions, the difference in the Buddha's teaching they are freed from theistic moorings and grounded upon two directly veritable foundations concern for one's integrity and happiness and welfare for other beings.

Metta bhavana suggests people to think deeply about all the effects – impacts of hatred and evil thoughts towards others. As long as people do not understand the effect of hatred, he is still conquered by this evil deed. If he can overcome it, he will not go astray to evil life which will cause *dukkha* and sufferings. As *metta* softens one's heart, it is defined as the sincere wish for the welfare and genuine happiness of all beings without exception. It is also explained as the friendly disposition, for a genuine friendship sincerely wishes for the welfare for others.

The *Dhammapada* states that one should start from one's self, he should gradually extend his *metta* towards all other beings, irrespective of creed, race, color, or sex, including dumb animals, until he has identified himself with all, making no distinction whatsoever. He merges himself in the whole universe is one with all. He is no more dominated by egoistic feelings. He transcends all forms of separation. He can regard the whole world as his motherland and all beings in the ocean of life.

We should develop love and care towards others, particularly if they are in sadness, poor conditions and sufferings; we should our love and care, and develop *karuna bhavana:* love and attention towards others. It is the virtue that sublimes man in compassion. It is defined as which makes the heart of the good quiver when others are subjects of suffering, or that which dissipates the suffering of others. Its chief characteristic is the wish to remove the woes of others.

The hearts of compassionate persons are even softer that flowers. They do and cannot rest satisfied until they release the suffering of others. At tines they even go to the extent of sacrificing their lives so as to alleviate the suffering of others. It is compassion that compels one to serve others with altruistic motives. A truly compassionate person lives for not himself but for others. Compassion embraces all sorrow-stricken beings, while loving-kindness embraces all living beings, happy and sorrowful.

By *mudita* we will have empathy and can also join the happiness and joy if others. It is not mere sympathy but sympathetic or appreciative joy which tends to destroy jealousy, its direct enemy. The chief characteristic of *mudita* is happy acquiescence in others' prosperity and success. *Mudita* embraces all prosperous beings and is the congratulatory attitude of a person. It tends to eliminate any dislike to the happiness of others, on the other side it encourages and support the happiness of others.

The view on other living things are clear as Buddhist teachings clearly states that Life is not an isolated process commence with birth and ending in death. Each single lifespan is part of a series of lives having no discoverable beginning in time and continuing on as long as the desire for existence stands intact. Rebirth can take place in various realms of human beings and animals, on higher level we meet heavenly worlds of greater happiness, beauty and power and on lower level we find infernal worlds of extreme sufferings. *Kamma* is the cause of rebirth. *Kamma* determines the sphere into which rebirth take place, wholesome actions bringing rebirth in higher forms, unwholesome actions rebirth in lower forms.

It is clear that in the Buddhist's teaching, all forms of living beings are interrelated, particularly as they are the same individuals of being in different forms. Therefore, care and love for other beings and creatures is basic and important in Buddhist ethic and moral.

In the implementation of daily moral-conduct: Buddhists should observe ethical code of conduct (*sila*). Depending on the pledge of each individuals, *upasaka, upasika* and lay persons, on which and how many *sila* they observed, this *sila* has two major target objects of the conducts: one's own daily conducts, actions and privacy; while the other target objects are other creatures and natural elements.

Implementation on daily life of these basic principles are shown in various form of conducts and rituals; such as: vegetarianism, *fang shen* (to free caged animals back to nature), regulations to respect the growth of nature during certain months, particularly during the rainy wet seasons, as during these months many creatures are breeding, growing and developing. We should respect and give the chance to the other creatures to live accordingly.

On the other side, the *adhamma* which should be avoided according to Buddhist ethics are *lobha, dosa* and *moha*. These are the deeds that are associated with attachment, ill will and delusion. They are important to understand as they have big influence on humans' actions towards other creatures and nature. People should avoid these acts of attachment, not only to free themselves,

but also to care, love and be compassionate. Avoiding the attachments acts certainly will lead us to better *kamma.*

There are lots of actions that exploit nature and the environment because of these *adharma: lobha, dosa* and *moha.* Materialism and deep consumerism are forms of ill-will and attachment. People's needs become greed, fulfilling the needs only is not enough because of human's greed. The impact of this will be *dukkha,* leading to worse *kamma,* as it is the law of cause and effect. Bad thought, word and deed surely will lead into astray and bad life.

The bad *kamma* starts by ignorance and no-knowledge of wisdom (*avijja – avidya).* This will lead into wrong actions, which brings into bad *kamma.* Ignorance of the truth of sufferings, the cause and the end, and the way to end it, is the chief cause that sets the wheel of life in motion. In other words, it is the not-knowingness (ignorance) of things as they truly are, or as oneself as one really is. It clouds all right understanding. When ignorance is destroyed and turned into knowingness, all causality is shattered.

Buddhist ethics at the *Vinaya Sutta* give guidelines on good actions on the *sila* s. No bad thought, word and deeds are put in clear guidance under the light of the Noble Eight Fold Middle Paths. In brief, there should not be actions, even thoughts and words of hurting others, worse is killing and destruction.

All the above explanations are the basic moral and ethics that will lead and guide us for clear actions to environment preservation and restoration. Base on the universal love and care as lead by the Buddha Himself, human should avoid the *adhamma* actions, on the other way *metta, karuna* and *mudita* implementation on the environment will improve and guard the whole life and earth to be sustainable.

The ecology; the basic principles:

Ecology, ecosystem and food webs, matters cycles, interdependency

biological pollutions, stranger species domination, endemic species, ecological disaster

"The goal of ecology is to find out how everything in the biosphere is related." - G. Tyler Miller – 1982

According to Buddhism the earth, an almost significant speck in the universe, is not the only habitable world, humans are not the only living being. Indefinite are world systems and so are living beings.

As written above the *Dhammapada* states that one should start from one's self, he should gradually extend his *metta* towards all other beings, irrespective of creed, race, color, or sex, including dumb animals, until he has identified himself with all, making no distinction whatsoever. He merges himself in the whole universe is one with all.

From the ecological view life on earth depends on two fundamental processes: matter cycling and the one-way flow of high quality energy from the sun, which penetrates through matter and living things on or near the earth's surface, and into space as low quality heat.

The basic principles of ecology are about the interdependency of the organic / biotic factors with the non organic / a-biotic matters. The organic elements are:

- plants
- animals
- human

While the non organic matters are:

- soil / earth (including: stone, sand, mud and other minerals)
- water (fresh and salt water)
- air (Oxygen, Co2, Nitrogen and other substances)
- energy (sun light, fire, electricity)

The interrelations of these elements are complex, and ideally should be in balance, so that the living organism could live in good state. Should there be any unbalanced situation of whatever degree to either elements, it creates problems; pollution, erosion – land slide, flood. The relations of all factors are in the form of cycles; some important cycles are:

- water cycle: water from water bodies (lake, river, sea), vapor, clouds, rain, springs into river
- oxygen – carbon cycle: oxygen – animals and human – carbon dioxide – plants - oxygen
- nitrogen cycle: nitrogen (by process of sun light) – plants – animals – decomposition – nitrogen
- other cycles: phosphorous, sulfur, organic substances cycles; food chain, producers – consumers pyramid, decomposition

All forms of life depend for their existence, on a multitude of materials that are composed of:

1. solid lithosphere: soil, sandstone and minerals, the upper surface or crust of the earth
2. the gaseous atmosphere: the air above the earth surface
3. the hydrosphere, water, ice, snow, on all earth' s surface
4. the biosphere: parts of the three above in which living organisms can be found... The biosphere contains all water, mineral, oxygen, nitrogen, phosphorous and other nutrients that living organisms need.

All living things, human life and other forms of life also depend on the **culture-sphere**; as human with its' intellect, the use of human ingenuity and knowledge are able to extract, produce, and manage the use of matter, energy, and biological resources to enhance human survival and life quality. A major input of ecology into the culture-sphere is that all forms of life on earth are directly or indirectly interconnected. In order to prolong human survival and life quality, we must not blindly destroy other plants and animal life – human must learn to work with and not against nature.

In scientific term all living creatures is called an organism. There are microscopic organisms, which can be seen only with the help of a microscope, and there are also big – giant animals such as whales and elephants. All individual organisms of the same kind constitute a species, which can be interbred. World wide scientists estimate there are more than 10 millions species of living beings: plants and animals.

When a species live together as a group in small units, it is known as the population. Each organism and population has a habitat: the place or the type of place where it naturally or normally thrives. A community, in ecological terms, is made up of all the populations of plant and animal species living and interacting in a given habitat or area at a particular time. Examples include all the plants and animals found in a forest, pond, aquarium, desert or the sea.

The above mentioned elements of nature form what is called the ecosystem. Ecosystem is a link of all elements: alive and non alive – air, water, soil/minerals, energy; created a complex interdependency, a have a specific characteristic as they are depend also on the geological – geographical situation and conditions.

Ecologists classify ecosystems according to their general similarities in structure. There are three major types of large terrestrial ecosystems, they are: deserts, grasslands and forests. Each has a characteristic set type of plants, animals, climatic conditions and also general soil type.

There are several types of ecosystems, terrestrial, fresh water aquatic and sea- marine ecosystems:

- Tropical rain forest is the most rich and diverse in biological forms /living creatures. They are located in tropical area, the plants and trees are also heterogeneous, rich with various different forms and types.

- Deciduous forest is the forest which is located in the temperate, mid-latitude with moderate average temperatures that change significantly during four distinct seasons. They are dominated by a few species of board leaves of deciduous trees.

- Coniferous forests are found in high altitude mountain areas and northern cold high latitude area such as subarctic regions with subarctic climate. They are also called as taiga or boreal forest, consist of mostly needle leaves trees. In this ecosystem biodiversity is low.

- Grassland – tundra: they are found in regions where there is moderate average precipitation, great enough to allow grass to prosper yet so erratic that periodic drought and fire prevent large trees growing. There quite few animals, particularly who can live on grass. Tundra is located close to the arctic, just below the arctic region with bitter winter cold. Yet the ground is still covered with thick spongy mats of low growing plants such as lichens, grass like plants.

- Dessert: containing little vegetation or widely spread mostly low vegetation. The low precipitation and almost no rain drops makes this area has poor amount of living creatures.

- Wetlands, rivers, ponds, lakes. They belong to the freshwater aquatic ecosystems. They have particular kinds of plants and animals that live in the water, but there are also plants

and animals that need to be in the water although they are terrestrial or even arboreal. They differ from marine and coastal ecosystems because of the salinity and minerals contents amount.

- Coastal and marine. Oceans play key roles in the survival of live in earth. As the ultimate receptacle for terrestrial water, they dilute many human produced pollutants -wastes to less harmful or harmless substances. Oceans also provide rich ecological niches with about 250,000 species of marine plants and animals. Humans used to think of the earth in the term of land. It is more accurately described, however, as: the "water planet" because 71 % of its surface is covered by water and 97% of the water is in the oceans.

Good or bad virtues:

Buddhist traditions on love to nature: *fang shen,* replanting – reforestation as the implementation of *metta, karuna, mudhita*

One of the various ways guidelines shown by Buddhist's code of ethics to implement the *Dhamma* actions: *metta, karuna* and *mudita* are the implementation of *fang shen.* It is done by releasing caged animals back to the nature: particularly birds and fish; as they are the handy ones to obtain. It is one of the expressions to show our compassion towards other living being. It is part to train the compassion, *metta* inside us ourselves and to live in harmony with other beings.

At present, with the big problems of nature exploitation of almost every components of nature, it cannot be denied that it makes it creates sufferings of many other creatures, visible and non visible. Ecosystems are polluted and destroyed, because of human greed and unwise ways of using and exploiting nature. From the top of the mountains to the depth of the oceans, it seems there are no safe havens for living beings.

For many Buddhists *fang shen* is one of the important actions for nature – environment preservation and rehabilitation. Not only releasing caged animals including birds to the nature and fish back to the rivers, many programs including replanting and reforestation. Surely they are good deeds which will bring good *kamma,* avoiding further environmental disasters for humans ourselves.

Environment and nature rehabilitation is mostly done by implementing replanting and re-forestation. Over-logging of forests and tress brings various kinds of disasters that cause suffering to people in various countries and areas: with floods, land slides, erosion. They bring great calamity and sadness to people and to others. Therefore, many people think that the best way to over come the problem is (among other) by the implementation of re-forestation and replanting trees.

Unfortunately, without proper, good knowledge, these good intention actions are causing worse conditions: **the ecological disasters.** Instead of nature and environment rehabilitation and restorations, worse situations are created, causing ecological disharmony, making bad impacts and bring many beings into suffering and sadness.

It is very true, that for what ever actions done by humans, Buddhists in particular, right – true *vijja (vidya* – knowledge) and the Noble Eightfold Noble Path - Eight Noble middle ways is needed to be implemented. It is very true, that without proper knowledge of the field into which we are going to do actions, it will not bring good *kamma,* but on the other side: *bad kamma*

Case study 1 - Fishzilla: Snake-head fish terror:

In November 2010, the National Geographic television show their documentary film on the Snake-head fish attacks at the rivers, lakes and other water bodies in Eastern USA: Lake Crofton, River Potomac and others. The word Fishzilla is a mock word after the commercial film Godzilla; a film about a dinosaurian monster – a kind of Tyrannosaurus that attacked and terrorized USA. The snake-head fish belongs to Channa family in zoological term. It is known in scientific name as *Channa asiatica, Channa argus* and many other species. Originally these fish species found in the River Mekong and all of the branch rivers in mainland Southeast Asia (such as Chaophraya in Thailand)

In the original habitat, there is nothing wrong with this fish. The fish is caught and becomes delicious meals for many people in Southeast Asia, it is also known as a fish with medical effects, and the protein is good for diseased people. The fish also lives in harmony in its' ecosystem, plenty of food for their life, and also have predators that eat them.

But in USA eastern rivers, the fish becomes scary animal, threaten not only fishes and other animals in the river, but also human and their pets. The snake-head fish can live on land for many hours as they have a pocket of water at their gills, to be able to have oxygen out side the water. As they are carnivorous fish, in the water they eat almost any fish and other animals. While to local fishes and animals, not knowing about the snake-head fish, as it was not part of the local river ecosystem, they do not have any way to protect themselves. They become easy prey for the snake-head fish.

Sometimes the snake-head fish also cross the land to look for other waters and prey. During on land, it was also reported they attacked people and their pets. They look scary as the head looks like a snake with many sharp teeth. They caused severe ecological disaster in the Eastern USA rivers.

When investigations were done by experts, on how this monster fish could pollute the USA rivers, they found out the original habitat of the fish is in mainland Southeast Asia rivers. The fish is known as Asian delicacies and also good for sick people. For the commercial needs, the fish is exported to the USA, sold in Asian food stores all over USA.

A man in New York area of Southeast Asian origin bought a couple of the fish to serve his sick sister. It was to help to heal the sister illness, he planned to prepared meal made from the snake-head fish. But he found the two fishes were still alive, and the sister was getting better. To push a faster better *kamma,* he made the *fangshen* ritual, releasing these two aliens – non local fish into American river. It did not bring good *kamma,* on the other way it created big ecological disasters to American nature. The snake-head fish does not have its natural enemy and predator in the American waters.

Case study 2 – Replanting/Reforestation with *Pinus Mercusi*, and others:

As mentioned above, the natural forest in the tropical areas is tropical rain forest, rich in biodiversity. There are various species of plants, from the shrubs, bushes to tall giant hard wood trees. It created complex, diverse and heterogeneous living structure interlinked with each other, The integrated link of these rich ecosystem components are not only among and for living creatures, but also with the a-biotic nonliving elements such as: water, air – wind, energy: sunlight, heat and macro and micro climate.

The dense tropical forest, because of the various varieties of plants and tress, becomes the main factor for (water) springs to emerge. The thick plants and trees' leaves function to catch and filter water: from the rain, and also dew. They collect water in the soil with their dense root, and come out as springs.

The various plants and trees are also providing food and shelter for many various kind animals, big and small. The animals create the food chains, starting with plants as producers, herbivorous up to the predator animals and the decomposers. Without human interference, the forest and all its components are in harmony.

To fulfill human's need, there are enough resources if human could manage the forest wisely. But to satisfy *lobha, dosa* and *moha,* people exploit the forest without any considerations. They clear out everything to use just some of forest products, mostly forest. This action already created disasters and difficulties, for all beings: plants, animals and human who depend on the forest.

Some efforts to avoid desertification were done, among others by re-planting with tress. But it would not be easy to bring back the natural forest with its' biodiversity. Also it will take long time, for more than 25 years according to some research. Also to fulfill further human need: in re-forestation, the once natural diverse natural forest was turned into a production forest. The production forests are planted with one type of hard wood tree, such as: Teak wood (Tectona grandis), Pine tree (Pinus mercusi), and others.

This mono culture planting method created bad ecological system. As it is mono type – homogeneous plant, it is too poor in biodiversity. One kind of tree only, can not precede the natural ecosystems cycles mentioned above; particularly the food chain, water cycle and animal habitat. Only few animal species could live in the homogeneous plantation, created no food chain. It also cannot filter and absorb water into the land's soil. The old springs available before, are now lost and gone forever.

Surely, without water and springs, no food chain, this creates suffering and difficulties for many kinds type of living being. Also the mono culture plantation cannot absorb water, it was reported that during heavy rainfall it caused strong flood and erosions. At the end it will give misery to people.

Other cases - Problems on water, land (soil), and air:

The above mentioned elements: water, soil, energy and air are essential factors without which no living being could survive. But, people keep forgetting it. So consciously or not we are polluting the water, air and soil. We throw away our refuses, the solid garbage, soiled water and poisonous gases into the water bodies, soil and air.

Eventually, it creates various global environment problems: desertification, geological upheavals, climate change, global warming, hazardous waste etc. People must realize that the roots of all these problems were initiated at local issues, so it must also be solved with local actions. We can see in Indonesia various high scale disasters which have occured and are still happening: tsunami, typhoon, landslide, mass scale flood, drought, earth quakes, volcanic eruptions and many others, all of which lead into disasters and brought miseries: diseases, hunger, poverty, malnutrition, social unrest.

The vastness of these problems should not discourage us into lethargy and apathy because we might feel and think they are too large a burden to solve. Therefore we should be conscious about all our actions, and the effects caused by them since by now we should realize that the sole victim of all these are human actions which cause and create that devastating effects/impacts. This clearly shows that *kamma,* cause and effects are initiated by human conduct.

Multiplication of environmental preservation – restoration the Buddhist way, through environmental education training for upasaka and upasika:

Young Dhamma intellectuals should grasp the Vision, knowledge and horizon of the global environmental problems. As mentioned in the *Dhammapada*, especially in the Noble Eightfold Paths, we have to have the right thought, right conduct – action, having good knowledge (*vijja - vidya*) which will lead us to freedom from *avijja*, ignorance and not knowingness because these three will bring us into wrong actions and create bad *kamma,* and causing multiply miseries and sufferings.

So, essentially, all Buddhists, intellectuals, upasaka, upasika, sramanera and even simple laypersons should have proper knowledge on nature and the environment. Right knowledge will take us into right thoughts and good conducts. By combining all those principles with the Eightfold Noble Paths will give us wisdom, which in the end will bring *good kamma.*

As sure as every Buddhists should be a *Dhammaduta* (ambassadors of Dhamma), it is just too much to expect them to be environment experts, but basic knowledge and skills on practical applied actions on how to solve environmental problems are needed. So, particularly young intellectuals should study and learn deeper the environmental science: the cause and effect / impacts of human behaviour to other living being and non living things. And that is still in line with Dhamma teachings which are molded into a real, tangible rule that is applied directly to everyday life.

The implementation of the integrated *Dhamma* messages with real applied actions, can lead people to change their view and attitude towards others and to nature and other living beings. Caring for all nature elements, even the non living – a biotic: soil, water, air and energy, even so to other living things; plants and animals, not only will reflect *metta* of Dharma, but will also improve the quality of life for all.

The knowledge on the quality of water, will guarantee a good conduct to do *fang shen* of releasing fishes into the water. The quality of water can easily be seen by observing the diversity of lives found in it. Even if the water looks clear, but there is only few lives there, it surely indicates that the water is of a poor quality. The worst quality of polluted water can be noted if there are only some simple organisms or worms which live in it. Knowledge about the geography of the river, its source are also helpful to make us certain whether the water body is the right habitat for the fish so, we will not make the mistake of creating ecological disaster and suffering for the fish and the local people.

A proper suggestion is that we should organize and conduct a good training of nature and environmental knowledge to Buddhist intellectuals at the earliest moment possible. It should be in the form of **training of trainers (ToT) because as** professional trainers in environmental knowledge, they will have a better leverage to effectively, faster and easier spreading of the Dhamma messages on *metta, mudita* and *karuna.*They will also present tangible results of environment and nature preservation and rehabilitation the correct ways.

It is not necessary that the participants to the training of trainers have extensive environmental science background. It is meant for everyone, lay people, to make them have proper knowledge on nature and the environment. The training would be idealistic if it could be combined with the training on Dhamma teachings so in the field both are supporting and complementing one another, in a tangible way.

We then can expect that in the field, even a young novice, a lay person, children of young age will find the truth of Dhamma teachings because they will discover the implementation of the theoretical *Kamma,* the interdependency of all creatures,the implementation of *metta, karuna* and *mudhita*. On the other hand they can also learn the impacts, positive or negative of human 's conducts on the environment, on living beings, and then learn how to avoid ignorance, *lobha, dosa* and *moha*.

Methods of environmental preservation – restoration, the correct, easy and simple ways:

Actually, the way(s) to preserve and restore the environment is (are) not complex and difficult. It should start with the right – correct knowledge and understanding of *Dhamma* and basic environmental knowledge. Begin with a global way of thinking, since all global environmental major problems issues, could be traced back to the impact of our /everyone's actions, directly or indirectly.

Therefore, the restoration and preservation ways should also be started locally, on individual basic actions. Planting trees, releasing caged animals, proper waste water treatments are all good actions; even if the reasons and the ideology behind these actions are different one person from the other. Without true understanding and proper knowledge, those good actions will be meaningless and won't last long. Most people do this nowadays without any considerations and wisdom, but for ceremonial acts only, so they will have no good impact on the environment.

Implementing *Dhamma* teachings of *metta, karuna* and *mudita* in the field with good knowledge on nature and environmental matters, will be appropriate and will have true, long lasting good results on nature and environment restoration and preservation. Whereas from nature and the environment we learn the *Dhamma* teaching alive.

After having basic knowledge on the environment and nature, namely the ecology, the participants should practice it on the fields, doing some experiential learning process on nature elements, both the living and non living components, and their interactions, interlinkedness and interdependency. On field participants will realize that humans and other living beings depend very much on the non living components: good water, good soil, fresh air and good energy – sunlight, as well as to other living creatures: plants and animals. No human could live without interacting with other living beings: plants and animals.

The next step after knowing – understanding this matter, one should learn further on how to take care of other nature components, both the living and nonliving elements. We have to be able to take care not to pollute the water; we should use water with much consideration. We – humans cannot avoid not to make the water dirty, we shall pollute them after using it, but we have to realize that appropriate science already found the simple and easy way to care for the polluted water.

It is the same case with other environment elements: there are various easy and simple ways to take care of them, to avoid pollution and also to treat them well. With proper treatments pollutions can be much reduced to a minimum degree, and we can leave the rest to nature to balance thing up. Basic knowledge on chemistry will help to increase soil quality to be suitable to be planted.

Integrated knowledge and skills on ecology and the environment, combined with understanding of *Dhamma* teachings, will together create great positive impact, sustainable and everlasting environment problems solutions. As during the implementation, good conducts which are based on the right correct philosophy, ideology, will have positive results and appropriate for the people and the environment.

It is not difficult to do activities to preserve, restore and/or rehabilitation on nature Some of the easy, simple, fun and interesting things to do are:

- on soil treatment: waste and bad soil could be restored by mixing it with neutralizing elements. If the soil pH is too low (acidic), we should add base (alkaline) substances such as lime soil. And so vice versa, if the soil is too alkaline, we should add acidic substances. Then to make it even better, mix it with natural fertilizers: compost, animal dung etc. To preserve soil, we can plant nitrogen fixing plants, such as legume plants (Leguminoceae). These plants can put lots of natural nitrogen into the soil, while their fallen leaves are good fertilizer.

- on water problems: we should save water. It is a precious substance, needed by all living creatures. We can help nature to preserve and restore the water by using better natural cleaning products which produce less polluted water.We can also set simple water purifiers, and set a simple physical, chemical and biological water treatments.

- on air problems: the easiest way is to plant as many plants and trees as possible. There are plants and trees known for their capability to purify air better than others, such as: Sansivera sp. We should also reduce the use of cars, motor cycles – all toxic gas emitters will help make the air quality better.

- for energy solutions, the best way is to save energy. The use and efforts to develop (new) renewable energy forms are the best. There should be more information and better technology to use fire wood, as the trees will always be available if we plant them regularly.

- for living creatures: the best is just to restore and keep the natural forest and other natural ecosystems intact. For the cleared land, we can re-forest them with as many diverse plants and trees as possible, known as local species, and not with strange and alien species. We should also consider wisely about the food availability and shelter for all animals inside the reforestation project. We should make sure that there would be enough food for the animals before we release them back to nature during *fang shen* rituals.

- organic farming programs are one of the best ways to have a good life for people and other living creatures. Some of us will have to consume animals beside plants, but we have to make sure, that at least there is an ethical treatment before slaughter, and the animals have proper welfare during their lives. Fresh organic vegetables are not only good for health, it will be also good for the soil, nature and other living things because these methods do not use any harmful chemicals for fertilizer and biocides – pesticides which kill other harmless living creatures.

Training of trainers for these skills and knowledge will enrich one's understanding on various present time problems on the environment and the capability for possible solutions. Particularly for those whose main task is to spread *Dhamma* teachings, it would be appropriate to learn more on the ecology and environmental matters. The skills and knowledge on these topics, along with implementation skills expertise, will be needed by many people to improve their life's quality. This would be a good entry-point to spread Buddha's teachings.

Summary and conclusion:

For a proper and appropriate solution to the environmental matters, for the preservation and restoration, good knowledge and skills on the ecology and environment are needed. As Buddha said, good understanding, and good thoughts, would take us into good actions; which at the end would result in good *kamma*. The true, good and correct conducts should be done only with the right understanding and knowledge.

Integration of *Dhamma* teachings and the knowledge on the environment and ecology would make one have the correct understanding to lead him into proper way of implementation Buddha's teaching in nature restoration and preservation. One way to make it come true is by organizing a particular TRAINING of TRAINERS on the integration on *Dhamma* and environmental science.

The training should be organized as often as possible to as many people as possible, so that we have plenty of experts on these topics who would conduct more and more an extension and public education programs. With the implementation of this suggestion, it could be calculated for sure that environment preservation and restoration the Buddhist way would be on the right track to make a better earth and world to live in.

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Ecological Conservation through Buddhist Resource Management

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Since the dawn of civilized social-communitarian life, India has been a proud home to vast repositories of natural resources spread across the length and breadth of the country. However, it's extremely sad to observe that our ecological and heritage wealth has been passing through a critical phase today. The present paper would analyze the ecological, religious and cultural aspects of changes and their ill-effects. The deliberation also ponders over how Buddhist resource management can be useful to revitalize the vigor and strength of particular region of Bihar province of India. The Buddhist sacred complex of Rājgir-Gayā region is one of those areas facing natural disasters and ecological fragility. Keeping in view that the Buddha's Gospel primarily lays stress on the moral code of conduct to be observed by the human beings, the present paper (the outcome of my rigorous field work), proposes to deal with the problem of ecological imbalances and the Buddhist way of conserving forests.

In this regard, the emphasis has been laid on the forest cover depletion as also illegal mining of stone chips besides the large-scale use of crusher in the hills of Rājgir.

Furthermore, the paper proposes description of ecological condition prevailing in India at present. It also brings into light the causes of deforestation resulting in the destruction of natural beauty of Rājgir along with the drying up of hot water springs day by day. Findings of this research are based on the statement of government agencies and the first hand experiences of Villagers living in and around the hills of Rajgir. Here, it may be noted that the forest dwelling communities also form a vital part of the web of harmonious ecological relationships that exist at this great historical site. The forest ecosystem usually consists of (a) bio diversity, (b) wildlife, (c) forest side Communities, (d) agriculture, (e) water, (f) medicines (g) food from forests (h) Raw materials for several Cottage industries (i) timber and fuel wood (j) fodder Different types of forest around Rajgir are natural, plantation-based and Sustainable. While taking cognizance of the ecological principles of natural forest systems, it is quite evident that the processes involving their intermingling and co-operation are extremely complex. Sustainable forests have a very important role to play in offering quality environment, preventing floods and droughts, ensuring sustained water supply, purifying air and water control pests and diseases, minimizing the need for poisonous pesticides, maintaining and enhancing the fertility status of soil by preventing wind and water erosion, encouraging the activities of micro-flora and micro fauna, containing green house effect, maintaining biodiversity and generating myriad opportunities and options for healthy development.

There are types of forests and the role of forests in conserving the society at large. In the Buddhist scriptures, several forest types and their respective roles have been defined in pure indigenous terminologies. The early Buddhist literature mentions that Rājgir-Gayā region in early age has dense forest and rich natural vegetation. Buddha's *Nibbāna* to *mahaparinibbāna* were centered in these regions especially in forests. Nevertheless this trend of dense forest was continued up to medieval

age. Only in the colonial and post colonial era it was declined because of wanton destruction of forest and unsustainable use of local natural resources. When we examined the sacred complex of this region, all attributes of this region are at perishable state. The hills Vebhara, Gijjhakuta of Rājgir were full of forests. Buddha himself praised it as an ideal place for *nibbāna*. The *Therīgātha* and *Theragātha* mention numerous instances where monks praised Gijjhakuta and its wild surroundings. But my recent visit (see photos) in this area reveals that majority of this region is deserted and arid.

There is no forest, nor, not even wild bushes can be seen here. The whole area is infested by the illegal mining and plunder of natural resources and heritage. Buddhism in its flourishing stage not only protected this region but also augmented the effort to balance the natural ecology of the region. Numerous words in Pāli for the English 'forest' in its singular form are *aranna, atavi, kanana, vana pavana*, and *upavana*. The meaning of the Pāli word *arannaka* is 'belonging or living in a forest'. Similarly, *arannavasa* means 'dwelling in forest' (J, I:253), *arannavihara* means 'forest hermitage', *aranna yatana* means forest haunt (V,II:201) or the term like *arannani* a big forest (Mahathera, 1949:30). The word *aranna* though originally means 'remoteness', it has come to signify wilderness or forest (D, I:71, M, I:16). Besides, it also means every place, except a village connected with the forest. Other frequently used words are *aranna-ayatana* meaning a forest haunt, *arannakuti-kutika* meaning a hut in the forest or a forest lodge (S, I:61) and *arannavasa* meaning a dwelling in the forest, inhabitant of the forest man, man of the woods, wild tribe. Thus, the Pāli canonical and non-canonical literatures are replete with terms that signify forest, activities in the forest and tribes residing in the forest. It also gives us idea about the forest cover or expansion of forest in between 500 B.C. and 1000 A.D. In different Pāli texts, natural forests like the *Anjanavana* or a wood near Saket with a Vihara have also been alluded to besides Mahāvana or 'Great forest' and Latthivana, situated near the city of Rājgir. Moreover, the orchards and groves have also been mentioned in the Pāli literature. These include *Jivaka-Ambavana* (D, II:126), 'Mango Grove of Jetavana 'prince Jeta's Grove' near Savatthi (Sn,18), *Tapovana* 'forest of Ascetics (DhA,IV:53), and *Anupiya*, a Mango Grove near the bank of the river Anoma lying equidistant from Kapilavatthu and Rājgir. Besides, the Pāli and Buddhist Sanskrit words like Pavana and Upavana meaning 'wood forest, Woodland (Mahavastu, II:272) have been used to signify man-made artificial pleasure groves. *Veluvana* (V, II:20) 'Bamboo Grove' also known as sanctuary of the squirrels, was received by the Buddha from King Bimbisara near Rājagaha for the residence of the members of the Samgha. It was 'not too far from the city not too near, suitable for coming and going, easily accessible to all people, by day not too crowded by might not exposed to noise and clamor, clean of the smell of people, hidden from man and well fitted to seclusion." It is the first *aranna* monastery for the Buddhist monks and the only one in India, the acceptance of which was accompanied by an earthquake. Majority of above discussed areas rest with the area of present study. Thus, it can be stated in precise terms that throughout his life, the Tathagata has been involved with forests, from his birth, to his Mahaparnibbana under the same kind of tree; as a result Buddhism has been associated with the forests during the lifetime of its founder and it creates a long history of ritualistic relationship with the forests as illustrated by the lives of the Buddha and forest monks. Not surprisingly therefore, deforestation appears to be sacrilegious in Buddhism. By and large, the ecological ethics may be traced in the practical application of Buddha's discourses featuring the cattari-ariya-saccani, (Four Noble Truths), attharigiko maggo (Eightfold Path), brahmavihāras, etc., which are the pillars of Buddhist philosophy.

The Buddha Himself advises His disciples to dwell in forest: "O Ananda, when a Bhikkhu enters the order he should be encouraged to practice the Dhamma, to follow the Patimokkha, to limit conversation, and to live in a tranquil place, if possible, a forest". He praises the forest for offering a good environment for meditation. So, Buddha's tenants represent an environment friendly aspect.[21] For instance, the original reason for the *Vassavasa* retreat was introduced because the rainy season is a period when a new life,. Including new crops abounds. He desires to minimize the destruction of newly grown vegetation and insect life under the feet of touring monks.

As a matter of fact, the Buddha discovered a triangular relationship amongst human beings, plants and animals and their role on ecology from the ethical perspective. He has greatly stressed on the reality that nature and human beings need to live in close harmony and plants animals should be the object of unlimited kindness and benevolence, as they do not demand anything Members of the early Buddhist Samgha dwell under trees in forests and caves caring for flora and fauna around them. As the Buddha might have proclaimed: "The forest is a peculiar organism of unlimited kindness and benevolence which makes no demand for its sustenance and extends generously the products of its life activity; it affords protection to all beings, offering shade even to the axe-man who destroys it." (Byles, 1957:116). The injunction given by Him relating to ecological ethics is discerned in the following passage' It is treacherous to break the branches of a tree under whose shade one sits or sleeps (Dhammavihari, 1990:17). It is evident that with a keen philosophical insight into the interrelation and thoroughgoing interdependence of all conditioned things, with its thesis that happiness is to be found through the restraint of desire, with its goal of enlightenment through renunciation and contemplation and its ethics of non injury and boundless loving kindness for all beings, Buddhism provides all the essential elements for relationship to the natural world characterized by reverence, care and kindness.

Ecological experience in contemporary India, with special reference to Sacred Complex of Rājgir:

Presently, some eminent Buddhist personalities are upholding the cause of ecological ethics. And as it has been stated earlier, Indian constitution provides constitutional support to the efforts made conserve the ecology of India as well as world. However, in spite of all efforts India is loosing forest cover and wildlife day by day very rapidly. It's a well-known fact that glaciers are shrinking at a fast pace, and the population of tiger is on the verge of complete extinction. It has been shown by numerous surveys conducted by different research organizations and agencies throughout the country. Once upon a time, the Hills of Rājgir were fully covered with forests. But today, forest cover on the hills seems to be very thin and negligible. For the purpose of the proposed research, the first hill which was taken into consideration was Ghora Katora. It has been a very important site rediscovered recently. At the top of the hill, there is a cylindrical Stupa and a water tank and a monastery. In 1950,and even as late as 70's, there was thick forest cover on the hill. However, when the team visited the hill for field work there was poor vegetation on the site. For quite some time, the Archaeological Survey of India has been conducting excavations on the site. If it could be supported with vegetation then this site would earn fame across the world. Another important site at Rājgir is Vebhara Hill - regarded as the starting point of Buddhism. On the Vebhara Hill, there is Sattapanni Cave where the first Buddhist Council took place. This place should be chosen as world Heritage site but unfortunately the site is neglected by Buddhist countries, international

organizations, UNESCO and the Government of India. Here there is no forest cover or other facilities for international tourists. There is less vegetation on the hill. Other hills of Rājgir are also suffering from the problem of eco-poverty. Another site under consideration is Sona Bhandara. This site is also important for Buddhists as well as Jains. It is said that treasure of the King Bimbisāra are kept here that is why this is called Sona Bhandara or Svarna Bhandara. Hills around Sona Bhandara are also suffering from the same problem.

In seventies there was thick forest cover on the hill and dense forest leading towards Yasthivana and Jethian. That is the place where the Buddha resided during his carika. This site might have been selected as a World Heritage Site but sadly enough, it has been neglected by Buddhist countries, International organizations, UNESCO and the Government of India. There is hardly any forest cover or other facilities for international tourists. Also, vegetation on the hill is lesser. Other hills of Rajgir are also suffering from the problem of eco poverty. Sona Bhandara is another site under consideration. This site is significant for both Buddhists and Jains. It is said that treasure of the King Bimbisara are kept here that is why this is called Sona Bhandara or Svarna Bhandara (gold mines). Hills around Sona Bhandara are also suffering from the same problem. In seventies, there was thick forest cover on the hill and dense forest leading towards Yasthivana where Buddha stayed many times. Lying close to this site is the Jail of Ajātasatru, Ambavana of Jivaka and Gijjhakuta Pabbata directly associated with the Buddha. In modern times, it has assumed significance as a symbol of sentiments of the people of India and the people of all Buddhist countries. This is also ecologically very poor and neglected.

The hot water springs of Rajgir was another crucial aspect of my field work. In ancient Rajgir, there were over fifty hot water ponds or springs that played very important role in the establishment of the first empire of India. Besides, these were among the key factors of the attraction of the Buddha to Rājgir. It is extremely disheartening to notice that most of these are taking their last breath. If precautions are not taken, then the posterity will know about them only through scriptures. The source of hot water springs is around the "Saptapanni Caves". When we looked in to the present status of these hot springs and the disheartening condition has been noticed. It seems that two-thirds of hot springs have dried up and rest are mismanaged. The detergent soaps and powders used for bathing makes the fragile ecology of springs more vulnerable. If such devastating practices will be in vogue, the references of springs could be known only through archaeological findings and religious scriptures.

The field work is not complete if we leave the condition of Tapovana. The Tapovana is a complex where saints used to stay for meditation. The Buddha has visited many times to this place. There are many hot water springs at Tapavana is in very bad condition. Illegal mining of stones and deforestation through illegal way have created danger to the ecological condition of Tapovana. The Buddhist structures of Girayaka hills and adjoining areas are vanishing. The cylindrical stupa has historic value. The other such architecture are found only in Sarnath, Takshsila, and Rawalpindi. Probably stupa of this region is supposed to earliest but the proper study is still awaited. Again the condition of rivers around Rājgir and Bodhagayā is also precarious. River Niranjana which is the witness of the enlightenment of the blessed one is totally dry. This historical river is the victim of global warming and ecological breakdown. The lack of proper rain in the in the hills of Rājgir, Bodhgaya and Chotanagapur have dried the river completely. Now the course of river is full of sands only. Other river around the area are in the same condition other rivers are – Pancane, Banaganga, Baudhi, Mangura, and Paimara. Some affluent peoples are involved in the process of deforestation.

The most surprising cause of deforestation caused by the tribes or the people living in and around the forest. I have witnessed hundreds of Woman from different villages enters into the forest to cut the tree and plants. Cause is poverty and unemployment. The main employment is gathering forest products.

Recommendations

If the society and government will not support the people who are living on subsistence stage and if they will not be given training and responsibility to protect the forest, the process of destruction can not be stopped. This is only possible through the sublime elements prescribed by the Buddha. It should be shown by the society. Buddhist scholars and social workers should generate sense of responsibility and community ownership of the forest among the local people. Government of India has made two acts for employment of rural population. The two programs are: Mahatma Gandhi National Rural Employment Guarantee Act (MNERGA) and the National Rural employment Guarantee Act (NREGA). The employment guarantee programs should be implemented with special attention by the government of India and the government of Bihar. Some other programs can be made for employment and poverty alleviation programs.

Along with the Government of India, international organizations like UNESCO and other international organizations to declare hills of Rajagir as heritage sites and it should be developed as international project to honor the sentiment of the Great Masters of Buddhism from historical time to the present one.

From the above studies it is evident that Buddhism views human being as a part of nature and if nature is destroyed, humanity can not survive and by abusing nature human being abuses himself or herself. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources and thorough concern for future generations, and the proper concern of the environment. Indeed, as already explained, environment may be made pollution free and development can be continued through the Buddhist approach by practicing.

Let's touch upon different measures and initiatives that have been taken so far to prevent or lessen the negative fallouts of this crisis. As it has been categorically stated in Article 48-A of the Indian constitution, "the State shall endeavor to project and improve the environment and to safeguard the forests wildlife of the Country". The Constitution also provides under article 51-A(g) that "It shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes river and wildlife and to have compassion for living creatures".

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PICTURES:

Figure-1 Use of Detergent Soaps at the Site of
Hot Springs

Figure-2 Buddhist deity now accepted as
Hindu God

Figure-3 Buddhist sculptural remains at Rajgir

Figure-4 Entrance point of Hot Spring
(Now Dried)

Figure-5. Pond for Hot Spring Water
(now abandoned)
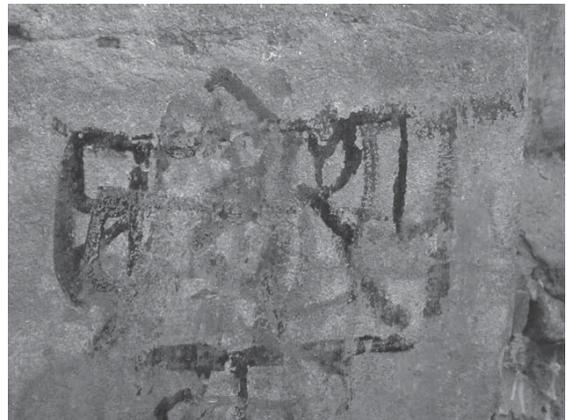
Figure-6. Another Source of Hot Spring

Figure-7. Deserted Giryaka Hills

Figure 8. Cylindrical Stupa at Giryaka Hill

Figure 9. Buddhist deity now as a Hindu God
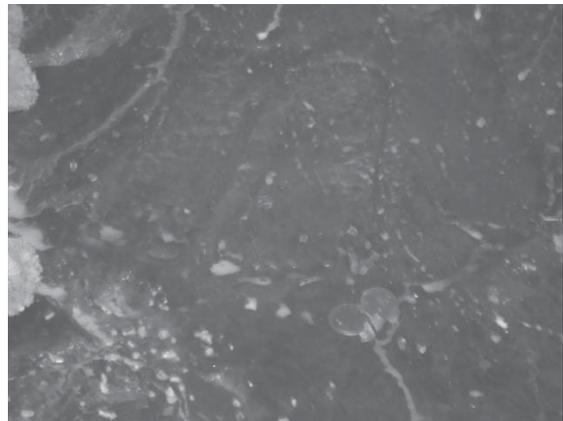
Figure 10. Foot print of Buddha now as foot print of Vishunu

Figure 11. Hills Devoid of Forest

Figure12. Illegal Mining at Rajgir Hill

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Figure13. Illegal Mining at Rajgir Hill

Figure14. Dried base of river Niranjana

Figure15. Another view of river Niranjana

Figure16. Dried base of river Banganga

Figure17. Buddhist deity place at source of hot spring

Figure18. Impression of thousand Buddha at the hot spring

Figure19. Dried Spring at Tapovan

Figure20. Impression of Buddha's foot print at Tapovan

Figure21. Dried hot sprint pool at Tapovan

Figure22. Pond of spring Water at Rajgir combined with drainage
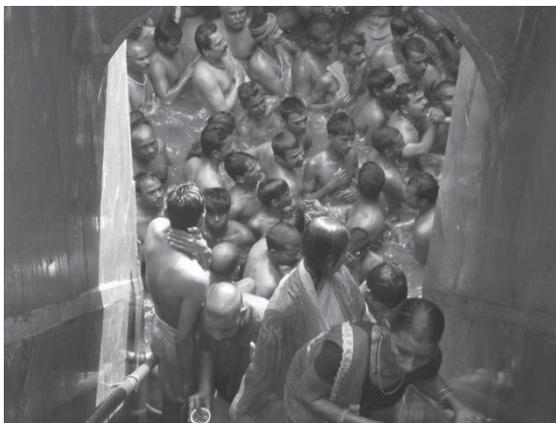
Figure23. Devotees bathing at the hot spring

Figure24. Devotees getting water from hot spring

*F*ormation and Practice of Freeing Animals and the Vegetarian Tradition in Chinese Buddhism

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Environment issues concern aspects of modernization. Buddhism is always regarded as an environmental friendly religion, which is one key intellectual resource of ecological cultural-ideological trends. Chinese Buddhism has actively practiced ecological conservation and formed Chinese characteristics of ecological wisdom; particularly, freeing animals and having a vegetarian dietary, which can best reflect the characteristic of Chinese Buddhism. However, since the formation of Chinese Buddhist's freeing animals and vegetarian tradition – this not only inherits Mahayana compassionate thought, but also incorporates the "cherishing life" idea of Chinese culture, so that it could acquire support from Chinese governments and people in different periods.

Formation and Practice of freeing life tradition in Chinese Buddhism

In the pre-Qin period, Confucius followed the example of Shun's cherishing life and emphasized environmental protection; Mencious emphasized benevolence, and edified King Hui of Liang with the idea of virtue. Writings such as *Lv's Spring and Autumn- Difference Use* and *Liezi- Saying on Signs* started the ethos of stop-killing and freeing animals. After Buddhism was introduced into the land of Chinese Han, Dharmaksema translated *Sovereign Kings of Golden Light Sutra- Senior Son Water Vagga*, to provide the theoretical basis for life-release – a Buddhist influence. *Sovereign Kings of Golden Light Sutra- Senior Son Water Vagga*, translated by Dharmaksema, provides the Buddhist source of life release, a brief description as follows:

> Senior Son Water could not endure the fish's exposure in the sun, so he begged the king to allow him drive 20 elephants to fetch water to rescue the fish. The king approved. Senior son asked two men to take 20 elephants from the elephant stable and borrowed many leather bags from wine shops. They went to the river, fetched water by bag, and returned on elephants – pouring water into the pool. The pool was filled as once before. Senior Son Water saved dying fishes, offered them water and food and taught them Mahayana scriptures. After listening, all of the fish were reborn in the Trayastrimsa Heaven.[1]

Senior Son Water Vagga cast important influence on Buddhist freeing-animal custom. Such as Twelve links of dependent origination, holy epithets of Buddhas and Bodhisattvas, freeing-animals merit gatha, freeing-animals process, freeing-animals ritual procedure, etc. The story of Senior Son Water to rescue fish promoted Chinese people's understanding of Buddhist idea of freeing-animals, making it more acceptable and transmissible.

Chinese Buddhist custom of freeing-animals has the following features: the freeing-animals custom got support from the governments. Emperor Wenxuan of Northern Qi Dynasty practiced

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[1] *Sutra of Golden Light*, Vol. 4, Dazheng Tripitaka, Vol.16, pp.352b- pp 353c.

Buddhist compassion teaching and actively refused meat dietarily. In May Tianbao 7th year (556), Emperor Wenxuan thought eating meat was in breach of compassion, so he decided to stop eating meat. On Gengwu Day in April Tianbao 8th year (557), he issued an edict to prohibit catching shrimp, crab, clam, corbicula etc., except for fishing. On Yiyou Day that month, he ordered to prohibit hunting eagle and accipiter etc. In February Tianbao 9th Year, he issued an edict to limit setting field fire to November and January, and prohibited firing in other months.[2]

Emperor Liangwu wrote *On Abstention from Wine and Meat*, awarded the edict to make vegetable and fruits the temple sacrifice. Moreover, Emperor Liang Wu built 13 infinite treasuries to practice two divisions of freeing animals and alms giving.[3] Emperor Liangwu ordered Zhang Wenxiu to go to slaughterhouse to buy animals and free them. Aristocrats and common people were impressed and actively involved and promote life release.

In Taijian 13th Year (581) of Emperor Chen Xuan, Zhiyi advised Emperor Chen Xuan to issue an edict to prohibit hunting and fishing. Seeing people set fishnets continuously of more than 400 li, he purchased typical sectors at river and sea bays to use as life release ponds, and preached *Sutra of Golden Light* to fishermen. Edified by Dharma, fishermen diverted to other professions and followed good deeds. They offered 63 places adjacent to sea, river, lake, brook and bridge, amounting to 300-400 li, as life release ponds. Xuling erected Tablet to explain Karma.[4]

Emperor Tang Suzong issued an edict in Qianyuan 2nd Year (759), to set 81 life release ponds at the roads of Shannan, Jiannan, Qianzhong, Jingnan, Lingnan, Jiangxi, Zhejiang, till Jiangning in Shengzhou, at Taiping Bridge of Qinhuai River, of five li areas along upper and down reaches of rivers. Yan Zhenqing wrote the freeing animals tablet inscription.[5] The alleged five li areas along upper and down reaches of rivers in the edict was similar to Zhiyi's natural bay freeing animals' pond.

Freeing animals' custom is popular in Chinese society, people took part actively. According to *Continuation of the Biographies of Eminent Monks- Biography of Daozhou*, Daozhou built more than 100 freeing animals' ponds in many states, spirit traces often appeared.[6] In Ming Dynasty, Yunqi Zhuhong built freeing-animal ponds and propagated his idea of stop-killing and free animals by preaching sutras and Dharma to advice local officials to accept his idea. According to *Biographies of Lay Buddhists- Biography of Yu Changru,* "just when Mr. Hong was sitting down ready to teach *Sutra of Perfect Enlightenment*, to collect money to establish pond of 10000 workers, and freeing animals society, of tens of thousands of monks and lay members, Gatha voice shook the volley. Many gentlemen collected, led by Changru".[7] Zhuhong preached *Sutra of Perfect Enlightenment*, which obtained assistance from local officials, especially, which was advocated, initiated and led by Official Leader Changru. According to records of freeing-animal pond at North Gate Changshou Convent, some lay Buddhists, monks and officials offered money, food or served by themselves.

2   *Beiqishu*, Vol.4, pp. 61, 63, 64.

3   *Collect Works of Guanghongming*, Vol 19, Dazheng Tripitaka, Vol. 52, pp 237c.

4   *Sui Tiantai Master Zhizhe Anecdotal Biography*, Dazheng Tripitaka, Vol 50 ,pp 193c.

5   Yan Zhenqing (Au), *Life Release Pond Tablet*, Lan Jifu (Ed), Dazheng Tripitaka Supplement, Vol 16, pp 822-823.

6   *Continuation of the Biographies of Eminent Monks*, Vol 22, Biography of Daozhou, Dazheng Tripitaka, Vol 50, pp 623a.

7   *Biographies of Lay Buddhist s*, Vol 42, New Versions of Tripitaka, Vol 88 , pp. 259a.

The maintenance of freeing-animal pond also needs money. One source is donations from lay-disciples and followers. The other source is from Sangha's own supplies from the temple. According to *Stories of Yunqi*, "Yunqi set up a freeing-animals park in mountains, to liberate birds and animals; Sangha saved uncooked food to raise them; except for fruits and shoots, it spent about 200 shi millets. Two freeing-animal ponds in and outside the city cost more than 100 gold yearly. It never lacked.[8] It is clear that the building and maintenance of freeing-animals ponds is a result of incorporating the idea, discipline and practice to stop killing and to free animals.

Influenced by society-formation trends in the Ming Dynasty, Zhuhong established the Life Release Society. According to *Super Benevolent Society Convention*, there were Super Benevolent Society and West Lake Freeing-Animals Society. *Super Benevolent Society Convention* defined the purpose, schedule, readings, offering, discussion and meeting and other proceeding of Super Benevolent Society.[9]

3. Freeing animals has become a religious-practice mode. Freeing animals is a practice of Buddhist-compassion ideals, moreover, by formulating of freeing-animals ritual procedures, Chinese dignitary monks integrated freeing-animal customs into Buddhist cultivation practice. Zhili in the Song Dynasty formulated the freeing-animals ritual procedure in order to make freeing-animals ritual-assembly go on wheels. He also wrote *To Free Animals* to depict the ritual procedure. Based on Siming Zhili's *To Free Animals*, Zhuhong in Ming Dynasty reformed the freeing-animal procedures, making it simpler and easier to practice. The steps include meditation, water purifying, preaching, confession, and vows. The biggest change made by Zhuhong was addition of *Pure-Land Rebirth Dharani* and *Ten-direction Flower Adornment Sutra- Ten Transfers Vagga* chanting, hoping to embody the significance of freeing-animals as a transfer merit to sentient beings and rebirth in the pure land.

4. Chinese Buddhism creative-explanations of the idea of freeing animals. In the late Ming and early Qing, Yunqi Zhuhong proposed ideas such as: "animals have Buddha nature", "animals have consciousness", "animals can be reborn", "animals can also feel sadness and pain" - trying to change people's opinion on animals and realize the aim of stopping the killing and protection of all life. Starting from the Buddha-nature theory: "anyone having mentality is sure to become Buddha" - he indicated animals could be reborn if they could chant the Buddha's name. In *Amitabha Sutra Commentary Notes*, he said:

> For "good men and women", "good" has two meaning: one is good cause from last life, one is this life good. "Men and women", refer to monks and lay people, wise or foolish, and all predestined sentient beings from 6 paths... ghost, animal, hell, male and female, are all called men and women. Any one who chant Buddha's name, will be reborn. So it means all sentient beings.[10]

Zhuhong explained "good men and women" as "all predestined sentient beings from 6 paths", animals of mentality can "become still mindfully", animals are also possible to become Buddha, which elevate animal's position from the angle of cultivation and liberation. Since animals are equal to human in Buddha nature, one who kills animals is a "bully" – committing an unjust action.

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8   Master Lianchi Complete Works-Stories of Yunqi, pp 5077.

9   Master Lianchi Complete Works-Disciplines, pp 4941-4944.

10   Amitabha Sutra Commentary Notes, Vol 3, New Versions of Tripitaka, Vol 22, pp 659a-b.

Formation and Practice of Chinese Buddhist Vegetarian Tradition

According to precepts in primitive Buddhism era, there are such sayings as three kinds of clean meats, three kinds of unclean meats, ten kinds of unclean meats. However, it is clearly provided that Sangha of primitive Buddhism and sections were not banned from consuming meat. According to *Dharmaguptaka*, "for getting fish, Buddha said: listen to eat fishes; for getting meat, Buddha said: listen to eat meats".[11] However, in view of respect life, Buddha advocated three pure meats, not see killing, not hear killing and not killed for myself.

In addition, in view of respect certain life, according to *Mahasangha-vinaya*, vol.32, fasting meats include: human meat, dragon meat, elephant meat, horse meat, dog meat, fowl, vulture meat, pork, macaque meat, lion meat.[12] It is clear as to Indian Buddhist provisions on dietary are varied in different regions and sectors.

However, along with the development of Mahayana, under the background of Bodhisattva compassion idea, sutras on fasting from meat were gradually formed. According to the *Brahmajala Sutra*: "Therefore, Buddhists, for eating meat, all kinds of meats are inedible, which sterilize the seed of great compassion nature, all beings shall give up at sight. Therefore, all Bodhisattvas shall not eat any meat of all sentient beings, and eating meat gets immeasurable sin.[13] Bodhiruci, in the translation of Lankavatara Sutra, said: practitioners shall not eat meat in order to complete cultivation path.[14] Dharmaksema in Northern Liang Dynasty translated Mahaparinibbana Sutta, which specified: "Good men, from today, disciples shall not eat meat. When offered by Danapati, who shall meditate such meat as whose son's flesh". It further explained the three clean meats in precepts: "Three kinds of clean meats gradually formed system"[15], which emphasized the course of gradually giving up meat.

It is generally acknowledged that the vegetarian tradition in Chinese Buddhism was established during the period of Emperor Liang Wu. However, before Emperor Liang Wu, *Biographies of Eminent Monks* recorded many "vegetarian" monks, providing historic basis for the establishment of vegetarian tradition.

As to monk's vegetarian dietary in *Biographies of Eminent Monks*, e.g., Zhiyan（智严, after becoming a monk, "wore ragged clothes, sat for meditation and ate vegetarian dietary all life"[16], Gunabhadra (394-466), "was vegetarian through all his life since childhood"[17], though the backgrounds, reasons and situations were varied.

Live secluded in mountain forest could only eat vegetable, as forced by real life; on the other hand, the image of Taoist celestial practitioners cast influence to Chinese eminent monks. Most celestial practitioners have requirement of vegetarian dietary, even not eating five grains. Daoan（道安）(314-385), after receiving full ordination, "lived in mountain and eat tree

11   *Dharmaguptaka*, Vol 42, Dazheng Tripitaka, Vol 22, pp 866c .

12   *Mahasangha-vinaya*, Vol 32, Dazheng Tripitaka, Vol 22, pp 487a.

13   *Brahmajala Sutra*. Dazheng Tripitaka, Vol 24, pp 1005b.

14   Lankavatara Sutra, Vol 8, Dazheng Tripitaka, Vol 16, pp. 561a.

15   *Mahaparinibbana Sutra*, Vol 4, Dazheng Tripitaka, pp. 386a.

16   *Biographies of Eminent Monks*, Vol 3, Biography of Zhiyan, Dazheng Tripitaka t, Vol 50, pp 339b.

17   *Biographies of Eminent Monks*, Vol 3, Biography of Gunabhadra, Dazheng Tripitaka, Vol 50, pp 345a.

food"[18]. Taoist emphasizes on such techniques as taking qi (Fuqi,服气), Bigu（辟谷）, taking bait (Fuer，服饵), Taoist thinks primordial qi is the source of vitality, qi exists, spirit was born, people who have primordial qi will survive, otherwise, will die. Fuqi, also called Tuna (breathing), Shiqi (eating qi), which means absorbing vitality between sky and earth. "Bigu", also called Duangu (give up grains), Juegu (no grain), Xiuliang (stop eating), Queli (remove grain), which also means not to eat five grains; however, do not eat five grains while still sustain body, therefore, they eat such herbs as poria, sesamum indicum, solomonseal and date. "Fuer" means take Dan medicine.

Such Taoist techniques were introduced into Chinese Buddhism in early days and monk practice. Facheng (法成) "didn't take five grains but pine resin, secluded in rock cave, only practiced Chan meditation"[19]; Shengcong (僧从)"not taking five grains but bait, date and chestnut", however, "they were strong and practiced ritual chanting without stop".[20]

Confucianism emphasizes that they must abstain from meat food in mourning period; meanwhile, Confucianism also regards no killing as one embodiment of virtue, according to *Mencious-King Hui of Liang Part I:* "seeing it alive, not bear seeing it die! Hearing its sound, not bear eating its flesh". Vegetarian as a necessity in mourning became a representation of filial piety, which was practiced and supported by Chinese Buddhists.

Vegetarian contributes to observe percepts, and set up ascetic image for cultivation, as well as symbol of virtue. Tanshun (昙顺), disciple of Huiyuan（慧远）, "was vegetarian and virtuous"[21]; Faye (法业),according to *Additional Biography to Biography of Huanguan*（慧观, he has dharma virtue, so Princess Jinling built Nanlin Temple for him.[22] Vegetarians control their desire, abstain from worldly lifestyle, no doubt which is representation of noble moral behavior.

Vegetarian contributes to sitting Chan meditation, chanting sutra, reciting mantra, which is assistant condition to cultivation life. Daoheng（道恒）(346-417), was "vegetarian and tasted Chan meditation, secluded from the world"[23]; Huian（慧安） was "vegetarian, diligent and ascetic, who grasped the meaning of scriptures, good at preaching, and renown as strict observer of precepts."[24]

Vegetarian has a close link with confession. Sengyuan (僧远), before becoming a monk, "was vegetarian and confessor", after becoming a monk, who kept vegetarian for more than 50 years[25]; Senghou (僧侯) (396-485), at age 18, was "vegetarian and practitioner of ritual confession", after becoming a monk till his end, "never ate any fish or meat or pungent".[26]

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18   *Biographies of Eminent Monks*, Vol 5, Biography of Daoan, Dazheng Tripitaka, Vol 50, pp 352a.

19   Biographies of Eminent Monks, Vol 11, Biography of Facheng, Dazheng Tripitaka Vol 50, pp 399a.

20   *Biographies of Eminent Monks*, Vol 11, Biography of Sengcong, Dazheng Tripitaka ,Vol 50, pp 398c.

21   *Biographies of Eminent Monks*, Vol 6, Biography of Tanshun, Dazheng Tripitaka, Vol 50, pp 363a.

22   *Biographies of Eminent Monks*, Vol 7, Attached Biography to Biography of Huiguan, Dazheng Tripitaka, Vol 50, pp 368b.

23   *Biographies of Eminent Monks*, Vol 6, Biography of Daoheng, Dazheng Tripitaka, Vol 50, pp 365a.

24   Biographies of Eminent Monks, Vol 7, Biography of Huian, Dazheng Tripitaka, Vol 50, pp 370a.

25   *Biographies of Eminent Monks*, Vol 8, Biography of Sengyuan, Dazheng Tripitaka, Vol 50, pp 377b-pp 378a.

26   *Biographies of Eminent Monks*, Vol 12, Biography of Senghou, Dazheng Tripitaka, Vol 50, pp 408c.

The number and proportion of vegetarians in various *Chapters of Biographies of Eminent Monks*, are shown in the Table below[27]:

Chapter	Number of vegetarian monks	Total number of monks	Proportion
Translation of Scriptures	2	63	3.2%
Paraphrase	16	271	5.9%
Miracle	3	30	10.3%
Chan Cultivation	9	32	28.1%
Precept Clarification	5	21	23.8%
Body Death	6	14	42.9%
Chanting Scriptures	16	33	48.5%
Blessing	5	16	31.3%
Scriptures Teaching	2	11	18.2%
Chanting Instruction	3	10	30.0%
Total	67	497	13.4%

From the above Table, vegetarian monks in "Chapter of Chanting Scriptures", "Chapter of Body Death", "Chapter of Blessing" "Chapter of Chanting Instruction" are of the highest proportions, because these monks kept in touch with populace frequently, who must obtain their trust and respect. No doubt, vegetarian behavior became one reason.

In addition, according to *Biographies of Nuns*, there were always vegetarian nuns, shown in Table below[28]:

Dynasty	Number of Nuns in Biographies	Number of Nuns in Attached Biographies	Total Number of Nuns	Number of Vegetarian Nuns	Proportion
Jin	13	1	14	4	28
Song	23	11	34	11	39
Qi	15	10	25	5	20
Liang	14	8	22	10	45
Total	65	30	95	30	32

27 Gijun Suwa (Au), *Studies in Medieval Chinese Buddhism History*, Tokyo, Daito Publishing Co., 1985, pp 53.

28 Gijun Suwa (Au), *Studies in Medieval Chinese Buddhism History*, pp 57.

We can see in the earth days of Chinese Buddhism, whoever monks and nuns, there are many vegetarians. According to *Biographies of Eminent Monks* and *Biographies of Nuns,* in Southern Dynasty, many monks and nuns ate meat. Chinese Confucianism idea of filial piety, mourning provision and Taoist pursuit in celestial life, as well as provisions of scriptures and precepts, existence of numerous real vegetarians, provided basis for Emperor Liang Wu's advocating of vegetarian dietary.

In April 8th Tianjian 18th Year (519), Emperor Liang Wu took the Bodhisattva vow. In view of confusing situation of Sangha, he decided to promote Buddhist Sangha reform centered at abstaining from meat and wine, which played a decisive role in the formation of vegetarian tradition in Chinese Buddhism.

$\mathcal{B}$uddhist Scriptural Studies on the Natural Environment

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Introduction

Buddhism and the Value of the Natural Environment

There has been a close connection between Buddhism and the natural environment from the time that the bodhisattva—Prince Siddhartha—was born under the blossoming Sāla tree in Lumbini Park up to the present day. Another early story recounts the young prince accompanying his father King Suddhodana to the plowing ceremony at the opening of the sowing season. The prince sat under a rose-apple tree and while concentrating on his breath attained the first meditative absorption (jhāna). Later, as a young man, the prince abandoned the palace and became a wandering ascetic at the banks of the River Anomā. He travelled to a mountainous and forested area and studied with the two famous teachers: Ālāra Kālāma and Uddaka Rāmaputta. Following this he practiced austerities and meditation in the Uruvelā locality by the river Nerañjarā. After his enlightenment he taught the Dhamma to the group of five disciples at the Deer Park in Isipatana. For forty-five years the Buddha travelled and taught the Dhamma to people until the time that he passed away in the Sāla-tree grove, a park in the kingdom of the Mallians.

The reported connection between Buddhism and the natural environment is not accidental or insignificant, rather it is intentional and important. Places of natural abundance, especially those full of forests, rivers, birds, cicadas, and flowers, are 'suitable abodes' (patirūpadesa), because they contain clear air which help remove toxins from the human body. Contact with these natural places through the five senses brings a sense of ease and peace to the mind. These beneficial influences can be verified by science. Before attaining enlightenment as the Buddha, the bodhisattva developed the 'perfections' (pāramī) for five hundred and forty-seven lifetimes—a time comprising 'one hundred thousand world cycles and four incalculable periods,' from his birth as the young man Sumedha until his birth as Prince Siddhartha. After all this time he was surely well aware of which places are suitable to live in—which places are suitable to practice the Dhamma and develop the mind. For this reason the important incidents in the Buddhas life occurred in places of natural abundance.

There are many passages in the Tripitaka describing the material importance of the natural environment. In some instances the natural environment contains valuable resources and animals. An example is when the bodhisattva as a tree-deva asks the brahman who is sweeping at the trunk of a tree: 'Brahman, you know that this tree possesses no mind; it cannot hear and has no feelings. Why then do you make the effort and continually ask it about sleeping happily?'

The Brahman replied: 'Large trees only grow in remote, tranquil places, and they are the dwelling places of devas. Because of the valuable natural resources I pay respects to this tree and its incumbent devas.' The tree-deva confirmed these words by saying: 'At the foot of a large Ficus tree growing in front of a persimmon that is surrounded by a fence and formerly honored by people there is a hidden treasure that belongs to no-one.

Go and dig this treasure up.'[1] Although this story resembles a fable and lacks substantiating evidence, it still could be true.

Another story tells of the hunter Sonuttara who wished to know where the white elephants reside. The queen told him: 'The abode of the white elephants is delightful, with a lotus pond nearby containing many lotuses, beautiful embankments, abundant water, and bees spreading pollen. The white elephants bathe in the lotus pond.' Sonuttara rushed off across seven mountain ranges and then climbed Mount Suvannapassa. From there he looked down and saw nearby about eight thousand white elephants in just such a place described by the queen.'[2]

The natural environment is sometimes a location providing medicinal plants. On one occasion when the Buddha was residing at the Jeta Grove near Sāvatthi many of the monks came down with fever and required medicinal roots. The Buddha said: 'Monks, I allow the use of medicinal roots—turmeric, ginger, sweet flag, arum, galangal, vetiver, nut grass, and other medicinal roots that are not considered food. When these medicines are offered they can be kept for one's entire lifetime. If there is a necessity monks can consume these; if there is no necessity, there is a minor offense for consuming them.' The Buddha allowed other natural medicines, for example oils like neem-oil, leaves like neem-leaves, and fruits like myrobalan.[3]

At one time the physician Jivaka-Komārabhacca travelled to Takkasilā and studied medicine there for seven years. He was able to remember all that he learned but the studies never came to an end so he went to his teacher and asked: 'Venerable teacher, I have studied the arts and sciences in great detail and very quickly. What I have learned I have retained and I have studies for seven years, but I have still not finished. When will my studies come to an end?' His teacher replied: 'Jivaka, in that case take a spade and walk around the city of Takkasilā at a radius of ten miles and bring back anything that you can find which is not medicine.'

Jivaka did as his teacher suggested, but he could not find anything that can't be used as medicine. He returned to his teacher and said: 'I walked around the city of Takkasilā at a radius of ten miles but could not find anything that cannot be used as medicine.' His teacher answered: 'Jivaka, your studies are over. With this much knowledge you can make a living.'[4]

What do these texts teach us? They teach that the natural environment is a rich source of medicinal substances, which have tremendous value for human beings. A closer examination reveals that various leaves, vines, and plants, including mushrooms, have medicinal qualities without exception.

General Environment

There are many references in the Buddhist scriptures to the natural environment. One clear example of this is the description of Vessantara's hermitage by Mount Gadhamādana. This hermitage was surrounded by abundant natural resources, both animate and inanimate, which produced a delightful environment conducive to mental well-being. It would be hard to find a place

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[1] Jātaka Tales, Volume I.

[2] Ibid.

[3] Vinaya Pitaka, Mahāvagga.

[4] Ibid.

on this earth equal in perfection. The environment as described here can be divided into different categories:[5]

1. Fruits: Surrounding the hermitage were many fruit trees - mango, wood apple, jackfruit, bodhi trees, red meranti, rose apple, myrobalan, Indian gooseberry, jujube, persimmon, banyan, and fig - with glistening, ripe fruit dangling within reach. Grapes and sandalwood fruit were as sweet as honey. There were beehives without bees from which a person could reach out and feed. Some of the mango trees were just beginning to bud, others were shedding petals, while others were producing abundant fruit, both ripe and green, with the color of a frog's back.

2. Flowers: In the hermitage there were many flowering trees: Wrightia, kutaja, nutmeg, mangrove trumpet tree, ironwood, Albizia, golden-shower tree, ebony, eagle wood, crown flower, banyan, looking-glass mangrove, padauk, pine, kadamba, sky-flower, crape myrtle, mimosa, and red meranti, with abundant, dense blossoms. The Albizia, mangrove trumpet trees, and pennywort were fragrant, and the chaste-trees and padouk blossomed by Lake Mucalinda. The Putranjiva, mahua, orange tree, drumstick tree, Himalayan screw pine, night blooming jasmine, hibiscus, wild almond, blackboard tree, banana, safflower, Rauenhoffia, Harrisonia, rosewood, croton, Burmese grape, cotton tree, Ouratea, gardenia, eagle wood, and nutmeg trees produced abundant flowers. The ain trees, crape myrtle, santol, and flame-of-the-forest had crimson blossoms. The scent of the golden-shower tree blossom pervaded the air for a fortnight without dispersing. The green and white rosewood trees and Crataeva blossomed in abundance. The woods were full of cinnamon and sweet basil.

3. The Lotus Pond with Aquatic Plants and Animals: Near the hermitage in a delightful area was a lotus pond full of lotuses, resembling the lotus pond in the heavenly garden of Nandavana. The pond contained three kinds of beautiful lotuses: green, white and red. The water was clean and clear, enabling a person to see the schools of fish, turtles and crabs. Many kinds of fish were swimming in the pond: silver-barb, snakehead, catfish, dragonet, and carp, along with alligators.

4. Birds: Many multi-colored birds lived near the hermitage. They played with their mates, singing and vying with one another with their cries. Four flocks of birds lived near the lotus pond: nandikā birds, jivaputtā birds, puttāpiyācano birds, and piyaputtāpiyānandā birds. The songs of the flitting birds in the trees was like divine music, including the songs of the barbets and koels. The forests and lake were home to coucal, wildfowl, and hastilinga calling one another, as well as egrets, herons, lapwing, crane, black and red hawks, ibis, jacana, teal, night-heron, stork, kingfisher, quail, partridge, pelican, sparrows, weaver birds, shama, paradise window-bird, swift, hornbill, and sea-eagle, each one singing and calling one another.

5. Four-legged Creatures: Many animals lived in the forest including lions, tigers, donkey-faced yakkhas, elephants, hog-deer, muntjak, brow-antlered deer, palm civet, fox, wild dog, flying lemur, squirrel, yak, gibbons, slow loris, langur, and monkeys. By the lake there lived many sambar, gaur, bear, buffalo, rhinoceros, boar, mongoose and cobra.

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[5]   Extracted from Jātaka Tales, Part II.

Monastery Environment

What sort of natural environment is suitable for a monastery? At one time King Bimbisāra of Magadha listened to a gradual teaching culminating in the Four Noble Truths and he attained stream-entry. Following this he invited the Buddha and the community of monks to receive a meal at the palace. After the Buddha and his disciples had finished the meal the king had this thought: 'Where should the Buddha reside? Where is a place that is neither too near nor too far from the village, where receiving communication is convenient, where those interested can visit, not too busy during the day and peaceful at night, not noisy, where not too many people are passing through, a place of privacy, and suitable for seclusion? Indeed, I should offer the Veluvana Grove to the community of monks with the Buddha as the leader.'

Having had this thought, King Bimbisāra offered the Veluvana Grove to the Buddha to use as a monastery residence. Veluvana means 'Bamboo Grove.' It was located at the base of Mount Vebhāra, which is one of five important mountains in that area. The other four are Gijjhakuta, Kārakuta, Vepulla and Isigili. An important attribute of Veluvana was its adjacency to the River Sarasvati.

Veluvana was the first Buddhist monastery. Originally it was a royal park[6] belonging to King Bimbisāra and it was a delightful place full of natural beauty. King Bimbisāra felt proud when this park was converted into a monastery and he believed this place imbued with Dhamma would provide a shelter for all Buddhists. The chief queen Khemā had never visited Veluvana Monastery and had no wish to do so. The king therefore asked a poet to compose a poem praising Veluvana in this way:

'Whoever has not seen the delightful and magnificent Veluvana, the residence of the Well-Farer and the community of noble disciples, is one who has never seen the Grove of Bliss (belonging to Sakka king of the gods). Someone who has seen the magnificent Veluvana, considered to be a grove of bliss—a place of rejoicing for human beings, has seen the Grove of Bliss belonging to Sakka king of the gods. The gods abandon the Grove of Bliss and come to the world of humans to admire the magnificent Veluvana, finding uninterrupted delight. The great Veluvana came to be through the meritorious actions of the king, graced by the power of the Teacher. Who can adequately describe this beauty?'

A similar story is the establishment of Jetavana Monastery. Originally the land was used as a park by Prince Jeta. Later, Anāthapindika purchased this land to build a monastery and offered it to the Buddha so that he and the monks could reside there during the rainy season. Well thought-out plans were made when constructing the monastery, to establish a 'place of joy' (ārāma) conducive to the physical and mental well-being of the monastic and lay communities. Many monastic buildings were constructed along with cloisters, refectories, walking paths, ponds, wells, temples over the water, and pavilions.[7] Here is a description of Jetavana Monastery:

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[6] 'Park' here is used for the Pali word uyyāna, referring to a place where people could walk and admire the flowers and trees. Such parks were public places, owned and looked after by the government or monarchy, and provided places for people to rest and relax.

[7] Vinaya Pitaka, Cullavagga.

'Anāthapindika built the delightful monastery in a lovely area by spending eighteen koti [180 million measures of currency]. He built the gandha-kuti for the One Endowed With Ten Powers.[8] In the center of the monastery he built a row of halls, pavilions, lotus ponds, walking areas, and resting places for the day and night. Surrounding the Buddha's gandha-kuti he designated a residential area for fifty senior monks.'

Besides the lovely natural environment, there were four buildings at Jetavana Monastery created to sustain faith and promote 'perfect insight.' These buildings were called the 'great buildings' (mahā-geha): the kareri-kuti, the kosamba-kuti, the gandha-kuti, and the salalāgāra. King Pasenadi of Kosala built the salalāgāra; the remaining three buildings were built by Anāthapindika.[9] The cases of the two monasteries, Veluvana and Jetavana, describe specifically the relationship between the natural environment and monasteries, and in general the relationship between the natural environment and Buddhism.

From the time of the Buddha till the present day, names of monasteries usually end with the word ārāma, e.g.: Veluvanārāma, Jetavanārāma, Ghositārāma, Nigrodhārāma, and Wat Beñjamaborpitradusitavanārāma. The word ārāma originally meant 'pleasure park,' although these days it means 'monastery.' The reason this word is attached to the name of monasteries is in the past, from the time of the Buddha, monastery properties were originally parks belonging to wealthy merchants or royalty. Usually these parks already possessed a rich natural environment, with trees, streams, and numerous flowers. When the land was designated as a monastery, it was further developed as a place of peace and therefore the term ārāma ('place of delight') was preserved.

The Surroundings of Places for Dhamma Practice

There is ample evidence for the connection between Dhamma practice and the natural environment. When people seek a quiet place to practice meditation they usually think of forests, trees, mountains and rivers. An example of the connection between practice and the environment is found in the Buddha's teaching on the Four Foundations of Mindfulness: mindfulness of the body, sensations, the states of mind, and mind-objects. In the context of mindfulness of the body, the Buddha advised: 'Here a monk, having gone into the forest, or to the root of a tree, or to an empty hut, sits down cross-legged, holding his body erect, having established mindfulness before him.'[10] There are many other examples of this connection, for example the subject of ascetic practices (dhutanga), which are undertaken to subdue the defilements. The Buddha established ways of practice for monks to subdue the mental defilements, which include direct references to the natural environment:

The eighth dhutanga is called the 'observance of living in the forest' (āraññikanga), which means that a monk vows to not stay in a residence ('a building for sitting or sleeping') near a house or village, but remains at least 600 meters away. The reason for stipulating that someone who wishes to subdue the defilements live in the forest is that the forest is conducive to this task: this natural

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[8] Gandha-kuti means 'fragrant hut' and refers to the residence of a mendicant. Here it refers to the residence of the Buddha. It is also called the mahāgandha-kuti, because it had special importance and was well-adorned.

[9] P. A. Payutto (Venerable Phra Brahmagunabhorn), Dictionary of Buddhist Terms, Mahachulalongkornrajavidyalaya, 2551, pp. 40-48.

[10] Mahāsatipatthāna Sutta, Digha Nikāya; PTS: D. II. 291.

environment promotes well-established concentration, helps to prevent the disturbances from sensual impingement, dispels fear, reduces the attachment to life, and offers a taste of seclusion.

The ninth dhutanga is called the 'observance of living at the root of a tree' (rukkhamulikanga), which means a monk lives under a tree and does not live in a place covered with a roof.

The eleventh dhutanga is called the 'observance of staying in a cemetery' (sosānikanga), which means a monk determines to constantly stay in a cemetery overnight.

There are criteria in the Buddhist texts specifying which places are suitable and unsuitable for Dhamma practice. The most suitable place to develop concentration is the place where one's teacher resides. But if this place is inconvenient for some reason, then one should choose a place that is suitable for practice and avoid the following eighteen 'disadvantageous' places: 1) a congested place; 2) a new place; 3) an old place; 4) a place next to a road; 5) a quarry; 6) a recreational park; 7) a flower farm; 8) a fruit farm; 9) a place with much traffic; 10) a place next to a town; 11) a place next to a commercial forest; 12) a place next to rice paddies; 13) a place where people of conflicting interests live; 14) a place next to a pier; 15) an overly remote place; 16) a border area; 17) a place 'not conducive to well-being'; 18) a place without 'good friends.' One can see that in most of these disadvantageous places there is potentially a destruction of the natural environment, for example populated places near a town or in developed agricultural areas.

A meditator should choose a place with the following five characteristics: 1) neither not to far nor not too near inhabited areas; a place that can be reached without too much difficulty; 2) a place not busy during the day and not noisy at night; 3) a place without too many insects and bothersome animals and without too much wind or sun; 4) a place where it is not too difficult to acquire the 'four requisites'; 5) a place where learned elders live of whom one can ask questions in time of doubt.[11]

Behavior Conducive to the Natural Environment

Although trees do not possess consciousness (as this term is understood by human beings), they possess a principle of maintaining life similar to human beings. This principle is called the 'nature (or truth) of a tree' (rukkha-dhamma), as mentioned by the bodhisattva when he conversed with the devas: 'The more relatives a person has, the better. Even for trees in the forest: the more trees the better. A lone tree, although standing tall, can be snapped by the wind.'[12] The nature of a tree is similar to the life of all sentient creatures: a tree is born, it grows, and it dies, and it returns to the earth to resume this cycle of life and death.

For this reason the Buddhist texts encourage people to be considerate of all plant life. The Buddha laid down a training rule for the bhikkhus, requiring that they stop traveling for the three months of the rainy season and stay in one place. This training rule contains an important issue in relation to nature conservation: the rainy season is the time when plants begin to sprout and grow, and small animals propagate. If the bhikkhus were to wander through the woods and mountains during this time, they might step on and destroy the young saplings and unintentionally kill the small animals, as confirmed by the people's criticism at the time of the Buddha: 'Why is it that the ascetics, the sons of the Sakyans, wander about during the cold season, the hot season, and

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[11]   Aṅguttara Nikāya, Vol. V, PTS: A. V. 15-16.

[12]   Jātaka Tales, Part 1; PTS: J. I. 329.

the rainy season, trampling on the green grass, injuring single-faculty life forms, and destroying many small creatures?' As a consequence, the Buddha instructed the bhikkhus to stay in one place for the three months of the rainy season.[13]

In the monks' book of discipline (Vinaya Pitaka), there are at least two sections addressing concern for the natural environment. For example, in the section on plants (Bhūtagāma-vagga)[14] it states:

It is forbidden for a monk to damage (cut or sever) plant life. If a monk disobeys this rule he must confess a transgression of this training rule. The first rule in this section states: 'A bhikkhu commits an offense of expiation as a consequence of destroying plant life.'[15]

It is forbidden for a monk to pour water that contains living creatures onto plants or the ground. A monk who disobeys this rule transgresses the tenth training rule ('containing animate beings'): 'A bhikkhu who knows that water contains living creatures and pours or asks another to pour onto plants or earth commits an offense of expiation.'[16]

In the section on minor training rules (sekhiya-vatta), there is a rule that takes into consideration the natural environment by forbidding a monk to urinate, defecate or spit on green plants or into water. A monk who disobeys this rule commits an offense of wrong-doing: 'One should observe the training rule that unless one is ill one should not defecate, urinate or spit on green plants,' and 'one should observe the training rule that unless one is ill one should not defecate, urinate, or spit into water.'

In another text there is a Buddhist saying expressing concern for the natural environment: 'A person sitting or lying under the shade of a tree should not break off the branches from this tree, because a person who harms a friend is a bad person.'[17]

Although people might think that trees and other plants have no consciousness, they should still be grateful to such plants, like the red-breasted parakeet who felt gratitude towards the tree that had provided it with nourishing fruits and flowers. Sakka, the king of the gods, asked the parakeet: 'These other trees have fresh, verdant leaves and abundant fruit. Why does the parakeet's delight in this dry, hollow tree not diminish?' The parakeet replied: 'The fruits of this tree sustained me for many years. Although I know it now bears no fruit, I still maintain the friendship as before. A bird who seeks fruit and abandons the tree because it is barren, is selfish and foolish, destroying his companions.'[18]

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[13]   Vinaya Pitaka, Mahāvagga, Vol. 1.

[14]   Bhūtagāma means (stationary) plant life, of which there are five kinds: 1) plants that propagate by rhizomes, e.g. ginger and turmeric; 2) plants that propagate by trunk/branches, e.g. banyan and other Ficus; 3) plants that propagate by nodes or buds, e.g. sugarcane and bamboo; 4) plants that propagate by stems, e.g. aquatic morning glory and sweet basil; 5) plants that propagate by seeds, e.g. beans and rice.

[15]   Vinaya Pitaka, Vol. II, Mahāvibhanga, Duityabhāga.

[16]   Ibid.

[17]   Jātaka Tales, Part 1; PTS: J. IV. 73.

[18]   Jātaka Tales, Part 1.

Conclusion

There are numerous passages in the Buddhist texts referring to the natural environment, demonstrating the connection between human beings and nature, and conforming to the framework of Dependent Origination.

There are numerous references in the texts to the natural environment and to the relationship between human beings and other living creatures. This relationship is explained in many different ways including through the teaching of Dependent Origination (paticcasamuppāda).

The teaching of Dependent Origination can be summarized as follows: 'When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.' Dependent Origination is a key teaching in Buddhism because it weakens the belief in 'past-action determinism,' 'theistic determinism,' and the 'doctrine of non-causality.'[19] Dependent Origination reveals that all things are interconnected according to causes and conditions. This process is 'open' and flexible, according to the respective causes and conditions. Buddhism presents three groups of definitions for the 'world':

1. The world of birth and death (samsāra-loka), that is, all conditioned phenomena that arise according to cause and effect; the world of living creatures (satta-loka); and the world in space—the universe (okāsa-loka).

2. The world of human beings (manussa-loka); the heavenly world, of the six divine sensual realms (deva-loka); and the Brahma world, the Brahma realms (brahma-loka).

3. The world of sense desire—the four 'unhappy realms,' the human realm, and the six divine sensual realms (kāma-loka); the world of form (rūpa-loka)—the sixteen fine-material Brahma realms, of those who have attained the fine material absorptions (jhāna); and the formless world (arūpa-loka)—the four formless Brahma realms, of those who have attained the formless absorptions.

All of these worlds above are interconnected, both physically and mentally. All conditioned things are causally connected and interdependent, in a process of arising, being sustained and ceasing, and all conditioned things have a multi-dimensional influence. According to the Buddhist teachings, beings from different realms (and including the natural environment of each such realm) are connected to other realms. When a person cultivates virtue, he or she will extend the feeling of goodwill (intentionally or unintentionally) thus: 'May all beings, who are companions in the cycle of birth, old age, sickness and death, be happy! May they harbor no mutual hostility or ill-will. May they experience no physical or mental suffering. May they be happy in body and mind. And may they be vigilant, escaping from all misery and danger!' All living things are interdependent: humans and plants, birds and four-legged animals, terrestrial and aquatic animals, and even humans and the climate are interdependent.

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[19] Pubbekatavāda: a theory that whatever is experienced is due to past actions; issaranimmānahetuvāda: a theory that whatever is experienced is due to the creation of a Supreme Being; ahetuvāda: a theory of accidentalism, that whatever is experienced is uncaused and unconditioned. These three theories teach a logical interrelationship of things, but they teach a course of events that is fixed and unyielding.

When we speak of a modern, developed and technologically advanced city, we tend to think of skyscrapers, modern office buildings, superhighways, automobiles, and bustling people. Modern cities in the Buddhist texts, however, are described in a very different fashion. For an example let us look at the description of Vesālī, which is described as a model modern city: 'The city of Vesālī is bountiful, covering a wide territory, with many residents, highly populated, in which it is easy to find food, containing 7,707 palaces, 7,707 high-roofed houses, 7,707 pleasure gardens, and 7,707 lotus ponds.' This passage is another confirmation that a healthy natural environment is essential for sustaining the life of humans and other animals, regardless of in the past or in the present day.

Human beings cannot survive alone on this planet, nor can the elephants, horses, cows, buffalo, birds, snakes, insects. Not even the trees, plants, rivers and mountains are completely independent. All creatures and all things in this world exist interdependently, allowing them to be born, be sustained, and pass away as different formations. For example:

- Things support, create, protect, and nourish each other, allowing for birth and maintenance as a distinct entity.
- Things act as food for other things, providing a balance in the cycle of birth, sustenance and death.
- Conflict, struggle, crowding and oppression lead to the evolution of new phenomena.

The Buddhist textual passages concerning the environment were not merely composed for academic research. They are an attempt by wise individuals from the past to show that humans, who tend to think they are the center of the universe, must be aware of their connection to the natural environment in order for life to proceed without difficulty. Humans are unable to sustain their lives by relying only on material, technological products and gadgets, without depending on the natural environment. The severe and dire problems for humans stemming from contemporary natural dangers, which humans are unable to solve only confirm this truth: humans have severed their link with the natural environment or with nature, even though this connection is innate and not an artificial creation. The fact remains that in this universe, only nature will endure while human beings will not.

The Earth Charter for Sustainable Community Development from a Buddhist Virtues' Perspective

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Introduction

Buddhist influence in the creation of the Earth Charter is enshrined in what is a brief document that embodies the values and ethical principles necessary for the sustainability of life on Earth. The document is designed to save us from ourselves. It is a soft-law instrument that celebrated its 10th anniversary globally in 2010. The Earth Charter is accessible in about 50 languages, including Thai, at the following link: www.earthcharterinaction.org/content/pages/Read-the-Charter.html.

A brief history of how the Earth Charter came about can be found here: http://www.earthcharterinaction.org/content/pages/History.html.

Through the Earth Charter, a return to the true meaning of the economic well-being of local communities everywhere is the aim by enhancing diversity and the sustainability of life on Earth. Other scholars have shown that the meaning of the word "economy" has been usurped, away from its origins when economy meant ensuring the "well-being of the household and local community", to a globalized notion that puts the economy above all else.

The Earth Charter reveals not only connections among all aspects of life, but also inter-dependencies among universal human rights, respect for diversity, economic justice, democracy, and a culture of peace. Happiness as a Buddhist concept is the goal in community development, for both present and future generations.

The Earth Charter as Part of Buddhist Studies:

From "Buddhist Perspectives on the Earth Charter" published by the Boston Research Center for the 21st Century in 1997, various contributions addressing specific Buddhist traditions are included. An overview of the Earth Charter's development is provided by Steven Rockefeller who is steeped in Buddhist teaching and was instrumental in the formulation of the Earth Charter.

In providing Buddhist perspectives on the Earth Charter, the first paper by David Chappell calls attention to the need to focus not only on individual actions, but also on collective actions. The second paper by Susan Darlington points to ecological conservation being addressed in

the context of a growing number of Thai ecology monks. The next paper by Rita Gross encourages movement from wanting more to seeking greater contentment from less. The need to focus on world peace is addressed from a Nichiren tradition in the next paper by Yoichi Kawanda.

Stephanie Kaza focuses on a Zen perspective addressing the karma of violence, poverty, and suffering; the need to engage the structural agents that harm many members of the web of life is identified through Buddhist teachings, noting that the Earth Charter is a call for karmic responsibility, for generating awareness around the consequences of individual and corporate actions. The paper calls for an awakening toward enlightenment. The paper by Sallie King views the Earth Charter as incorporating Buddhist values, including the need to protect the weak, consistent with the Buddhist principle of compassion. Finally, the paper by Donald Swearer recognizes our mutual interdependence through the Earth Charter as a set of responsibilities as opposed to a set of rights.

Virtues and Virtue Ethics in the Professions:

A virtue is a trait or quality deemed to be morally excellent and thus is <u>valued</u> as a foundation of <u>principle</u> and <u>good</u> moral being. Personal virtues are characteristics <u>valued</u> as promoting individual and collective well-being. The <u>opposite</u> of "virtue" is "<u>vice</u>".

In Buddhist teachings, virtues that are cited include: *Generosity, Morality, Renunciation, Transcendental Wisdom, Diligence, Forbearance, Honesty, Determination, Loving-Kindness, and Serenity.* Other virtues associated with Buddhist traditions include: *Compassion, Enlightenment, Right understanding, Truth, Responsibility, Simplicity, Non-violence, Preventing and Healing Suffering, Harmony, Co-operation.* More specifically, Buddhist practice as outlined in the **Noble Eightfold Path** can be regarded as a progressive list of virtues:

Right View	Realizing the Four Noble Truths (samyag-dṛṣṭi, sammā-diṭṭhi).
Right Intention	Commitment to mental and ethical growth in moderation (samyak-saṃkalpa, sammā-saṅkappa).
Right Speech	One speaks in a non hurtful, not exaggerated, truthful way (samyag-vāc, sammā-vācā).
Right Action	Wholesome action, avoiding action that would do harm (samyak-karmānta, sammā-kammanta)
Right Livelihood	One's job does not harm in any way oneself or others; directly or indirectly (samyag-ājīva, sammā-ājīva).
Right Effort	One makes an effort to improve (samyag-vyāyāma, sammā-vāyāma).
Right Mindfulness	Mental ability to see things for what they are with clear consciousness (samyak-smṛti, sammā-sati).
Right Concentration	Wholesome one-pointedness of mind (samyak-samādhi, sammā-samādhi).

Buddhism's four **brahmavihara** ("Divine States") can be more properly regarded as virtues in the European sense. They are:

Metta, Maitri:	loving-kindness towards all; the hope that a person will be well; loving kindness is "the wish that all sentient beings, without any exception, be happy.
Karuṇā:	compassion; the hope that a person's sufferings will diminish; compassion is the "wish for all sentient beings to be free from suffering.
Mudita:	altruistic joy in the accomplishments of a person, oneself or other; sympathetic joy – "the wholesome attitude of rejoicing in the happiness and virtues of all sentient beings.
Upekkha, Upeksha:	equanimity, or learning to accept both loss and gain, praise and blame, success and failure with detachment, equally, for oneself and for others. Equanimity means "not to distinguish between friend, enemy or stranger, but to regard every sentient being as equal. It is a clear-minded tranquil state of mind – not being overpowered by delusions, mental dullness or agitation.

Among the many ethical theories that form the tool kit for moral philosophers (including, Normative, Utilitarian, Deontological, Egalitarian, Relational, Libertarian) is that of Virtue Ethics. Virtues do not replace ethical rules in general nor in the professions in particular. Rather, as discussed among epidemiologists, an account of professional ethics is more complete if virtuous traits of character are identified, such as:

Humility	Respect the input and opinions of others / Self-effacement
Fidelity	Honor one's commitments / Promote trust
Justice	Act fairly
Patience	Take time to hear others' viewpoints
Industry	Do your level best / Excel
Veracity	Tell the truth / Be honest
Compassion	Empathize
Integrity	Demonstrate good moral character
Serve	Protect the most vulnerable / Serve the public interest
Prudence	Err on the side of caution / Demonstrate good judgment

These various frameworks of virtues are implicit in the Earth Charter which is described below. There is an obvious synergy with the virtues named above.

The Earth Charter:

The Earth Charter starts with a preamble, provides some context, and then it articulates its four major principles: Respect and care for the community of life – Ecological integrity – Social and economic justice – Democracy, non-violence, and peace (see the Appendix for the principles).

None of these four major classes of principles is in conflict/tension with any of the virtues named above. Quite the contrary in fact – they dovetail almost perfectly, as we will see below.

After providing the above principles along with their sub-principles, the document concludes with an inspirational mapping of the way forward. Of note is the statement of Universal Responsibility, where a Buddhist influence is palpable:

Universal Responsibility:

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature. (...)

Evident Parallels between Earth Charter Principles and Buddhist Virtues:

The Earth Charter has been developed with four major categories of principles. This structure was designed to make the adoption and implementation of each of the principles as practical as possible. Within each of the four major principles, there are four sub-principles that help to identify areas of application for their implementation.

The Earth Charter major principles strongly resonate with virtues embraced by Buddhism. The parallels are striking and instantly recognizable:

Earth Charter Principles	Virtues Embraced By Buddhism
I. Respect and Care for the Community of Life	Ties in with Morality, Compassion, Generosity, Non-violence, Harmony, Co-operation
II. Ecological Integrity	Ties in with Diligence, Renunciation, Responsibility, Simplicity, Harmony
III. Social and Economic Justice	Ties in with Generosity, Morality, Loving-Kindness, Compassion, Right Understanding, Harmony, Co-operation
IV. Democracy, Nonviolence, and Peace	Ties in with Transcendental Wisdom, Forbearance, Honesty, Truth, Non-violence

Soka Gakkai International (SGI):

Soka Gakkai International (SGI) is a Buddhist group that has been very active with the Earth Charter for years. Indeed, 10 years ago they prepared a document contained in the ECI's virtual library and in their own website (the Earth Charter's bibliography can be found at:

http://www.earthcharterinaction.org/invent/images/uploads/Earth%20Charter%20Bibliography%20latest%2012%20May%202010.pdf). They also promote the Earth Charter vision through two wonderful itinerant exhibitions translated into different languages: "Seeds of Change" (http://www.earthcharterinaction.org/invent/details.php?id=476) and "Seeds of Hope" (http://www.sgi.org/resource-center/ngo-resources/education-for-sustainable-development/seeds-of-hope.html).

Enlightened Self-Interest and the Earth Charter:

With greater ease of adoption in some places and/or institutions than in others, the Earth Charter movement needs to be expanded. Incompatibilities in the different value systems that are core to the ethical norms in different countries may account for this differential uptake.

Whether national values align more with Egalitarian, Communitarian or even Libertarian norms, the Earth Charter is complementary – and not in competition – with all value systems. Indeed, the Earth Charter should be compatible with diverse national value system as it was developed with meaningful inputs from a variety of different contributors, both national and international.

Efforts to have the Earth Charter formally recognized at the World Summit on Sustainable Development in Johannesburg (in 2002) came very close to success, resulting in numerous public statements of support from world leaders and heads of state (http://www.earthcharterinaction.org/content/pages/History.html). The United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted a resolution in 2003, endorsing the Earth Charter for educational purposes, paralleling its own mission. In addition, among others, the International Agency for the Conservation of Nature (IUCN) fully adopted the Earth Charter in 2005 as a basis for its own operations. Finally, Soka Gakkai International (SGI) is a Buddhist group that has been active with the Earth Charter for about 10 years.

If the Earth Charter is to be embraced universally across the broad array of social organizations and special interests, Buddhist virtues in a virtue ethics framework may be helpful in appealing to the notion of enlightened self-interest. It is enlightened self-interest that would permit collective support for the values and principles embodied in the Earth Charter and for embracing the Buddhist notion of wholeness.

The Earth Charter and Economic Well-being:

Through the Earth Charter, a return to the true meaning of the economic well-being of local communities everywhere is the aim. If this could be achieved, diversity and the sustainability of life on Earth would be enhanced. As mentioned before, the meaning of the word "economy" has been usurped, away from its origins. It has become a globalized notion that puts economic interests above all else – an odious and pervasive form of counter-religion where talent and resources are sacrificed to the unholy trinity of Greed, Depredation, and Oppression. This fact alone alerts us to the need for virtuous conduct consistent with the principles of the Earth Charter.

Different ways of measuring social well-being in the context of community development range from the unfortunate universal adoption of the Gross National Product (GNP) in most countries, to the recent adoption of Gross National Happiness (GNH) in one or two countries. GNP measures cash flows (on both good and bad things in a country), whereas GNH is a measure more akin to the Genuine Progress and Genuine Wealth Indicators.

Distinctions among these measures in relation to Buddhist virtues are identified; GNP being narrow in what it measures compared to the more multi-dimensional (and enlightened) approach taken using Genuine Progress/Wealth Indicators. Essentially, as a metric, GNP is incapable of measuring that which provides meaning to life, including happiness and enlightenment. At the end of the day, human beings are so much more than just production units. New indicators need to be developed with a view to new paradigms – as inspired by Buddhist values and Earth Charter principles.

In Conclusion:

The Earth Charter reveals not only connections among all aspects of life, but also inter-dependencies among universal human rights, respect for diversity, economic justice, democracy, and a culture of peace. Happiness as a Buddhist concept is the goal in community development, for both present and future generations. Expanded communications are needed for the further adoption of the Earth Charter.

And, further adoption of the Earth Charter is very much needed in our pain-stricken world. Despite centuries of philosophical reflection on the betterment of mankind – from different traditions, and notably Buddhism – cupidity, selfishness, and a callous indifference to the suffering of other beings are still universal hallmarks of human societies. The very same features that made the success of *Homo sapiens* as a species – and allowed us to survive and thrive in a once hostile environment – are likely to cause our demise in the end if nothing changes. It is a plain fact that our collective consciousness needs to evolve and transcend its old paradigms – if only to go on living in this world. And, the Earth Charter is a beacon that shows us the way.

Buddhism also offers a way out that is strikingly similar to the Earth Charter in many ways. It encourages us to reach beyond our limitations and make the best of the human experience by emphasizing the importance of reflection and soul-searching vs. short-term ego fixes, and the well-being of the community. It releases the soul from its shackles and allows it to soar to embrace others, the environment, and the whole universe. All things considered, the Earth Charter principles dovetail perfectly with the Middle Way. Perhaps it is not so revealing that Eastern and Western philosophies have come to similar conclusions through a virtue based assessment.

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Appendix

Principles (extracted from The Earth Charter)

I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE

1. Respect Earth and life in all its diversity.

- Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
- Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

2. Care for the community of life with understanding, compassion, and love.

- Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
- Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.

3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
- Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

4. Secure Earth's bounty and beauty for present and future generations.

- Recognize that the freedom of action of each generation is qualified by the needs of future generations.
- Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

In order to fulfill these four broad commitments, it is necessary to engage with the following:

II. ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.

b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.

c.   Promote the recovery of endangered species and ecosystems.

d.   Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.

e.   Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.

f.   Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

a.   Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.

b.   Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.

c.   Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.

d.   Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.

e.   Avoid military activities damaging to the environment.

7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.

a.   Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.

b.   Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.

c.   Promote the development, adoption, and equitable transfer of environmentally sound technologies.

d.   Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.

e.   Ensure universal access to health care that fosters reproductive health and responsible reproduction.

f.   Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

    a.   Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.

    b.   Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.

    c.   Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. SOCIAL AND ECONOMIC JUSTICE

9. Eradicate poverty as an ethical, social, and environmental imperative.

    a.   Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.

    b.   Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.

    c.   Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.

10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

    a.   Promote the equitable distribution of wealth within nations and among nations.

    b.   Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.

    c.   Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.

    d.   Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

    a.   Secure the human rights of women and girls and end all violence against them.

    b.   Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.

    c.   Strengthen families and ensure the safety and loving nurture of all family members.

12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

    a.   Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.

    b.   Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.

    c.   Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.

    d.   Protect and restore outstanding places of cultural and spiritual significance.

IV. DEMOCRACY, NONVIOLENCE, AND PEACE

13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

    a.   Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.

    b.   Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.

    c.   Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.

    d.   Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.

    e.   Eliminate corruption in all public and private institutions.

    f.   Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

    a.   Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.

    b.   Promote the contribution of the arts and humanities as well as the sciences in sustainability education.

    c.   Enhance the role of the mass media in raising awareness of ecological and social challenges.

    d.   Recognize the importance of moral and spiritual education for sustainable living.

15. Treat all living beings with respect and consideration.

    a.   Prevent cruelty to animals kept in human societies and protect them from suffering.

    b.   Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.

    c.   Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

16. Promote a culture of tolerance, nonviolence, and peace.

    a.   Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.

    b.   Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.

    c.   Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.

    d.   Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.

    e.   Ensure that the use of orbital and outer space supports environmental protection and peace.

    f.   Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

$\mathcal{T}$he Way of Environmental Preservation and Restoration

Jeff Waistell

Introduction

This interdisciplinary study is relevant to the main conference theme of 'Buddhist Virtues in Social and Economic Development' as it re-examines the Buddhist ethic of sustainability and its implications for business, within the context of an innovative theoretical perspective, that of Taoism.[1] The study researches primary resources (Taoist scriptures) as well as more recent literature on Taoist ecology. These sources are compared with the literature on Engaged Buddhism.

A declaration at the 5th Vesak conference urged the promotion of dialogue amongst different religions. Accordingly, this paper attempts such a dialogue, as did Waistell and Haigh's 2009 Vesak article, in which they compared Buddhist and Vaishnava perspectives on sustainability. Historically, Taoism has already influenced the development of Zen Buddhism and there are several parallels between these religions in the domain of sustainability. Therefore, this study places these two traditions alongside each other again to evince a new understanding of Buddhist approaches to environmental preservation and restoration. The paper is concerned with expounding Buddhist ecological virtues by once more allowing them to pass through the prism of Taoism, an ancient tradition that, over the past half century, has increasingly been recognised for its contributions to ecological thinking. This re-encounter between faiths on sustainability is important because "what people do to their ecology depends on what they think about themselves in relation to things around them. Human ecology is deeply conditioned by beliefs about our nature and destiny – that is by religion" (White, 1967, p.1205). Furthermore, Taoism seeks to transform perceptions and attitudes (Durlabhji, 2004).

Much has already been said about Buddhism's contribution to ecology; this article will focus on that of Taoism. Business and management scholars have paid only limited attention to Taoism. It has been applied to leadership (Heider, 1986; Herman, 1994; Dreher, 1997; Cheung and Chan, 2005, 2008), total quality management (Hensler et al., 2000), mentoring (Huang et al., 1999), people-based management (Mak, 2000), organizational behaviour (Durlabhji, 2004), Japanese management (Pascale and Athos, 1981), Chinese management (Schlevogt, 2002), corporate social responsibility (Wang and Juslin, 2009), and forecasting performance measurement (Riehm, 2000). However, this article is the first to focus on Taoism and sustainable business and to consider the fusion of Buddhism and Taoism within such a context. This is an important contribution because the synergy between the two faiths can illuminate the way of environmental preservation and restoration. Moreover, businesses are the ultimate cause of most environmental damage and it is they who can make the greatest impact on its reversal. Influencing the philosophy of organisations can help them to operate sustainably.

The paper exposes key environmental themes in Taoism, drawing out their implications for business. Instead of 'busy-ness', Taoism proposes no action other than that which is necessary; while one must still earn a living, the tradition questions how much frenetic business activity is really necessary (Lao Tzu, 1963, XX) and, if it is contrary to nature, then it is questionable as to whether it

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[1]   The Tao is the path or way (Miller, 2003) and Taoism the following of that way.

should occur at all. Taoism questions desire, fundamentally questioning modern marketing activity that promotes greed and envy. The tradition advocates an orientation towards nature that is characterised by unity, harmony, seeing nature as teacher, and adapting to the environment. All species are interconnected and possess intrinsic worth; hence the importance of preserving species diversity, habitat and ecosystems. Finally, meditation and aesthetic appreciation of nature are proposed as methods for restoring our respect for the environment. Following an exposition of Taoist ecological thinking, conclusions will provide a critical evaluation of the relationship between Buddhism, Taoism and sustainable business. Reflecting on the wisdom of both traditions and the dire state of the planet, the recommendations for business are unashamedly radical and paradigm-shifting. Taoism's view of human activity and its impact on the natural world could be seen as unrealistic and impractical. However, its message only appears extreme because business has adopted an extremely impractical and unsustainable approach to nature.

No action

In their study of the philosophical foundations of eminent Hong Kong Chinese C.E.O.s' leadership, Cheung and Chan (2005) observed Taoist doctrines that emphasise flexibility and reversion (where the weak defeat the strong), privileging leader forbearance and minimal interference. Flexibility suggests change and unpredictability where there are many alternatives and opportunities. Reversion, where weakness becomes strength, involves avoiding direct confrontation with obstacles. The archetypal metaphor is that of water, which can penetrate and corrode rocks, even though it is soft. Implications for leaders are that they should neither deviate from the natural course nor coerce followers but gain their support naturally; leadership depends on followership. Those who seek to control the world cannot succeed and those who grasp it will fail (Lao Tzu, 1963, XXV).

Taoism proposes *wu wei* - no action (Lao Tzu, 1963, II): "when one does nothing at all there is nothing that is undone" (Lao Tzu, 1963, XLVIII). This view is supported by Chuang Tzu (1980, XI, p.113); "rest in inaction, and the world will be good of itself."

More accurately, *wu wei* refers to non-assertive action; guided by the way, unattached to material things, empty of self, and acting only in a measured way when appropriate, otherwise there is no need to act (Billington, 1997). *Wu wei* can be translated as actions that appear as almost nothing, and is concerned with appropriate and consummate actions and outcomes, balancing minimal effort with best results (Liu, 2001), and taking no action that is contrary to nature. According to Miller (2001), this action is a spiritual technology that humans can use to cultivate their natures and the nature that surrounds them; nature is the space within which cultivation takes place and the means by which it takes place.

No desire

Taoism further proposes *wu yu* (no desire). Lao Tzu (1963) advocates simplicity, contentedness and freedom from self, warning against excess wealth, luxury, desire and covetousness. Dressing in fine clothes, eating and drinking to excess, and possessing too much wealth is robbery. Storing up too much ends in immense loss, while contentment and knowing when to stop avoids disgrace and danger; thus "you can then endure" (Lao Tzu, 1963, XLIV) – a very ancient lesson

in sustainability. Lao Tzu (1963, XXXVII) applies the metaphor of "the nameless uncarved block" to convey simplicity, innocence, and freedom from desire and self. Thus any action should be *wei wu wei* – non-egotistical action (Girardot et al., 2001).

Lao Tzu advocated *jian* – frugality – and contentedness, because "in being content, one will always have enough" (Lao Tzu, 1963, XLVI) – while the greatest crime, misfortune and disaster is being covetous, having too many desires and not being content. In this view, clothing is for keeping warm and food is for satisfying hunger; beyond that is needless luxury and desire (Lau, 1963). Lao Tzu (1963) warns against displaying what is desirable because it unsettles peoples' minds. Indeed, modern day advertising can be blamed for creating new desires for what would otherwise not be missed (Lau, 1963).

Adapting to the environment

Taoist philosophy is commensurate with science in that it accords with Darwinian evolutionary theory. The (Lao Tzu, 1963, VIII, LXXVI) argues that we should be like flexible plants, supple and yielding, adapting to but not competing with the environment (Patterson and Miller, 2001). In the context of scarce resources, we should identify with and assimilate with the world (Lao Tzu, 1963, LXXVI), by practising mutualism with other species, co-evolving and mutually benefiting (Patterson and Miller, 2001).

Interconnectness and intrinsic worth of all species

Taoism identifies "all things as one" (Chan, 1961, p.184). We share the same category as all species and none have more intrinsic value than the other nor exist to serve others' needs; the species we eat are no more created for us than we are made for the mosquitoes, gnats, tigers and wolves that prey on us (Fung, 1953). Categorisation and hierarchical ordering of species is only a human artifice and an interference with nature's way.

Everything undergoes mutual transformation (Cheng, 1997), birth, life and death are like the rotation of the seasons and we come from and return to nature (Chuang Tzu, 1980). Accordingly, intrinsic value can only be of the whole ecosystem, not to individual species and habitats, which are all inextricably entangled. Thus in its approach to all species, Taoism is holistic, inclusive, impartial, and non-hierarchical, privileging mutuality and interconnectedness (Lai, 2001).

Harmony

Chuang Tzu (1980, IX) describes an ancient time, a time of the Way, when nature was unmarred by humans, who lived in harmony and compatibility with nature. People moved quietly, there were no roads, species flourished and everything was one. Humanity was in a state of natural integrity but then came "destruction of the natural integrity of things, in order to produce articles of various kinds, - this is the fault of the artisan" (Chuang Tzu 1980, IX, p.98). Rulers are also blamed for bringing about environmental degradation (Chuang Tzu, 1980, XIV).

The Tao is like water; benefiting myriad things but never striving against them (Lao Tzu (1963, VIII). Taoism is concerned with harmony and balance; working with nature, not against it (Page, 1989). Taking no action that is contrary to nature leaves nothing undone and allows the world to flourish in harmony with nature (Lao Tzu, 1963, XXXVII). This harmony is important to nature and should not be thrown off balance (China Taoist Association, 1995).

The implications of Taoism for sustainable business are to work with nature and not against it. For example, working against nature includes genetically modifying species, as this violates organisms, transferring genes from one species to another, and may stress animal species. Working with nature includes creating, supporting and using natural energy sources such as solar, water and wind power. Other examples of working with nature include agroecology; "the study of the relation of agricultural crops and environment" (http://stats.oecd.org), where agriculture is not treated as an isolated entity but as part of ecology, interacting with species and drawing on the traditional farming knowledge of indigenous populations (http://www.ecology.gen.tr). Of particular note is ecosystems agroecology, which holds that modern agriculture loses its ecological foundation when it exclusively focuses on socio-economic factors in food generation, that large-scale agriculture is inappropriate, and those natural systems, which are stable and resilient, are the best model for agriculture to follow for sustainability (http://www.ecology.gen.tr).

A good way of working with nature is biomimicry (applying lessons learnt from nature to technology). For example, Yin Xi (1936) argues that we learnt how to weave nets from spiders. Modern examples include an aerodynamic car modelled on the boxfish, seaweed-inspired antibacterial agents, gecko-style adhesives, whirlpool-inspired efficient exhaust fans, and taking inspiration from lotus leaves to develop self-cleaning clothes and paint that avoid the use of detergents (http://www.treehugger.com). Of course, the emphasis must always be on learning from nature in order to create efficient and sustainable technologies for the health of the whole ecosystem. In so doing, our relationship with nature changes from seeing it as a slave, whose resources are appropriated, to that of teacher. Having passed through a long process of evolution that has determined what works well and lasts, nature offers a par excellence model, mentor and measure, providing an ecological standard to evaluate the sustainability of innovations (http://www.asknature.org).

Restoration ecology is another example of working with nature, as it initiates and accelerates ecosystem recovery in terms of sustainability, health and integrity (http://www.ser.org). Examples include reforestation, revegetation and species reintroduction. Restoration ecology recognises that anthropocentrism is wrong in both its aims and methods. In terms of aims, ecology is seen as having intrinsic value, irrespective of humanity. With regard to methods, anthropocentrism is mistaken when it militates against nature, because humanity depends on and is served by nature, which provides food, water and fuel. The planet actually provides important services to humanity, which we would be foolish to ruin. Its ecosystem services include "the purification of air and water, detoxification and decomposition of wastes, regulation of climate, regeneration of soil fertility, and pollination of crops" (http://www.ecology.gen.tr/what-is-ecology/140-restoration-ecology.html).

According to the China Taoist Association (1995, cited in Cooper and Palmer, 1998), we should restrain ourselves from anything that is of great immediate interest and profit if it runs counter to nature's harmony and balance. We have two choices; exploit nature or observe and follow its way, because insatiable human desire leads to over-exploitation of natural resources and being too successful is actually the path to defeat. The CTA also emphasises that, instead of exploiting

nature, we should allow it to grow in its own way, observing and following the way of nature, as its sustaining power is limited.

Nature as teacher

Because humanity shares a common root with nature, Taoism advocates a return to and conformity with nature; consequently, Taoism sees nature as our best teacher (Cheung and Chan, 2008). Following the way of the Earth, which in turn follows the Tao, nature is not only our finest tutor but "an unlimited vehicle for human enlightenment and social development" (Jiyu and Yuanguo, 2001, p.118). Nature's lessons are twofold. Firstly, technological development can come from copying nature (as in biomimicry, above). Secondly, we learn from nature's reactions to how we work against it; carbon emissions result in climate warming, leading humanity to reconsider how it interacts with nature and the consequences. This learning can lead to the realisation and acceptance of key ecological principles, such as intergenerational equity (descendants have equal rights to biodiversity and natural capital) and the precautionary principle (long-term significant environmental impacts and scientific uncertainty demand caution) (Yencken, 2000).

Meditation and unity with nature

Being in harmony with nature and *wu wei* might have been easier to comprehend and achieve – even taken for granted – by Taoist sages. After all, it is a natural state and can come naturally and without force. However, while the Tao is the Great Way, it is not a popular main road and people often drift down shop-lined side streets instead, becoming obsessed with what they have to offer:

> "What then is Tao? – There is the Tao of God, and the Tao of man. Inaction and compliance make the Tao of God: action and entanglement the Tao of man…
> The distance which separates them is great" (Chuang Tzu, 1980, XI, p.116).

Furthermore, many modern people have not encountered Taoism and also experience and observe a disharmonious relationship with nature. So how can this harmonious state be achieved? The disposition of *wu wei* can be nurtured through meditation, the goal of which is to become transparent through *zuowang* (sitting in oblivion) (Girardot et al., 2001). Just sitting, without thoughts or desires, conforms the mind to Tao:

> "When water is still, it is like a mirror, reflecting the beard and the eyebrows.
> It gives the accuracy of the water-level, and the philosopher makes it his model.
> And if water thus derives lucidity from stillness, how much more the faculties of
> the mind? The mind of the Sage being in repose becomes the mirror of the universe,
> the speculum of all creation" (Chuang Tzu, 1980, p.131).

The Tao cannot be defined but can be known through meditation and awareness, which discloses what is happening; "effective action arises out of silence and a clear sense of being" (Pheng, 2003, p.283). In this way, the meditator can gain fuller appreciation of environmental damage and cease contributing to it. The tranquil state is our original nature and enables unity with nature.

Aesthetic culture

Taoism's concreteness is not concerned with general theories, principles and ethics but with environmental ethos and aesthetics in our own particular time and place (Ames, 1986). Unlike Western thinking, Taoism's approach to ethics and ecology is through aesthetics (Hall, 2001). Taoism excludes anthropocentrism and instead advances aesthetic understanding, which is norm less and nontheoretical; "*wu* – forms of unprincipled knowing (*wuzhi*), nonassertive action (*wuwei*), and objectless desire (*wuyu*)" – desiring that does not own or control its object – letting be and letting go (Hall, 2001, p.247).

Desiring and acting that objectifies the natural world leads to objectifying the self (Hall, 2001). In contrast, the non-anthropocentric perspective can be seen in the following text:

> "Maojiang and Lady Li were beauties for human beings, but fish upon seeing them would seek the deeps, birds on seeing them would fly high, and deer upon seeing them would dash off. Which of these four understands what is really handsome in this world!" (Zhuangzi 6/2/69, in Hall, 2001, p.260).

What is beautiful from a human perspective is only a narrow and limited human view that is not shared by other species. "Who shall say who has the correct standard of beauty?" – it is impossible to know (Chuang Tzu, 1980, II, p.44). Furthermore, the text suggests the danger that we may miss the beautiful if we do not attempt to stand outside our anthropocentric perspective. Arguably, taking such a perspective would be impossible for a person to achieve but at least we could try to adopt new perspectives of our natural surroundings that take other species into account.

Hall (2001, p.262) argues for a language of deference, not reference; "for only if we are successful at avoiding denotation, classification, stipulation…can we engage the world as it really is." We should put ourselves in the place of that which is known, desired and acted in accordance with, making a non-assertive and deferential response to them; this deference and yielding calls forth deference and yielding from others, producing a virtuous circle. *Wuwei* (nonassertive action) emphasises a mirroring response;

> "it is action that, by taking the other on its own terms, defers to what it actually is. *Wuwei* involves recognizing the continuity between oneself and the other, and responding in such a way that one's own actions promote the well-being both of oneself and the other" (Hall, 2001, p.257).

The illustrative metaphor for this is a dancing couple; "a dyadic harmony of non-assertive actions" (Hall, 2001, p.258).

In Taoism, the world is a complex process of transformation and so everything has ontological parity and nothing is privileged in relation to the others (Hall, 2001). However, the fact that everything changes does not mean allowing the environment to decay. Quite the reverse! The Taoist does not appreciate despite the prospect of losing what is desired, but because of such a prospect.

Species diversity, habitat and ecosystems

Ecological sustainability requires recognition of the complex interdependent relationships in ecosystems and the maintenance of biodiversity of species and ecosystems (Yencken, 2000). Taoism looks back to a time when species flourished and nature was unmarred by humans; so now we should not engage in destruction for production or attempt to change species' conditions of life (Chuang Tzu, 1980). Each species has its own disposition (*te*) and therefore demands our respect and preservation (Callicott, 1994). Different species can coexist harmoniously and the success of one species does not require another's failure (Birdwhistell, 2001).

With the 'Book of Supreme Peace' in mind, the China Taoist Association (1995, cited in Cooper and Palmer, 1998) says that Taoism possesses a unique value of judging affluence by the number of different species and that we should have a correct standard of success when pursuing human development. In other words, an impoverished earth is our poverty but a wealth of flourishing diverse species means that we are wealthy. Wealth is seen in terms of environmental preservation and restoration, not as destruction through exploitation for personal wealth.

The preservation of species necessarily calls for the preservation of their habitats. A man sleeping in a damp place gets lumbago, but an eel does not, while a man is nervous high up in a tree but a monkey is not (Chuang Tzu, 1980, II). There is no absolute right habitat or food. A frog argues to a turtle that his is the better habitat in a well – but the turtle becomes stuck in the well (Chuang Tzu, 1980, XVII); the moral of the story is that we need to respect the perspectives of each species. Diverse species live in various places and eat different things, so it is impossible to standardise the right places to live and things to eat. Each creature needs to act commensurate with their capacities; so we should not attempt to change species' conditions of life (Chuang Tzu, 1980, VII). Thus we should not force our standards onto other species but attempt a non-anthropocentric view. In recognising that species are inseparable from their habitats, Taoism embraces the beginnings of an ecological perspective. Ecology is a non-anthropocentric perspective of the relationship between species and the environment (Yencken, 2000).

Places and creatures naturally fit together and therefore diversity is a characteristic of life's flourishing (Birdwhistell, 2001). As diversity is so important to sustaining life, humans are responsible for nurturing the well-being of species and their habitats. The earth is not our habitat alone and we need to view it from the perspective of different species. Thus in order to treat species, one should not treat them by human (or inhumane) standards but allow them to roost in forests, swim in lakes or feed on plains (Chuang Tzu, 1980). The wider approach suggested here is supported by Yencken (2000), who argues that, along with maintaining biodiversity of species and ecosystems, ecological sustainability also requires the protection of natural capital of air, water, and soils; maintaining balance of planetary energy and material cycles; and maintaining health and resilience of life support systems, with their natural cycles of waste absorption.

Conclusion:

In the context of environmental preservation and restoration, Buddhism and Taoism possess certain similarities, both seeking to control desire through non-attachment to material things, thus encouraging contentedness. The traditions are also similar in their emptying of self to develop a non-anthropocentric unity with nature, achieved through meditation. However, Buddhism can learn from Taoism's focus on nature as the way. Nature features prominently in Japanese Buddhism, so much so that "nature became the Absolute through which people could seek salvation" (Asquith and Kalland, 1997, p.3). Nevertheless, this feature of Japanese Buddhism could be emphasised more across all Buddhist traditions.

In the context of the current significant environmental crisis, Taoism offers a radical proposition that we should take no action that is contrary to nature. The tradition is commensurate with Darwin's theory of evolution in that it privileges adapting to but not competing with the environment. Unlike other religions, Taoism (and Buddhism) can sit comfortably alongside science, making it acceptable to the modern mind. In fact, Taoism provides an important lesson for technological development, which is to regard nature as our best teacher, because it has already discovered how to achieve sustainable development from the process of evolution. Unlike the Judaeo-Christian tradition which has traditionally emphasised dominion over nature, Taoism suggests that we defer to it.

At a time of catastrophic loss of species, Taoism proffers the remedy of acting in mutually beneficial ways towards other species. The overriding emphasis is on working in harmony with nature, not exploiting it in a narrow-minded pursuit of profit, which ultimately leads to defeat. Taoism even shifts our very notion of wealth to the number of different species and the health of their diverse habitats.

Taoism has another unique contribution in that it can win hearts and minds in the interests of environmental preservation and restoration. Firstly, it privileges aesthetics, not ethics, in the attitude towards nature; arguably, love and appreciation of the natural world will be a stronger motivating source than a code of ethics. Secondly, Taoism sees nature as a vehicle for enlightenment; it is where cultivation happens and it is how it happens.

This article has selectively drawn out the environmental aspects of philosophical Taoism, excluding the tradition's accumulation of religious trappings and recognising that it is not always wholly in accordance with sustainability. Not all Taoist texts support deep ecology and non-anthropocentrism (Birdwhistell, 2001). Paper (2001, p.12) criticises deep ecologists who seek support for their views from Taoism, arguing that their stance is an ahistorical, overly literal, modern, western interpretation that relies on two enigmatic texts and states "that a Western Daoism can solve a crisis assumed to be brought on by and unredeemable through Western thinking implies a logical contradiction." Moreover, nature is a sacred space for Taoists but it does not necessarily follow that they are good environmentalists (Miller, 2003). The cradle of Taoism, China, has not been an exemplary environmentalist nation, either historically or currently.

Nevertheless, in Taoism, nature is accepted as complete in itself; changing it will turn perfection into imperfection, leading to disaster (Billington, 1997). So in the context of *wu wei*, we must reflect on the course of human history and ask how many of our actions and impacts on

the environment were truly necessary. We remain caught up in the modernist myth of advancement while nearly every step we take is a step backwards in environmental terms. So this is not progress for nature – and therefore it is not progress according to Taoism. Apart from modern medicine, what else was so necessary to achieve? If we compare the planet now with before humanity's overweening pre-eminence, have we really progressed at all?

Business needs to move away from fostering a rampant materialism that disregards environmental impacts, focusing instead on environmental preservation and restoration. The increasing severity and scale of environmental damage demands nothing less than a fundamental change in business – a deep ecology. If we accept Taoism's injunction not to take any action that is contrary to nature, then this will mean no or negligible carbon emissions. It will mean learning from and working with nature, not exploiting it. It will mean focusing on nature, not profit, and reconceptualising wealth as the number of different species and the health of their diverse habitats. Taoism calls for an end to exploitation of people and planet and demands a value-based (e.g. mutualism) and principle-based approach to sustainable development (e.g. intergenerational equity, interspecies equity and the precautionary principle). Business growth necessitates growth of a purchasing population and increasing acquisitiveness – but interspecies and intergenerational equity demands an end to the current exponential growth of human population and material possessions.

Business interacts with society and both need to move towards a philosophy of *wu yu* (no desire); meeting basic needs but not encouraging greed. If the good life involves simplicity, frugality and contentedness then financial institutions should no longer promote excess wealth, the car industry should focus on small electric cars not luxury vehicles, and the food and drinks industry should not encourage eating and drinking to excess. Marketing departments should not foster desire and covetousness but adopt new aims of meeting needs.

Critics may argue that this is too radical an approach. However, it is necessarily radical in view of the radical threats to the survival and health of our own and other species. Is it impracticable? No. Religion, indeed all ideologies, can have a powerful and persuasive impact on minds and behaviours. Is it achievable and realistic? Nature's way is great - and many do not follow it currently - but perhaps we are running out of choices. Is there a Buddhist middle way? For example, Durlabhji (2004, p.401) argues that "a general principle of yin-yang balance as an essential dynamic for performance and harmony in a wide variety of contexts is suggested." However, this is the problem with middle ways, as they can sanction and justify a situation by ameliorating its worst excesses. Having overpopulated and radically damaged the planet, halving our environmental impacts is simply not going to work.

Lao Tzu (1963, 1) makes it clear that those without desires will perceive the Way, while those with desires will see only what they desire. So there is a self-perpetuating problem that desire breeds desire. How can this cycle of attachment be broken? The answer lies in meditation and promoting its use in society and the workplace. Is this too much to ask? Not necessarily. Currently "Britain enjoys a meditation boom" (Skidelsky, 2011, p.16) so it is not unreasonable to hope that this could become more and more widespread globally. Meditation offers not just a counterweight to frenzied activity and overstimulation of thoughts and desires – but it can help organisational and societal members to see more clearly what ought and ought not to be done.

More interdisciplinary research is necessary to promote environmental synergies between disciplines, such as biology and architecture/engineering, to further promote working with nature (for example, through biomimicry). Just as important will be more interdisciplinary research between disciplines such as theology, philosophy, sociology, psychology and business to see the potential for mindfulness meditation for changing unsustainable ideologies to those that reflect environmentalism.

Finally, given that the Tao cannot be articulated but only tacitly known through Taoist practices such as meditation, writing about Taoism is necessarily limited. On that note, writing must now give way to silently meditating on nature's way.

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An Overview of Researches on the Idea and Practice of Buddhist Environmental Protection in China

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Briefly speaking, "Environmental protection" means to protect the natural environment which is necessary for our survival, including air, water, land, plant, animal, etc., not to be polluted and destroyed. The reason to put forward the concept of environmental protection, is because the environmental crisis that we are facing today's is unprecedented. Disorderly logging causes serious soil erosion, flood, mudslide and other natural disasters; the over exploitation of oil and coal etc makes resources of the earth increasingly exhausted. Although people are making effort to develop new energy, the speed of research is far behind that of mining. The wanton killing of wildlife has caused lots of rare animals in water and land distinguished or at the brink of being distinguished; as a result, the food chain has been severely damaged. The overgrazing done to meet human's huge demand of meat, makes grassland decrease and desert expand. In addition, the serious impact generated from the industrial pollution to environment is well known to everyone and there is no need to describe again here. Technology has changed our lives as well as our ways of life, and the way of life leads us to face the most severe survival test. However, if we want to change people's life style, what must be firstly changed is people's idea. To change people's attitude towards natural environment, systematical and complete theoretical support is needed.

In traditional Chinese culture there already contains such concepts which we today call maintaining ecological balance, environmental protection. For example, Mencius once said: "If fine-mesh nets are kept out of the ponds and lakes, there will be more fish and turtles than you can eat. If loggers are regulated in their woodcutting, there will be more wood than can be used."[1]

Buddhism, as an important part of traditional Chinese culture, is a kind of important idea of social forces - its function can not be ignored. In the long process of historical development of Buddhism it has gradually developed a complete set of way of life which is conducive to ecological and environmental protection. In its texts and teachings there also contains a complete and systematical concept of "ecology" and "environmental protection". Now, more and more experts, scholars, from both the Buddhist circle and outside of this circle, have already been aware of this point, and actively spread theoretical discussion. This paper shall make a preliminary analysis of researches done by experts and scholars in the near 20 years. We will now discuss their theoretical researches on the Buddhist concept of environmental protection from the following three aspects: 1) journals and degree theses, 2) conferences, and 3) practice regarding to environmental protection.

Journals and Degree Theses

Since the thought of ecological and environmental protection contained in Buddhism received attention, relevant theories have also been published in various journals. These publications include both official state journals and internally circulated publications within Buddhists. Because

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[1] http://www.kzxy.com.cn/

it is quite difficult to account those articles relating to environmental protection in the latter type of journals, the paper will make an investigation on the relevant theses published in formally approved publications and degree thesis repositories in China only.

The Journals: Since the 90's of last century, there are 113 articles[2] on Buddhist concepts relating to ecological and environmental protection published on official national journals in China. These articles appear in 66 journals respectively, among which *The Voice of Dharma* run by the Buddhist Association of China has 19 articles, *China Religion* 9, *Mt Wutai Researches* 7, *Buddhist Culture*" and *Green Leaf* 4 each, *Research of Buddhism*, *Chinese Culture* and *Journal of Guangxi University for Nationalities* and *Journal of Nanjing Forestry University* 3 each, and the 8 kinds of journals including *Journal of Southeast University*, *Hubei Social Sciences*, *Journal of Shenzhen University*, *Study of Northwest Minorities* etc., 2 each. The remaining 50 articles appear respectively in 50 kinds of journals. See Chart 1:
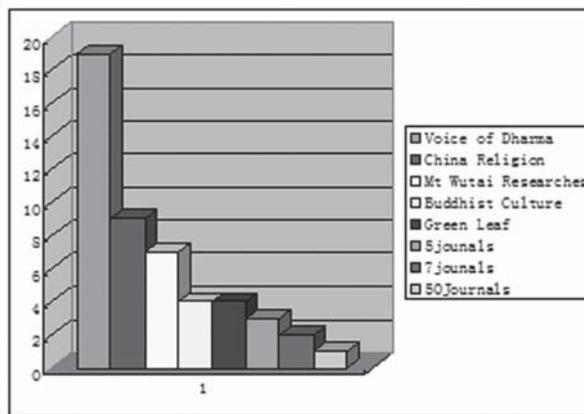
Chart 1 all kinds of periodicals published papers quantity statistics figure

Chart 2 is a Statistical graph of articles on the concept of the Buddhist ecology, and environmental protection published each year during 1991-2010. The number of articles published in these 20 years waves ups and downs. From the graph, we see during the seven years from 1991 to 1997, only three articles were published, of which the one called "*Great Minds Think Alike－Ecological Consciousness in Buddhism*" published in *Forest and Human* in 1996, is a small random essay with only some one thousand words. Since 1998 there was a big turnout, and articles on issues of environment have gradually shown an ascendant trend, and appeared a little climax in 2001 when this kind of papers amounted to 11. Since then, articles decreased; in 2002 there were 4 papers, in 2003 and 2004 only 3 each. It began to emerge from the lowlands until 2005. In 2005, 5 papers were published and in 2006, 6. From 2006 on words, the number of papers increased considerably, especially in 2008, it sharply reached 20 articles. During the following two years although paper decreased progressively, the number still exceeded or remained the same as that of prior to 2008, in 2009, 16 papers were published, and 2010, 13.
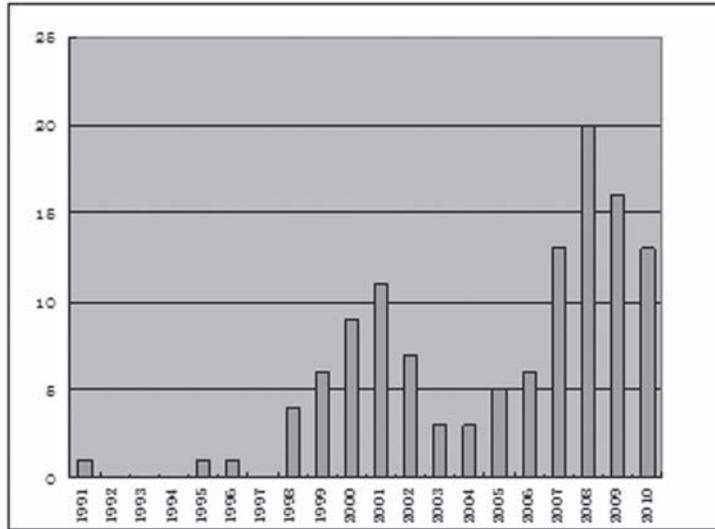
Chart 2 Statistical graph of related articles published during 1991-2010

We need to pay extra attention to the following four years in the wavy lines: 1998, 2001, 2005 and 2008. We found that the number of paper in these four year papers stands at the critical points of turning, small peak, getting out of whack走出低谷 and peak. The question here now is: why are these four years different from other years? Having observed, we find that it is closely related to the trend of Buddhist circles in China and even the whole world.

The China, Japan and Korea Buddhist Friendly Exchange Conference was held in Beijing in October, 1998. Buddhist delegations of China, Japan and Korea reached the decision: in order to take into practice the great idea of beautifying the land and benefiting the people, the circles of Buddhism in the three countries have decided to plant trees in April of each year in their respective countries, so as to promote enterprises of environmental protection, and purify the society.

From August 25 to 27, 2001, Buddhist Association of China held an oratorical contest on the theme of "Buddhism and environmental protection" in Mt. Putuo, discussing and exchanging the issue of "Buddhist environmental protection." On 27 October, 2001, China, Japan and Korea Buddhist Friendly Exchange Conference and the oratorical contest on the theme of "Buddhism and environmental protection" were held at Beijing Tian Lun Dynasty Hotel.

On June 20, 2005, the Chinese Buddhist delegation headed by Jamyang·Tubdan Living Buddha went to Ulan Bator of Mongolia to attend a four-day conference on "Northern tradition of Buddhism and Environmental Protection."

From October 10 to 11, 2008, "The 11th China, Korea and Japan Buddhist Friendly Exchange – the Korean General Meeting, Academic Lectures" was held in Cheju, Korea. Once again the theme - "the responsibility of Buddhists to be taken on the environmental protection " - was discussed positively in the form of academic lectures. On October 22, 2008, an academic seminar on "Buddhism and ecological civilization" was held at the Jade Buddha Monastery in Shanghai as one program of the 7th Jue Qun Cultural Week.

If there is one or are two superposition between the peak years of the number of published-papers and the time when Buddhist meetings were held, this might be just an incidental coincidence, but all the four key time of the number of published-papers are all matching the time when the Buddhist meetings were held, then it indicates there must be something which is closely linked to these two. In 1998, the China, Korea and Japan Buddhist Friendly Exchange Conference was held in Beijing. It is precisely because the advocacy from the circles of Buddhism, from this year onwards, papers on Buddhist ecological and environmental protection started to increase.

Thereafter until 2010, although the numbers of papers differ each year, there was never any disruption. Compared with the papers prior to 1998 when there were just occasionally appearances, this was a fundamental change. Since 1998 papers gradually increased, and a small peak was reached in 2001. It was in the August and October in that very year that oratorical contest and academic lectures were held respectively. In 2008, the amount of published-papers reached a peak in 20 years. In this year, academic lectures on "The Responsibility of Buddhists to be taken on the Environmental Protection" and an academic seminar on "Buddhism and Ecological Civilization" were held in Korea and Shanghai respectively; and though the time interval of the two meetings is only ten days, the scale of the meeting is bigger than that of pervious years. Especially the China, Korea and Japan Buddhist Friendly Exchange Conference held in Korea was a Buddhist conference on the theme of Buddhism and environment protection for the third time.

In addition, when the author in sorting out material noticed that among the authors of the articles published in these journals, except a few are venerables, most of them are secular experts and scholars. Nevertheless, the top three journals publishing these papers are *The Voice of Dharma*, "*China Religion*", "*Mt. Wutai Research*", two of which are exclusively Buddhist periodicals, and *The Voice of Dharma* is an organization publication of the Buddhist Association of China. From these facts it is not difficult for us to find out that the circles of Buddhists have the function in actively guiding people to take good care of environment and maintain ecological balance.

Buddhist environmental ideas which are scattered in the Tipitaka need to be sorted and fund out. From these published papers, we see that the shaping up of theoretical system of Buddhist ecology and environmental protection experienced a beginning, continuous improvement and deepening process.

In 1991, Liu Yuanchun published the first publication of the year an article, "*The Light of Sky and Shade of Clouds Wander About Together – a Thought About Buddhism and Maintaining Ecological Balance*", which probably was the first article concerning the Buddhist concept of environmental protection. The article explains the Buddhist concept of environmental protection from three aspects: 1) the theory of dependent origination, which involving the concept of "non-sentient beings have Buddha-nature (wu qing you xin 无情有性)"; 2) Cultivation of bodhicitta, citing Buddhist concept of "unconditioned great compassion"; 3) seeking to be born in the pure land, cultivation of the ten kinds wholesome deeds, abstaining from killing, releasing captured animals etc. This paper did not cause too big echo, but the main content of concepts relating to ecological and environmental protection contained in Buddhism, has been pointed out in most of the paper. In 1995, Li Yinghui's "*A Talk on Buddhist Environmental Protection and Beautification*" was published. In this paper although the environmentally related theory of Buddhism was not discussed much, a historical facts of monks who beautified environment through forestation are applied from historical records. In 1996, Shen Dengfeng published "*The Great Minds Think Alike－the Ecological*

Consciousness in Buddhism". Although article is a small one with some one thousand words, it puts forward the Buddhist concept of "non-difference between man and the world (yi zheng bu er 依正不二)" which is of ecological significance. This paper points out, "the Buddhist theory of 'non-difference between man and the world' expounds the relationship between man and nature is that of mutual dependence", "human and nature are integrated and indivisible, and to destroy our living environment is to destroy our own future".

This paper though does not mention the theory of " non-sentient beings have Buddha-nature ", it briefly explains the importance of not cutting trees and other plants from the mutual dependence between men and other living beings in the one hand and trees and other plants on the other. From 1998 on, Buddhist environmental articles increased, and there appeared research articles on certain special Buddhist viewpoint of environmental protection, for instance, XiaoYu's "*on the View of Buddhist Compassion Together With Its Realistic Significance to Ecological Environment",* Cui Wenkui's "*On the Buddhist Theory of Dependent Origination Together With Its Realistic Significance to Ecological Environment*". In the 21st century, many scholars still made unremitting exploration in this aspect, for example, Hong Du's "*Beautifying the Land, Benefiting Sentient Beings: a Brief Discussion on the Buddhist Concept and Practice of Environmental Protection in Term of 'Non-difference Between Man and the World', "*Wen Kaizhao's "*On the Ecological Value of Buddhist View of Vegetarian*", and Chen Hongbing's "*The Buddhist Theory of Liberation and Ecological Culture Values*". In 1999, Wei Dedong's "*The Buddhist View on Ecology*" discussed with details the Buddhist concepts on environmental protection in terms of both theory and practice. The general outline of the Buddhist ecology already has. Later on, thoughtful articles by many scholars constantly improve the system.

Chen Hongbin in his "*A Review of Research Status of the Buddhist View of Ecology*" classifies the Buddhist view of ecology into seven categories, namely, 1, the overall view, 2, the no-self theory, 3, view of life, 4, the view of intrinsic value, the theory of "non-sentient beings have the Buddha-nature", 5, view of loving-kindness and compassion, 6, view of the pure land, 7, traditional Buddhist practice of ecological ethics. Its mentioned that the articles of two Taiwanese scholars are of considerable depth of theory, they are Yang Huinan's "*Faith and Pure Land – Building up Buddhist In-deep Ecology of Emptiness of Self-nature in Terms of Dependent Arising",* and Lin Chaocheng's "*The Mind Purifies and the Land Is Purified -- on the Reflections and Challenges of Buddhist Ecological Observations*."

Vivid case studies make the exploration on Buddhist view of ecology rich of vitality. For instance, Duan Yuming in his "*An Analogy of Buddhist Environmental Technology- a Case Study of Mt. Emei*" points out that "the universalized format, deified interpretation and ritualized operation are the three most basic and common kinds of Buddhist technologies of environment protection, whose core is to use various methods to wear sacred clothes for its chosen environment, and to make the general public rise fear, and thus to form rules and costumes." This kind of case studies of Buddhist environmental protection is of more practical guiding value for actual implementation. In addition, there are some scholars who notice the view of ecology of different Buddhist traditions, for example, Wen Houhong's "*The Tibetan Buddhist Philosophy of Ecology*", Gao Huinan's "*The Ecological Views of the Southern Buddhist Tradition and Buddhist Tradition of the Dai People*."

From the macroscopic theory construction, to profound case study and practice, the internal and external Buddhist academic circles have carried out extensive and in-depth researches on the environmental protection of Buddhism each and every aspect and angle. These researches can be basically summarized as the Buddhist ecological ethics, ecological philosophy, ecological interpretation, ecological aesthetics, ecological culture, ecological tourism, ecological education, the construction of ecological civilization, environmental technology, Buddhist vegetarian, love of animals, mental health protection, the concept and practice of environmental protection, comparative study of ecological and environmental protection between Buddhism and Taoism, and ecological environmental protection of Tibetan and the Southern Buddhism traditions, and so on and so forth.

The dissertations:

Except journal articles, the Master and PhD research papers are also worthy of notice. This kind of degree thesis is deeper and more systematic in theoretical formation and discussion. From 2005 until 2010 there appeared 4 doctoral dissertations and 10 master theses, 9 of which are outstanding master theses. We roughly divide these degree theses into the following four categories:

1. Those discussing ecology and environment in the Tibetan Buddhist tradition are: "*The Sangha System in Monasteries of Tibetan Buddhist Tradition and the Ecological Environment in the Tibetan Region*" of Zou Zhiwei from Shan Xi Normal University, "*A Research on the Environment of Tibetan Buddhist Monasteries in Beijing*" (doctor), of Qiu Yinhao from Beijing Forestry University

2. Researches on Buddhist ecological tourism are: "*A Research on the Ecological Exploitation of Buddhist Tourist Resources*" of Liu Shanshan from Chengdu University of Technology, "*A Research on the Planning Method of Buddhist Ecological Tourism*" of Zhu Yongxue from the South China Tropical Agricultural University, "*A Research on the Exploitation of Resources of Buddhist Ecological Tourism and Its Impact on Environment*" of Peng Mingyong from Southwest Normal University.

3. Researches on Buddhist ecological ideas and ethics are: "*A Research on the Buddhist Ideas of the Ecological Ethics*"(doctor) of He Baolin from Wu Han University, "*The Harmonious Ecology Begins From the Mind*" of Shi Naiyu from Fu Dan University, "*An Exploration on the Buddhist Ideas and Practice of Ecological and Environmental Protection and Its Modern Value*" of Zhang Jingzhen from Shan Xi Normal University, "*Spiritual Environmental Protection*" of Shi Chaoyang from Chinese Academy of Social Sciences, "*The Buddhist Ideas of Ecological Ethics and Its Modern Value*" of Wu Xueying from Nan Chang University , "*A Review of Researches on Buddhist Ideas of Ecology*" of Dong XiaoTao from Inner Mongolia University, "*An Investigation on Ecology of Ancient Buddhist Temples in Beijing*" of Gu Lexiao from Chinese Academy of Fine Arts.

4. Researches on the ecological aesthetics in Buddhism are: "*A Research on the Wisdom of Ecological Aesthetic in Chinese Buddhism*" (doctor) of Li Lin from Shan Dong University, "*Poem, Buddhism, Ecology*" (doctor) of Geng Jiyong from Shanghai Foreign Language University.

Those postgraduate students take an interest in research on Buddhist ecology and environmental protection promotes the career of Buddhist ecological and environmental protection into a deeper level of thinking and exploration. It also proves the potential of environmental ideas in Buddhism and will have a profound impact on the future development of environmental protection career in China. The phenomenon that the Buddhist ideas of ecology and environment protection appear in the master and doctoral dissertations further reveals that under advocating from Buddhist circles, that ecological or environmental ideas in Buddhism have already aroused people's attention, and with the theoretical basis, we can discuss a road leading to improving the human survival environment which is worsening.

Buddhist conferences on environmental protection

In October, 1998, Korea and Japan Buddhist Friendship Exchange Conference was held in Beijing. Buddhist delegations of China, Japan and Korea reached the decision: in order to take into practice the great idea of beautifying the land and benefiting the people, the circles of Buddhism in the three countries have decided to plant trees in April of each year in their respective countries, so as to promote enterprises of environmental protection, and purify the society. This is a unique concept of Mahayana Buddhism. In the Early Buddhism and Theravada Buddhism today monks cannot dig soil for plantation. However, when Buddhism was introduced to China, the Chinese monks changed this: from passively not cutting trees to positively engaging in forestation.

From 25-27 August 2001, the Buddhist Association of China held oratorical contest on "Buddhism and environmental protection" in Mt. Putuo, the elder and young masters and secular experts and scholars from different parts of China happily gathered together, and delivered their lectures on the issue of " environmental protection in Buddhism". Those from the Buddhist circles include Sheng Hui, Ming Xue, Wei Xian, Miao Hua etc., those from the academic circles include Fang Litian, Lou Yulie, Wang Zhiyuan and others eminent scholars and professors. In addition, there were some 300 other participants including leaders of the relevant departments from Zhou Shan city, the clergy from Buddhist Association of Mt. Putuo, Buddhist college, major monasteries and the lay. 21 monks and nuns from all parts of the country took part in the speech contest. "Buddhism and environmental protection" was the main theme of the content. They discussed with Buddhist concepts of mutual dependent relationship between human and natural environment. They put forth the traditional Buddhist concepts such as "unconditioned loving-kindness, and non-different great compassion", "Heaven and Earth have the same root, all are in one body", "abstaining from killing", "vegetarian", "setting free captured animals", which are the ideological basis for protection of environment and maintaining ecological balance today. The most venerable Wei Xian evaluated this contest as "an unprecedented event in the country, the cause and conditions of this meeting are the most excellent". He also summarized the speech with 5 characteristics and ten ideas and concepts on "Buddhism and environmental protection". [3]

October 27, 2001, China Korea and Japan Buddhist Friendly Exchange Conference cum "Buddhism and environmental protection" Lecture Speech was held at Tian Lun Dynasty Hotel in Beijing. Their speech reveals the seriousness and urgency of ecological and environmental problems confronting human beings, expounds from different angles Buddhist concepts of environmental protection and their immortal values, and puts forward many constructive suggestions and

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[3] 惟贤：《立足于人间佛教立足于净化人心———"佛教与环保"演讲会评述》。

recommendations. Especially sangha speakers from China put forward that we should not only pay attention to "natural environmental protection", but also the "spiritual environmental protection". During the conference in Beijing, circles of Buddhists from the three countries also jointly held a photographical exhibition "environmental protection in the lens of the monks". Some 160 photographic works were exhibited. They comprehensively reflect unique perspectives and attitudes of Buddhists from the three countries towards environmental protection issues. [4]

The Buddhists in China not only publicize Buddhist concepts of environmental protection, but also send delegations to participate international environmental meetings. On June 20, 2005, the Chinese Buddhist delegation headed by Jamyang·Tubdan Living Buddha went to Ulan Bator of Mongolia to attend a four-day conference on "Northern tradition of Buddhism and Environmental Protection". The Living Buddha in speech said: "Earth is our common wealth of mankind, every nation and country has its own needs for this wealth, however, from a global perspective, the wealth is a 'public goods' of all humankind. It needs all countries and different nationalities come together to protect ... ... Let us join hands together with positive efforts improve the ecological environment for Asia and the world."

From 10-11 October 2008, "The 11th China, Korea and Japan Buddhist Friendly Exchange – the Korean General Meeting, Academic Lectures" was held in Cheju, Korea. Once again the theme - "the responsibility of Buddhists to be taken on the environmental protection", was discussed positively in the form of Academic lectures and it caused extensive concern of the participants, everyone expressed: in the globalized world today, Buddhism should not only teach followers, but also affect other people to care for the environment, protect the survival of our human family of the Earth. Buddhists should shoulder the important responsibility of maintaining the harmonious development of the world.[5]

On October 22, 2008, the 7th Jue Qun Cultural Week which was held at the Jade Buddha Monastery in Shanghai has "Buddhism and ecological civilization" as its theme. Nationally famous experts and scholars, dharma masters and the lay were widely invited. In-depth discussions on Buddhism and the construction of ecological civilization, formation of Buddhist ecology system in our country and the like issues were discussed. In the course of the two-day seminar, participants proceeded around the main theme, everyone offered his/her own opinion and wisdom freely, and achieved fruitful results. Conference papers were edited as "*Buddhism and Ecological Civilization*", which was published by Religious Culture Publishing House in 2009. Except for preface, 49 articles were collected. Among them, 7 are written by dharma masters from the Buddhist circles including Jue Xing's "*The Characteristic, Nature and Its Modern Revelation of Buddhist View of Ecology*", Yuan Ci's "*World Fellowship of Buddhists and Ecological Environmental Protection*", Shen Kai's "*An Investigation on the Concept of Its Modern Explanation of 'the Mind is Purified and the Land of the Buddha is Purified' – With a Side Discussion on Predicament of Buddhist Ecology*" and so on. 42 papers are written by secular scholars from the academic circles, including the famous professor Fang Litian's "*The Four Buddhist Theories on Origination Together With Their Revelation For the Construction of Ecological Civilization*", Yang Zengwen's "*Contemporary Buddhism and the Construction of Ecological Civilization*", Wang Leiquan's "*What Kind of Resource of Ideas Can*

4   凌海成：《中国佛教》（电子书），五洲传播电子出版社，2004年，第210页。

5   王孺童：《黄金纽带熠新辉 共议环保利群生——中国佛教代表团赴韩国参加第11次中韩日佛教友好交流
     会议侧记》，《法音》，2008年11。

Buddhism Provide For Environmental Protection", Huang Xianian's "*A proposal on Buddhism and Ecological Environmental Protection*", and "*A General Review of Academic seminars on Buddhism and Ecological Civilization*", Wen Jinyu's "*No-killing and Caring About Lives Buddhism and Ecological Civilization – an Nu Bi City Centered Investigation*", Song Lidao's "*The Western Environmental Ethics and Buddhist Ecological Ethics*", Zheng Xiaojun's "*On the Ecological Civilization of Buddhism in the Theravada Buddhism*", Xuan Fang's "*A Review on Researches on Buddhism and Ecology by European and American Scholars*", and so on. Wide range of topics and rich content show many insight and flash with regard to the Buddhist ideas of environment. Huang Xianian at the end of the meeting summarized three achievements, 1) put forward the importance of the problem of ecological civilization, 2) about the establishment of Buddhist ecology, 3) theoretical origins of the Buddhist ecology. Then professor Chen Hongbing in "*The New Progress of Research on the Buddhist Ideas of Ecology in Our Country – a Review of 'Buddhism and Ecological Civilization'*" made a summary of some important ideas of experts and scholars, clergy and lay. He remarked that the meeting had three sparking points: 1) discussions about the method of research, 2) deepening of the theoretical research, 3) finding out of the ideological materials. It represents the latest achievements of researches on the Buddhist ideas of ecological and environmental protection in China.

Mar 31, 2009, the Second World Buddhism Forum held a sub-forum on the theme of "spiritual environmental protection in China" at the Dharma Drum Mountain in Taiwan, where 29 papers were read, of which 12 are related to spiritual environmental protection. Other papers are about environmental protection, ecology, vegetarian and other issues. Four of those articles are written in English and one in Japanese.[6]

November, 2009, Ven. Jue Xing invited by the World Religions and Environmental Protection Foundation (ARC) attended "Windsor Festival - celebrating religious believes' commitment for protecting the earth" activities in London, where he submitted" the eight-year-plan of environmental protection of Buddhism in Shanghai", promoting the construction of ecological civilization, and perfection and implementation of environmental plan among Buddhists in Shanghai. A year later, on April 15, 2010, the Shanghai Buddhist community "Greeting World Expo Forum" was held at the Jade Buddha Temple in Shanghai, where the specific implementation steps of the eight-year-plan of environmental protection of Buddhism in Shanghai was discussed.

Practices

Buddhist practice of environmental protection can be said to have never stopped since ancient times, and to run through their daily lives, their achievements are too numerous to mention. This article will mention briefly only several major activities organized the Buddhist communities in China as follows.

In the end of May, 2000, the Hong Kong Buddhist Association delegation went to Zan Huang County of He Bei Province to help the poor through planting trees. They raised 320,000 Hong Kong dollars which were used to plant 445 acres of date trees, Chinese jujube and honeysuckle, which helped mountain people out of poverty. On March 30, 2001, to commemorate the first anniversary of the death of Zhao Puchu, president of Buddhist Association of China (BAC), the BAC organized

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6   http://www.nanshan.org.cn/Cgi-Bin/huodong/fjlt/show.asp?ArticleID=52&ClassID=2

activities for Buddhists from China, Korea and Japan to plant trees in Mr Zhao's hometown, Tai Hu County in An Hui Province. More than 400,000 RMB charitable funds were raised to plant peach tree, loquat, chestnut, tea and other cash crops, which will allow 450 families more than 1,800 people out of poverty. From 2008 to 2009, the Guangdong Provincial Buddhist circles organized "10,000 people of plant trees by religious circles in Guang Dong" and donated for commonweal activities "under the same sky, together build the mangrove woods". The Guang Gong Buddhist Association donated for Provincial Environmental Protection Fund 500,000 RMB, which was used to plant 400 acres of mangrove woods in the two places of Zhan Jiang and Shantou. Buddhists implemented the Buddha's vow of benefiting sentient beings without any discrimination.

In addition, the Buddhist circles also actively advocate civilized way of burning incenses to relieve air pollution in dharma activities. Some lay groups distribute pamphlets to followers of Buddhism or visitors advocating healthy vegetarian and so on. Of course, the Dharma Drum Mountain in Taiwan can be said to a model in practicing Buddhist environmental protection, and is worthy of popularizing.

Conclusion

Idea is to conduct the pilot, we conduct theoretical research with the ultimate aim which is to better guide the practice, and thus change the deteriorating environment. Buddhists spare no money, time and again organize experts and scholars from both inside and outside the Buddhist circles to hold theoretical researches, to improve theoretical formation of the Buddhist view of ecology, to make people truly recognize the social value of Buddhism for the maintenance of ecological balance and ease the social crisis of survival. In practice, Buddhists also take the lead in efforts to practice the teachings of the Buddha. Although advocating environmental protection and maintaining ecological balance is common problem faced by the society as a whole, the guiding role played by Buddhists can not be ignored. Buddhists play to their own advantage of theory, promote environmental protection with personal actions, and their social responsibilities are also more difficult.

From Forbidding Cutting Trees to Actively Engaging in Planting: A Case Study of Environmental Practice by Chinese Buddhism

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Environmental issues came about with our uncontrolled or unbalanced way of life and production. People realized it only when they came to endanger our own very survival, just like the saying in Buddhism, "The bodhisattvas fear causes; whereas ordinary people fear consequences". In 1962, Rachel Carson published her famous book, *Silent Spring*, which was regarded as a lamp lightening up concerns of human towards environment for the first time. In 1970, United States established Bureau of Environmental Protection, thanks to this book. From June 5th to 16th, 1972, United Nations called for "the first conference of united nations on human environment" in Stockholm, Sweden, where *The Human Environment Declaration* was proposed. This marks the formal start of environmental protection works at governmental level in each country. With more and more people join in the environmental propaganda, nowadays almost no one would deny that we are facing serious environmental issues, because they are no longer a theory but a fact in everyone's day to day life, and it is very likely to get worse before it gets any better if we still do not take necessary and effective measures. However, this has never been a problem at all in Buddhism, because from its very inception, the Buddhist teachings and way of life were established to suit or accord with a harmonious environment. Buddhism therefore could echo the cry from the society for a better environment with providing its own theories and solutions to this problem.

In recent years, quite a number of conferences and forums in national or international level have been called for in the Buddhist circles to address environmental issues from the Buddhist perspectives, yet a rather larger number of researches and investigations have been conducted to find out the Buddhist theories and practices which support the issue of environmental protection and restoration and therefore could be served as a guidance to the society. In China, well known Buddhist teachings and sayings are singled out to educate the public, such as the fundamental theory of dependent origination (including different explanations by Hua Yan, Vijjaptimatra, Tian Tan schools) and the theory of cause and effect; the Chan School theory of equality among human and other sentient beings as well as physical world in terms of Buddha nature; the Pure-land School sayings of "the mind is purified and therefore the land is purified" and "beautifying the land and benefitting sentient beings" and so on and so forth. The ecological theories are also found in the Buddhist practices, such as abstaining from any form of killing, releasing captured animals and protecting all forms of beings, vegetarian, cherishing merit and gratitude, and the like. Environmental issues are also discussed in terms of mental as well as physical aspects, of which the former is a special insight of Buddhism, which reveals the root cause together with ultimate solution to this global problem. All these are good efforts done by Buddhists in China. It seems to be somewhat difficult to find any new topic left to be further discussed. Having searched researches on this issue in china, I find that there is yet a small but important topic that has not been thoroughly and specifically discussed, that is, tree and environmental protection in Buddhism in China. What I want to address in this paper

is that, from passively forbidding cutting trees in early Buddhism in India to actively engaging in planting in MahAyAna Buddhism in China, we can see how Chinese Buddhists contribute to environmental protection and restoration in the past and today alike.

The Buddha and trees

There is almost no need to list the values of trees and forests, as everyone already knows the importance of trees in building up a sound ecological system. In a way, the number of trees or the percentage of forests in a place is a crucial index of measurement of environment therein.

It is interesting to find out that most important events of the Buddha were closely associated with trees or forests. The Buddha was said to be born under a tree at Lumbini Park, where His mother Mahamaya Devi gave birth to the little prince by holding a branch of a tree. The Buddha was believed to attain full enlightenment under a Pippala tree, which was later well known as the Bodhi tree or tree of enlightenment. Likewise, his first sermon to five bhikkhus took place under trees at the deer park, and he entered into nirvana between two Sal trees in Kushinara. We can see that the larger part of Buddha's life was spent in forests.

Cutting trees is prohibited by the Buddha

Through leading a natural and tree/forest-friendly life, the Buddha and His disciples set a good example to us that men can lead a life harmoniously with their environment. Their relationship should be like that of bees and flowers; it is a win-win situation. Trees and forests provide shade, shelter and beautiful environments which are conducive to practitioners' spiritual cultivation, the practitioners in return should not damage the environment; in stead, they should protect it. In the *Samaññaphala Sutta* the Buddha clearly states that a bhikkhu should abstain from damaging seed and plant life and it is part of virtue to be cultivated by him:[1]

> "Whereas some priests and contemplatives, living off food given in faith, are addicted to damaging seed and plant life such as these — plants propagated from roots, stems, joints, buddings, and seeds — he abstains from damaging seed and plant life such as these. This, too, is part of his virtue."

This is to encourage monks not to cut trees or other living plants. In order to further protect trees, the Buddha even laid down a precept called payattika in sanskrit，or pacittiya/pacittka in Pali. According to *Vinaya of the Five Categories of the Mahisasaka Sect*, that the percept was so made by the Buddha was this: the Buddha once was to preach dharma to an area where people did not believe in Buddhism, some local bhikkhus themselves cut down some trees to build a dharma preaching hall. People there were angry with thus acts down by bhikkhus. When the Buddha came, he had the following dialogs with the bhikkhus:[2]

Environmental Preservation and Restoration

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[1] DN, i.64-65

[2] 《五分律》卷第六，T22，41.3

[The Buddha] asks the bhikkhus: "who built this dharma hall?"

[The bhikkhus] answer: "we did."

[The Buddha] again asks: "who cut down the trees and weeds?"

[The bhikkhus] answer: "we did too."

The Buddha then blames the bhikkhus, "you fool, should not have done this. You should think of trees and grasses having lives just like human. By doing so, you make others generate evil thoughts."

Having blamed the bhikkhus, the Buddha told them, "I lay down a precept for you bhikkhus. From today on, it should be said like this: 'if a bhikkhu kills trees and other living plants, he commits payattika.'"

In the Vinayamatrka Sutra, the Buddha mentioned about five kinds of trees which are prohibited to be cut down, namely, the bodhi trees, sacred trees, big trees in the road, trees in the Sītavana (Sīta-vana)，and Nyagrodha (Nigrodha) trees.[3]

If not cutting trees can be regarded the act of environmental protection, planting trees the act of environmental restoration. In Vanaropa Sutta of Samyukta Nikaya, the Buddha claims that those who engage in gardening and forestation will gain merits day and night.[4] However, the act of planting trees is likely to be limited to lay people, because monks and nuns are not allowed to dig soil and do plantation, which is a violation of payattika, just as the act of cutting trees.[5] This is because in the course of cutting or planting trees, one is likely to kill or harm other lives accidentally. This precept is well observed in the Theravada countries even today, it may be an exception in Cambodia though.[6]

Tree-planting becomes possible and is encouraged by monks in China

In China, monks are also prohibited to cut or set fire on trees out of no reason, because they believe that trees, grasses and other non-sentient existence such as stone and rocks etc. all have the Buddha-nature. Therefore, we should protect and take care of them in the same manner through which we treat sentient beings. This is however not all what monks in China have been doing to protect environment, they have gone beyond what have been well observed by monks in the Theravada traditions by actively engaging in gardening, forestation and plantation. Their intention was never meant to go against the Buddha. It was decided by the real situation in China, for unlike in the Theravada countries, where monks live by pindapata or begging for alms from lay people, in China, monks have to prepare their own food. Self-sustainment is highly deemed by the people, in order to achieve so, monks living in temples have to engage in many physical work, such as, gardening, tree-planting and even farming, for them both physical work and mental cultivation are equally important, and one will not hinder the other, so every monk in the temple has to do physical

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[3]   T24, 829c

[4]   SN I.47

[5]   南传比丘戒九十二忏悔的第十条Yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ (若有比丘挖掘或命人挖掘土地，犯忏悔)。南传比丘戒九十二忏悔的第十条Bhūtagāmapātavyatāya, pācittiyaṃ （砍伐树木，犯忏悔）

[6]   The Cambodian monks have planted a lot of trees in the temples as well as outside, especially after the long term civil war. Refer to Yi Tong's article, the Function of Environmental Protection of *Buddhist* Temples in *Cambodia*.

work, called Chu Po (出坡，go to the hill). Master Bei Zhang's famous saying "a day without work is a day without food" is probably the best reflection of Chinese monks' attitude towards physical work.

As to planting trees, Chinese monks believe that it was actually permitted by the Buddha himself, as in the Vinayamatrka Sutra the Buddha clearly says:[7]

If a bhikkhu plants for the triple gems three kinds of trees, namely, fruit trees, flower trees and leave trees, there are only merits but no wrong doings.

Acts of Chinese monks, planting trees etc, are also not meant to cause any damage to the environment, on the contrary, they make possible for Chinese monks to contribute more to environmental protection and restoration.

The tradition and contribution of Chinese monks in term of tree-planting

In China, when our fore-masters were to build a temple, the first thing to be considered was a natural and favorable environment which could be conducive to spiritual cultivation. This consideration has led them to choose countryside rather than cities. It later became customary for them to build temples in mountains and other remote places which are far away from crowds. With more and more temples were built in hills or mountains, it seems as if there are temples in almost all the famous mountains. "Among famous mountains monks occupied the most", written by Li Yu, an eminent theater of Jing Dynasty, reflected the general impression of people then. Another saying by ordinary people reflects the same fact. When lay people are to visit temples, they call it Chao Shan (朝山, to worship a mountain). From the outset Li Yu's description seems to be true, but it is not quite right when we search for the reasons. Normally, a place becomes famous for two reasons: spiritually sacred or naturally beautiful. Many famous mountains were unknown to the public or even without a name before our for-masters built temples there. They become well known because there were venerable monks or great masters, whose strict training, deep wisdom and great compassion touched the people, enlightened the people and saved the people; they were spiritual teachers for the people, they were what people were after in the mountain. It was therefore not the place itself famous; it became famous because of our fore-masters. Another type of mountains is famous for its breathtaking scenery. However, they could be originally not that beautiful, and they were beautified by generations of monks who stayed; or they were originally wonderful, it was because of the effective preservation by generations of monks, they became known to people of younger generations. So a more correct description of this situation should be, "Among famous mountains monks built the most". It would take no effort to find plenty of examples of this kind.

At the beginning of Wu De (武德) era of the first emperor in the Tang Dynasty, when Ven.. Hui Man (慧曼) was a hermit in Mountain Hai Yu (海虞山), he found that the climate and soil were fit to plant catalpa tree, he encouraged people there taking advantage of his fame to plant tens of thousands of catalpa tree, afforested that area. At the same period of time, while constructing a temple on a mountain in the Xiu Rong county of Xin Zhou (忻州秀容县), a large number of Pine tree, people called it "Umbrella Pine", and the temple was thus called "Umbrella Monastery".

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[7] T24, 829c

The famous Chan Master Zhi Xian (智闲禅师) while constructing Jing Li Monastery (净利寺) of Tang Nian County in Ezhou (鄂州唐年县) planted 200 pine trees, and proudly called them "the cool world". In the tenth year of Yuan He (元和, 815), when rebuilding the Da Yun Monastery (大云寺) in Liu Zhou (柳州大云寺), plenty of trees and 30,000 of bamboos were also planted.

According to Shui Zhu Jing (水注经), some 25 km away from the old city of White Horse (白马县), there was a monastery named Sheng Ma (神马寺), everywhere was ploughed as field for cultivation, there were big trees and lush woods around the monastery only. There were barren hills in the area of Mount Wei, there were tall and ancient trees standing only around the Mi Yin Monastery (密印寺) built by Ven. Ling You (灵佑) of Dang Dynasty. The forest is preserved even today thanks to the protection of this monastery.

Even in the famous Mountain Emei, known as the place of Samantabadra, not all of the sceneries are natural. The Nan Mu woods in the vast areas of Fu Fu Monastery (伏虎寺)，between Qing Ying Pavilion (清音阁) to Jing Long Monastery (金龙寺), were planted by Ven. Ji Wan (寂玩) in Qing Dynasty and Ven. Hong Ji (洪济) in Ming Dynasty respectively. It is said that both of them recited a word from the Lotus Sutra when they planted a tree. This shows their respect to the environment and devotion to preserve it.

When our fore-masters built a temple either in a mountain or plain, they were extremely considerate to its environment. They drew careful plans to make it a better place of living for both men and other sentient beings while not harming its original beauty. They planted trees and other plants not only inside the temple but also beyond its borders. In Shui Dynasty, Ven. Hui Yuan (慧苑) of Wu De Monastery (武德寺) brought seedlings of Chinese jujube from Qing Zhou (青州) thousands of miles away, and planted them around Kai Yi Monastery (开义寺) in the city of Bing Zhou (并州), and there was a big wood of Chinese jujube. During the Zhen Guan (宗贞) era of the second emperor in the Tang Dynasty, Ven. Fa Tian planted pine trees in both sides of the road leading to Yu Quan Monastery of Dang yang (当阳玉泉寺). In 759, the Chan Masters, Qing Xian and Tan De (清闲、昙德) of Tian Tong Monastery (天童寺) in Mao Xian County of Ming Zhou (明州鄮县) also planted 10 km of road-side pine trees.

By planting trees, they have successfully created a sound ecological environment. For instance, in the Yuan He (元和) era of Xian Zong (宪宗) of Tang Dynasty, Ven. Ming Yuan (明远) of Kai Yuan Monastery (开元寺) in Si Zhou (泗州), planted over ten thousand of trees, pine, fir, nan mu, Chinese juniper, etc, in the banks of Huai Shui (淮水) and Si Shui (泗水), permanently solved the yearly floods, because that area was a low land.

Except for planting trees, tea plantation in the some temples in the southern part of China is also popular, and many temples are known to the people because of their special temple teas, for example the Zhu Ye Qing (Bamboo Leaf Green) tea in Mt Emei, the Mao Feng (heir peak) tea in Mt Jiu Hua, the Qi Pan (cheese board) tea in the bhikkhuni temple Xi Shi An and so on and so forth.

In the towns and cities, temples there face a different environment; they use different strategies to deal with comparatively more fragile environment than that of in the mountains and countryside. Tree planting is still one of their effective and practical methods in creating a more favorable environment for both monks to cultivate and lay people to visit. Gardening is another gifted

skill that monks possess. Many temples have their own unique gardens some of which even become a main attraction to the people. For example, the peony in the White Horse Monastery in Luo Yang (洛阳)，the clove in the Fa Yuan Monastery (法源寺) in Beijing and so on, are famous views in the city. Since the space in the town temples is limited, what is to be planted in each temple is carefully selected. Many species are rare and only to be found in temples today. Reduction of botanical species is one of the outstanding ecological issues which will eventually intensify Environmental degradation. By planting trees and other plants in the temples, some botanical species are preserved. This is another direct contribution of tree-planting in temples in China to environment except for the many values of tree itself to our life and environment.

Conclusion

From non-cutting trees to actively engaging in planting, monks in China have chosen an aggressive method to protection our environment, and it has become a good tradition and practice of Buddhism in China. Its impact has been proven to be tremendously positive, and has left with us abundant experiences and heritages of environmental protection. To date, non-cutting and planting trees are still an effective and practical means for monks and lay alike to contribute to our dear environment without which we cannot survive. Consensus has been reached among Buddhist followers in China thanks to years of education and propaganda. Many lay disciples voluntarily call for people to plant trees besides releasing captured animals as one of their favorite ways of practicing the dharma. Consensus and cooperation has also been reached among Buddhists beyond China. In October, 1998, Buddhist delegations from China Japan and Korean jointly declared April of each year to be an important time when Buddhists in their respective countries should plant trees as a concrete act to promote enterprises of environmental protection and purify the society.

VESAK 2011
The 8th Conference of
The United Nations Day of Vesak

Wisdom for Awakening Society

" The Joyless Economy": The Pathology of a Culture Which Calls For an Awakening

Professor Padmasiri de Silva[1]
Monash University, Australia

"It is no measure of health to be well-adjusted to a profoundly sick society". (Krishnamurti)

"Existing scientific research on the value of materialism yields clear and scientific findings. People who are highly focused on materialistic values have lower personal well-being and psychological health than those who believe that materialistic values are unimportant. These relationships have been documented in samples of people ranging from wealthy to the poor, from the teenagers to the elderly, and from Australians to South Koreans" (Tim Kasser, 2002, 22)

Part I

Dimensions of Time in Our Lives

"Known under several terms: anguish, ennui, tedium, doldrums, humdrum, apathy... lethargy, languor, boredom is a complex phenomenon. I believe no liberal arts college prepares you for that eventuality. Neither the humanities nor the sciences offer courses on boredom." -Joseph Brodsky, "Listening to Boredom"

Have you ever realized that paradoxically the nature of 'boredom' is an exceptionally interesting subject? Joseph Brodsky, speaking at a commencement address to students in a school had a strange way of raising the spirits of the students: to talk on 'boredom'. Boredom is a window to the properties of time and understanding boredom with wisdom is the key to living in the present. An hour for one person comes in a flash—he is rushing against loosing time; for another, it's a grey block of drudgery—when will this pass away; but for the fully absorbed, it is eternity! With all the labor saving devices, we have much less time, and this accounts for the "Manic quality of daily life" (Loy & Goodhew, 2005, 166). Increased stress at work and school, sleep deprivation, burnout and workaholism are the manifestations of the "time-compression effect". For people crushed by poverty, without a job, Brodsky says, "it is a brutal part of their misery". Being mindful of all these seeming paradoxes, contradictions and flashes of insight about boredom, is in the context of this paper, the first stage towards a deep understanding of the roots of this pathology. Apart from the art of this commodifying time as resources for buying and selling, we also need to explore more creative dimensions of time- the authentic paths of a new social awakening

This paper explores something more than a recipe for happiness, as it is necessary to find **the roots of a pathology**, which has not merely generated a collapse of the world's biggest economies but at a more ordinary level why by some kind of repetitive compulsion, people are tied down to the so-called 'hedonic treadmill'; why they think that by acquiring more things one could have more happiness, that 'more' is 'better'; why consumer spending is more directed towards stimulation than obtaining necessities and basic comforts for living; why like the proverbial monkey, which has his hand stuck with the banana in a wooden box, as the way out with the banana is too small to get out--why not let go the banana and release the hand with comfort. In his well known book, *Joyless Economy, Tibor Skitowski describes* how people can go beyond the 'hedonic treadmill', by spending on creativity and novelty as music, literature and the arts. We tend to overvalue the utility we get from physical goods and according to neurological studies, they have found that the brain has two subsystems, one dealing with what one wants and the other with what one likes, and the 'want' related system dominates. *"The two are after all logically quite distinct. You could crave for something very much, but take little or no pleasure in it once you had it* "(Nettle, 2005, 126). As Allan de Bottain says, this kind of recipe for life often hides the deep discontent often found in the very bosom of affluence and they find easy access to drugs and alcohol which are the temporary pain killers of repressed discontent. In this paper, I am exploring the deeper roots for this over powering 'boredom' depicted by Scitowski. Briefly, his ideal is "activities pursued for their own sake", and he says that though Alfred Marshall the economist realized this, he did not understand how to integrate this concept into his economics (Scitowski, 1992, 291) as he was a slave of the existing framework of economic theory. He says a great challenge is to "induce that ever-larger segment of the population, which has more time and on its hands energy than it knows how to use it" (296).

Four Dimensions for Understanding Boredom

In the article I presented to the 2010 UNDV Conference (de Silva, 2010), I cited four dimensions of well-being: *cognitive*, *conative (*motivational), *affective* and *attentional.* It is of great interest to discern that on the issue about 'boredom', its negative features as well as the positive way out could be charted out around this four-fold structure (also, see Wallace and Shapiro, 2006). In the context of the present study: (i) 'Boredom' is at its roots an attentional crisis and this would be a central tenet of this paper. (ii) Boredom is also due to apathy and lack of motivational power: As Michael Stocker observes with great acumen, "Through spiritual or physical tiredness, through *accidie*, through weakness of body, through illness, through general apathy, through despair, through inability to concentrate, through a feeling of uselessness or futility, and so on, one may feel less motivated to seek what is good." (Stocker, 1996). But he also says that this lack of interest does not mean that there is no good to be obtained in the world, and there is the added depression: one sees all the good to be won, but lacks the will and strength of purpose to pursue the good. (iii) The emotional casualties come to the surface in the form of emptiness, dissonance, the drab dullness and a great deal of misery which features well in alcohol and drug addicts who succumb to temporary pleasures near at hand missing the long term happiness. (iv) The cognitive dimension is often almost invisible as in the case of the addict -- he is in a vicious circle: He feels normal when he takes the drug and becomes abnormal when he is deprived, and thus has no clue to get out of this vicious circle. Venerable Nanavira, says that this predicament is described by the Buddha in a sutta, where a man with a skin disease is fiercely scratching the skin with his nails for temporary relief, and then it turns worse (M,I, 506-8), (Nanavira, 1987). Thus clarity of understanding, transparency,

self-knowledge and wisdom present the way out of boredom and misery. In many addicts who are closer to normal life, the cognitive facet is weak, that he "knowingly courts disaster" (de Silva, 2008, 60-82). Merely, good judgment is not sufficient, unless backed by motivation and determination. In my paper presented in 2010 to UNDV, the focus was on mental and spiritual health; but in this paper, I am also focusing your attention towards social dimensions and ethics, as these are central concerns of the present conference (UNDV, 2011). As Amelie Rorty points out drug, alcohol and gambling addictions are taking "epidemiological proportions", and education for recovery has to be on a social scale (Rorty, 1998).

Awakening to Boredom & Sickness of the Soul (la malaise du sie'cle)

To realize that boredom does not come from the object of attention but rather from the quality of attention is truly a transforming insight. Fritz Perls, one of those who brought Gestalt therapy to America, said, "Boredom is lack of attention". Understanding this reality brings profound changes in our lives (Goldstein, 1993, 80).

Goldstein the experienced meditation teacher says that boredom often fools us into diverting our energies entirely to an external situation, person or activity and thus obstructs our liberation from the spell of the emotion.

Eric Fromm who had a very stimulating correspondence with Ven. Nyanaponika on the Buddhist way to deal with boredom says: "All the misery which is experienced by many people lie to a large extent not in the fact that they are sick but that they are separated from *everything that's interesting in life, that's exhilarating in life, that is beautiful in life"* (Fromm, 1994, 165, *The Art of Listening*). They need an increasing enlargement and intensification of their interest in life. These reflections are important, as some of the youth in the west today, have got caught up in the moral dehydration, boredom and cynicism about values.

The Pathology of Normalcy

Erich Fromm greatly influenced by Buddhist perspectives, while appreciating the value of individual self-knowledge and self-illumination, emphasized the point that instead of considering 'pathology' as an individual deviation from a well functioning society - there has to be a focus on the question whether the social order itself is subject to a kind of social pathology. This is a deep and profound way of looking at the contemporary crisis, which Fromm felt was the radical Buddhist perspective. When we contextualize the message of the Buddha to contemporary times, this facet of the Buddhist analysis is illuminating. *In The Art of Being* (Fromm, 1989), *To Have or To be* (Fromm, 1976) and *The Art of Listening* (Fromm, 1994, a posthumous publication) there is a focus on the concept of *alienation*, a mode of existence in which the person feels as an alien—estranged from his own self as the center of living and the source of his energy. Fromm observes that the dominant economic models based on the invisible and unassailable authority of the laws of the market tie people to a culture of passivity and complacency. The disappearance of personalized identity induces acquiescence to the system, where deviation is considered as heresy. The Buddhist analysis of the "lawfulness of things" (*dhamma niyāma*) provides the ground for developing a social philosophy for a more creative culture. The Buddha upheld the lawfulness in the kingdom of plants (*bīja niyāma)*, laws of the seasons (*utu niyāma*), laws of the mind (*ćitta niyāma),* laws of morality (*kamma niyāma*).

The laws of psychology and of morality help us to understand to a great extent the collapse of the economic order, moral degeneration and the suppressed discontent amidst apparent affluence.

Fromm's normative humanism and recipes for boredom certainly makes sense in the context of the gradual erosion of family and social values today. People become commodities to be traded for their skills and market oriented super values erode the traditional humanistic values of compassion and cooperation. There is a healthy counter-move among Buddhists, in Australia for instance the temple has become a hub of both cultural and religious activities with participation of children and adults. Boredom is a subject that emphasizes the erosion of normative guidelines in life, and a drying up of vibrant interests that energize our lives. There is a necessary boredom and tedium endured for instance, by industrious people: by diligence and persistent effort they create lucrative innovations—that is an innocent form of boredom. Occasional boredom of the hard working man is inevitable but has to be balanced by a diversified and rich personal agenda at home—get the balance right.

The Attentional Stance

"An attentional deficit is characterized by the inability to focus on a chosen object. The mind becomes withdrawn and disengaged even from its own internal processes. Attentional hyperactivity occurs when the mind is extensively aroused, resulting in compulsive distraction and fragmentation. And attention is dysfunctional when we focus on things in afflictive ways, not conducive to our own or others' well-being (Wallace, 2007, 8).

A deficit occurs when there is some laxity in concentration and a fresh interest in the subject or object is recommended; hyperactivity indicates that the mind is agitated and there is a need to relax, preferably a relaxing meditation; when attention is dysfunctional, there is a need for more radical thinking and opt for change of life styles and cognitive perspective. While all four dimensions, cognitive, motivational, affective and attentional interact and bringing out a cumulative resulting wisdom, the present paper is greatly focused on the attentional stance. The remedies according to the celebrated meditation teacher, well known in Thailand, Jack Kornfield, lies in the development of awareness and attention through mindfulness practice. Such practice would energize life, enlarge the area of self-knowledge, and convert the moment-to-moment flow of life into a sort of pilgrimage. As Iris Murdoch, British novelist and philosopher says, the contemplative way emphasizes that it is in the routine, prosaic, silent ordinary life, that like ants we may build moral dexterity, industriousness and integrity and life as such is converted into a pilgrimage (see, de Silva, 2002, 183). Csikzentmihalyi sounds a similar note when he says regarding the experience of 'flow', "Its major contribution to the quality of life consists in endowing every momentary experience with value" (Csikzentmihalyi, 1996).

Mihaly Csikzentmihalyi has converted this contemplative dimension as a new model for education in using the concept of 'flow'. In the experience of flow, a resonance is established between the action, external environment, and the mind. As Matthieu Ricard says, "It is the inverse of not only of boredom and depression, but also of agitation and distraction", (Ricard, 2006, 234) and "when all is going well, this fluidity produces a sense of serene joy; self-awareness - that is, a person observing himself - is practically absent; exhaustion is forgotten; and the time passes imperceptibly, like the flow of a river..." (Ricard, 2006, 235). According to Csikszentmihalyi, one can experience flow when doing the most mundane task, such as ironing or working on

a production line. Conversely without this flow, the work would become boring and unbearable. People who develop the flow experience "have curiosity and interest in life, persistence and low self-centeredness, which results in the ability to be motivated by intrinsic reward" (Csikszentmihalyi, 1996). But we must be aware that this concept is a tool and should be guided by wisdom, and mindfulness in the Buddhist context emphasizes this quality in all our actions.

According to the current research by the psychologist Mihaly Csikszentmihalyi, we obtain maximum happiness in the experience of the 'flow', completely immersed in what we are doing. He identified four ways of converting adversity or boredom into enjoyment: set goals, immerse yourself in the activity, pay attention to what is happening and enjoy the immediate experience. Of course the clearest paradigm of the flow is the practice of mindfulness, and its extension to daily life. The flow experience may be extended to work, leisure activities like gardening, and cooking. In this paper, I am using this paradigm of the flow experience and develop a Buddhist philosophy for getting the balance right. While the flow experience is best seen in the practice of mindfulness, it can expand to living a life of endeavor, achievement and rewarding relationships. *This is a path for awakening in Buddhism to the human dimension in our lives, and overcome the culture of 'Greed Is Good'*". Buddhist contemplative practice has resources to build a contemplative ethics, a theme that will be developed in a latter part of this paper.

The strange paradox is that monotony/boredom is common to both the poor and the rich. For the poor boredom is the brutal part of their misery, and often takes a violent response in drug addiction. We also see that the haves and the have-nots have different versions of monotony. The meditator too confronts sloth and torpor (*thīna middha),* the workaholic see no other way than running round the office, but he too confronts this noon-tide demon, the man who punches tickets from morn till night is hardly aware that monotony has invaded him. But as Mihaly has shown, boredom is our window to the properties of time, and novel, creative and meaningful ways of spending time is the answer**.**

Mindful Exertion of Energy

In the practice of meditation, the most proximate cause for establishing mindfulness is the exertion of energy *(ātāpi)*. *Viriya* (effort) is the energy aspect of the mind. *Ātāpi (padhāna viriya)* is the initial launching of effort, which has to be followed by sustained application and a fulfilling application. The initial application involves the restraining of the sense faculties and the purification of virtues. Gradual Sayings (ii, 115) compares the four types of horses to four different contexts among monks for the kind of stirring and the sense of urgency for liberation: the horse which is not stirred when he sees the stick but if he is pricked with the stick; the second when the coat is pricked; third, when the flesh is pierced with the stick; fourth, pierced to the very bones. First the monk is stirred by hearing of death; second he encounters and sees death; third, his own blood-relation is dead; fourth the monk is struck by personal pain and grievous and sharp sensations. The concept of *saṃvega* a kind of spiritual stirring is a proximate cause for the initiation of energy. This is a good description of *existential angst* developed by Kierkegaard and Sartre. The Buddha felt that experiencing tragedy and grief cuts across the complacency of people tied to the hedonic treadmill. Tsunamis, earthquakes, bushfires and floods are timely reminders of the thin threads that run through the hedonic treadmill and the stress and strains of our lives - events that emphasize the need for a more contemplative life and also re-connect with those in the thick of human suffering through compassion.

Part II

Getting the Balance Right: The Buddhist Work Ethic

"Since folk are ablaze with unlawful lusts, overwhelmed by depraved longings, obsessed by wrong doctrines, on such as these the sky rains not down steadily. It is hard to get a meal. The crops are affected with mildew and grown to mere stubs. Accordingly many come by their end. That Brahmin is the reason why... things are so" (Gradual Sayings, I, 159.)

If the Buddhist personal quest for insight and transformation excludes a concern for others, life becomes imbalanced and disharmonious, a point accepted in both the Buddhist and Christian monastic traditions. The Buddha's sermons over the years present innumerable contexts, where the Buddha gave advice both on the secular and spiritual facets of good living. In the *Cakkavattisīhanāda Sutta* and the *Kūṭadanta Sutta,* it is shown that in a society where the basic material needs of the people are not met, people feel a sense of oppression and exploitation and they may resort to crime and thus subject to social unrest and moral degeneration. When the celestial wheel of governing kings sinks down and has no proper law enforcement, with poverty, there is de-stabilization and conflicts and dissensions emerge. The *Aggañña Sutta* which presents a fanciful myth describing a world cycle also points out that moral dimensions of life have an impact on natural processes. The kings were expected to respect the lawful nature of things (*dhamma niyāma*) and the wheel turning monarchs were to be guided by the tenfold *dasarājā dhamma*. The *Sīgālovāda Sutta* presents over the years the best guide to family life. What all these references indicate is that good values and adherence to good values need to permeate the economic and social life of people. It is also necessary to develop a Buddhist work ethic (de Silva, 2002, 201-212). In the contemporary world, the breakdown of the linkages between life, work and home are making it difficult to restore a fulfilling and balanced family life, and more than ever the message of the Buddha has a great relevance today. An interesting project to integrate mindfulness practice in meaningful work and right livelihood was found in a practical project by Claude Whitmyer (Whitmyer, 1994). This project is transforming workplace experience into a spiritual discipline. The Briarpatch Society that he organized demonstrates that good business need not to be synonymous with greed and corruption.

"At work, people are frustrated by organizational politics, daunted by ever increasing workloads and always feel a threat of retrenchment and redundancy... I have found that this is exactly why work is a wonderful place for personal, emotional and spiritual transformation... no matter how we judge a situation, we always have control over how we deal with it - this is the secret to personal freedom, joy and peace of mind." (Cairnes, 1998, 3-4) But to comprehend things in this way one needs a special kind of intelligence, a blending of intellect and spirit, engaging one's character and spurring the moral imagination. In facing life's challenges, we can work at a deeper level, and it is in times of need, that we break habitual barriers between ourselves and others and experience that sense of interconnectedness to others. Such qualities of 'emotional intelligence' are today considered as the *human element in sound economic and social policy*. E.F. Schumacher who is a pioneer in developing the concept of Buddhist economics says that it is due to some metaphysical blindness that some economists consider labor as a necessary evil, where as for the Buddhist it is a vital expression of their quest for meaning: "to give a man a chance to utilize and develop his faculties; to enable him to overcome his egocenteredness by joining hands with other people in a common task, and bring forth the goods and services necessary for a becoming existence" (Schumacher, 1974).

Real happiness from work comes from being purposefully occupied, looking for fulfillment, stimulation and friendship. In the Buddha's advice on economic activity there are three facets: production of wealth by hard work, acquired skills and enthusiasm (*uṭṭhāna sampadā)*; protection of wealth from thieves, water and from association with loose women, drinking and gambling (*ārakkha sampadā*) and living within one's means (*samajīvikatā)*. These features form the foundations of a philosophy of self-reliance (A, Iv 322, A II, 67). The Buddha also refers to four types of bliss enjoyed by the householder which combines economic security and a healthy moral outlook. There was also an emphasis on saving, and the Buddha considered such thriftiness as a golden mean between miserliness and extravagance. There was also a balancing of the budget: one part of the earnings to support the wage earner, family and for good causes; the second for investments; and the third for future needs. It has been observed that today the kingdom of Bhutan is a paradigm example of a kingdom that follows these features of self-reliance.

The Buddhist Contemplative Approach for Social & Spiritual Awakening

> The faculty of voluntarily bringing back a wandering attention, over and over again, is the very root of judgment, character and will. An education which should improve this faculty would be the education par excellence. But it is easier to define this ideal than to give practical instructions for bringing it about. (William James, Principles of Psychology, 1950, 424).

We have made a journey together to identify the contours of well-being in Buddhism and the notion of getting the balance right, and also made a diagnosis of the roots and manifestation of the pathology that 'greed is good culture'. On the positive paths for awakening we have looked at the Buddhist contemplative approach and the notion of 'flow' and then also looked at the Buddhist work ethic. We have also realized that people fall a prey to many counterfeit forms of happiness which bring temporary relief. Another important aspect of the conference theme is the role of **Buddhist virtues in social transformation**. Now, I raise the question: Is it possible to develop a Buddhist ethics through the 'contemplative way'? There have been attempts to blend inner wisdom and outer compassionate action in socially engaged Buddhism as in the typology used in Ken Jones's *The Social Face of Buddhism* (Jones, 1989). But to build a Buddhist ethics within the contemplative tradition has yet to be done - a model different from the western models of Kantian, Utilitarian and Aristotelian ethics. Though Aristotelian virtue ethics bears some affinity to Buddhist ethics, ethics in the contemplative tradition is not found in any of these three dominant traditions. There has been one moral philosopher, who stands out from the other moral philosophers in the west, and that is Iris Murdoch. As a novelist she was enthralled by the moment-to-moment flow of life: "I regard the (daily, hourly, minutely) attempted purification as the central and fundamental 'arena of morality.'" (Murdoch, 1992, 293). According to the Buddha, the wellsprings of morality need to be harnessed from this moment to moment flow of attention, and as William James observed, bringing back a wondering attention, over and over again is "the very root of judgment, character and will". Through her novels she saw a very important link between psychology and ethics. Secondly, Murdoch came to focus on the complexity, variety and diversity of contexts for moral reflection and this 'contextualism' is a noteworthy feature of the Buddha's teaching. The Buddha did not place people in black and white moral categories but varied his techniques to suit different people. Thirdly, Murdoch says that most British philosophy at the time was dominated by the "Rule-obedience" model: making a choice and endorsing a principle was crucial; but she says that the question: "what shall I do?" -

has to be integrated with the question: "What does my life add up to?" Moral philosophy involves a more reflective turn of mind than the ability to vary choices. *Sati* is the basic moment-to-moment awareness; *sati-sampajañña* brings in clear comprehension of purpose, and *yoniso manasikāra* is to reflect wisely, linking mindfulness to wisdom. Thus, the texture of Buddhist ethics is deeper and 'thicker' than the dominant western models (de Silva, 2011, SLABS conference).

All what I have said about contemplative ethics has been neatly summarized by Matthieu Ricard: "Buddhist ethics is not a way of acting but a way of being. A human being endowed with loving-kindness, compassion and wisdom will spontaneously act in an ethical way because he or she is "good at heart." (Ricard,2003, 239) Goodness has become second nature, **which is an 'embodiment' rather than some acquisition of knowledge**. Buddhist ethics is a rich tapestry of moral skills functioning at three levels:

1. Virtues of conscientiousness: veracity, truthfulness and righteousness
2. Virtues of benevolence: loving kindness, compassion, appreciative joy and equanimity
3. Virtues of self-restraint: self-control, abstinence, contentment, patience, celibacy and chastity.

These are all virtues of embodiment.

In conclusion, at the levels of ethics (morality), mindfulness practice and the development of insight and wisdom, we have charted out a pathway for a new sense of social awakening.

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Awakening Thai Nuns: Wisdom and Successes

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1. Introduction

The purpose of Buddhism is not to rise to a high status in worldly human society; but to develop one's own virtues, to purify one's heart and mind and to awaken through or by practicing *sīla, samathi* and *paññā*. The objectives are: first to purify oneself, to gain wisdom, and then to help others escape suffering. Initially, Lord Buddha taught all His disciples – men, women, monks and novices – the same basic concepts: the same Four Noble Truths, the same Five Precepts, the same Three Trainings and the same Eightfold Path. He summarized these in the *Ovatta Patimokkha* as: "Avoid evil, do good, and purify your heart and mind."

"*Sabba papassa akaranam,*	Avoid all evil,
Kusalassupasampada,	Cultivate the good,
Sachitta pariyodapanam,	And purify your heart.
Etam Buddhanasasanam."	This is the teaching of the Buddhas

Avoiding evil means following the Five Precepts: avoiding killing, stealing, adultery, lying, and intoxicants. Cultivating the good means: practicing dana or generosity; sila or morality; and bhavana or meditation. Meditation is the key to purifying the heart and mind, developing spiritual values and living happily by discarding defilements (*kilesa*) and developing wisdom.

Only after attracting a large group of disciples, did Lord Buddha begin to distinguish distinct rules with different precepts for various groups for living harmoniously in their diverse positions and circumstances. Lord Buddha replied to Venerable Ananda that women could attain enlightenment just like men if they practice well. Now, however, we find five precepts for lay people, eight precepts for nuns, ten for novices, 227 for bhikkhus and 331 precepts for bhikkhunis. It sounds simple, but it is difficult to maintain virtue rigorously in accordance with such rules.

More broadly, Lord Buddha also directs people to follow the Eightfold Path in order to live happily. One should always think, act and speak correctly. This is easy to say, but hard to maintain in practice. One must overcome the hindrances. The key underlying objectives are first to purify yourself, developing spiritual value to be a good person and to gain wisdom and awaken**,** then extending your help to others. Spiritual values are crucial. If one can maintain pure spiritual values, and awaken through wisdom acquired**,** one will live contentedly. This is one's first duty to oneself. Afterwards, one can extend help to others.

Worldly values stress getting ahead, being superior and winning based on personal desires. In contrast, the supra-mundane values of Noble Disciples emphasize resolution, modesty, humility and consideration. The Buddhist path is: training yourself to know yourself, purifying yourself, and making yourself into a refuge unto yourself.

Teaching about pride (*mana*), Lord Buddha proclaims that any comparison of yourself to others – even considering yourself inferior – is "pride." One's proper duty is only to focus on one's own self improvement. Let others worry about their own self improvement. Any comparison with others only causes defilement and suffering. Accordingly, **Mae Chees** should:

- Awaken without feeling sensitive about any problems they have encountered.
- Develop their own virtue, applying wisdom to each social situation to act appropriately.
- Be wise in Dhamma and able to transfer their knowledge to others appropriately.
- Accept their status and role as their *lokadhamma*, not searching for higher *lokadhamma*.
- Just perform their duties well, knowing that the uniform is not important.
- Measure themselves by their own standard; a personal WOW! means adequate virtue.

In this paper, I, as a Thai *Mae Chee*, will argue that there are myriad opportunities in Thailand for *Mae Chee*s to gain wisdom and awaken and to progress directly along the Buddhist path, working for their own salvation and helping others without becoming embroiled in political struggles for higher status as *Bhikkhunis*. I will proffer numerous examples to demonstrate that many *Mae Chees* have succeeded in developing themselves, contributing significantly and strengthening Buddhism while maintaining the contentment, modesty and humility expected of a devout Buddhist.

2. Mae Chee Nuns

A *Mae Chee* is a laywoman who decides to spend her life as a renunciant. She enters a monastery and is ordained by a *bhikkhu* making the commitment to observe eight precepts. The term *chee* derives from *tha chee* meaning a woman who wears white. A *Mae Chee*s leaves lay life behind and has little concern for society outside the monastery. She wears white, shaves her hair, eats two meals a day and chants daily in the temple like the monks. *Mae Chee*s' take the Triple Gem as refuge, learn Dhamma, practice meditation to purify their minds and cultivate merit to reach *Nibbana*. About half of *Mae Chee*s are over 50 years old. They ordain to develop spiritually, seek deliverance and attain enlightenment and generally search for inner peace and tranquility in a gentle, humble way, contented with their simple lives, chanting, meditating and strictly observing eight precepts.

In Buddha's time, *Mae Chees* were counted as pious *upasikas* or lay-women rather than clerics. This is also the current perspective of Thai Buddhist law. Although *Mae Chees* shave their heads, wear white robes and live a monastic life, they are not legally considered ordained by the Department of Religious Affairs. An abbot is responsible for *Mae Chee*s only in that they reside in his temple. Absence of legal status results in denial of certain benefits enjoyed by monks, such as reduced fares on public transportation. Yet *Mae Chee*s are also denied the right to vote in Thailand as official members of the Sangha, because they are supposed to have rejected worldly concerns.

*Mae Chee*s have existed in Thailand throughout recorded history. Evidence from two marble tablets engraved in an ancient language indicates that *Mae Chee*s existed in Thailand in BE 264 (279 BC) when Sona Thera and Punamuni Thera came as missionaries to Suvanabhumi. The chronicles of Sukhothai and Ayutthaya contain many references to *Mae Chee*s. There are similar women in many other Buddhist cultures today. In Sri Lanka, *dasa-silamata* or "ten-precept mothers"

wear yellow robes. Burmese nuns called *silashin* or "Possessors of Morality" wear a long-sleeved pink blouse with brown robes, and take eight precepts. In Nepal, nuns who observe ten precepts are called *Anagarika* or "Homeless."

In conclusion, Thai *Mae Chees* generally live in peace, focusing on learning Dhamma and practicing meditation to their maximum capacity, purifying defilements and cultivating the four noble paths. With determination and the protection of the Triple Gem, they endure obstacles arising from their ambiguous status or lack of prestige rather than getting involved in political conflicts. They just respectfully continue their constructive contributions to Buddhism and society. Eventually their devotion will be recognized, but this is not their major concern. Protests, demonstrations and complaints are contrary to the peaceful life of a *Mae Chee*.

3. Wisdom

Thai *Mae Chees* have essentially the same opportunities for personal development as monks. Individual progress is primarily a private matter more dependent on internal factors such as resolve and diligence than on social support. In addition, *Mae Chees* actually have more opportunity for helping others because they are subject to fewer restrictions.

As far as social support is concerned, many Thai temples accept *Mae Chees*. In addition, there are numerous Dhamma Practice Centers throughout Thailand specifically for *Mae Chees*. Lavish funding is not necessary or even generally conducive to inner spiritual progress. Many good meditation masters -- both Bhikkhus and *Mae Chees* – are available as teachers for *Mae Chees* throughout Thailand.

Mae Chees have the same opportunity as monks to study scripture and take national examinations in both Dhamma and Pāli. My colleague here has already attained the highest Pāli 9 level. *Mae Chees* can also study in Mahachulalongkornrajavidyalaya and Mahamakuta Universities for BA, MA and PhD degrees - just like monks.

In addition, *Mae Chees* have myriad opportunities for social service which are not generally available to monks; for example: they can help orphans, AIDs victims, and addicts.

Finally, like monks, *Mae Chees* can give the greatest gift of all: spreading Dhamma. As I will illustrate, numerous *Mae Chees* have contributed substantially to the spreading, strengthening and long life of Buddhism as talented meditation masters and authors. As *Mae Chee* Sansanee Sthirasuta has concluded: "There is a great deal that women can do in our existing roles."

4. Successes

Many Thai *Mae Chees* have worked very hard and very successfully for their own benefit as well as for the benefit of Buddhism, Thai society and our small planet – extending their help to those caught up and suffering in today's hectic, competitive world of high-tech consumerism. Some have had widespread effects as meditation masters or authors. Others have often played an important role behind the scenes, inspiring and guiding others to transcendent levels of peace and happiness. Teaching people to take the Triple Gem as their refuge rather than trusting in magic or holy water

and to resolve issues skillfully and nonviolently, using Buddhist concepts. I will only present a few examples from my personal knowledge to illustrate my point.

4.1 Mae Chee Jan Kohn-nok-yoong

Perhaps the most extraordinary success story is *Mae Chee* Jan Kohn-nok-yoong, trained by Phra Mongkolthepmuni, who was one of the best *Mae Chee* meditation masters and the recognized founder of Wat Phradhammakaya.

While studying at Wat Paknam, she was initially eager to learn Dhammakaya meditation to discover where her father had taken rebirth. She diligently devoted her time to practicing meditation and attained advanced-level Dhamma. *Mae Chee* Jan Kohn-nok-yoong did not have to study in Dhamma classes or work in the kitchen. Instead, Phra Mongkolthepmuni often taught her Dhamma through meditation and by asking her questions. She was assigned to help Thailand and Thai society through meditation.

After Phra Mongkolthepmuni passed away, Mae chee Jan Kohn-nok-yoong taught Dhammakaya meditation at her residence in Wat Paknam Bhasicharoen. She devoted her time teaching people to be good Buddhists, practicing *dana, sila* and *bhavana*. She trained her disciples to perform good *kamma* and to practice the perfections (*parami*), including giving (*dana*), ethical conduct (*sila*), and meditation (*samadhi*).

In 1970, *Mae Chee* Jan Kohn-nok-yoong gathered a pioneer group of her disciples to establish a meditation center known as Wat Phra Dhammakaya. She was the de facto founder of this temple, appointing her leading disciple Phraraj Bhavanavisudhi (Venerable Dhammajayo) as the abbot. She envisioned a temple with a clean, peaceful atmosphere suitable for meditation practice, where individuals could become really virtuous human beings.

Wat Phra Dhammkaya has become a very large, well-known temple using modern technology to spread the Dhamma. More than a thousand people gather there for meditation practice every Sunday and on special religious days. The temple has spread Dhamma all over Thailand and abroad. At present, there is a very popular Dhamma TV program called "Dao Dhamma" on Wat Phra Dhammakaya's DMC Channel. People can tune into this program and listen to Dhamma talks. This is a good way to teach people about the law of *kamma* to become aware of the results of their actions.

Without any formal position or social support, *Mae Chee* Jan Kohn-nok-yoong established the largest temple in Thailand which still continues to successfully spread Buddhism worldwide. She did this all through the inner power of her high-level meditation. This is an extremely impressive example of the incredible opportunities available to *Mae Chees* without formal recognition as *Bhikkhunis*.

4.2 Mae Chee Wanjai Chukorn

Mae Chee Wanjai Chukorn is another meditation master trained by Phra Mongkolthepmuni. She became a *Mae Chee* when she was young. Mae Chee Wanjai studied Dhamma up to the third level while also practicing meditation. Phra Mongkolthepmuni trained her as his assistant ("a conqueror of evil") in advanced meditation. He sent her out to many different places to teach Dhamma. In 1983 (BE 2526) after Phra Mongkolthepmuni had passed away, *Mae Chee* Wanchai established the Suan Kaew meditation practice center for *Mae Chee*s [*Samnak Patipatti Dhamma Suan Kaew*] at Jombueng in Ratchaburi Province.

Her objectives were to provide education opportunities and meditation practice for women and children. The center's most important activity is a spiritual development session called "Renunciation Practice" [*Nekkhamma Patipatti*] which is organized on important religious occasions all year round. She also gives personal consultations to help release women from suffering and established a foundation to use the interest earned for charitable work promoting Buddhism, aid for communities, and support for young students who are good in studies but lack the money to continue in school.

Another successful project is the Buddhist Sunday School established to promote ethics and moral education among the youth, teaching young people to be good children and good citizens with good behavior, moral conduct, and virtue. She teaches them to keep Buddhism in their hearts as their refuge. The most important virtues are honesty, gratitude and devotion.[9] Thousands of students apply here to take the Dhamma examinations each year.

Mae Chee Wanjai Chukorn has received the Dhammachakka Pillar Award in recognition of her contributions to Thai society. She humbly accepted this award, but does not work for such personal honors. She is content with benefitting society and is happy to do her duty, following the Buddha's path.

4.3 Ajahn Tritha Niemkham

Ajarn Tritha Niemkham is President of the Phra Mongkolthepmuni Wat Paknam Alumini Association. She actively supports all Wat Paknam activities and communities. She became a *Mae Chee* when she was young and devoted her time to studying Dhamma up to level three and practicing meditation up to advanced levels. She had to study very hard at night, studying Dhamma and meditation simultaneously. She later gave up being a *Mae Chee* because of health problems, but remained an active supporter of Wat Paknam in all kinds of charity work for the benefit of the community.

While Phra Mongkolthepmuni was alive, she served in many capacities at Wat Paknam, creating programs that have continued up to the present. She served as a member of the Board of the Luang Phor Wat Paknam Foundation from its inception in 1981 (BE 2524) and became Chairperson of the Phra Mongkolthepmuni Wat Paknam Alumni Association in 1989 (BE 2532). Her main activity is to helping people with various problems – illness, business, family problems, and charity needs. She also raises funds for needy students and supports many Buddhist activities both in Thailand and abroad.

Ajarn Tritha spreads Dhammakaya meditation, promotes Dhamma unity, and conducts merit-making activities which do not involve politics. The association has organized many activities fostering unity and cooperation among disciples. The association both conducts merit-making activities at Wat Paknam and also extends help to other temples in Thailand and abroad. She is instrumental in helping people develop faith and encourages *Kathina* and other contributions.

Ajarn Tritha was behind the most important construction project at Wat Paknam: a marble Tipitaka engraved with the Pali scriptures that was built at Buddhamonthon from 1989-1998 (BE 2532-2541). There were in the total of 1,418 pieces (or 709 pairs) of marble slabs engraved with the Tipitaka. Each was 1.1 meters in width and 2 meters in height. The Phramaha Vihara was built with concrete and iron in Thai architectural style as a place to exhibit the marble Tipitaka.

She also originated the idea of planting trees in Buddhamonthon National Park. Buddhamonthon presently serves as a Buddhist Conference Center where Buddhists from all over the world come to join hands for world peace and extend the life of Buddhist teachings. Ajarn Tritha Niemsham always offers food to all the monks who come to Buddhamonthon for such activities. Ajarn Tritha Niemkham exemplifies the myriad opportunities open, even after a Mae Chee disrobes.

4.4 Mae Chees Yanee, Rampha, Ananda & Yupa

Mae Chee Yanee was one of the first *Mae Chees* to achieve high attainment in meditation. In 1969, she was a pioneer in setting up the Thai Nuns' Institute and was the first to hold the position of President. She organized a meeting of nuns from all over Thailand to develop unity and adopt standard regulations. Three years later, the Thai Nuns' Institute Foundation was established to support education for women and children. There were also many other activities. *Mae Chee* Rampha, who was also an advanced meditator, became the second President.

Mae Chees Yanee, Rampha Buakamchay & Ananda have taken the lead in establishing and developing the Thai Nuns' Institute. *Mae Chee* Yanee founded the institute; *Mae Chee* Rampha has carried on her work as current President; and *Mae Chee* Ananda is seeking a permanent establishment in Bangkok. *Mae Chee* Ananda also actively helps people resolve various life problems they encounter. She was recently elected to lead *Mae Chee*s in Thonburi and is in charge of building a Headquarters for the Thai Nuns' Institute in Thonburi called "*Ratanaprasart.*" Together they demonstrate the opportunities for developing amenities for women without political struggles.

4.5 Mae Chees Yupin, Srisalab & Amphai

Mae Chees Yupin and Srisalab illustrate the opportunities for Mae Chees in Education. *Mae Chee* Yupin graduated with a M.A. degree from Mahidol University; and *Mae Chee* Srisalab graduated with a M.A. degree from Puna University in India. Both are now working at Mahapajapati Buddhist College in Nakornrajsima Province. I also fit into this category, having earned a BA degree in the United States and an MA degree from MCU's International Master of Arts Degree Program (IMAP) where I now serve as secretary and also teach international program. Other *Mae Chee*s are currently pursuing MA degrees at Thammasat and Mahamakut Universities.

4.6 Mae Chee Duangporn

Mae Chee Duangporn deserves our admiration as the first of Wat Paknam, but just the second *Mae Chee* in Thailand to obtain grade 9 in Pāli, the highest level of achievement possible. She now teaches at Mahapajapati Buddhist College.

4.7 Other Mae Chees: Thunyanee, Jintana, Thongsuk, Thanom, Chaluey, Thaveeporn, Brahma, Etc.

Mae Chee Thunyanee Sutket is the Head *Mae Chee* at Wat Paknam. She supervises all the *Mae Chee*s and serves as the chief cook in charge of meal preparation for monks and novices. Khun Jintana Osodh taught Dhamma in the community first as a *Mae Chee* and later as a laywoman. She came to Wat Paknam when she was very young and diligently worked in the kitchen and practiced meditation until Phra Mongkolthepmuni appointed her to be a Dhamma and meditation teacher. She now owns a herbal medicine shop and still teaches Dhamma to people in need. *Mae Chee* Thongsuk was good at teaching Dhamma. *Mae Chees* Thanom, Chaluey, Thaveeporn, Brahma, and many more have all contributed their best with humility and contentment in their hearts and no thought of seeking personal honor or status through political struggles.

5. Conclusion

In conclusion, it is not necessary for *Mae Chees* to engage in political struggles for social equality. There are many existing opportunities to gain wisdom and awaken, and to progress along Lord Buddha's Noble Path - and many examples of successes have been shown, in doing so. We should diligently focus on making merit for our own salvation and then on helping others.

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$\mathcal{B}$uddhism and Suicide: Right Attitude towards Death

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Introduction

In the year of 2008, just before I would left Japan for Myanmar, a friend living in Tokyo half-laughingly unfolded a startling fact: "I lose someone around me in suicide every three months. My friends were concerned that I might be next." Numerous Japanese take their own lives in various ways such as; jumping in front of trains, finding companions on Japanese "suicide" websites to commit group-suicide, creating and the use of poisonous gas, and so forth.[2] Mortality associated with suicide is global issue and an increasing source of concern, especially, in Japan where its suicide figures are rising, topping most Asian countries. This paper aims to acknowledge the pressing problem of suicide from a Buddhist perspective. With wisdom (paññā) designed to awaken the Right View (sammā-diṭṭhi) related to the subtheme, a conclusion is drawn from a correct understanding towards death. Interdisciplinary study is explored through the combination of my studies on Buddhist culture in Japan and my degree study on Theravāda Buddhism in Myanmar currently. The first phase begins with clarification on the causal factors of the Japanese suicides case. It analyses the relationship between the Japanese philosophy on death referring to Yukio Mishima and what Mahāyana Buddhism such as Zen and the Bodhisatta Path play an influential part on death. It eventually highlights the difference behind the various motives of death.

For the exploration in Buddhist perspective for the solution, the second phase is to examine Pāḷi Canons of Theravāda Buddhism. It traces how death and suicide are interpreted in Tipiṭaka consisting of Sutta, Vinaya, and Abhidhamma. It reveals that the Buddha never approved of the taking of life, including one's own life. How to treat death in the right way requires a clear conception of suffering (dukkha) and the law of kamma. Simultaneously, the right attitude towards death will nurture wisdom that is well-supported by mindfulness (sati) within us. The practice of those principles have indubitable efficacy in all the social cases including suicide prevention not only of Japan but worldwide because worldly problems usually arise from the uncontrolled desire and dissatisfaction. Conclusion is led by classifying the four aspects; the two reflections of both non-Buddhist (social) perspective and Buddhist perspective, and the other two motives of suicide.

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[2]   Leo Lewis, Japan gripped by suicide epidemic, Times Online, June 19, 2008, http://www.timesonline.co.uk/tol/news/world/asia/article4170649.ece

1. Suicide as a Social Problem

1-(1) Global Suicide Issue

Suicide or self-destruction statistics have been compiled in the data bank of the World Health Organization (WHO) since 1950. According to its data analysis for the year 2020, the number of deliberate deaths worldwide is currently estimated at 1.53 million.[3] The increase in the global suicide rate has been a cautioning phenomenon. Its statistics from around the world show different patterns in some groups. The predominance of suicide rates is consistently found in males over females and under the 44 years age group. In a comparison of religious denomination, the rate of Buddhist countries is distinctly higher than that of Muslim and Christian countries, excluding Atheist.[4] In addition, the WHO especially notes the remarkable specificity of Japan, in Asian Buddhist countries:

Figure 1. Global suicide rates since 1950 and trends until 2020.

Figure 4. Suicide rates (per 100,000) according to religion.
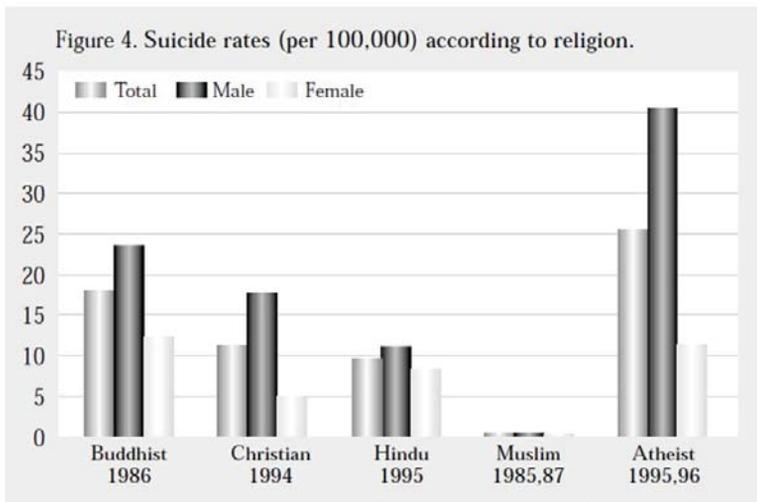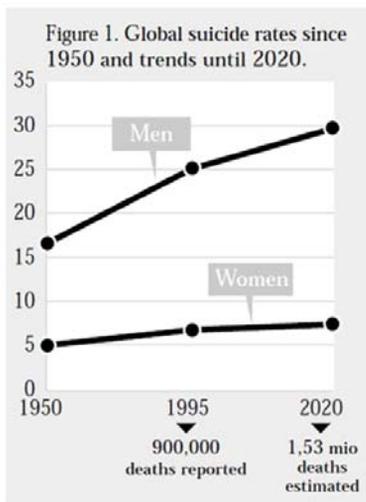
(C) World Health Organization

Émile Durkheim, the French founder of modern sociology, well-known for his study *On Suicide*, examined a correlative balance between individual and society: "Every society is predisposed to supply a given number of voluntary deaths."[5] That observation led him to argue that when the collective order of society is disturbed by a growth in either impoverishment or excessive wealth, such sudden transformation has an aggravating influence on suicide, that is to say, it is why industrial or economic or financial crises drive more people to kill themselves. Durkheim also acknowledges the preventive action of religion on suicide to some extent, not because of prohibition but because of communal values.[6] His exploration was limited only to monotheistic faiths such as Christianity and Judaism. Suicide is subject to disapproval (as a sacrilegious act) because it is contrary to the sacrosanct character of the religious compact between practitioners and God. Such supremacy derives from the ideas of transcendence and the moral obligations before God. Therefore, Durkheim denies that religion has such sufficient authority for modern worldly activities.

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[3] José Manoel Bertolote, and Alexandra Feischmann: A Global perspective in the epidemiology of suicide (WHO), 2002

[4] http://www.who.int/mental_health/prevention/suicide/evolution/en/index.html

[5] Émile Durkheim, On Suicide (London, Penguin Classics), 2006, p28

[6] Ibid, p.177

Can the present ineffectiveness of religion be also applied to Buddhism which directs people more towards the observation of actions in a self-reflective way? Or can Buddhism exercise an appropriate control of conscience to prevent renouncing life? Buddhism never encourages suicide, however, its rates in the Japanese society are climbing. Thus our first task is to analyze what has affected Japanese society and what has been associated with its inherited culture, religion, and tradition. There must be sought certain reasons that steers the Japanese to justify suicidal acts.

1-(2) Suicide in Japanese society

As previously noted in the report of the WHO, suicides soaring in Japan have been a nationally observed subject. The male:female ratio is typical of that of the global pattern as male rates of suicide outnumber female.[7] However, the total rate (per 100,000) 23.8% is distinctly high among the other Mahāyāna Buddhist countries.[8] Population Survey Report shows the increasing annual transition of suicide victims since the Metropolitan Police Department of Japan began keeping records in 1947. According to its statistic of Japan for the year 2009, suicide total rose to 32,845, equating to nearly 26 suicides per 100,000 people.[9] The main reasons follow: physical illness 47%, economy and life 25%, and family 12%.[10] In any case, the Asian economic crisis in the late 1990 has precipitated a longer-term recession, restructuring, unemployment, loss of savings and so on.

Discussing the trend in runaway suicide statistics, a primary cause is considered as depression caused by failure and social pressures, which upsets the Japanese concept of harmonious balanced life.[11] José M. Bertolote, from the Department of Mental Health, of the WHO, gives a sharp analysis on Japan's suicide tendency: "In Japan, suicide is likely to be part of culture. The immediate cause is due to overwork, joblessness, and bullies, and so forth. Suicide, however, is regarded there as an ethical standard to preserve one's honor and to take responsibility by suicide."[12] In the context, despite of the fact that the motivation for suicide is merely escapism and pessimism, the mind-set of Japanese on it is apparently neutral, even more, meets with understanding, if not approval. Although suicide is deplored as a traumatic experience for the bereaved people, it still has overtones of prestige which is heroic and honorable death in the Japanese society. This possibly makes suicide acceptable as: atonement for failure, avoidance of shame, symbol of valiance and fame, or as a noble self-sacrifice.

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[7]   Suicide estimates: Ministry of Health, Labour and Welfare, 2004

[8]   Suicide and Suicide Prevention in Asia (WHO), 2008, p17

[9]   http://www8.cao.go.jp/jisatsutaisaku/whitepaper/w-2010/html/gaiyou/s1_01.html

[10]   http://www8.cao.go.jp/jisatsutaisaku/whitepaper/w-2010/html/gaiyou/s1_07.html

[11]   Andrew Chambers, Japan: ending the culture of the 'honourable' suicide, Guardian, 3 August 2010, http://www.guardian.co.uk/commentisfree/2010/aug/03/japan-honourable-suicide-rate

[12]   José M. Bertolote, Report on suicide from resident officers of each country (Tokyo, The Mainichi Newspapers), 2 October, 2004

2. Japanese Philosophy of Death

2-(1) Aesthetics of Ideal Death

What we examine how the Japanese has accepted suicide is to decode Japanese culture and its religious context. There is a particular aesthetics of death. One example is a proverb "*Bijin Hakumei*" metaphrased as "beauty is short-lived." Its presumed English counterpart is: "Whom the gods love die young" and, "Beauty and luck seldom go together". The former, however, is different from the latter in terms of its admirable and positive tendency towards dying young. Early mortality is evaluated as a fatal fortune or dramatic privilege only for the select beauties, rather than as a tragedy. The other is: "To die *Isagi-yoku*", is one of ideal thoughts for the Japanese. It means: "leaving no regrets", "with a clear conscience", "like a brave man", "with no reluctance", "in full possession of mind", and so on.[13] The Japanese hate to meet a death lingeringly but rather sacrifice their lives willingly when any worthy occasion arises. This action is not precisely matched with escapism or any suicides categorized by Durkheim.

One of its famous representatives is the death of Yukio Mishima (1925-1970), a famed Japanese writer considered as a candidate for the Nobel Prize in Literature three times. He wrote not only novels, poems, literary essays, but plays for traditional theater dramas such as Kabuki and Noh. He was also an actor, singer and director of plays and films. He was a prolific and versatile writer likened to Jean Cocteau from France. What was astonishingly symbolic was that Mishima killed himself in the ritual way of *samurai* (warrior): *seppuku*, committing disembowelment (cutting open his stomach) by sword and arranging for his attendant to behead him. Though his death has yet been a matter of debate, his peculiar fascination with death had been *a priori* the orientation towards his ideology. He espoused *bushido* (*samurai* ethic) and declared in life: "my only ever-fadeless book would be *Hagakure*."[14] *Hagakure* is a moral code and action philosophy for *samurai* written in the eighteenth century. It literally means: "In the Shadow of Leaves", or "Hidden by the leaves." Mishima acclaims the book: "Voluntary death emerges from one's own volition. The willing suicide does not represent defeat such as a suicide in western ways, but 'the selectable act', and 'free action.'" He also added: "We are neither able to choose our own moment of death, nor to be forced when to die."[15] Here, it should not be confused as suicide is recommendable in any event. Instead, that context claims that we have the will of self-determination to unhesitatingly confront the moment of death, for there is by no means melancholic or disappointed mental orientation.

2-(2) Zen and the Samurai

Our next question might be if the *samurai* ethic disposed the Japanese to appreciate that attitude towards death. In fact, though the author of *Hagakure*, Tsunetomo Yamamoto does not give favorable consideration to the direct relationship of Zen Buddhism and the warrior, he himself became a Buddhist priest after having retiring from warrior-hood. Zen and *Samurai* had been closely related from the beginning of history of the samurai. How have they included one another? Due exploration is necessary.

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[13] Daisetsu T. Suzuki, Zen and Japanese Culture (Princeton, Princeton University Press), 1970, p.84

[14] Yukio Mishima, Introduction to *Hagakure* (Tokyo, Shinchosha), 1967, pp.8-9

[15] Ibid, p.42, p.91

The fundamental attitude of Zen towards intellect, however, is more practical in our daily life. Daisetsu T. Suzuki, a Japanese Zen scholar detects what is quite characteristic of Zen: "there is something of the Zen method of training, which consists in personally experiencing the truth whatever this may be, and not appealing to intellectual or systemic theorization."[16] Zen was historically introduced into Japan in the thirteenth century, in *Kamakura* period where the *Hōjō* of military class had started governing. Due to their sincere encouragement, Zen came to be firmly established and began to spread its moral and spiritual influence among the warrior classes until the eighteenth century. Great *Samurai* are generally ascetics or stoics which mean to have an iron will. Zen must supply some rational reasons of settlement. Indeed, they discovered a great deal of attractive and congenial spirit in Zen.

One is to offer vitality which is indispensable for the warrior. A sort of the most important Zen disciplines is to achieve mindful concentration towards the simple object in meditation. Zen priests instructed that whatever worldly affairs should be taken up as occasions for one's inner reflection. That inclination was in resonance with the virile spirit of warriors. The samurai's profession is to crush the enemy. He ought to be single-minded with only one object in view and go straightforward without looking backward.

The other is rejection of life as an object of special craving. Death is the more pressing problem for the samurai, for fighting was fraught with death in feudal days. The deadly moment is predictable for no one. Thus, the essential and vital consideration is the determination to be ready to face death and go beyond life and death. *Hagakure* emphasizes this state of mind not to be troubled with death at any moment: "The way of Samurai is found in death. When it comes to either/or, there is only the quick choice of death. ...This is the substance of the Way of the Samurai."[17] "The Way of the Samurai is, morning after morning, the practice of death... imagining the most sightly way of dying, and putting one's mind firmly in death."[18] "Meditation on inevitable death should be performed daily. Every day when one's body and mind are at peace, one should meditate upon being ripped apart by arrow, rifles... dying of disease or committing seppuku at the death of one's master."[19]

In the words of Theravāda Buddhism, the warriors seemed to especially focus on the practice of sati (mindfulness) and maraṇānussati (reflection on death) through Zen. Here in essence, Zen cultivated the philosophy of death among the warrior classes. And led by their influence, it apparently penetrated even among the masses.

2-(3) Compassionate Death of Bodhisatta

There is another ethical virtue for the voluntary death which is developed by Buddhism in Japan, which is the sacrifice out of spirit of Mahāyāna compassion (Karuṇā). Although martyrdom had dangerously abused in during the world wars, this morality of selflessness has been exercised great influence in Japanese cultural life over the ages. Mahāyāna eminently emphasises compassion as a gist to aid in maturing one's own wisdom.

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[16] Daisetsu T. Suzuki, Zen and Japanese Culture (Tokyo, Kodansha International), 2005, p18

[17] Tsunetomo Yamamoto, Hagakure (Tokyo, Kodansha International), 1979, p. 23

[18] Ibid, p. 79

[19] Ibid, p. 172

Jātaka Tales narrate the long path of Bodhissatta (Buddha-to-be) to perfect the Buddhahood and they are highly acclaimed moral fables. Unexceptionally also in Japan, Sasapaṇḍitajātaka (Sasa-jātaka)[20] has popularly captivated the affection of Japanese. In this story, the Bodhisatta as a young hare tried to sacrifice himself falling into the fire in order to offer his roasted flesh to a Brahmin. Originated from this tale, *Tamamushi no Zushi*, a miniature shrine which is a historically valuable Buddhist art craft of the seventh century illustrates the pictures of the story *Shashin Shiko* in which a prince jumps down from a cliff in order to devote his life to starving tiger mother and her cubs.[21]
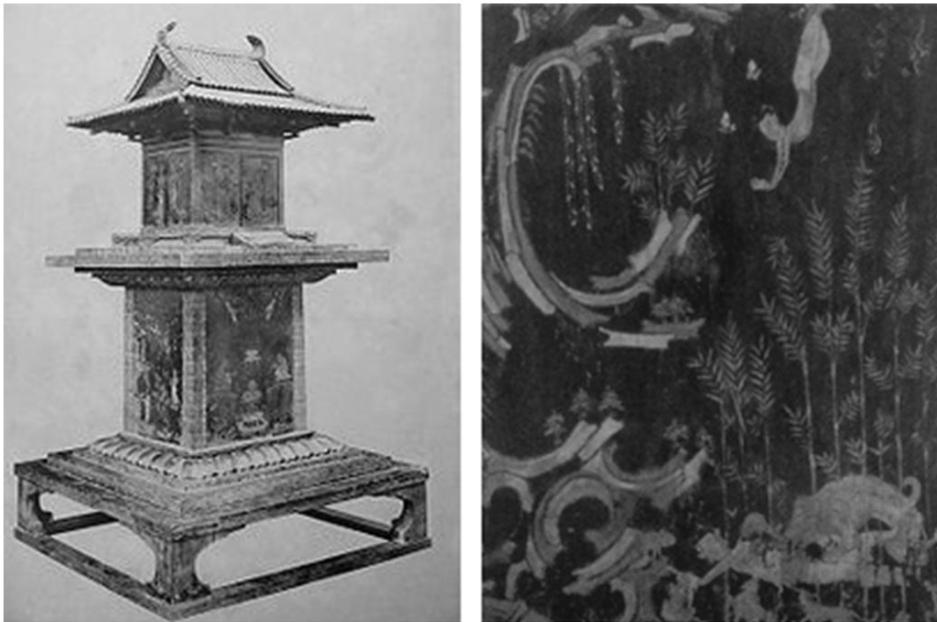
Left: *Tamamushi no Zushi*, Right: *Shashin Shiko zu*

If the voluntary death is to save others or to dedicate themselves to superior things, the actions of these Japanese are prone to be approved, yet charitably. Moreover, it is seen as a practice of the noble altruism, far from self-centeredness. It is defined as a glorious and benevolent self-sacrifice developed by the Bodhisatta Path from the Mahāyāna perspective. The sequent observation confirms that the irresolute and hesitant death is not ideal to the Japanese, but rather they prefer the mindful readiness for death when they think it is worthy. Such a determined will to the moment of death as "*Isagi-yoku*" as explained above, is seen influenced by the Japanese philosophy of death such as the death of Samurai and the sacrifice of Bodhisatta in Buddhism. However, it is a fundamental error to confuse these two deaths with the current problem of most suicides in Japan. The latter is motivated by despair and hopelessness. There seem to be imperceptibly glorification or misinterpretation towards all kinds of suicide in order to justify it. Different from the *Samurai* days, the time to fight in the battlefield has gone. And as well, the worthy occasion to devote your life such as the case of Bodhisatta must be prudentially discriminated if it is a real decisive moment or not.

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[20]   Khuddaka Nikāya Jātakapāḷi, Catukkanipāto, 316;Sasapaṇḍitajātaka

[21]   http://www.eonet.ne.jp/~kotonara/houryuji.htm

3. Suicide from the Theravada Buddhist perspective

3-(1) Consideration in the Theravada principles

On the contrary, how does the Theravāda Buddhist define the case of suicide? In Myanmar, for example, they are generally afraid that one suicidal deed will results in five hundred suicides repeated in one's future rebirths. It is not merely one of groundless folk beliefs but has a substantial reason connected to the Buddhist texts. Matakabhatta-jātaka[22], unlike the compassionate mortal practice of Bodhisatta, instead it warns of the kammic fruition of evil deeds. The story is: a Brahmin in his past time had killed a goat to be offered at a ritual. Due to the retribution of even the single evil deed, he had to be reborn as a goat and had his head cut off five hundred times.[23] That makes suicide interpreted as an unwholesome action (akusala kamma) equated with the taking of life (pānātipāta).

The Buddhist precepts (Vinaya) also validate the relationship between suicide and murder. Admittedly, murder is listed as the third defeat (pārājika) of the heaviest rules from the community of monks; permanent expulsion.[24] In the context, monks in revulsion killed themselves and requested another to kill them because they had misunderstood the Buddha's instruction on the foulness of the body (asubha-bhāvanā). In fact, the Buddha's intention was to incite them to eradicate special craving of the body as an attractive and worthy object. After, the Buddha emphatically forbade killing any human beings, including oneself. Strange to say, though the Buddha presumably had predicted this catastrophic event, he isolated himself in their vicinity for fourteen days without admonishing them beforehand. The commentaries provide his utterance about the definite reason:

Kammavipāko nāma na sakkā kenaci paṭibāhituṃ.[25]

No one can avoid the production of kammic fruition.

Those monks had made living in hunting before monkhood. Due to the past evil deeds of killing, that incident unavoidably destroyed their lives. It connotes that, though results of past action (kkamma) are consistently interacting with each present action by a doer, certain type of kamma is unchangeable. By way of function (kicca) of kamma, it is categorized as destructive (upacchedaka) kamma in the four types of kamma (cattāri kammāni).[26] It drives strongly terminative power to cut off the ripening of other supportive kamma. Abhidhammattha-saṅgaha describes the fourfold advent of death.[27] According to its classification, upacchedaka-maraṇa corresponds the death due to the intervention of destructive kamma, such as a death due to car-accident or suicide. In this case, even though one has been originally destined a long-life, destructive kamma destroys such fortune and suddenly generates a premature death. The Cūḷakammavibhaṅga-sutta illustrates how the action of killing can ripen the result of the destructive kamma.[28] This discourse systematically clarifies the outcome by the law of kamma together with inferiority and superiority among human life. The Buddha's explication is: beings are the heirs of their actions. One who cruelly takes life of

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22 Khuddaka Nikāya, Jātakapāḷi, Catukkanipāto, 18; Matakabhattajātaka

23 E.B.Cowel, The Jātaka or Stories of the Buddha's Former Births; Book 1 (Oxford, The Pali Text Society), 1995

24 Vinaya, III-73

25 Vinaya Pārājikakaṇḍa-aṭṭakathā, II-398

26 Majjhima aṭṭhakathā, Uparipaṇṇāsa-aṭṭhakathā, V-12

27 Abhidhammasaṅgaha, 5;Vīthimuttapariccheda, 89

28 Majjhima Nikāya, Saḷāyatanavagga, III-202

beings, even having been reborn as a human being, due to the evil action is short-lived. The rebirth in human world is brought as a result of wholesome productive kamma. Nevertheless, destructive kamma brought by killing in the past eradicates one's opportunity of a normal human life-span.

3-(2) Wisdom awakening the truths

Suicide does not necessarily rest on the fatal kammic result in all cases. We worldlings can never determine accurately how and what prior Kamma has given rise to the outcome, but only the Buddha and certain sages who possess psychic powers can do it. Kamma means one's action or volition. The ownership of action is not haphazard but either mental or physical or verbal action takes place by self-decision from moment to moment. The penetrative understanding of Kamma and its law evokes the Right View (Sammā-diṭṭhi); the forerunner of the Noble Eightfold Path which is the path to the ultimate liberation of suffering. The Right View examines the distinction of action into the wholesome or unwholesome, and what should be done or not. Wholesome action is to spiritually benefit both oneself and others as well as unwholesome to damage both, which the Buddha selected ten actions of each. Wholesome actions have potential to bear good results and unwholesome actions to bear bad results.

The mental factor of Right View is wisdom (paññā). The training of wisdom enables us to eventually see things as they really are. It is very important to grasp full understanding of the Truths of the universe as unclouded by the Buddha: the Four Noble Truths. Life is subject to suffering (dukkha) because our life is not perfect and permanent. Suffering arises because of craving (taṇhā) for durable happiness. No one desires to confront disagreeable changes. Thus someone in an unbearable situation might abandon his/her life in the hope of something more relieving after death. However, this state of mind is simply to escape: in Buddhist terms, craving for annihilation (vibhavataṇhā)[29] enumerated as one of the three forms of craving. That action never leads to the real solution of the problem. Instead it, ignoring the problem only makes it worse, generating future suffering kamma which impels one into the more intolerable transition of rebirth. As declared Peter Harvey: "an attempt escape from suffering of life, suicide is, according to Buddhist principles, totally ineffective."[30] One inevitably has to accept suffering (dukkha) with understanding and whatever changes are brought along with it. With the development of this wisdom, mindfulness (sati) helps monitor and be objectively aware of the state of mind, moment to moment before each action.

Hence our task in life is to cultivate better actions and to prevent any unwholesome actions. From this point, the mind must be liberated from the misconception of the life and its problems. Now three key factors are established: (1) how to improve the right view or wisdom of kamma and its result, (2) how to accept suffering, (3) how to solve the problem with support of mindfulness. Wisdom provides the power of investigation for problem solving. In suicide, the main reasons are problems of illness, economy and life caused by depression. Each is brought due to past or present evil deeds by the law of kamma. Having acknowledged it with the wisdom, what one can do first is simply to accept it. In the case of mortality and physical health, one must realize that no one can avoid any of the four inescapable sufferings: life, aging, sickness, and death. In the case of unemployment, the wise reaction is to clarify mindfully the reason why one has lost a job. If skill and certificate are the lacks, those achievements are required. If one's business is not successful, try to consider if it is prosperous for both oneself and others. Also wisdom is synonymous with

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[29] Khuddakanikāya. Paṭisamvidāmaggapāḷi, II-147

[30] Peter Harvey, An Introduction to Buddhist Ethics (Cambridge, Cambridge University Press), 2000, p.286

the proper knowledge. It is necessary to enhance professional knowledge for success of business. One should assess oneself objectively and make effort.

4. Conclusion: The Four Aspects of Suicides

The Theravāda Buddhist perspective proves a possible antidote on the entire issue of suicides. However, as the tendency of suicide is also intertwined with society, there is no singular answer for individuals. Its strategy also needs to be provided from the diverse dimensions of social activities and non-religious motives so that it is applicable globally in our daily lives in a practical way. Therefore, the results are shown in the diagram underneath. The four directions indicate their respective situations and solutions. The two vertical axes represent the approach from: (1) Buddhism or (2) Society; the horizontal axes tell the motivation of killing oneself: (A) by escapism or (B) voluntary death. I shall conclude explicating the four directions as follows.

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                        (1) Buddhism

   *Result: unwholesome Kamma          *Eg: Samurai, Bodhisatta
        of past: unchangeable          *Result: Reflection on death,
        of present : changeable             Mindfulness, Compassion
                                            not bad practice itself
   *Remedy: Wisdom (Sammā Diṭṭhi),
        Mindfulness for Kamma,         *Remedy: Wisdom (Sammā Diṭṭhi),
        Suffering                          Mindfulness for Kamma,

(A) Escapism                                          (B) Voluntary
    Suicide                                               Death

   *Eg: Most of Japanese's suicide     *Eg: martyrdom of other religion,
   *Result: wrong solution of problem       PAS
   *Remedy: hotline, education,        *Result: other philosophy of death
        economic policy                *Remedy: healthy ethics, morality

                         (2) Society
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(1)-A: Suicide as escapism from the Buddhist perspective

It is caused by either a result of past unwholesome action or present unwholesome one. In the former case, though it is irreversibly destined, no one can justify it. For suicide by such wrong self-judgment is evidently evil action, sequent suffering will befall the doer after in the round of rebirth. In the latter case, it is a doubtlessly careless action caused by lack of clear knowledge: blindness of the law of Kamma and suffering. Therefore, its precaution is to enhance wisdom and mindfulness in the Buddhist way to analyze where is the cause of the problem.

(1)-B: Suicide as the voluntary death from the Buddhist perspective:

Its appropriate cases are the death of samurai and Bodhisatta. The former is related to mindful meditative training and the latter to compassion; and both are quite similar in attitude to the Reflection of Death. It is not blamable to apply those Buddhist factors in one's everyday life. Also we possibly can say that we ourselves have the right to end our lives. However, we must be aware to ensure that there is no agitated state of mind, even subtle at the moment of death. Or its evil result will lead to a bad rebirth next time. Furthermore, the final aim of meditating on the reflection of death is not simply to observe the death objectively, but to value one's life. Human life is a good result of the past kammas and is a precious opportunity to accumulate wholesome kamma for future results. We should wisely make our lives more meaningful until we die. Therefore, it is essential to observe the mind with wisdom and mindfulness.

(2)-A: Suicide as escapism from the social perspective:

It contains most of suicide issues in the current Japanese society. They cut off their mortal thread not due to any Buddhist faith, but to unendurable social problems. It is decisively wrong solution. Of course the Buddhist wisdom can steer them towards positive orientation of the mind. In addition to it, for practical suicide prevention, the society is responsible to stabilize the support by the government and the private organizations, for example: unemployment policy, hotlines, counseling service, proper educational programs, and so forth.

(2)-B: Suicide as the voluntary death from the social perspective:

Its examples are martyrdom for other religion and PAS (Physician Assisted Suicide). Buddhist should not give shallow criticism towards other religions and their philosophies on death. It is more progressive to cooperate on an interfaith basis on common problems. PAS, this modern subject has received much controversy due to the administering of "death" by medical personnel. Death, especially an act of suicide will in any situation brings deep grief to friends and family. The person who wishes to resort to PAS will need to discuss his/her wish for death with those around them in hope for their great understanding.

As a conclusion, the dissemination of the right attitude towards death in the Buddhist way can contribute to the prevention of suicides. Our view toward life is usually susceptible to conventional measures and other standards. On the contrary, right view in the teachings of the Buddha cultivates a penetrating insight to see the true nature of suffering. Guided by this Buddhist wisdom, observation of the mind with mindfulness is essentially equated with reflection of one's own life. We can take any occasion as a practice of meditative mindfulness. Meditation or practicing mindfulness will bring about more clarity in many social problems that one will encounter throughout one's life. It is significant for Buddhist to diffuse this wisdom towards others, despite whatever religion they follow.

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Carving Out a Reflective Space for Posterity: the Case of Somdet Āj Āsabhamahāthera and the Indomitable Spirit of Buddhist Leadership

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"Truly, wisdom springs from meditation;
without meditation, wisdom wanes;
having known these two paths
of progress and decline,
let one conduct oneself
so that wisdom may increase."

- Dhammapada, Verse 282

Introduction

The framework of Buddhist leadership ideally unites the individual spiritual quest and the ideological commitment of leading this quest to forge social benefits. Buddhist leadership is thus operative not on a unidimensional level alone, but rather manifests itself on multidimensional planes along the trajectory of a self-oriented 'gesture' of spiritual search and a socially-committed ideological stance. Within this individual-social nexus the realization of such truths as the *tilakkhaṇa* through the practice of Vipassanā meditation and the development of a mindset bestowed by the sublime qualities of *mettā*, *karunā*, *muditā* and *upekkhā* function in tandem. Besides, strict conformity to Vinaya is the hallmark of Buddhist leadership that is clearly reflected in the life and ideological standpoint of Venerable Somdet Āj Āsabhamahāthera[1], a well-known Thai monk who genuinely tried to strengthen the Thai Sangha's administrative role by creatively fusing the two monastic tasks namely, the task of learning or *Gantha-dhura* and the task of meditation practice or *Vipassanā-dhura*.

Venerable Somdet Āj Āsabhamahāthera was born on 8 November 1903 (BE 2446) in Ban Ton village in the northeastern province of Khonkaen. His father, Phim Duangmala and his mother, Jae Duangmala were subsistence farmers. From his humble beginnings as a village boy from the northeast who entered the monastic life as a novice at the age of fourteen, Somdet Āj rose to prominence quite early in his life upon initially holding the abbotship of many well known temples in Ayutthaya province and later the abbotship of Wat Mahāthat, a temple under royal patronage in Bangkok. As a young novice at Wat Srijan in Banton sub-district he embarked on his first

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[1]   Somdet Āj Āsabhamahāthera was also known as Phrapimolatham and Phra Buddhajarn. The title of Phrapimolatham was conferred upon him in 1949 (BE 2492) and much later in 1988 (BE 2531) he was promoted to the rank of Somdet Phra Buddhajarn. In 1957 the Burmese government bestowed upon him the title of Aggamahāpandita for his leadership of the contingent of the Thai Buddhist Sangha which participated in the Chatthasangāyanā Assembly in Rangoon. For more biographical details including his numerous ecclesiastical ranks and positions see *Āsabhanusorn* [Commemoration Volume printed on the occasion of Somdet Āj Āsabhamahāthera's twenty-first death anniversary]. Khonkaen: Pimolatham Institute, Mahachulalongkornrajavidyalaya University, Khonkaen Campus, 2010 (BE 2553).

ecclesiastical studies from palm-leaf dhamma manuscripts. Although his early education was in Isan Dhamma Script and Thai Noi language, he mastered central Thai through a year-long training that soon secured him a job as a teacher at the age of sixteen. Three years later, however, he resigned from his teaching position and headed to Bangkok with the decision to further his ecclesiastical studies. In Bangkok, he was rather fortunate to reside at Wat Mahāthat under the tutelage of many senior and learned monks who were recognized both for their scholarship and steadiness in the Vinaya or disciplinary practice. It was at this time his childhood name Khamta was replaced by a senior monk with 'Āj' meaning boldness that well matched with his courageous and determined character. Bearing this new name he went forth for his higher ordination on 18 June 1923 at the age of twenty. As he forged ahead and engrossed himself with his dhamma studies, he successfully completed the VIII grade of the Pāli ecclesiastical examination and all the three levels of the Dhamma examination and gradually began to display great skills in five major areas – ecclesiastical education, Abhidhamma study, ecclesiastical administration, dhamma propagation and dissemination of Vipassanā or Insight meditation.[2] Early in 1951 (BE 2494), he started his ambitious project of a nation-wide revival of Insight meditation which later spread to the neighbouring countries of Laos, Cambodia, Vietnam, Malaysia as well as to distant countries in Europe and the US. Actively playing the role of Thailand's first monastic ambassador to the West, he made extensive contacts with political and religious leaders and was invited by the MRA to join religious tours around the world in 1958-1959 to spread the teachings of the Buddha[3].

As his various projects met with success one after the other and he climbed the ecclesiastical ladder with sheer diligence and hard work by first serving as the deputy ecclesiastical governor of Ayutthaya province in 1933 (BE 2476) and then as the abbot of Wat Mahāthat and an ecclesiastical administrative minister in 1948 (BE 2491), he found himself in a difficult context for his reformist ideas in the 1960s as dictatorial rule came to grip Thailand's political scenario with Army General Sarit taking hold of premiership. Prime Minister Sarit's dictatorial regime was met with tough resistance from different quarters of the country and a rising communist insurgency in the impoverished and underdeveloped Northeast (also known as Isan) destabilized the government's policy of ruthless subjugation and the attempt at defining 'nationhood' against the backdrop of coercive social conformity, political docility and superimposed cultural homogeneity – an attempt that was and is diametrically opposed to the much desired acceptance and celebration of 'differences' within a nation marked by ethnic and linguistic diversities. It was during this conflictual era that Somdet Āj Āsabhamahāthera became a direct victim of racial discrimination, suspicion, false allegation and groupism within the top brass of the hierarchical Sangha vying for power and positions[4].

As the ecclesiastical administrative minister, one of the first demands from the government

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[2]   His greatest contribution to Abhidhamma study was his authoritative translation of the *Visuddhimagga* from the original Pāli into Thai. For his contributions to dhamma propagation in foreign countries see *Sasanakij Nai Tang Prathet* [Ecclesiastical Duties Abroad], Bangkok: Wat Mahāthat Publication, 1983 (BE 2526), and for dissemination of Vipassanā meditation see *Somdet Phra Buddhajarn Kab Vipassanā Thura* (Commemoration Volume) compiled by the National Board of Vipassanā. Bangkok, 1990 (BE 2533).

[3]   The US based Moral Re-Armament (MRA) Group which was active in the 1950s and 60s in developing interfaith dialogues among religious leaders and general public upheld four guiding principles – absolute honesty, purity, unselfishness and love which Somdet Āj compared to the four virtues of truthfulness (*sacca*), self-control (*dama*), forbearance (*khanti*) and generosity (*cāga*).

[4]   For more details see the interview of Phrapimolatham with Stephen Carr "An ambassador of Buddhism to the West" in *Sasanakij Nai Tang Prathet* [Ecclesiastical Duties Abroad], Bangkok: Wat Mahāthat Publication, 1983 (BE 2526).

side that was directed towards him was the formulation of the Sangha Code prohibiting lay communists from entering the monastic life. To his rational way of thinking and precise judgment, this demand not only seemed absurd but also harmful for the propagation of Buddhism in the long run. Upon reflection he realized that unless and until the government itself identified communists among the general populace it would not be feasible for the Sangha to formulate the monastic stipulation, since no monastic had the tool and means to selectively identify communists among the lay followers so as to refuse higher ordination and given the political dimension of the matter, the act itself fell outside the domain of monastic spiritualism. He thus argued that the doors of Buddhism ought to remain open for higher ordination to any layman who had faith and the desire to enter the monastic life. In his view had the Sangha declared denial of higher ordination based on the allegation of allegiance to the communist ideology, that would had proved detrimental not only to the abiding faith of the laity on the Buddha, Dhamma and Sangha but would also had negatively affected the healthy and reciprocal relationship between the monks and the lay community. Nevertheless, some senior most Sangha members who hesitated to take the matter directly into their own hands unanimously decided to place it squarely on Somdet Āj and demanded that it was his responsibility to formulate the monastic code in order to comply with the government's demand. The venerable Somdet's refusal to do so was later interpreted as his lack of respect for the elders and the discipline (Vinaya) as a whole and the rumor spread that he was himself a communist[5].

Allegation after allegation heaped up and he was eventually defrocked and put behind the bars without any valid proof of alleged compliance with the communists. In this swift turn of events what was apparent was the unpleasant truth that most high ranking Sangha members stepped back from the scene and their deliberate silence and lack of willingness to stand united to give moral support to Somdet Āj displayed their indifference to his persistent effort at strengthening the role of the Sangha in reviving and revitalizing the trend of Vipassanā meditation practice. While the present writer is more interested in what followed within the confined and restricted shelter of the prison walls, the venerable Somdet's predicament remains a glaring example of victimization of innocent people on the ground of racial discrimination and ideological difference which when looked from the Levinasian perspective is symbolic of violence to the 'other'. Levinas' reflection on ethics and the other are particularly relevant to us for a better understanding of the other. In Levinas' perspective the central violence to the other is the denial of/to the other his/her own autonomy. He calls this violence "totalization" and it occurs whenever one limits the other to a set of rational categories, be they racial, sexual, or otherwise. Indeed, it occurs whenever one already knows (however partially/pretentiously) what the other is about before the other has 'spoken', that is, it is the inscription of the other in the same.[6]

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5   See chronological details of all the legal suits against Somdet Āj in Phromrin, Thong-in. *Kan Sueksa Santivithi Khong Phrapimolatham (Āj Āsabhamahāthera)* [*A study of the peaceful means of Phrapimolatham (Āj Āsabhamahāthera)*], unpublished master's dissertation in Thai, Bangkok: Mahachula Graduate School, 2008 (BE 2551).

6   Levinas, Emmanuel. *Totality and Infinity: An Essay on Exteriority*. Trans. Alphonso Lingis. Pittsburgh, PA: Duquesne UP, 1969.

Imprisonment and the practice of Vipassanā meditation

Somdet Āj Āsabhamahāthera was imprisoned from 1962-1966 (BE 2505-2509) at the Santipal jail of the Central Bureau of Investigation in Pathumwan. In an attempt to humiliate him the police officer-in-charge snatched and tore off his robes and compelled him to disrobe. As a Buddhist country, Thailand's penal codes dictate that no prisoner-monk is permitted to wear the robes once he is incarcerated. The wearing of the yellow robe that symbolically stands for purity and spiritual leadership goes back to the Buddha himself. As a mendicant renunciant the Buddha's only apparel was the yellow robe and the same dress code that was made a part of the monastic disciplinary code (Vinaya) was uniformly adhered to by all his ordained disciples. The historicity of the fact bears great significance to all Buddhists and so in Thailand any monk when sentenced to imprisonment is disallowed to continue to wear the robe. A monastic behind the bars would be a disgrace to the nation and so the first attempt of the legal power holders was to delimit access to Somdet Āj to the 'sign' of monasticism – the 'Robes'. But Somdet Āj's forcible disrobing was only symbolic of physical humiliation to him and in the absence of any formal rite of leaving the Order, he claimed that no real disrobing ever took place. When his righteous claim to the yellow robe was violated through political and legal intervention, he had but little choice and so he wore an off white dress (a pair of pajamas and a shirt) similar to the ones worn by lay devotees during a meditation retreat.

At this crucial moment in his life, when interventionist politics through legal and retributive measures restricted and curtailed all his monastic duties the impact was stupendous externally, but not at the personal level. The dress had changed, but not the mind and he continued to abide by his previous monastic codes – having only one forenoon meal a day, observing the precepts, practicing Vipassanā meditation, paying homage to the Buddha and chanting regularly[7]. Practicing Vipassanā meditation daily became the central activity for him inside the prison walls. The trajectory of his earlier effort at a nation-wide revival of Vipassanā meditation had come to take yet another significant turn and finally reached even the smallest space available in the prison cell – the dark niche turning into an illumined meditation zone! What could be the biggest irony to the legal forces' ignobility and disregard of a senior ecclesiastical leader who until then had been ordained for more than forty years?[8]

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[7] See the prison notes *Phajonman – Bantheuk Chiwit Haa Pii Nai Hong Khang* [Struggling Against Evil – Record of Five Years in Jail]. Bangkok: The Central Office of Vipassanā Meditation, 1987 (BE 2530).

[8] As more and more inmates joined him in the practice of Vipassanā meditation and morning and evening chanting, Somdet Āj named (re-christened) the prison cell as Santipalaram. Santipal was the original name of the jail to which he added the word Aram meaning temple or monastery to signify the activities he was involved in. For a reflective analysis of the event see Sathiengpong Wonapong's article "Somdet Phra Buddhajarn: Āj Phuongāj" in *Somdet Phra Buddhajarn Āj Āsabhamahāthera Ramluek Nuengroi Pii* [Commemoration Volume marking the centennial celebration of his birthday anniversary]. Khonkaen: Mahachulalongkornrajavidyalaya University, Khonkaen Campus, 2003 (BE 2546), pp.15-24.

Looking at Somdet Āj to understand the Thai female monastics' situation

Almost half a century later, today the silent role that Somdet Āj played inside the prison cell comes alive to us once again as a very powerful gesture of commitment to the ideals of spiritual leadership. A critical reflection on his quiet resistance brings to light that aspect of moral integrity and *dhammic* determination by the sheer power of which he forged ahead of the artificial creation of nationhood by brutal forces that bred on racial discrimination, injustice and victimization of the 'other'. Thai female monastics who are in the process of re-defining their roles as active members of the Sangha, be it the white-clad *maechees* (nuns who observe eight precepts) or the 'radical' saffron-robed sāmanerīs and bhikkhunīs, have much to ruminate on from the inspiring example of Somdet Āj.

Taking a close look at the predicament of Somdet Āj we see many points of convergence in the situation of female monastics in present day Thai society. Just as Somdet Āj was a victim of racial discrimination, the female monastics to a great extent are victims too, not necessarily of racism but gender discrimination, especially when their 'low' socio-religious status is considered from a strictly feminist perspective. Again, the denial of access to Somdet Āj's righteous claim to the yellow robe and his imprisonment bear symbolic and metaphorical resemblance to the denial of bhikkhunī ordination (*upasampadā*) to aspiring Thai female monastics.[9] If Somdet Āj's imprisonment was conditioned on political grounds, the sinuous grip of cultural and monastic codes have 'imprisoned' and will continue to imprison the female monastics to a time difficult to estimate, since a lot of ground work and unified struggle in needed on various fronts – academic, political, legal, socio-cultural and above all spiritual. I regard this moment as a moment of crisis for female monastics. But just as every cloud has a silver lining, there is a positive side to this crisis, provided one is ready to 'let go' the feminist approach and look at the matter from a more spiritual perspective which to my belief is neither easy nor unworthy as some radical feminists might think.

Higher ordination is denied to women by the Thai Theravāda Bhikkhu Sangha on the ground that it would lead to the violation of the monastic code that states clearly that bhikkhunī ordination requires dual approval, each from the Bhikkhu Sangha and the Bhikkhunī Sangha and since the Theravāda Bhikkhunī Sangha lineage had been defunct for centuries, the revival of the Bhikkhunī Sangha based on single approval of the Bhikkhu Sangha directly leads to the violation of a code distinctly laid down by the Buddha himself[10]. Now the monastics who express this kind of Vinaya-related objection are not inventing the code on their own and the truth is that they are simply not prepared to modify the code since any such modification means tempering with the Vinaya. At the same time, monastics from the progressive camp (mostly western monks and nuns who are at a very privileged situation of having no existing Sangha of their own to control and dictate them directly) tend to consider the former group as conservative (some would even go to the extent of using the word fundamentalist) attaching perhaps all the negative connotations to the term. While logically both the traditionalists and the progressives are right in the contexts of the framework of their argumentation for or against the matter, it is rather difficult to make both the parties see eye to eye. It is as if there is already a schism within the Theravāda Bhikkhu Sangha over the issue of

9   Somdet Āj's forcible disrobing reminds us of the dire predicament of two sisters, Sara and Chongdi, who were the first Thai women to be ordained as novices in 1928. While both of them were coerced to disrobe by legal authorities, Sara being the older was imprisoned for the unprecedented act of donning the yellow robes.

10   "Where women stand by" an interview of Phra Dhammapitaka (PA Payutto) by Sanitsuda Ekachai, Bangkok Post, Thailand September 22, 2001.

women's higher ordination. Only time will prove how deep the schism goes and to what extent it negatively affects the integrity and unity of the Theravāda tradition as a whole.

Given the schismatic and tension-ridden side of the matter the most pragmatic step for a Thai female monastic would be to intellectually distance herself from both the traditionalists and the so-called progressives and tread her own Middle Path by establishing her mind on the practice of Vipassanā meditation. The results of Vipassanā meditation practice transcend gender, racial and linguistic barriers. So for the white-clad *maechees*, full-time dedication to Vipassanā will bring dignity to their otherwise low profile and greater recognition from society in the long run and for the yellow-clad *sāmanerīs* and *bhikkhunīs*, it will enable them to see their own dilemmic situation as it-is-in-itself, letting go both animosity (towards the opposing camp) and jubilance (towards the supportive side). The present transitional phase in Thai monastic history is the best time for female monastics (in whatever form or apparel they appear) to prove their potentiality as Vipassanā masters. Why not take up the challenge and regard the denial of higher ordination as a *catalyst* to the realization of the state of egolessness? This is the surest way to merge the great hiatus created by history (or his-story?) leading to a new way of serving oneself, one's community and Buddhism with a non-confrontational, non-assertive, non-demanding, yet powerfully motivated resistance that would add a new dimension to the concept of Buddhist leadership.

Many Thai female monastics have already made outstanding contributions to society through psycho-ethical and penitential counseling, Buddhist hermeneutical exegeses and in-depth canonical studies; but most significantly what still remains to be undertaken is playing the role of genuine Vipassanā meditation master for the sake of establishing oneself on the best route to dhamma practice and at the same time helping to build a society the foundation of which would rest on the ideal Buddhist values of contentment, selfless giving and mindfulness, values that are on a steady decline in this age of consumerism.[11] It is my strong conviction that once having attained the true realization of egolessness female monastics will be able to guide the lay community to higher realms of spiritual maturity. Whether Thai female monastics should remain encased within the traditionally accepted form of white-clad *maechees* or transform themselves into gender conscious yellow-robed *sāmanerīs* and *bhikkhunīs* is not the issue/point, but a group of female monastics fully devoted to Vipassanā meditation practice is exigently needed in present day Thai society to fill that gap between a self/peer-declared *arahant* like Maechee Kaew[12] of the forest tradition of Venerable Luangta Mahā Buwa and a highly elitist form of the radical feminist stance of Bhikkhunī Dhammanandā.[13] In the positioning of these two well-known figures, what is at once strikingly apparent is the polarized

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[11] As I write this, I envision that one day Thailand will have female meditation masters of the stature of Ajahn Mun, Ajahn Sao, Ajahn Chah, Ajahn Thet, and Ajahn Buddhadāsa. All of these great monks' dedicated effort at the practice of Vipassanā meditation have not only strengthened the foundation of Thai Theravāda Buddhism but have directly affected the lives of many individuals both in Thailand and abroad. In particular, Ajahn Chah's teaching method and his direct, simple and profound dhamma talks (which were originally delivered in the Isan language to his pupils from diverse religious, cultural and linguistic backgrounds) have inspired many people across the globe.

[12] Bhikkhu Silaratana. *Mae Chee Kaew – Her Journey to Spiritual Awakening and Enlightenment*. Udon Thani, Thailand: Forest Dhamma Books, 2009.

[13] See her interview on the AlJazeera English "Everywoman – Buddhist Nun and Hijab Fashion."

dilemma of Thai female monasticism; one leading to the reification[14] of *arahantship* and the other to the fetishization[15] of an avowedly individualistic (westernized) feminist position, both equally detrimental to the actualization of the state of egolessness. If any Buddhist monastic does not direct his or her mental energy to actualize the state of egolessness through Vipassanā meditation and lead himself/herself as well as others to the realization of dhammic truths in depth, then the monastic role would remain narrowly confined to a quasi-performative spiritual stage only.

Buddhist leadership and the practice of Vipassanā meditation

In this paper I have deliberately chosen to narrate about Venerable Āj Āsabhamahāthera since I believe that a contemporary example of dedicated effort can be a source of inspiration and moral courage to all of us.[16] Extending the symbolic resemblance of Somdet Āj's predicament to female monastics' situation today, we see its underlying connection to our own lives as well. Although we are not all political prisoners or ordained monastics struggling for a long deserved social space of their own, yet from the Buddhist perspective the five aggregates – corporeality (*rūpa*), sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*), and consciousness (*viññāṇa*) – that we time and again tend to recognize as our selves have already 'imprisoned' us all to varying degrees.[17] Realization of this truth is necessary to make our day to day living less stressful and constricted. Years later after his release, when Somdet Āj was once asked to comment on his life in the prison, he replied with a tinge of joy, "Marvellous! I had the time of my life." Behind his relaxed reply lay the poignant story of his endeavor to transform the physical confinement of the jail into a state of mental freedom through the practice of Vipassanā meditation. Imprisonment and freedom are two sides of the same reality i.e. our corporeal being and it is through rekindling the role of individual leadership within each of us that the fettered self can be rescued. So what is this Buddhist leadership and what does it involve?

Buddhist leadership does not involve the role of 'leading' others through convincing and persuasive speech, canonical expertise, ideological standpoint, innovative meditation tool, political backing, accumulation of wealth, magical power of amulets, media attention, mask donning, etc but first and foremost in freeing oneself from the winding shackles of ignorance (*avijjā*) and defilements (*kilesa*). If this subjective and very personal element in Buddhist leadership gets severed, then the concept of leadership ceases to hold any true meaning; that is why, Buddhist leadership is different from all other forms of leadership. The foundation of Buddhist leadership is tied to mastering

[14]   I would have revered Maechee Kaew all the same for her dedicated effort even without Venerable Luangta Maha Buwa's declaration and confirmation of her *arahantship* based on his supervisory investigation of her relics turning into crystal. The crystallized relic is not beyond the realm of *tilakkhaṇa*, so why rest one's faith solely on that! Can't we Buddhists go beyond this kind of fetishization and practice the Buddhadhamma without giving rise to any cultic trend?

[15]   In a recent interview when she was asked the question – "How many of the Maechees do you think actually want to become Bhikkhunis?, the most Venerable Dhammanandā replied, "They are *scared* (italics mine)… No we are not expecting Bhikkhunis to come out of Maechees. Within the social structure *they are scared*, especially as they have not had *the nod from the monks*. If they get the nod, then maybe they will do it." How can one assume that all the maechees in Thailand are scared? Through the explicit use of the negative term so generically Ven. Dhammanandā is violating the 'other' within the latest binary of *bhikkhunī – maechee*, and committing herself to the act of Levinasian 'totalization' within her own clan. See the full interview on www.dhammaweb.net.

[16]   Although Somdet Āj passed away more than two decades ago, he is still looked upon as a living example, especially in the context of northeast Thailand (Isan).

[17]   See de Silva, Lily. *The Self-Made Private Prison*. Kandy: Buddhist Publication Society, 1990.

oneself first and then others; leading oneself first, one leads others and not the vice versa. And so no matter who we are, where we are, how well-known or least known we are, the onus of Buddhist leadership rests on each of us at the individual level prior to establishing this role in a wider context. And the pinnacle of this leadership is the realization of the state of egolessness with the constant aid of self-reflection alongside the practice of the three-fold training laid down in the Noble Eightfold Path, within the matrix of which the practice of Vipassanā meditation is so clearly embedded.

Vipassanā meditation is the main tool of the Buddhist leader in the absence of which Buddhism as a way of life, practice and thinking is hard to achieve. The Buddha bequeathed this tool to his followers so that each individual had the means to testify for himself or herself the truths he had taught. The Buddha did not base his teachings on hypothetical assumptions but rather on a pragmatic, goal-oriented and experiential understanding. Derrida in his text *The Gift of Death* states that: "I cannot respond to the call, the request, the obligation, or even the love of another, without sacrificing the other other, the other others"[18]. That is why for Derrida it seems that the Buddhist desire to have attachment to nobody and equal compassion for everybody is an unattainable ideal. Derrida's skepticism about the conjugality of non-attachment and universal love and compassion in Buddhism arises because he looks at the matter from a purely theoretical perspective without the use of the practical method of Vipassanā. He thus missed the point and failed to realize the simple truth that because there is non-clinging to the dictates of the ego, the state of non-attachment arises and when there is non-attachment, universal love can arise spontaneously.

Non-clinging to one's ego → non-attachment → universal compassion

Realization of *tilakkhaṇa* → the true practice of *brahma vihāra*

Now how this process works is to be realized and practiced by oneself through the cultivation of moment to moment mindfulness in order to fight with one's defilements and the ego's endless craving that gives rise to all the three evils – greed (*lobha*), hatred (*dosa*) and delusion (*moha*). And mindfulness is sustained through Vipassanā meditation that gives rise to experiential understanding of the three characteristics of existence – impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*). This understanding is indispensable to free oneself from all defilements that arise from craving and attachment and when the mind is clean of selfish desire and clinging the four divine qualities – loving-kindness (*mettā*), compassion (*karunā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*) spontaneously blossom in the heart. Did the Buddha give up Vipassanā meditation after his enlightenment? Was he ever fully satiated with the practice of Vipassanā once his disciples became *arahants* and began to propagate the dhamma? So, true Buddhist leadership implies taking this core method as a sustained practice in life.

Vinaya and precepts no hindrance to Buddhist leadership

In the absence of Vipassanā it is not easy to understand the habitual working of the mind that naturally tends to grasp at everything. It is even more difficult to accomplish the state of non-attachment and egolessness. To a mind yet not free from attachment and ego-formation, certain aspects of the Vinaya will always appear useless, outdated, partial, undemocratic and even misogynistic. For instance, many feminists tend to read the eight heavy rules (Garudhamma) for bhikkhunīs as unjust that place ordained women at a very subservient position. No matter how undemo-

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[18] Derrida, Jacques. (1992). *The Gift of Death.* Trans. David Wills, Chicago: University of Chicago Press, 1995.

cratic these codes may appear from the modern day perspective, in essence they were meant to be adhered to for the harmonious co-existence of the bhikkhu and bhikkhunī sangha. Will any negative energy be diffused suppose a much senior spiritually advanced bhikkunī pays her respects to a newly ordained monk? Will her spiritual maturity leave no trace on him? Will he be not humbled by her presence? Will not her perfection remind him of the hard work that awaits him? But the moment we assess the situation from a gender conscious outlook we fail to see the positive side and unnecessarily create tension between the conventions of age and sex and fail to view the two factors within the matrix of the three essential characteristics of existence *(tilakkhaṇa)* – impermanence (*anicca*), suffering (*dukkha*) and selflessness (*anattā*).

In one of his keynote speeches delivered recently, the Oxford scholar, Richard Gombrich says, "In Thailand the Vinaya has been changed in a grotesque manner, so that monks may not only not touch a woman, but may not receive anything directly from a woman's hand."[19] How would Gombrich, who has been a strong supporter of the issue of bhikkhunī ordination, react if one day he sees sāmanerīs and bhikkhunīs not touching any man and not receiving anything from a man's hand directly? The code would equally apply to bhikkhunīs if the Theravāda bhikkhunī lineage is fully resuscitated one day. Now, if Thai monks' keeping to the Vinaya can be openly castigated at an international forum as an act of misogyny, what would Gombrich call the bhikkhunī's act – misandry or reverse sexism by women against men or dread of men's unchastity? While from his ultra-modernist and individualistic perspective he sees only hierarchy, misogyny and exploitation, a non-individualistic approach (which is not always bad as some might think) is more helpful in understanding the relevance of the monastic code within its own context. The code does not necessarily imply impurity of the opposite sex but is a mindful reminder to both a monk and a laywoman (a nun and a layman, in the case of a bhikkhunī) of the state of perfection in celibacy a monastic ought to strive towards.

Vinaya is the hallmark and not weakness of monasticism and through mindful adherence to it a monastic upholds the role of Buddhist leadership in all its chastity and sanctity. Emphasizing the significance of the monastic codes as supportive tools for the true realization of dhamma, the most venerable Ajahn Chah said, "All our actions – wearing the robes, collecting alms-food – should be done mindfully, according to the precepts. The Dhamma and discipline that the Buddha gave us are like a well-tended orchard. We do not have to worry about planting trees and caring for them; we do not have to be afraid that the fruit will be poisonous or unfit to eat. All of it is good for us. Once inner coolness is attained, you still should not throw away the forms of monastic life. Be an example for those who come after; this is how the enlightened monks of old behaved."[20]

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[19] Richard Gombrich's keynote address "Comfort or Challenge" delivered at the International Conference on Dissemination of Theravāda Buddhism in the 21st Century held in Salaya, Bangkok, Sep/Oct 2010. In it he commented, "In Thailand the Vinaya has been changed in a grotesque manner, so that monks may not touch a woman, but may not receive anything directly from a woman's hand. This innovation applies not only to menstruating women, or to women who are of an age when they might be menstruating, but to all females from babies to centenarians. We are therefore dealing not just with a misguided ritual obsession but with true misogyny, a horror and dread of women, a fear that the slightest contact with a female is seductive and may inspire lust. When this is applied even to babies and young children, the necessary implication is so disgusting that I cannot even name it. Those who created such a rule and those who follow them need to be re-educated and to learn that women and girls are people, not objects".

[20] Kornfield, Jack and Breiter, Paul, Ed. *A Still Forest Pool – The Insight Meditation of Achaan Chah*. Illinois: The Theosophical Publishing House, 1985, p.113.

In a lay Buddhist leader the observance of the precepts play an equally significant and meaningful role. Ajahn Chah's inspirational message to his monastic disciples is a reminder to all of us – "Virtue and morality are the mother and father of the Dhamma growing within us, providing it with the proper nourishment and direction. Virtue is the basis for a harmonious world in which people can live truly as humans, not animals. Developing virtue is at the heart of our practice. It is very simple. Keep the training precepts. Do not kill, steal, lie, commit sexual misdeeds, or take intoxicants that make you heedless. Cultivate compassion and a reverence for all life. Take care with your goods, your possessions, your actions, your speech. Use virtue to make your life simple and pure. With virtue as a basis for everything you do, your mind will become kind, clear, and quiet. Meditation will grow easily in this soil."[21]

For the monastics the Vinaya and for the lay community the five precepts act as a protective armor that strengthens each group leading to the formation of a strong base for not only socio-economic but mental development and awakening of wisdom. Mindful adherence to the five precepts – abstinence from killing, stealing, sexual misconduct, lying and intoxicants – are essential in securing optimal happiness, harmony and safety in human relationship. Negligence of the precepts has led to the escalation of many social evils like crimes, corruption, bribery, power abuse, prostitution, human trafficking, drugs and alcohol addiction to an alarming degree. Avenues of all sorts of sensual fulfillment are readily available in today's age of globalization, but safety zones are fast disappearing. Human life is dominated by endless craving and a sense of discontentment. Climate change and global warming are the phenomenal outcome of the quantum of *tanhā* underlying every heedless move of progress and change.

Buddhist leadership and non self-centered views and interests

Since Buddhist leadership is based on developing mindfulness and insight, it is neither nourished nor sustained by self-centered views and interests. Going against the dictates of the 'I' and all its self-centered propositions Buddhist leadership deconstructs all the binaries that arise from clinging to the self at the linguistic, ontological and conceptual/meditative levels[22]. In other words, Buddhist leadership helps to strike a balance between living and working selflessly for the benefit of oneself and others without at the same time upholding the ego and its endless claims for self-aggrandizement. Looking at the inspiring life of Somdet Āj we see the ideals of Buddhist leadership –truthfulness, moral uprightness, virtuousness, mindfulness, and self-integrity manifesting brilliantly even at troublesome hours when his life was beset with hardship from effects of interventionist politics. His moral standpoint enabled him to work for the benefit of the Buddhist community even when he was on the verge of losing his ecclesiastical position and power. He could have easily complied with the dictates of his superiors and the ones in power to successfully avoid all the vicissitudes in his monastic life – demotion, disrobing, imprisonment – but it was his unwavering faith in *dhamma* and the inspiration that he derived from Vipassanā meditation practice that perpetually guided him to act in a righteous manner devoid of any self-interest. The price he paid for his *dhammic* determination was very heavy, but because he did not deter from the right path he could carve out a space for posterity to reflect upon and put into practice the ideals of true

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[21] Ibid. pp.54-55.

[22] Mahanta, Dipti. *Buddhist Deconstruction in Practice: A Reflection on Luangpho Chah's Dismantling of the Binary*, paper presented at the Third International Buddhist Research Seminar organized by the Buddhist Research Institute, Mahachulalongkornrajavidyalaya University and published in the Seminar Volume.

Buddhist leadership and its indomitable spirit. During his imprisonment he confronted the challenge to meet social injustice head-on with his motto –

Evil and wickedness fill the world

They encircle the body and mind

The sole means of their destruction

Is goodness.

Commenting on the inspiration drawn from the life of Somdet Āj, the most venerable Phra Dharmakosājarn, the Rector of Mahachulalongkornrajavidyalaya University once said, "The three messages that we derive from Venerable Somdet Āj's life are – non-contentment in doing good action, non-retrogression from making an effort and developing a forgiving mind."[23] A true Buddhist leader is never tired or hesitant to engage in righteous action, but at the same time is forever alert to the cultivation of a mind that is non-egoistic and non-self-conceited. Since mindfulness begets not only loving-kindness, compassion and sympathetic joy but above all equanimity, a true Buddhist leader is not slavishly victimized by misanthropy and revenge even at the most unforgiving moments and so his or her mind is full of forbearance, forgiveness and open-mindedness.

Conclusion

Somdet Āj's political imprisonment, the female monastics' socio-religious confinement and our own existential entrapment within the folds of the five aggregates draw our attention to the relevance of Vipassanā meditation practice. With Vipassanā as the guiding practice the fight for socio-political justice and gender egalitarianism becomes a liberatory and meaningful endeavor without at the same time giving rise to schism, conflict and ignorance in the process. Rescuing the fettered self is the inevitable duty of all so as to bring a greater sense of joy and freedom to our lives. To do so begins with knowing one's own mind – how vacillating it is and how relentlessly it is tied up by the workings of its own ego. Knowing the mind truly is emptying it of defilements, burning down all the embers of evils within. In other words, it implies decoding the mind of all habitual inclinations. The next step is to encode the empty mind with moral codes/precepts and mindfulness. What gets reinforced in this process of decoding and encoding is the issue of Buddhist leadership and individual commitment to the ideals it embodies. The Buddha's final words: "Transient are conditioned things, try to accomplish your aim with diligence" are a reminder to the fact that the onus of actualizing and living up to the ideals of Buddhist leadership rests on each of us. However, in the absence of virtue, morality and realization of the state of egolessness Buddhist leadership can neither be actualized at the individual nor at the collective level.

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[23] Phra Dharmakosājarn (formerly Phra Thepsophon). *Somdet Phra Buddhajarn and the development of Mahachulalongkornrajavidyalaya University*. A special talk delivered in Thai on the occasion of laying the foundation of the Somdet Āj Centennial Building at MCU Khonkaen Campus on 26 July 2004 (BE 2547).

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*T*heravada Buddhism—the Most Important Element of the Tai Traditional Culture in Sipsong Panna, China

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Background of Theravada Buddhism in Sipsong Panna

Present Situation of Theravada Buddhism in Sipsong Panna

The name Sipsong Panna is related to the former political organization of the territory. The word 'Sipsong' means twelve in the Tai language, while 'Panna' means 'a thousand rice fields'. Sipsong Panna thus means 'twelve thousand rice fields' or 'twelve rice-growing districts'. The term is transcribed into Mandarin as 'Xishuangbanna'[1]. Xishuangbanna is a Tai Autonomous Prefecture in Yunnan Province, PRC, bordering both Myanmar and Laos. The Xishuangbanna Dai Autonomous Region was established on January 23 1953. In June 1955, this official denomination was changed to Xishuangbanna Dai Autonomous Prefecture (XDAP). The XDAP was then comprised of three autonomous counties: Jinghong (Jenghong, Chiang Rung), Menghai (Muang Hai) and Mengla (Muang La)[2].

The Tai Lue are still the dominant ethnic group in Sipsong Panna numerically, having a population of 320,000. The Bulang, locally known as the *Tai Doi* (Mountain Tai) and with a population of 36,000, are also practitioners of Theravada Buddhism. There are 601 religious sites in the whole of the XDAP, and of them 577 are Buddhist temples, nineteen are churches, and five of them are mosques. As mentioned, there are around 290,000 Theravada Buddhist followers in the region, including 4538 Bhikkhus (monks) and Samaneras (novices). There is a Buddhist School: Xishuangbanna Branch of Yunnan Buddhist College in Wat Luang Muang Lue in Jinghong City. There are 120 monks and novices students in the Buddhist school.

History

Theravada Buddhism in Sipsong Panna spread from Chiang Mai, the capital of the Lanna Kingdom, during the thirteenth to fourteenth centuries. In the past, the dominant Buddhist sects in Sipsong Panna were the Padaeng and the Suondok sects, which were originally established in Wat Padaeng and Wat Suondok, both in Chiang Mai, during the tenth century. These two sects spread north through Muang Yong into Sipsong Panna and Chiang Tung, and through Muang Yang Long into Sipsong Panna respectively[3].

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[1] The region is known in Lanna Thai as "*muang sipsong panna*"; the transcription of the name in Chinese characters is 西双版纳.

[2] Names in brackets refer to the Tai toponyms of the three places.

[3] According to Khanan Sai Nue, a former monk in Manlei Village, this information was recorded in a certain "Muang Cae Chronicle" to which he had access while he was a member of an organization responsible for collecting and researching old Buddhist manuscripts, an organization created in Jinghong after the founding of the 'New China' and headed by Cao Bo-diao. Khanan Sai Nue was the only Muang Cae native to take part in this activity, which was

The Buddhist Tipitaka, Jataka and other Buddhist texts, as well as the Lanna script, were all taken into Sipsong Panna by the Padaeng and Suondok sects[4]. Buddhist rituals and customs in Sipsong Panna also spread in from northern Thailand. While many of these customs have almost disappeared in the host region, they have continued to be preserved in Sipsong Panna right up to the present day.

Great Cultural Revolution &Great Leap Forward Movement

During the Great Leap Forward and the Cultural Revolution, Buddhist practice was interrupted in the PRC. As the country remained isolated from the rest of the world, the Tai Lue of Sipsong Panna could not communicate with culturally-related peoples in Burma, Thailand and Laos. The exchanges between Sipsong Panna and northern Thailand also stopped.

The PRC was established on October 1st 1949, and Xishuangbanna Dai Autonomous Region was then established on January 23rd 1953. In June 1957, the official denomination of Xishuangbanna Dai Autonomous Region was changed into Xishuangbanna Dai Autonomous Prefecture. Following this, the Chinese Government maintained a policy of freedom of beliefs until 1957. However in 1958, with the start of the Great Leap Forward Movement, local Buddhist traditions began to be suppressed. Subsequently, many Lue monks, novices and laymen fled to neighboring countries.

The Cultural Revolution lasted from May 1966 to October 1976. During that time, religious practice in China was banned. "During the Great Cultural Revolution from 1966 to 1976, Buddhist activities were forbidden. Buddhist educational and cultural organizations were closed. Many temples were used by other related organizations. Many Buddhist artistic works were destroyed. The work of the Buddhist Association of Xishuangbanna and every other Buddhist association in China stopped."[5]

interrupted by the start of the Cultural Revolution. He only received a few months salary, totaling 700 Yuan. He said that The Chronicle of Maung Cae should have been kept in the archives of the XDAP. The information contained in the materials that Khanan Sai Nue read, match with what is known about the history of Theravada Buddhism in northern Thailand. In particular, the time period of 600 to 700 years ago matches with the time of the establishment of the Suondok and Padaeng sects.

[4]   The Lanna script was developed by the Mon of Lamphun during the Mangrai dynasty. Later it was named Yuan (Yonok or Yonaka) script19. The Lanna script was adopted as script to be used in religious scriptures by the Padaeng and Suondok sects and later was also adopted by those people who spoke similar Tai languages to that of the Tai Yuan of Lanna, such as the Tai Khuen of Chiang Tung, the Tai Lue of Sipsong Panna and the Tai Yai. The Lanna script developed together with the Suondok and Padaeng sects in the Lanna Kingdom, and then spread into Chiang Tung and Sipsong Panna. In Chiang Tung and Sipsong Panna, the Lanna script was known as 'Buddhist [Dhamma] script' (*to tham*) or 'Yuan script' (*to yuan*). Later, it also became known as *to khuen* ('Khuen script') in Chiang Tung. Today, the Lanna script is known in Sipsong Panna as *to tai kao* ('old style script'), since there has been a new script officially in use in the XDAP since its inception in the 1950.

[5]   The Great Leap Forward started in 1958 and ended in 1962. With the support of Chairman Mao, the Great Leap Forward swept across the whole of China in 1958 (Chu and Tien 1974: 6-7). People worked and ate together, and the form of this organization was named *Renmin Gongshe* (the people's commune). Land reformation started in Sipsong Panna in January 1956 (Zheng Peng: 293). People in Sipsong Panna were classified into six classes: big landlords, middle landlords, small landlords, rich peasants, middle peasants and poor peasants. The rich peasant class and upper classes were attacked as class enemies of the lower classes. They were not only forced to accept labor reform, but were also beaten and tortured by the public, the Red Guard and the people's militia. Most of them were brought to work in factories far away from their home. Seeing this kind of persecution, many Tai Lue, including monks, fled to Laos and Burma. Within the People's Commune, people worked and ate together, but they did not have enough food. The Chinese Government called on people to donate their cooking pots, even though they really needed these pots to cook themselves. The Government advocated that the people produce vast quantities of steel, pursuing the output levels of Western

The Awareness of Promoting Theravada Buddhism in Sipsong Panna

Traditional Monk Education

The traditional methods of the monk's and novice's education revolved around the teachings of elders, and did not require any classrooms, desks, tables or blackboards. Novices learned in the temple from senior novices and monks, as well as from old laymen who had been monks and therefore had a good knowledge of Buddhism and Tai culture.

For sutras, or scriptures which needed to be chanted at ceremonies, trainees would memorize them usually by repeating sentence after sentence with the teacher. For reading texts, and instead of first learning the alphabet, most novices took one specific Buddhist text and followed the teacher's reading word by word and sentence by sentence. When the learner was able to read by himself, the teacher allowed him to read aloud and alone, listening and correcting the novice when he read incorrectly.

Some Buddhist activities at the temple involved the reading of Buddhist texts by the monks and novices. When one of these ceremonies took place, apprentices would also be invited to read texts in the *phasat* (a small pavilion) inside the vihara. The village elders then sat around the phasat, listening to the recitation and, when they were sure that a mistake had been made, interrupting and correcting the novice.

Traditionally, some monks and novices also learned other kinds of knowledge in the temple, usually related to astronomical yearbooks, mathematics, poems and folk songs, medicine and Buddhist arts. Local Buddhist arts and crafts included the production of wall paintings, the carving of Buddha and other images, architecture of temples and pagodas, gilded decorations, silver work, as well as the making of palm leaf and paper books.

Lue Monks and Novices Studying in Thailand

In the early 1980s Sipsong Panna monks and novices usually went to study in Muang Yong, Chiang Tung and Muang Yang, but in the late 1980s monks and novices in Sipsong Panna were dissatisfied with the state of Buddhist education in these areas. Many of them thus tried to go to study in temples in Thailand instead. At the time it was difficult for monks to obtain Chinese passports, so many of these monks traveled to Thailand without passports or any other valid travel documents. Most of them took the land road through Shan State in Burma, crossing into Thailand through Tachilek and Mae Sai. One temple where most of them stayed before entering (or when returning from) Thailand was Wat Sai Muang. Wat Sai Muang is a temple in Tachilek, Shan State, Myanmar. Kruba Seng[6], the abbot of the temple, is a Tai Lue who was born in Ban Nakham in Muang Hoon, Sipsong Panna.

countries. The slogan for the economy was "Surpassing United Kingdom, catching up with USA." The starvation caused by these policies was one reason why the Tai Lue fled China. During the Great Leap Forward, monks and novices were forced to disrobe and then to work in factories. A former Secretary-General of the Buddhist Association of Sipsong Panna told me that Soom Dect Aa Kaa Mooni, the highest monk in Sipsong Panna, was forced to disrobe and to feed water buffaloes in a village. Later, he committed suicide because he was forced to fish in a pond, believing that this deed broke the Buddhist precepts.

[6] He was ordained as a Samanera in Ban Nakham Temple, only to flee to Chiang Tung during the Great Leap Forward. He then lived in Wat Horhong, Chiang Tung. Kruba Seng and Wat Sai Muang are very famous among Lue and Khun Buddhists. Using computer technology, Kruba has published many Buddhist texts from the Tipitaka, using Lanna script fonts.

During the 1990s, some monks and novices went to study in Thailand with the support of the Buddhist Associations of Xishuangbanna and Yunnan. However, most of them went to Thailand by themselves. The following is a list of some of the monks and novices who spent some time studying in Thailand during that period:

- Apart from these two monks, Chao Seng Muang (Dao Shuren), the President of the Buddhist Association of Yunnan Province, sent ten monks and novices from Sipsong Panna to study at Wat Phra Phutthabat Tak Pha from June 1991 to January 1994. These monks and novices were sent to Thailand through the Buddhist Association of Yunnan Province, after getting official permission from the Chinese government.[7]

- In April 1998, two more groups of graduate monks and novices numbering 10 from Wat Pajie were individually sent to study in Wat Phra Phutthabat Tak Pha in Lamphun and Wat Siri Sola in Chiang Mai. In May 1998, one novice went to study in Wat Bhupparam in Chiang Mai, and then changed to Wat Bangnanay in Bangkok. In 2000, 4 novices again from Wat Pajie went to study at Wat Amuan Kiri in Bangkok, and 2 novices went to study at one branch of Wat Doi Suthep in Chiang Mai. In the early 2003, one novice went to study in Wat Takaratat in Chiang Mai, and later he moved to Wat Bangnanay in Bangkok. Many monks and novices from Sipsong Panna attained "Mahā" status in Thailand.

- In late 2003, the Thai Government did not allow any foreign monks and novices to stay in Thailand without valid passports, and so many monks and novices from Sipsong Panna were forced to return to the PRC. On the other hand, until 2003 it was very difficult for monks and novices to obtain Chinese passports unless they were sent abroad on official visits.

On the other hand, most of the monks and novices who have been sent to study in Mahayana Buddhist temples within the PRC have not provided direct help to Wat Pajie or the local Buddhist association. There is still a shortage of monks and novices who can master the Han language.

Problems of Theravada Buddhism in Sipsong Panna:

The Theravada Buddhism got recovery in Sipsong Panna in early1980s, however, in 1990s, problems for Buddhism in Sipsong Panna emerged more and more obviously. Buddhist traditions in Sipsong Panna were facing many problems at that time, problems determined by the historical and current political conditions. These problems need to be resolved if Buddhism is to survive as a cultural marker for Lue identity. The main problems are as follows:

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[7] Before leaving for Thailand, a short course on Thai language was arranged for them at the old office of the Buddhist Association of Xishuangbanna in Manting Park, Jinghong. They eventually flew from Kunming in Yunnan, to Chiang Mai. These ten monks and novices could thus be regarded as formal overseas students. The ten monks and novices were Du Kham Tin, Du Khong, Du Kiao, Du York, Pha Kham Peng, Pha Kham Nuon, Du Kham Noun, Du Boon Lue, Du Phuom Ban and Du Kham Oon. Among them, only Du Kiao attained a Maha degree in Thailand.

Two Tai Scripts

At present there are two different scripts being used by the Tai Lue in Sipsong Panna: the Lanna script, also known as the 'Old Tai Script', and a script known as the 'New Dai Script'. Therefore, locals actually need to learn three different scripts: Mandarin Chinese, Lanna and the New Dai scripts.[8] In spite of its convenience, the use of the New Dai script has proved to be an obstacle to the development of the traditional script. The preservation and development of both Buddhism and Tai traditional culture will not be able to succeed if both scripts continue to be used simultaneously in Sipsong Panna. Many local senior monks and scholars have realized this and often request that the local government stop using the New Dai script, but to no avail.

Boys Unwilling to Become Novices or Monks

The number of local boys ordaining as novices has decreased over time. Local boys and their families want them to study in local government schools rather than become novices and monks in the temple, even if novices and monks are now welcomed in local public schools. It is said that if a boy lives in the temple, he will not be able to get good grades in government schools; because, apart from the state curriculum, he will have to learn Buddhism. The boys must try their best to perform well in government schools in order to a good job in government offices or at local commercial companies.

Fewer Boys

The PRC is currently implementing its Family Planning Policy. This policy states that Han families are allowed to have only one child, while minority groups such as the Tai can have two children at most. Because nowadays there are normally fewer boys in any given household, these boys cannot become novices or monks and stay in the temple for a long time so easily, especially not for a lifetime.

Weaker Traditional Culture

The problems affecting local traditional culture, the Tai language, and the old Dai script, are also a threat for the survival of Buddhism in Sipsong Panna. I can say that Theravada Buddhism in Sipsong Panna is the traditional culture of the Tai Lue, but that traditional practices and customs are becoming less and less important for locals in the contemporary world.

Buddhism in Sipsong Panna is mixed with complex, pre-Buddhist rituals, as well as traditional rituals from northern Thailand. However, all these practices are in decline because of the lack of interest in them on the part of the local young people. There are fewer and fewer monks

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[8] In the spring of 1952, the Chinese Academy of Sciences appointed Fu Maoji to lead a work team to Sipsong Panna in order to help improve the Tai Lue script. The team produced materials such as ***The Phonetic System of Jinghong Dai, Useful Xishuangbanna Dai Vocabulary***, **and** ***The Proposal for Improving Xishuangbanna Dai Literature***. In 1954, the task was finished, and the 'improved' script was named New Dai Script. The new script was more convenient for writing and publishing purposes: In the new script, only one letter is used to represent a consonant or a vowel sound. Different signs representing one sound have been eliminated. The new script is written in a single line, unlike the old style which builds a word adding vowel signs above and below, as well as before and behind the consonant.

and novices in the temples. They usually stay there for only a short time; this is especially true in the cities, where the children of well-off families are not interested in ordaining or staying at the temple for a long period.

Facing the above problems, the senior monks at Wat Pajie are trying to promote Theravada Buddhism and preserve Tai Traditional culture.

Wat Pajie and Its Organizations

Wat Pajie

Most of the monks and novices who study abroad come back to Wat Pajie, where they teach Buddhism and Thai language at the temple. Many of them have disrobed, but most of them are the members of the laity around Wat Pajie.

The full name of Wat Pajie is Wat Pajie Maha Raja Tan Sipsong Panna, which means "the Central Temple of Sipsong Panna". The name *Pa Jie Ta* in Pāli is similar to *Ba Jie Ta Vanna Aram* from the Buddha's time in India. There is no clear record of the first building of Wat Pajie in Jinghong (Chiang Rung). Later, the temple was rebuilt and enlarged many times. Wat Pajie was subsequently supported by the successive rulers of Chiang Rung and became the central temple in Sipsong Panna. The temple was completely destroyed during the Cultural Revolution.

The reconstruction of Wat Pajie started in 1988, and was supported by the Buddhist Association of Yunnan Province. During the reconstruction several monks and novices lived in huts within the temple complex. The *vihara* of the temple and a small residence for the monks with one kitchen, had been rebuilt by 1993. At the time of the reconstruction of Wat Pajie there were about ten monks and novices living in the temple quarters. Du Jorm was the Abbot of Wat Pajie from 1988 to 1992, when he disrobed. These monks and novices had never been to Thailand. Maha Liang and Du Longjorm (later Khruba Longjorm Muang Sipsong Panna), two monks who had been studying in Thailand, moved to Wat Pajie in 1992. Afterwards, more monks and novices gradually returned from Thailand and settled at Wat Pajie, especially after January 1994 when the ten monks and novices who had studied at Wat Phra Phutthabat Tak Pha in Lamphun from 1991 to 1994, came back to Sipsong Panna. As mentioned, these monks helped to spread Thai Buddhist ways throughout the region.

The Buddhist Association of Xishuangbanna Prefecture

As soon as the reconstruction of Wat Pajie began, the Temple became the central temple of Sipsong Panna, and several important local organizations set up their offices there.

The Buddhist Association of Xishuangbanna, administered by senior monks of Wat Pajie, set up its office at the temple. The Buddhist Association of Xishuangbanna was established on March 31st 1963. In 1966, at the beginning of the Cultural Revolution, the Association was abolished. It was re-established in 1980."40 Wat Pajie has been the seat of the main office of the Association since the 1990s. The Buddhist Association of Xishuangbanna Prefecture has three lower-level branches, the Buddhist Association of Jinghong City, the Buddhist Association of Menghai County and the Buddhist Association of Mengla County. There are two higher level Buddhist Associations.

The Buddhist Association of Yunnan Province and The Buddhist Association of the PRC are the high-level Buddhist associations to which the Buddhist Association of Xishuangbanna Prefecture is subordinated. The tasks of the two higher-level associations are: to receive monks coming from Sipsong Panna for meetings in Kunming or Beijing; to inform of national and provincial-level policies to Wat Pajie and the Buddhist Association of Xishuangbanna; to assist Sipsong Panna monks with the preparation of reports sent to related provincial and national organizations, and to occasionally provide financial assistance to Wat Pajie and the local Buddhist Associations. The Association helps raise awareness among locals about HIV-AIDS prevention and environmental protection, and at times has donated money to people affected by natural disasters. Since its establishment, Wat Pajie has played an important role in developing tourism in Sipsong Panna; preserving Dai traditional culture and keeping local society stable. This role, recognized by the local government, relies mostly on the contributions of Thai Buddhism.

Yunnan Pāli Academy

With the permission of the National Bureau for Religious Affairs, the Yunnan Pāli Institute for Theravada Buddhism was set up in Wat Pajie in 1993. Between 1993 and 1995 the main building for the Institute school was built with funds from Wat Pak Nam in Bangkok. During the construction of the building, one training class was held at the temple. After the Pāli school was built, more and more Samaneras came to Wat Pajie to study. After graduation, some of them were sent to study in Thailand and also in Mahayana temples within the PRC. Wat Pajie is now the center of Buddhist education in Sipsong Panna. In 1993, the temple became the first modern Buddhist school in Sipsong Panna. Many novices and monks from other temples in Sipsong Panna have since come to study in Wat Pajie.

The Traditional Buddhist Management System

Central Temples

I cannot state for certain when the religious structure based on the figure of the *Khruba Muang* was established in Sipsong Panna. Traditionally, temples in Sipsong Panna were divided into four levels. The first and highest level was occupied by the main temple in the area, the Wat Maha Rajatan Muang Sipsong Panna – the general or central temple in Sipsong Panna. The Wat Maha Rajatan Muang Sipsong Panna was Wat Pajie, as it was linked to the family of the Chao Phaendin, the ruler of Sipsong Panna.

The second level was formed by the Wat Maha Rajatan of each of the domains (*muang*) of Sipsong Panna. These temples were known as Wat Maha Rajatan Muang or Wat Long Muang. The Wat Long Muang managed religious affairs of the whole *muang*, and were also linked to the families of the ruler of the domain, the *chao muang*.

The third level was formed by temples at the head of a small group of several village temples, usually consisting of about ten villages. The Wat Maha Rajatan within this group was also called *ho vuosok*, which means the head of the *ubot* temple. In the fourth level were all village temples in Sipsong Panna. In this hierarchical system every village temple was subordinated to the *huo vuosok* of its group, every *huo vuosok* to the Maha Rajatan Muang or Wat Long Muang, and every Wat Long Muang to the Wat Maha Rajatan Sipsong Panna.

In the past, every monk would meet at their *huo vuosok* to recite Patimokha Sutta and discuss matters related to their own temple; every month on the day of the full moon and the fifth day of the waxing moon. Nowadays, however, many Bhikkhus ignore this traditional custom. On entering and ending the Lent Retreat (*khao vasaa* and *ok vasaa*), some monks and novices from each village temple visit the **huo vuosok** temple, as well as the Wat Long Muang, and make an offering on behalf of their wat. Some temples also send a small delegation to the Wat Maha Rajatan Sipsong Panna. At this time, many lay followers also donate money or food to their *huo vuosok*, Wat Long Muang, and to the Wat Maha Rajatan Sipsong Panna.

Khruba Muang

There are two types of Khruba Muang. Traditionally, the Khruba Muang of the whole of Sipsong Panna occupies the top religious position in the region, while the Khruba Muang of each *muang* is subordinated to his authority. The former Khruba Muang of Sipsong Panna was ordained as Sangha Raja of Sipsong Panna before the establishment of the PRC and the XDAP. He passed away in 1968, being 85 years old at the time. Suomdek Muang Hoon (Menghun) was appointed as Vice-Khruba Muang of Sipsong Panna and sent to live in the same temple as the Sangha Raja of Sipsong Panna. Suomdek Muang Hoon was arrested and imprisoned during the Cultural Revolution. Fearing being forced to fish in a pond and therefore to kill living beings, he committed suicide in 1969. He was about 67 years old. At present there are two Khruba Muangs in Sipsong Panna: the Khruba Muang of Sipsong Panna and the Khruba Muang of Muang Long.

2.3.5 The Former Monks Association

When I was a monk I talked to many monks at Wat Pajie that I would like to establish a former monks association in Sipsong Panna after I disrobe. When I disrobed I still studied grade four of undergraduate in Yunnan Nationalities University. After I graduated from the university I worked in the Buddhist Association of Yunnan Province in Kunming, about 500 kilometers from Sipsong Panna. It is not convenient for me to make my dream become reality - even though my job is to contact the monks and lay people in Sipsong Panna and many former monks are my friends.

The Former Monks Association was established in 2004 under the leader of the senior monks at Wat Pajie. And it was an unregistered organization. Its main responsibilities are to help the activities of Wat Pajie, to protect Tai Lue traditional culture, and to help its members if he needs. The member of the Former Monks Association is 43 in early 2011. Most of them were formers monks of Wat Pajie. When Wat Pajie organizes activities the members of the association would be volunteer to help. Many of the former monks work on Buddhist craft and arts. The former monks play a very important role in the promotion of Theravada Buddhism and Tai Lue craft and arts in Sipsong Panna.

The Efforts of Wat Pajie for Promoting Theravada Buddhism

The Role of Wat Pajie for Buddhism

As mentioned, Wat Pajie is central temple of Sipsong Panna and sets up offices for the Buddhist Association of Xishuangbanna Prefecture, Yunnan Pāli Academy, and the Former Monks Association. Khruba Muang is the abbot of Wat Pajie and also the highest position among monks in Sipsong Panna. The number of monks and novices at Wat Pajie is the most among temples in Sipsong Panna. The monks and novices at Wat Pajie get high education and most of them had been to study in Thailand. Wat Pajie is leading the transformation of traditional local Buddhist practices into contemporary ones similar to those of Thai Buddhism. Many traditional Buddhist customs in Sipsong Panna proved difficult to adapt to the needs of devotees and contemporary society; discipline among monks and novices was not strict. Monks and novices who have studied and attained high status in Thailand are now doing their best to lead local devotees and the Sangha to the reformed ways of Theravada Buddhism they have learned in Thailand. In Sipsong Panna, as in Thailand, monks have been traditionally responsible for spreading the Buddha's teachings to locals, as well as for preserving local culture. The monks who went to study in Thailand and came back to Wat Pajie tried to help local society, not only by spreading Buddhism, but also by preserving traditional Tai Lue culture. Since the 1990s, Wat Pajie has played a most important role in the preservation and promotion of Buddhism in Sipsong Panna. As many among the senior monks in Wat Pajie have been educated in Thailand, the influence of Wat Pajie upon local Buddhist traditions has been determined by the introduction of elements from Thai Buddhism into these traditions.

More recently, the monks in Wat Pajie have also carried out social relief activities. For example, members of an HIV/AIDS prevention program funded by UNICEF have made periodic visits to villages, organizing activities with the locals in order to raise awareness on HIV-AIDS prevention. Wat Pajie also produces Buddhist texts using the traditional Lanna script. These texts are very popular among the Lue devotees in Sipsong Panna. From October 2004 to December 2007, the Buddhist Association of Xishuangbanna was part of the regional project "Cultural Survival and Revival in the Buddhist Sangha", which was implemented with the financial and technical assistance of UNESCO. The project, whose main office was also located in Wat Pajie, aimed to revitalize local Buddhist artistic traditions through cooperation with the local Sangha.

As mentioned, Wat Pajie has organized many activities to promote Theravada Buddhism and preserve Tai Lue traditional culture. Of the activities, the Parade for Tai New Year, Morning Alms on the End of Lent Retreat, and Meditation Trainings have made a great deal of people to aware that Theravada Buddhism is the most important element of Tai Lue traditional culture.

3.2 Parade for Songkhan Festival--Tai New Year

Known in Tai Lue as *sangkhan pee mai* or *leun hok sangkhan pee mai* ('new year' or 'the new year of the sixth month'), at this time the Sangha and devotees will bathe Buddha images. During the New Year, female devotees will make sand pagodas at the local temple yard; this ritual is known as *tan kuong sai* ('offering of sand pagodas').

The time of the Tai New Year is calculated according to the lunar Culasakaraja calendar, and thus, according to the solar calendar, the beginning day of the celebration is usually different from one year to the next. During the New Year, *wan nao* or *wan mooe* (a vacant or empty day), and *phaya wan* or *phaya wan ma*, must be observed. Traditionally, people are not supposed to do any important tasks during a *wan nao*; sometimes there are only two *wan nao* days in a year. *Phaya wan ma* means 'the day that the Day God comes'. In a *phaya wan*, traditionally all fireworks are put in the Vihara of the temple in the morning, together with the offerings; village devotees listen to the monks and novices recite the *Mangala Sutta* before lunch, and fireworks are then fired in the afternoon. The entertainment activities usually took place in the afternoon and the evening, and sometimes fireworks are fired in the evening as well. Many temples in Sipsong Panna still stick to this tradition.

During the New Year, a festival is organized at every village. Villages nearby hold celebrations on different days, and so locals can join the celebrations held in different places, at different times. New Year celebrations in Sipsong Panna may last up to half a month.

As mentioned are traditional activities for the Tai Lue New Year. However, the monks at Wat Pajie are developing the festival. They organize many activities for celebrating the New Year in order to attract tourists and make local government be interested in. In Jinghong City, usually there are three days of ceremony for the New Year: first day is dragon boat race on Mekong River; second day is a parade in Jinghong main street; and the third day is to hold many kinds of entertainments in the Manting Garden. All the three days' ceremonies were hold by local government.

The Tai New Year in 1999, the monks at Wat Pajie tried once to do a Buddha image parade from the center of the Jinghong City district to Wat Pajie. They organized the monks of the temple and from other temples, and lay people from near villages in Jinghong City. They did the parade in the second morning of the new year's ceremonies. The monks made a lot of decorations for the parade. Some decorated cars and several walking groups in new and colorful clothes were arranged for the parade. A car carried the Buddha image, driving at first; second team were monks and novices, walking and carrying the animal weapons; the third was a car in which the abbot sat with two novices, and the abbot recited Sutra and spread holy water to the people standing on the both sides of the road; the fourth was a car carrying the animal of the year. The fifth was a car carrying seven girls who acted as seven queens, and some of them carried the head of monster.[9] The sixth was a car carrying some big drums with several drummers. Latter teams were different groups of processions. They would wear in traditional clothes and carrying many kinds of Buddhist products. When the parade arrived in Wat Pajie the monks organized a ceremony of bathing a Buddha image and a Tai entertainment show. Some local government leaders were welcomed to participate in the ceremony and the entertainment.

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[9]   This is a story of the original Tai new year, which is popular story among the Tai Lue. Long time ago, there was a monster named Phaya (king) Phuom. He was so powerful that he was able to make the Tai area very drought or very flood. The residents of the kingdom got serious starvation. And the monster even took the seven queens of the Kingdom Palace as his wives. The youngest queen was the smartest and the monster loved her most. One day the monster told her a secretary that only one thing could kill him which use his hair to cut his neck. One night when the monster got drunk the youngest use his hair to cut his neck. After she did that, the head dropped to ground and became a fire ball. Everywhere got fire when the fire ball ran to. When a queen picked it up and the fire got out. So the seven queens took the head up in turn, and many people splash water to the head and the queens. After that, the Tai New Year and the Water Sprinkling Festival was handed down up to now.

The parade was so wonderful that local people and tourists encourage these monks to do next year. For the first two years, local government tried to stop these monks to do the parade. Late, local government changed their realization on the parade. The parade is to display the Lue traditional and Theravada Buddhist culture to tourists and outside of Sipsong Panna. The government of Xishuangbanna (Sipsong Panna) Prefecture funded Wat Pajie for the parade two thousand Yuan (about 200US$) for encouragement. And late, local government let Wat Pajie do the parade, displacing government parade, and invite a group of monks from Wat Pajie to recited Metta Sutra praying for the new year as the first ceremony in the afternoon of the first day activities.

Up to this year, Wat Pajie has organized parades for twelve times. The temple does the parades better and better. The parade is special culture in China and improves the reputation of Sipsong Panna. More and more local people and government have to admit that Theravada Buddhism is very important for the Tai Lue traditional culture and Sipsong Panna's society, and plays a very important role in local tourism.

3.3 Morning Alms on the End of Lent Retreat

Ok Pansaa (Ok vasaa in the Tai Lue language) refers to the end of the Lent Retreat. It takes place on the 14th and 15th days of the 12th month (*leun sipsong ping*) of the Lue calendar. A public criticism (*sooma*) among the monks in one temple takes place. Devotees also confess their wrongdoings and ask the Buddha and the Sangha for forgiveness. Novices confess their mistakes and wrongs to the monks in their temple, and all Sangha members in a temple in turn confess to the Abbot. Several novices and monks in a temple are then chosen to go and confess to the Abbot of the local Wat Raja Than (the central temple within a group of temples), and the Abbot of the Wat Maha Raja Than Siri Jorm Muang (the central temple of a domain, also known as Wat Long Muang). Some monks and devotees may even go to confess their mistakes and wrongs to the Abbot of the highest temple in Sipsong Panna, Wat Pajay Maha Raja Than.

In Sipsong Panna, traditionally, it was not often that monks and novices have gone on morning alms walks; local lay followers volunteer to send food to the temples instead. If a village temple is short of food or is hosting monks visiting from other temples, local novices are sent to ask for food in nearby villages, or to call villagers to send food to the temple. Since the late 1980s, all village households have been divided into several groups, and each group is assigned to send money, rice and vegetables to the village temple on certain days. If there are only a few monks and novices in the temple, one or two families will be responsible for providing these items to the temple on a daily basis. The monks at Wat Pajie thought it was necessary to promote morning alms in Sipsong Panna. They encouraged some monks to go morning alms. Sometimes, the abbot of Wat Pajie did that. Later, they arranged the monk students who studied in Wat Pajie to do morning alms (This idea is similar to the monks in Luang Pra Bang, P.R. Laos). At first, local people did not use to it, but later, more and more people would like to offer morning alms to the monks and novices, especially, tourists were very interested in watching the ritual and some of them would like to offer morning alms too.

The monks at Wat Pajie did more promotion on the morning alms in Jinghong City. They started to do morning alms as a group in the morning of the day of Ok Pansaa in 2004. After that they did morning alms as a group in the early morning of the end of Lent Retreat each year. First several times, there were not many monks and novices from other temples to participate in the morning

alms and not so many local people offered the morning alms. However, there are more and more local Tai Lue remembering the ceremony and come to offer the morning alms.

The morning of October 23, 2010, was the time of Wat Pajie's morning alms for the end of the Lent Retreat. There were 189 monks and novices, half of the number were the monks and novices at Wat Pajie, and half of it came from many other temples in Sipsong Panna. At 6:00 am, these monks gathered in the Ubott Hall of Wat Pajie. Every monk and novice must take off his shoes. At 6:30 am, the monks took cars to the new bridgehead of Mekong River in Jinghong City, about 3 kilometers from the temple, where was the start location of the morning alms. The morning alms started at 7:30. These monks walked on line from the new bridgehead back to the temple. However, when they walked to the Water Sprinkling Square a great deal of Buddhist devotees were standing at the square and taking a long queue around at the square for offering the morning alms. The monks and novices had to follow the queue of the devotees. They walked slowly and slowly up to 11:30 and were able to leave the square for the temple. The offering morning alms queue was extended to the gate of the temple. When the bowls of the monks and novices at Wat Pajie were full the member of the Former Monks Association who followed them would take the offering from their bowls and put into the sacks and then let cars carried back to the temple. For those who from other temples would let their relatives or lay men collect the offerings from their bowls. When these monks entered to the temple it was 1:20 pm. Every monk and novice was very tired. There were about 25,000 people offering the morning alms. They came from all over Sipsong Panna. A few were tourists from China and some were from the western countries.

The monks and a lot of Tai Lue were very pleased to see so many people came to offer morning alms and raised awareness that Theravada Buddhism was very important for preserving Tai Lue traditional culture.

Meditation Trainings

Only a few Tai Lue novices used to take meditation in the past. When I was a samanera in 1980s, I seldom saw novices practicing meditation. Some local elders told me they had practiced meditation when they were samaneras, although it seems that only senior Bhikkhus or old laymen who followed the Eight *Sila* (precepts) undertook meditation. I saw the Abbot of our temple (who was more than 50 years old and a dozen of eight-preceptors from our village practicing meditation in our temple when I was a samanera. Since the beginning of the 1990s, monks who have studied in Thailand often practice meditation in the temple when returning to Sipsong Panna. The monks at Wat Pajie usually practice meditation in front of Buddha images for about five to 30 minutes during morning and evening prayers.

Since 2000, more senior monks at Wat Pajie thought meditation would be most important element of Theravada Buddhism, comparing to Mahayana and Tibetan Buddhism, and it should be developed in China. Ven. Phra Hamtin (Du Hanting in Mandarin) is the first monk who tried to develop Theravada meditation. He said in China: only meditation could save Theravada Buddhism.

Ven. Phra Hamtin named Du Hamtin in Tai Lue language, and Du Hanting in Mandarin. His original name was Ai Kham Muan (Yan Hanman in Mandarin). He was born in Bantin Village in 1968 and ordained as a Samanera in 1981 and as a Bhikkhu in 1989. He went to study at

Wat Phra Phutthabat Tak Pha with other 9 monks and novices sent by the Buddhist Associations of Xishuangbanna Prefecture and of Yunnan Province from June 1991 to January 1994. He was selected as a vice secretary-general of the Buddhist Association of China in January 2010. He also is a vice secretary-general of the Buddhist Association of Yunnan Province, vice president of the Buddhist Association of Xishuangbanna Prefecture, vice rector of Yunnan Buddhist College, President of the Buddhist Association of Jinghong City, vice-abbot of Wat Pajie, Wat Ban Suonmuan and Wat Bantin in Muangham Township.

With the support of and funded by some lay people, Ven. Phra Hamtin built a meditation hall and several monk dorms in Wat Ban Tin Temple in Muang Ham (Menghan Township), Jinghong, Sipsong Panna in 2003. He started to accept several laymen to ordain as monks and Samaneras for short time in Spring 2004. The ordination and meditation practice absorbed a lot of people, especially those who had usually ignored Theravada Buddhism before. More and more people in the country wide asked to come to participate in the program. Ven. Phra Hamtin built Bantin Temple as a Meditation Center in Sipsong Panna in 2009.

Wat Bantin

The land of Wat Bantin and the Meditation Center is 41292 square meters. The main buildings of the temple are Buddha Hall (Dhamma Vihan), Ubott, monk dorm (Kuti), and a white stupa. The main buildings of the Meditation Center are a Dhamma Sala, a Female Meditation Hall, a Male Meditation Hall, 30 small buildings with 60 rooms for female, 34 small buildings with 34 rooms for male, and a supervisor dorm in 2010.

In February, the temple formally organized a month's meditation training. There were 60 Mahayana monks and lay people participating in. Ven. Phra Kru Pavana-virat, abbot of Wat Rampeom, Chiang Mai, was invited to be supervisor.

In February 2010, there were 75 Mahayana monks and lay people getting training. 32 of them ordained as monks for a short time. Ven. Phra Kru Pavana-virat was again invited to be supervisor.

The meditation training and short time monk ordination in 2010 got improvement. It held from January 1st to 28, 2010. There were 320 persons joining in the training. They were divided into four classes and each class got 7 days' training. There were 15 Theravada monks and novices arranged as one class. 40 persons ordained as Samaneras for short time divided into two classes and 10 days training each class. There were 15 Mahayana *Bhiksu* and *Bhiksuni* class. All of them were from China national wide, only one was foreigner. Of the trainees, the oldest was 65 years old, and youngest was 13 years old. The adult were 80 percent, young people were 5 percent, and the elder were 15 percent. Most of the trainees have higher education in schools: 15 percent got M.A. degrees or Doctor degrees; 60 percent got B.A. degrees, and 25 percent gained diplomas or have lesser levels of education. 60 percent of the trainees follow Theravada Buddhism; 30 percent devote Mahayana Buddhism; and 10 percent believe in Tibetan Buddhism. The trainees came from the Chinese government, schools, public institutions, the justice department, and enterprise units.

The second term of training in 2010 was held from December 8, 2010 to January 8, 2011. This term training was also divided into four classes. There were 360 persons joining in the training. 25 persons ordained as novices for short time. 50 Theravada lay people ordained as novices for short

time and were divided into two classes and each class got 10 days training. There were 15 Mahayana Bhikkhus and Bhikkhunis getting meditation trainings. Of the trainees, the oldest was 65 years old. The young and adult were 80 percent, the elders were 20 percent, and the elder were 15 percent. Most of the trainees got high education in schools. 10 percent got M.A. or Doctor degrees; 65 percent got B.A. degrees; and 25 percent gained diplomas or have lesser education. 60 percent of the trainees follow Theravada Buddhism; 30 percent devote Mahayana Buddhism; and 10 percent believe in Tibetan Buddhism. The trainees came from the Chinese government, schools, public institutions, justice department, and enterprise units. Most of the trainees had gotten previous training, last time.

The trainings of the Meditation Center promotes Theravada Buddhist meditation. The training is very strict and well organized. The schedule of the training is very detailed. The organizers published a handbook in Mandarin with 106 pages including the regulations for the training. Not only do the Theravada Buddhist monks and Tai Lue lay people like this course, but also Mahayana Buddhist monks, nuns, and lay people are interested in the meditation trainings.

Summary

Even though Theravada Buddhism in Sipsong Panna spread from Chiang Mai, Northern Thailand in between 11th and 13th Century, it became the most important element of Tai Lue culture in Sipsong Panna. During the Great Leap Forward Movement and the Great Culture Revolution, the vitality of Theravada Buddhism was interrupted for 20 years, as result, it was very weak when it recovered in the early 1980s. It needed support from Theravada Buddhism abroad. Many monks and novices have to go to study Buddhism abroad. Because the Theravada Buddhism in Sipsong Panna spread from Northern Thailand monks and novices of Sipsong Panna would like to study Theravada Buddhism in Thailand instead of Myanmar. With the requirement of local society monks and novices who had been to study and got rich experience of Theravada Buddhism in Thailand did a lot of contribution to preserve Theravada Buddhism and Tai Lue traditional culture in Sipsong Panna. However, they have to promote the Theravada Buddhist rituals such as Songkhan Festival (Tai Lue New Year), Morning Alms, meditation, and so on, which are very special in China in order to preserve Theravada Buddhism and Tai Lue traditional culture.

Conclusion

As a minority nationality in China, Tai Lue culture and Theravada Buddhism are subcultures. With the globalization, Sinozation, and the force of China's economic market – these greatly impact Tai Lue culture and Theravada Buddhism. Foreign cultures are so powerful that Tai traditional culture and Theravada Buddhism are getting weaker and weaker. The young generation of Tai Lue would like to learn and follow the popular cultures and have to work for economic lives under the China's economic market and ignore preserving their own culture. Facing the crisis, Tai Lue senior monks and Tai scholars raise awareness that Theravada Buddhism is the most important element of Tai Lue traditional culture, and some senior Tai Lue monks know clearly that, however, it is necessary to promote and improve Theravada Buddhism for surviving in China.

Recommendation

Tai Lue traditional culture and Theravada Buddhism (a central part of Tai Lue traditional culture) should be really regarded by the different levels of Chinese Government as ethnic indigenous culture which should be protected specially. The local government of Sipsong Panna should therefore take effective measures to preserve Buddhism and Tai Lue culture. Buddhist education in Sipsong Panna should also be supported by the central Chinese Government. Lanna script should be taught to Tai Lue students in elementary and primary schools and, with the help of modern technologies, it should also be used for official purposes. Tai scholars should be employed by the administration, and public officials who can master Lanna-Thai writing should receive extra allowances. The old and senior monks in Sipsong Panna should be funded by local government for their living expenses.

Monks and novices in Sipsong Panna should try to develop Buddhist education and adapt Buddhism to the needs of a modern society. They should remove traditional habits that have a negative influence on local Buddhism and try to learn the positive ways of Thai Buddhism. They should carry out more social services for the locals and poor people who need help. With respect to the Tai devotees, they should be aware of the fact that Theravada Buddhism is their own traditional culture and so they should contribute in every possible way to preserve and develop it. Theravada Buddhists of Southeastern and Southern Asia, especially Thai Buddhists and Mahayana Buddhists in China should also support Buddhist education in Sipsong Panna. Finally, NGOs need to help preserve and develop Theravada Buddhism and Tai traditional culture in Sipsong Panna.

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《曼听佛塔寺止观禅修林禅修须知》

Beauty is the Color of Truth:
Exploring Buddhist Wisdom for Awakening Society

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The Nō actor and theorist, Zeami Motokiyo (ca 1363-1443) understood the efficacy of beauty to evoke inexpressible, inconceivable, and formless landscapes, when he coined the expression, "Beauty is the color of truth."[1] "Beauty" is the "color" or form of the formless reality of being that a Nō performer perfects through long years of study and practice. Zeami identifies "truth" with "beauty" and "color," tangible qualities that can be felt, seen, heard, smelled, and tasted. "Color" is an English rendering for "*shiki*." "*Shiki*," the Japanese pronunciation of the Chinese translation of the Sanskrit "*rūpa*, can also be read "*iro*." Ordinarily, the colloquial "*iro*" refers to the hues that are visible to the human eye. In the context of Japanese Buddhist discourse, when "*iro*" is read as "*shiki*" the expression stands in opposition to "*kū*," ("*śūnyatā*" or "emptiness"). "*Shiki*" thus means "form," that is, sensible qualities and entities. Zeami's use of "*shiki*" in the *Kakyō* (Mirror held to the Flower), *Yūgaku shūdōfūken* (Disciplines for Joy), and other treatises is in concert with its usage in the *Prajñāpāramita Sūtras* that date to the first century BCE India and Mādhyamika discourse.

The claim that "beauty is the color of truth" raises at least three conceptual concerns for the Buddhist aesthetician, namely:

1. What is the relationship between art (color and beauty or form) and truth/reality (formlessness)?
2. How does art give form to the formless truth?
3. What is formless beauty?

The first question raises metaphysical questions concerning the relationship between reality and appearance; the second highlights the creative process; and the third establishes the basis for aesthetic judgment. These questions also raise at least one academic concern, namely do these questions fall into the preview of the academic disciplines that study quantifiable phenomena? Relying on non-verbal and a-rational modes of expression, the artist is more interested in the process of giving form to his or her creative intuition.

I offer some reflections on these questions on based on my appreciation of Buddhist aesthetics and philosophy and my training in the study of *sho* (calligraphy).[2] "*Sho*" or "writing" is the simple exercise of writing ideograms and phonetic script to communicate thoughts and to share information. The ink traces that appear on a writing surface reveal the writer's facility in the use of the brush and knowledge of a written language. Aesthetic and creative interests lead the *sho*-artist:

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[1] This is a paraphrase. I have not been able to locate these exact words in Zeami's writing. The thrust of this paraphrase is found in *Kakyō* in the chapter *Myōsho no koto*. See Makoto Ueda in *Literary and Art Theories in Japan* (p. 61) comes closest to crystallizing this paraphrase.

[2] The East Asian literati tradition expects scholars to master the use of the soft brush.

1. To explore ideographic styles and developments, to give expressive shape to their meanings...

2. To "play" with their constructions (form and stroke order)...

3. To explore the potential and limitations of the soft brush and the textures of ink and paper...

4. To give form to feelings and thought through line, space, and time.

I do not dwell on the technical aspects of the use of brush, ink, and paper in writing ideograms; nor do I consider the aesthetical qualities of space and line. I refer the interested reader to my articles "Formless Form, Reflections on the Art of *Sho* (Calligraphy)"[3] and "Yanagi Sōetsu and the Pure Land of Beauty."[4]

1) Art (color and beauty or form) and truth/reality (formlessness)?

Zeami used the expression *yūgen* to refer the spiritual reality that emerges from the Nō master. *Yūgen*, "refined elegance" in the Nō performance reveals a profound beauty in pathos of the fleeting experience of the human condition. The artist-performer can give form to this understanding when this truth is genuinely felt and is part of his or her being. The Nō performance and other art-forms are thus windows that allow us to peer into the vast mind-space of being. Echoing this sentiment, Zeami writes, "The essentials of our art live in the spirit. They represent a true enlightenment established through art" (Zeami 90). Such a performer "…possesses the ability to create for his audience an intensity of pure feeling that goes beyond the workings of the mind" (Zeami 91).

Similarly Zen scholar and aesthetician Hisamatsu Shin'ichi (1889-1980) states that task of the Zen artist is to give form to the formless reality of being. Zen art is the expression of formless form (*muso-no-so*) (Hisamatsu 1971:45-52). Genuine Zen art is not art work that depicts Buddhist themes, but expresses some essential truth of the Zen experience (Hisamatsu 1973:21). The Zen artist gives form to the beauty of his/her formless reality or non-being, which I understand to be the living experience of self-realization, the core of the Buddhist reality and the basis from which the artist's craft emerges. What is given form is the mind/being of the creator-artist. Great art and great performances offer glimpses into formless reality of the artist's "spiritual-dwelling- place."

Zeami crystallizes the Sino-Japanese understanding that training in the arts and crafts is a legitimate vehicle for meditation that can lead to and express the Buddhist realization.[5] It was also the pedagogy of Morita Shiryū (1912-1998), an avant-garde calligrapher with who I studied with for seven years. But I was most startled and befuddled when during one of our many conversations, he said,

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[3]   "Formless form: the aesthetics of *sho* (calligraphy)," *Arts in Religion and Theological Studies*, 2010, Vol. 21 no. 2:4-11.

[4]   "Yanagi Sōetsu and the Pure Land of Beauty." In *Nippon Bukkyō bunka ron ronsō.* [Kyoto: Nagata, 1998: 478-461.

[5]   The idea that discipline in the arts and crafts to be a viable method to truth or enlightenment can be traced to Baizhang Huaihai (720-814), who believed that physical labor was an opportunity for meditation practice and that manual labor offered practical and spiritual benefits. Baizhang's famous maxim: "no work, no food" was an attempt to accommodate the Chinese societal expectation that people, including clerics should work for their livelihood. Begging is still looked down on in Chinese cultures.

"I look forward to growing old."

"But, why?", I asked, a bit amused and bewildered.

"I want to see how my art will grow and change."

I was 26 at the time and Morita 58. I did not think deeply on our exchange; but it surfaced into consciousness as I was nearing the end of one life-cycle (sixty years old) according to the Chinese zodiac. In retrospect, at the time Morita, who possessed an uncommon understanding of the history and aesthetics of *sho*, was intensively exploring his craft as a vehicle to deepen and give form to his *kyōgai* or "spiritual-dwelling-place." Practice and exploration of the art of *sho* is a vehicle for deepening the understanding of the self.

2) Giving Form to the Formless

The task of Zen artist is to give form to his or her Zen experience. How to give form to this experience is an undertaking for anyone who has discovered a new landscape and who wishes to communicate where he or she has been and experienced. Lord Buddha's meditational explorations led to the sighting of a heretofore unknown spiritual landscape, which is crystallized with the expression "*pratītyasamutpāda*." As a verbal metaphor for a living reality and its topography, *pratītyasamutpāda* enables those who have not been there to imagine an inexpressible, inconceivable and formless sacred geography.[6] The experience of an unexplored realm remains known only to the adventurer, until he or she can intelligibly report what is seen and felt. Fashioning an appropriate word or suitable metaphor, symbol or descriptive concept through which the unknown can be made comprehensible is most a creative task. Expressional truth is, of course, not limited to language or doctrines, but can be conveyed through form and color, sound, movement, and touch, mediums which the creative arts exploit. These non-verbal, often a-rational expressions re-imagine, enrich, and also give color to truth and form to spiritual epiphany.

Operationally, the artist intuits "original images"—primal and elemental experiences—and expresses these images through form, color, movement, sound or space. These expressions give form to the creator's experiences—feelings, thoughts, emotions that are formless. The artist's task is to give outward appearance to these insightful experiences and memories that reside in and are part of his/her being. But how do we understand and ascertain the universal validity of an intensely personal journey and experience of "truth"? Artistic director Tony Taccone writes in the *Berkeley Reparatory Magazine*.

> …artists are pursuing "the truth" as seen through the prism of their particular consciousness within the context of the historical moment of creation. They are trying to see the truth below the surface, using their perceptual and imaginative ability to capture the deeper essence of something. All the while, they are aware of the difficulty of the task—because just as one defines the essence of something, that essence slips away and transforms in to something else. The world, as we know, is ever-changing, simultaneously being born and dying. So "the truth" for an artist is not a fixed piece of knowledge or an absolute, metaphysical reality. It is a description of singular reality born of a singular moment as seen through a singular lens. The irony is that Art is the world re-imagined in its most subjective form, which, if successful, feels like "the truth" (Taccone 6).

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[6]   See my essay, "Spiritual Cartography: Mapping the Huayen Mind." In *Humanity and Religion in the Age of Science.* Kyoto: Nagata, 2010, pp. 131-155.

Taccone's commentary on the artistic "truth" of Danny Hoch identified two tasks. The artist seeks to discover "truth" and to give form to this "truth." Hoch's efforts can be likened to Lord Buddha's own efforts to explain his understanding of and method for transcending suffering. Had Lord Buddha not made an effort to articulate his understanding, his insights would have remained unappreciated and untested. Such is the task of the spiritual explorer, the artist, writer, scientist or anyone who ventures into worlds that are have never been explored and believes that his or her discovery is beneficial. If it is the artist's responsibility to give form to transient realities or even absolute realities how can we measure or judge the success of the creative task? What quality or qualities do we "measure"?

3) Formless Beauty

Morita held in high regard the expression of *kyōgai* in the very late works of the Japanese Zen master Hakuin Ekaku (1685-1768). Hakuin begins to offer tantalizing glimpses of his spiritual maturity at sixty; and who only after the age of eighty did his "profound and authentic *kyōgai* inspire his work" (Morita 132:12-14). Ordinarily "*kyōgai*" refers to one's socio-economic status, but in Japanese Buddhist culture it refers to a spiritual and aesthetic quality that reveals fullness for and capacity for life that can only come from long experience in living. Expressing his appreciation of Hakuin's late works Yamamoto Hatsuhirō writes,

> In [the calligraphy and sketches of] Hakuin there is no skill, no maturity, no seasoned experience, no dignity, no ornamentation, nor beauty. There is only strength; there is this uncommon quality. I sense in his *sho* and ink-sketches strength that transcends all places and all time (Yamamoto 78:13).

Yamamoto struggles to find words to describe insights that Hakuin issues forth. Sensing a reality beyond the empirical aesthetic values of form, color, shapes, composition, and technical skill, Yamamoto calls attention to the "strength" and "uncommon quality" in Hakuin's lines. The "strength" reveals a transcendent equanimity. This "peerless beauty…beyond our common understanding is something other than art" (Yamamoto 1959:13-14). Free from all attachments Hakuin's *sho* (calligraphy) and sketches exhibit an artlessness that emerges from the undifferentiated Buddha-mind. These ink-traces manifest rarified existential moments (*zenki* or Zen-moment) of his formless *kyōgai*. Emerging from the deepest, most fundamental and formless self, these forms reveal his authentic self. The artless genius of Hakuin is rare. Such brilliance is rooted, not in technical skill or mastery of aesthetic principles, but in *kyōgai*, the great capacity for and fullness of life. It is seldom seen in the young, who may be able to master technique in the use of material and tools; but the wisdom or genius of being "human" that cannot be rushed.

A profound *kyōgai* issues forth when an individual discards distracting fugitive emotions and popular images, self-willing and self-thinking. Hakuin "visualizes" and/or "feels" the form of the character or poem proceeds to give them form. What is intuitively known in this formless space; what immediately arises from "the immanent heart-mind space" is the source from which the artist proceeds to give form. The image or *sho* is preordained: reflecting the artist's world view; evincing a life-long discipline that seeks to eliminate distractions generated by egoism/self assertion that leads to self-identification and true knowledge of the object to be rendered. This is also required of the Indian artisan of Buddhist images. He, who draws a figure, if he cannot be it, cannot draw it. Knower and known; seer and seen must merge in transcending non-distinction (Coomaraswamy 15-28).

Judging the validity of genuine expressions of the Zen experience raises many rational and intellectual questions. I will respond only by referring to the Lord Buddha's response to Kālāmas. The Buddha advised Kālāmas not to accept uncritically the authority of revelation, tradition, report, a renowned teacher, or revered text. The Buddha did not exclude his own path to this test. Lord Buddha underscores that his Dharma is only a guide, and that he is not an authority. A doctrine or teaching is valid if it promotes virtue, moral attainment, and happiness. Similarly, if his teachings and practices do not lead to spiritual ease, Lord Buddha recommended other paths (Saṇghabhadra 171-173). The early documents speak of the *pratyekabuddha*, who achieved enlightenment without the aid of Lord Buddha's Dharma. The validity of a path lies in its capacity to lead to spiritual ease. Those that do not should be avoided (Jayatilleke 1966, 22-24).

While this approach may be open to accusations of relativism, Lord Buddha acknowledged ultimate validation of his Dharma is its efficacy to relieve suffering and to inspiring people to work toward this end. The relieving suffering is not measured against ideological absolutes, but its practical outcomes. Similarly does a work of art or performance take offer a glimpse in the formless reality of the artist's spiritual dwelling-place? Does it teach us to live with equanimity? Does it change the way we see and live?

Concluding Remarks

I briefly considered the relationship between beauty and truth by briefly reflecting on three questions:

1. What is the relationship between art (color and beauty or form) and truth/reality (formlessness)?

2. How does art give form to the formless truth?

3. What is formless beauty?

These questions are implicit in the statement "Beauty is the color of truth." I have framed my remarks within parameters of Buddhist thought and aesthetics; and on my experience with the art of *sho*.

Art and aesthetics differs from academic discourse. In addition to dealing with the uncertainties of memory and indeterminate sensitivities, the arts draw attention to emotions, feelings, and other affective aspects of our human experience. In contrast academic disciplines are engaged in quantifying experience; thus precision in language and syntax, and clarity of discourse are prime virtues. Academic disciplines can lend their expertise to develop language to articulate with clarity affective experience and though such exercise provide artists the tools to further exploration the "spiritual-dwelling-places" of artists and spiritual mentors. The colors of rarefied "spiritual-dwelling-places" illuminate the beauty of truth.

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An Experiment of Mental Health based on the Buddha's Teachings.

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Introduction

Today we enjoy so many benefits in our daily life to make it more comfortable and also the advantages that technology offers; but this has had an impact in our lifestyle, especially on our mental health because of the pressure of society to attain some specific status.

Although the mental and physical illness have been part of samsara, the current conditions increase situations that act as a trigger in certain types of mental illnesses such as depression and physical illnesses that are related to stress.

Stress has been a major problem because of the impact it has on members of society, reducing their quality of life. Being aware of the situation, specialists in the mental health field have been given the task of finding solutions to these problems, fortunately, many of these professionals for various reasons had contact with the teachings of Buddha and personally experienced the benefits of mindfulness and loving-kindness so they decided to bring this knowledge to the field of clinical psychology.

Research has demonstrated the effectiveness of mindfulness in relation to other techniques to reduce symptoms or improve quality of life of many patients, and that mindfulness allows subjects to see things as they are, resulting in reduced discomfort associated with physical distress, depression, anger and inability to deal with situations that arise in life. This experiment arose from the idea of documenting the benefits that can lead to mindfulness and loving-kindness in improving mental health symptoms of disease associated mainly with stress, anger and anxiety.

Mental state and physical state:

We understand that our mental state has a relationship with our physical state. Is well documented that persons with long periods of stress are more susceptible to suffer illnesses, people who experience anger also suffer from high blood pressure and gastritis. Similarly those with nervous problems have stress colitis, headaches, neurodermatitis and many other conditions.

There are many causes for physical illness, therefore, favorable to peace and consciousness as bases provide positive healthy mental development and the alleviation of the diseases closely related to mental states. We know that mental illness is not eradicated with mental health, as the Buddha himself suffered illness and physical pain. However, when the Venerable Master Cunda recited the *bojjhanga-parittam*, he recovered his health because of the joy caused by the speech.

Amongst the mental problems, now there is much emphasis on reducing stress and depression because both mental illnesses are more present in the population in the near future.

Situations in daily life are a prerequisite for the arising of stress, as the situation serves as an external force, whose size and capacity of individuals to adapt to this force, determines to restore the balance of the body and mind or rupture. Emotional reactions such as anger, guilt, fear and affection are transmitted through the neuroendocrine system causing mixed reactions in the body, which when kept for a long time cause changes in the body, so you may have hypertension, gastrointestinal problems, headaches, neurodermatitis, changes in heart rate, respiratory disorders, insomnia, psychogenic rheumatism and chronic fatigue.

For Buddhism, the defilements (kilesa) are the cause of suffering and therefore of mental illness; they are: greed (lobha), hate (dosa), delusion (moha), conceit (māna), speculative views (diṭṭhi), skeptical doubt (vicikicchā), mental torpor (thīna), restlessnes (uddhacca), shamelessness (ahirika), and lack of moral dread (anottappa).

Mindfulness and loving-kindness are excellent tools to reduce, eliminate temporarily and permanently eradicate these defilements. In the field of psychology, these have been a tool for several years to bring relief to many people who are experimenting mental problems.

In the proposed experiment: to detect symptoms of diseases, as well as mental problems, part of the classification assesses whether mindfulness and loving-kindness have any impact on their mental health, first, and therefore physical health. For this purpose a questionnaire was designed for rapid detection of mental and physical experience – to identify physical ailments, we provide information on what kind of mental states are related to them.

Proposing solutions:

Research has demonstrated the potential of mindfulness to help reduce stress, also relieve symptoms and reduce physical illnesses. Mindfulness has the opposite effect of stress and activates the parasympathetic nervous system resulting in relaxation of blood vessels and decreasing heart rate, increasing the chance of becoming high blood pressure or cardiovascular disease.

A U.S. study showed that those suffering from a skin disease called psoriasis which is exacerbated by stress, could recover four times faster if they practiced mindfulness coupled with ultraviolet light treatment than those who received only light ultraviolet.

Another example of the benefits of mindfulness on physical health was the study done in Wisconsin on a Mindfulness course of eight weeks where they practiced mindfulness had a better immune response after receiving a flu vaccine to those who did not practice mindfulness.

After knowing all these benefits of mindfulness and evidence that its scope goes beyond the simple relaxation, he developed the idea of looking for other specific situations can be solved or mitigated by the practice.

Mindfulness allows us to see things as they really are and live in the present, so many conditions that occur in mental illness are controlled, it is not difficult to understand because it is one of the tools used in the experiment.

Loving-kindness is another practice that was excluded because of the benefits, such as: peace, power concentration and sleep. In addition to having a genuine desire towards the welfare of oneself and for others, one should not dwell on a regular basis between individuals causing unhealthy mental states of anger, malice, sadness and depression.

This practice has been included as otherwise unwholesome mental states, especially the dosa. Since anger is an unhealthy mental factor that includes anger, sadness, ill will, fear, grief and its varieties, while the loving-kindness is the opposite of this.

Development of the experiment:

Within the experiment suggests that subjects practice mindfulness daily during the period of three months in daily sessions will begin with twenty minutes of practice during the first three weeks of practice, increasing every three weeks ten minutes to practice until the end of fifty week twelve minutes.

The practice of loving-kindness should be made for at least fifteen minutes each day if you practice mindfulness. In order to gain more benefit from this teaching, it must be put into practice at times of day that the subject is accompanied by people or animals, and find a suitable place for practice.

The participants have a weekly meeting lasting two hours. The first meeting is to apply the questionnaire to determine problematic mentalities and physicalities. After the participants are taught techniques of mindfulness, and loving-kindness – they perform their first practice of forgiveness and loving kindness, then continue with mindfulness.

Instructions are as follows:

First you ask forgiveness from those whom you may have offended by deed, speech or thought, then you have to forgive others and finally you have to forgive yourself. Loving-kindness is love without attachment, craving or lust. To be able to practice loving-kindness towards others beings, you must practice towards you. When you repeat the sentences in your mind, mean them and try to see and visualize the beings you really mention as well, happy and peaceful and make them in your thoughts - happy as well. Now you repeat silently to yourself.

May I be well, happy and peaceful.

May all Beings in this place be well, happy and peaceful.

May all Beings in this area be well, happy and peaceful.

May all Beings in this city be well, happy and peaceful.

May all Beings in this state be well, happy and peaceful.

May all Beings be well in this country, happy and peaceful.

May all Beings be well in this continent, happy and peaceful.

May all Beings in this world in this all Beings be well, happy and peaceful.

May all Beings in this universe be well, happy and peaceful.

May all Beings be well, happy and peaceful.

Mindfulness first will consist of focusing on your breathing your attention, keep your mind in the spot of your nostrils where you feel the sensation of the air. Do not force or strain yourself. May you make a mental note when you breath in and when to you breath out, this is to help to keep your mind on the object. Be mindful. Then you will notice to all the other mental phenomena and physical object that arise until they disappear from your mind, then go back to the breaths. Take the object as it is, subjective without additions of your own.

In the consecutive weeks, topics cover:

- Week 2: Impermanence as part of life. The importance of accepting it and see how we cause suffering.
- Week 3: Unsatisfactoriness and its impact on our lives.
- Week 4: The unsubstantiated. The ability to change our self-image.
- Week 5: The importance of forgiveness in our lives.
- Week 6: Discussion on the changes, feedback and questions.
- Week 7: Anger. Consequences of anger.
- Week 8: Desire as a source of suffering.
- Week 9: The attachment and its consequences.
- Week 10: Facing the responsibility for our actions.
- Session 11: What can change and what do we have to accept.
- Session 12: Final application of the questionnaire. Final impressions.

Each session also provides time for individuals to outsource their worries and stressful situations in your life. The therapist will observe in each session the subjects to determine if there are improvements in how they interact or how they feel.

Conclusion:

For this reason, Lord Buddha said:

"Mindfulness, I declare, or monks is helpful everywhere."

Mental health should be our main goal in this life. The Buddha gave us the tools necessary to achieve mental health and we must take advantage of them. Modern psychology should continue to document and study the benefits of the teachings of Buddha.

In this experiment, we observed the participants for improvement in mental status, reduction of anxiety, stress, anger and sadness brought more mentally healthy subjects, may notice improvement in symptoms of diseases related to unhealthy mental states who had frequently.

The response to various conflicts and even common situations you experience is much more accurately assessed and involves less physical and mental stress. Most of them reduce their anxiety and insomnia with just a couple of days of practice, coupled with an improvement in their self-esteem and safety. Most anxiety-related physical symptoms disappeared or were attenuated.

Therefore, the practice of mindfulness and loving-kindness is very important to help people to have stability, peace and exercise healthy mental states where its scope may be reflected in mentally healthier and better able to cope everyday situations.

There is still much work to psychology to develop strategies to integrate the teachings of Buddha to therapy and thus to help achieve a greater number of people to be more healthy, functioning in a world where there is no room for the cultivation of a correct understanding.

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Questionnaire:

Read each of the items carefully and indicate in the appropriate box depending on the frequency or intensity with which it was made in last week, including today. Please answer all items.

	Always	Almost all the time	Sometimes	Rarely	Never
1. You feel cheerful.					
2. You have noticed excessive perspiration or dry mouth.					
3. You have head aches or vertigo.					
4. You have found yourself nervous or about to explode.					
5. You have found yourself overwhelmed and stressed.					
6. You have difficulty to get to sleep, you don't sleep well or your sleep is interrupted.					
7. You get irritated.					
8. You have difficulty to concentrate or bad memory.					
9. You have diarrhea, constipation or abdominal pain.					
10. You are afraid of what might happen.					
11. You feel satisfied about the way you do things.					
12. You have muscular stiffness, muscular spasm or ticks.					
13. You have self-confidence.					
14. You have been scared or have had panic with no reason.					
15. You consider yourself aggressive.					
16. You have noticed itching sensation or trembling.					
17. You have chest pain, palpitations or tachycardia.					
18. You experience lack of pleasure or interest in pastime.					
19. You have skin lesions or rashes.					
20. You have sudden mood swings.					
21. You experience breathlessness or pressure in your chest.					
22. You feel with low energy.					
23. You feel impatient and restless.					
24. During the questionnaire you have found yourself restless, worry or uncomfortable.					

$\mathcal{T}$heoretical and Methodological Contributions of Buddhism to Psychology and Neuroscience

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Buddhism, Positive Psychology, and Social Neuroscience:

Since their inception, Western psychology and neuroscience have been characterized by studying people who deviate negatively from common ways of thinking and behaving. Examining deviant patterns of thought and behavior affords meaningful contrasts to normality by which scientists can and have learned a great deal about mind and brain. The primary focus for psychology and neuroscience has been various kinds of distressing, detrimental, or otherwise maladaptive deviations. The investigation of topics such as criminality, insanity, mental illness, and brain disorders have been considered of greater scientific and societal value than altruism, genius, cognitive flourishing, and brain vitality. On the other hand, the investigation of patterns of thought and behavior that deviate from normality in constructive and adaptive ways, also known as "positive deviance", has been largely neglected.

The tendency to study maladaptive, rather than adaptive, forms of deviance has long been recognized as a predilection of the Western sciences. The sociologist Pitirim Alexandrovich Sorokin wrote that, "Western science has paid scant attention to positive types of human beings, their positive achievements, their heroic actions, and their positive relationships" (1948). As a result, an accurate description of positively deviant persons are lacking in Western psychology and neuroscience. This lack may be especially significant in the current era of scientism, where scientific questions and answers govern people's view of themselves, others, and their world. Moreover, a circumscribed focus on maladaptive expressions of the human mind has constrained scientific models of mind, brain, and human potential. This limited investigation at the level of basic research has also limited clinical assessment, diagnosis and intervention. Significantly, Buddhism and Buddhist practitioners have recently played a role in scientific understanding of the human mind that is broader than was described by earlier scientific models.

Studies of negative deviance are a natural response to suffering in its variety of forms. Indeed, the Abhidhamma lists more maladaptive, than adaptive, mental states (Bodhi, 2000). On one hand, there is a great deal that can be learned about the mind and brain from studying maladaptive behaviors and deficits in neural and cognitive functioning. The history of psychology and neuroscience is ripe with stories from which much has been gleaned precisely because of functional deficits.

On the other hand, the systematic study of positive deviance may likewise provide insights that can help alleviate suffering. For example, the Abhidhamma includes an extensive description of wholesome mental factors, such as the seven factors of enlightenment (Bodhi, 2000). Developing a thorough investigation of the healthier and healthiest minds could explicate latent potentials of mind and brain. A science that includes the study of positively deviant minds (and brains) has already contributed novel interventions for clinical populations as well as for facilitating people's development from healthy to healthier.

Western models of the mind have long been founded on a premise of one brain existing as independent from other brains, utilizing the analogy of the solitary desktop computer (Cacioppo & Hawkley, 2009). Moreover, the goal of clinical attention has been primarily to aid an individual's achievement of self-sufficiency. Studying human mind and brain at the level of analysis of the individual has afforded a vast and valuable body of knowledge. Yet the systematic study of the interdependence of minds and brains has been sidelined. By foregrounding human separateness in both basic and applied research, the verity of a person's connection to others and the world has been deemphasized or disregarded entirely.

The incompleteness of the scientific scope is particularly relevant in this era of scientism, where the belief that science alone can provide answers saturates mainstream Western thinking and scholarship (Wallace, 2000). People who live from the perspective of scientism view themselves and their world almost exclusively through a scientific lens, even relying on science as a source of moral guidance (Wallace, 2000). It may not be surprising then that this wave of scientific research, characterized by myopic focus on psychological problems, deficits in functioning, and the brain as a solitary entity, has coincided with a rise in mental illness (WHO World Mental Health Survey Consortium, 2004) and loneliness (Mcpherson, Smith-Lovin, & Brashears, 2006). If science dictates to a large degree people's beliefs about what is good and true, limitations in the scope of scientific investigation may in turn limit how members of society view themselves, others, and the world around them.

Recently, Western scientists have begun to acknowledge the importance of studying human virtues as rigorously and deeply as they have studied human vices. This movement, known as *positive psychology*, aims to understand the causes and conditions that give rise to human virtues and positive functioning. Even more recently, scientists began to systematically build a science of social connection, in stark contrast to previous scientific models of the human mind which emphasized one's separateness from others and the world. *Social neuroscience* is this pioneering science of social connection which is corroborating human interdependence using cutting-edge methodologies to study the social character of the human brain. Buddhism and Buddhist practitioners have contributed to understanding the potential for human connection within this pioneering field of investigation.

Buddhism's contributions to psychology and neuroscience have been primarily in the form of positively deviant constructs, experimental manipulations, and clinical interventions. Moreover, practitioners of Buddhist contemplative practices can be thought of as populations from which to recruit individuals with positively deviant cognitive processing. Both positive psychology and social neuroscience have benefited from studies incorporating Buddhist practitioners who demonstrate virtues such as wisdom, compassion, mindfulness, and concentration. Studying practitioners provides a scientific understanding of the human potential for virtuous intentions and behaviors. This effort has increased the prevalence of empirical studies on virtues such as equanimity (Nielson & Kaszniak, 2006), loving-kindness (Hutcherson, Seppala, & Gross, 2008), and compassion (Lutz, Brefczynski-Lewis, Johnstone & Davidson, 2008). This paper reviews key findings from positive psychology and social neuroscience which have been facilitated, theoretically and/or methodologically, by the study of Buddhist practices and practitioners. It then suggests directions for future research that can further leverage Buddhist teachings and practitioners to make contributions relevant to building more harmonious societies.

Theoretical Contributions:

Buddhism offers an alternative model to Western notions of well-being, higher stages of development, and the developmental course towards realizing one's potential. In this way, contemplative psychological science affords a perspective which has informed and may as yet go beyond mainstream, positive psychological understanding. The Buddha offers an example of the potential for human beings to realize well-being through mental discipline, self-transcendence, and altruistic intention and action. Moreover, Buddhism provides an extensive paradigm for human development. Systematic mental training may be seen to facilitate the development and manifestation of virtuous character and behavior through simultaneously uprooting unwholesome mental states and supporting the expression of wholesome mental states.

The Buddha taught a great deal about the importance of training one's mind. Right Effort, Right Mindfulness and Right Concentration are Buddhist virtues that concern the benefit of training attention (Grossenbacher & Quaglia, 2010). Buddhist practices for mental training, or meditation, have provided novel experimental manipulations and constructs for studying positively deviant forms of attentional processing. The study of meditation has contributed to an understanding of the neural and cognitive mechanisms underlying superior attentional processing.

The study of mindfulness in psychology and neuroscience stems from Buddhist teachings. Both basic and applied research has examined the influence of mindfulness as a state, trait, type of meditation and clinical intervention (Davidson, 2010). A great deal of research on mindfulness and mental training has focused on attentional processing, which is often seen as the most direct target of meditation. However, a surprising proportion of mindfulness and mental training research has concerned other aspects of the human mind. Indeed, an entire 2010 issue of the peer-reviewed journal *Emotion* was dedicated to empirical reports at this intersection of mindfulness, mental training, and affective processing (Davidson, 2010). Mindfulness has been also been studied with regards to memory (Jha, Stanley, Kiyonaga, Wong, & Gelfand, 2010), pain sensitivity (Grant, Courtemanche, Duerden, Duncan, & Rainville, 2010), visual discrimination (MacLean, Ferrer, Aichele, Bridwell, Zanesco, Jacobs, et al., 2010), worldview (Niemiec, Brown, Kashdan, Cozzolino, Breen, Levesque-Bristol, & Ryan, 2010), and social cognition and behavior (Hutcherson et al., 2008).

One explanation for the vast number of other constructs associated with differences in mindfulness is that mindfulness is a cognitive construct, situated straightforwardly in the field of cognitive psychology. Psychology and neuroscience are accustomed to thinking about cognitive traits and mechanisms as the roots which underlie dysfunction and mental illness. The novelty of mindfulness is that it is a cognitive trait associated with superior functioning and mental health. Therefore, the study of individuals with high levels of mindfulness may reveal the cognitive mechanisms underlying high levels of mental and emotional well-being.

Trait mindfulness has been correlated with differences in brain activation during emotional regulation. This research suggests neural mechanisms which may support advanced emotional regulation. In particular, trait mindfulness correlated with greater widespread prefrontal cortical activation and reduced bilateral amygdala activity during affect labeling (Creswell, Way, Eisenberger & Lieberman, 2007). In participants high in mindfulness but not in participants low in mindfulness, there was a strong negative association between activation in areas of prefrontal cortex and right amygdala activation (Creswell et al., 2007). This suggests that executive functions may exert

a greater influence on emotional processing when mindfulness is high versus low. In a related study, individual differences in trait mindfulness predicted dorsomedial prefrontal activation that was inversely correlated with amygdala response to negative stimuli (Modinos, Ormel, & Aleman, 2010). Together these results suggest that the role of prefrontal cortex in emotional regulation may grow alongside mindfulness, as previously automated amygdala responses to negative stimuli become subject to conscious awareness and inhibition. Consequently, individuals high in mindfulness can help neuroscientists better understand neural mechanisms underlying positively deviant emotional regulation.

Anatomical differences in the brain's structure have also been associated with mental training. Structural differences have been found to correlate with long-term meditation in many different regions of the brain, including but not limited to, the right orbito-frontal cortex (Luders, Toga, Lepore & Gaser, 2009), right hippocampus (Holzel, Ott, Gard, Hempel, Weygandt, Morgan & Vaitl, 2008), right anterior insula (Lazar, Kerr, Wasserman, Gray, Greve, Treadway, McGarvey, Quinn et al., 2005), and anterior cingulate cortex (Grant, Courtemanche, Duerden, Duncan, & Rainville, 2010). This line of research involving mental training has contributed to the understanding of neuroplasticity (the capacity of the brain to change with experience). The Buddhist path of meditation, by virtue of its systematic approach and repeated application, may be particularly influential on the brain's structure. Engaging experience consistently and repetitively with daily meditation practice may facilitate neuroplasticity more than less systematic approaches to mental training, such as meditating only when one feels particularly motivated.

Overcoming selfish desires to instead focus on the well-being of others is a primary goal of Buddhist practice. Moreover, perceiving the self as an unfolding process, rather than a stable object, is said to alleviate suffering. Buddhism has contributed these ways of understanding the self to psychology and neuroscience such that many models of ego development include stages in which a person transcends self-centeredness (e.g., Cook-Greuter, 2000).

A well-known construct in psychology is "self-esteem", defined as one's evaluation of one's self. Buddhist philosophy has been utilized to critique the usefulness of this construct for promoting mental health and suggest alternative ways of perceiving the self (Ryan & Brown, 2003). Indeed, both high and low self-esteem are seen as problematic from the Buddhist perspective, because one's well-being is consequently subject to an inevitable flux in circumstance, social praise or criticism, and other changes outside one's control (Ryan & Brown, 2003).

Mental training has been found to correlate with differences in how one relates to one's experience and the prioritization of self-concept. Training in Vipassana meditation for one week was found to improve self-representation and promote more mature deployment of ego defense mechanisms related to coping with common stressors (Emavardhana & Tori, 1997). Mindfulness training has also been found to alter the neural expression of how one thinks about one's self (self-referential processing). Eight weeks of mindfulness training resulted in a decoupling of networks devoted to narrative self-referential processing and experiential self-referential processing (Farb, Segal, Mayberg, Bean, McKeon, Fatima, & Anderson, 2007). Mindfulness training has also been associated with a distinct neural response to sadness-provoking stimuli (Farb, Anderson, Mayberg, Bean, McKeon, & Segal, 2010). Control participants displayed less activation in areas of the brain implicated in somatic processing than did mindfulness meditators. This wider recruitment of somatic networks during sadness was correlated with lower depression scores (Farb et al., 2010).

Together these studies suggest that experiential (nonconceptual) self-referential processing, assisted by mindfulness meditation, may reduce the unfavorable effects related to narrative (conceptual) self-referential processing. Said differently, the findings support a view that decreased conceptual processing alongside increased nonconceptual processing of one's experience may lessen certain kinds of suffering.

Mindfulness may in and of itself be characterized by reduced attachment to one's self-concept. Trait mindfulness has been correlated with reduced worldview defensiveness and self-esteem striving in the face of mortality salience (Niemiec et al., 2010). Importantly, mindfulness seems to predict the degree to which an individual will process death-related thoughts. The more these thoughts are processed consciously, the less verbal defensiveness is present (Niemiec et al., 2010). These studies on mindfulness and worldview defensiveness suggest a novel way to attenuate feelings of fear associated with one's own mortality, which could have important implications for the field of clinical psychology.

Generosity, loving-kindness, and compassion are examples of prosocial virtues Buddhism espouses as contributing to personal happiness and well-being. Buddhism presents a vision for well-being that depends on holding intentions and performing actions primarily for the sake of others rather than for one's self. Living virtuously, for the benefit of others, is seen to facilitate one's own happiness. Importantly, the field of social neuroscience has found that individuals who perceive themselves as being social disconnected (lonely) interpret social information in a more egocentric fashion than those who see themselves as being connected to others (not lonely; Cacioppo & Hawkley, 2009). Moreover, this feeling of loneliness can spread up to three degrees in a person's social network (Cacioppo, Fowler, & Christakis, 2009). Personal cultivation of altruistic emotions, intentions, and behaviors may therefore provide an important antidote to the loneliness found throughout the West. Buddhism continues to contribute the view that being less concerned for one's self and caring more for others promotes personal and collective well-being and mental health.

A growing tide of research on compassion has largely been the result of Buddhist teachings on its societal value. Enhanced neural response in areas of the brain previously associated with empathy was found during compassion meditation versus rest in advanced and novice meditators during the presentation of emotional sounds, such as a baby crying (Lutz et al., 2008). Compared with novices, advanced meditators demonstrated significantly greater activation to negative versus positive or neutral affective sounds (Lutz et al., 2008). This neuroscience research on Buddhist practitioners supports a view that social cognition can be altered in important ways through voluntary shifts in emotional processing. Subsequently, these endogenous shifts in thinking about others' suffering could result in more altruistic action.

A science of social connection may benefit from studying the verbal reports of experienced meditators, since the complexity of relationship can involve myriad interpersonal dynamics unfolding across multiple time scales. Content analysis of interviews with advanced meditators revealed that meditation may alter the perception of interpersonal dynamics, decreasing reactivity, promoting freedom and safety, and enhancing understanding of social connection (Pruit & McCollum, 2010). At this early stage, such verbal reports from meditators can inspire social neuroscience research into causes and conditions that aid positively deviant social connection.

Feelings of loneliness may also be attenuated through enhancing one's feelings of connection with others, even strangers. If feelings of social connection are understood as being partially within one's control, then loneliness may become less psychologically and physiologically disabling. Buddhist loving-kindness practices were demonstrated to increase implicit and explicit feelings of positivity and connection to pictures of novel individuals compared to control practices (Hutcherson et al., 2008). These results further corroborate the idea that voluntary shifts in emotional and cognitive processing can confer beneficial changes in social cognition. The increased social connection facilitated by Buddhist practice may not only enhance feelings of connection, it may provide helpful interventions for excessive loneliness.

Methodological Contributions:

The acceptance and incorporation of mental training into psychology and neuroscience has afforded new constructs, clinical interventions, and experimental manipulations. The paradigm of mental training to cultivate virtue provides a pivotal starting point for positive psychological interventions. Because the majority of techniques and interventions psychology has developed were created to address mental illness and other psychological deficits, Buddhist emphasis on techniques for cultivating wholesomeness can and have contributed to a more comprehensive psychological science.

Moreover, studying neural mechanisms underlying various cognitive functions has often depended on fortuitous accidents of mind and brain dysfunction rather than controlled experimental manipulations targeting specific mental functions. A recently popularized method of utilizing dysfunction to study mind and brain is Transcranial Magnetic Stimulation, which temporarily induces activation changes in a localized area of the healthy human brain. Through momentarily disrupting the functioning in certain areas, neuroscientists have been able to discern mental functions associated with those areas. The limitations of this approach include the incapacity to induce nuanced differences in localized activation. Mental training, correlated with activation changes in specific networks of the brain, could be used to systematically alter the activation of these networks in more subtle ways. These subtle changes in specific areas of the brain could afford refined understanding of mental functions associated with those areas.

The recognition of nonconceptual forms of development has led to the definition and operationalization of new constructs with meaningful intra- and inter-individual variation. As discussed earlier, the psychological construct of mindfulness was inspired by Buddhism. Nevertheless, the scientific measurement of mindfulness required the creation of new methodologies. Many measures of mindfulness as a state and a trait have since been developed (e.g., State and Trait Mindful Attention and Awareness Scale; Brown & Ryan, 2003; Kentucky Inventory of Mindfulness Skills; Baer, Smith, & Allen, 2004). State mindfulness measures aim to quantify the extent to which a person is being mindful at the time of taking the assessment. Trait mindfulness scales, on the other hand, aim to quantify the extent to which a person tends to be mindful in a reliable manner throughout their daily life.

Another psychological construct derived from Buddhist teachings has been nonattachment, providing a new lens from which to examine Western models of attachment (Sahdra, Shaver, & Brown, 2010). The Nonattachment Scale (NAS) was developed with reference to historical and contemporary Buddhist scholarship and includes items such as, "I can enjoy pleasant experiences without needing them to last forever" and "I can enjoy my family and friends without feeling the need to hang on to them" (Sahdra, et al., 2010). Scores on the NAS have been correlated to mindfulness, acceptance, self-compassion, and well-being (Sahdra et al., 2010). In contrast to the idea that less attachment to others may decrease connection with them, NAS scores were inversely related to the avoidance of intimacy in relationships and positively correlated with empathy, generosity, and social connectedness (Sahdra et al., 2010). The finding that nonattachment from mental fixations is associated with positive personal and interpersonal outcomes challenges the Western understanding that secure attachment depends primarily on the successful maintenance of positive concepts about self and other.

Mental training has provided viable experimental manipulations which are important for studying variables central to cognitive psychology and neuroscience. Experimental manipulations involve randomly assigning participants to experience certain conditions (e.g., meditation for one hour versus sleep for one hour). These conditions can then be compared with each other to discern the causal effects of each condition. As discussed earlier, improvements in attentional processing have been associated with meditation. The capacity of meditation to produce reliable and predictable improvements in cognitive processes such as attention allows for it to be utilized as an experimental manipulation of attentional processing. By assigning participants to meditate or to a wait-list control (in which participants wait to receive meditation instruction only after the study is complete), investigators can discern specific physiological, anatomical, experiential, and functional changes which may coincide with meditation-induced improvements in cognitive processes. In turn, these findings can inform basic understanding of these changes and their role in cognition more broadly.

For example, practitioners with three months of intensive mindfulness training demonstrated improved performance compared to baseline on a well-known task designed to measure a particular aspect of attention (Slagter, Lutz, Greischar, Francis, Nieuwenhuis, Davis & Davidson, 2007). Further research involving EEG during this task found that meditators displayed more skillful distribution of their brain resources (Slagter, Lutz, Greischar, Nieuwenhuis, & Davidson, 2009). In addition to supporting a known cognitive theory, the overinvestment hypothesis (Olivers and Nieuwenhuis, 2006), the positive deviance in attentional processing resultant from mental training enabled researchers to study the neural mechanisms underlying superior attentional performance. Finally, these findings demonstrated that intensive mental training could attenuate a well-known deficit of normative cognition.

Practices which train attention are not the only experimental manipulations motivated by Buddhism. Emotional differences reliably associated with certain types of meditation can also be utilized to learn more about mind and brain. For example, loving-kindness (mettā) meditation provided a method for systematically increasing positive emotions (Fredrickson, Cohn, Coffey, Pek, & Finkel, 2008). By randomly assigning participants to either a loving-kindness meditation or a wait-list control, researchers were able to ascertain a variety of constructive effects associated with increasing positive emotions (Fredrickson et al., 2008), effects that may otherwise have been confounded with variables such as socioeconomic status, health, and education.

Studying individuals who have mental expertise in a discipline involving extensive cultivation of prosocial intentions and emotions provides a way to investigate the human potential for virtue. Previous attempts at such an investigation would have required reliance on self-report and/or behavioral measures of prosociality to discern individual differences. On the other hand, contemplative practitioners who have systematically cultivated altruistic intentions and emotions, such as compassion or mettā, provide more objective positively deviant differences in social cognition. Similarly, contemplative practices can serve as experimental manipulations of positive social cognition (e.g., compassion) in nonmeditating populations (e.g., Lutz et al., 2008). Therefore, these practitioners may more consistently exhibit these differences than individuals who simply score high on self-report measures of prosociality.

Studying the minds of contemplative practitioners has contributed in important ways to both clinical and non-clinical populations. Moreover, the study of contemplative practices has resulted in findings relevant to individuals who may not even be interested in adhering to a contemplative practice. The investigation of healthy minds has even inspired novel clinical interventions, corroborating the value of studying positive deviance for alleviating suffering in addition to promoting cognitive, emotional, and social development.

One reason that clinical psychology has benefited from contemplative research is the alignment between Western cognitive approaches to interventions and the largely cognitive character of Buddhist constructs and interventions. While other reviews have focused on the significance of mindfulness to clinical psychology (see Baer, 2003), the present paper aims to more specifically address how this incorporation has been facilitated by the distinctly cognitive nature of Buddhist teachings. Mindfulness may be thought of as a positively deviant, nonconceptual cognitive trait, differing from many other constructs of positive psychology which primarily concern positive emotions or positive conception (e.g., happiness, optimism). Buddhist teachings fit well within the current scope of clinical psychology, which is largely grounded in interventions which target maladaptive cognitive processing.

For example, Cognitive Behavioral Therapy (CBT) aims to contest maladaptive thoughts that are rooted in well-known cognitive biases. CBT thus aims to alter the content of thought. However, cognitive psychology has investigated constructs such as attention and working memory that chiefly contribute to the context, rather than the content, of thinking. Mindfulness is one construct that directly relates to this cognitive context. Moreover, mindfulness is a construct that describes superior functioning within underlying, contextual domains of processing such as attention and awareness.

Consequently, mindfulness concerns altering the context in which thinking is embedded, complimenting the approach of CBT. Not surprisingly, mindfulness has been incorporated into cognitive interventions. Mindfulness-Based Cognitive Therapy (MBCT; Segal, Williams, & Teasdale, 2002), Acceptance and Commitment Therapy (ACT; Hayes, Strosahl, & Wilson, 1999), and Dialectical Behavior Therapy (DBT; Linehan, 1993) are all forms of clinical intervention which draw upon Buddhist teachings and could be characterized as targeting cognitive mechanisms related to problematic cognitive content as well as deficits in the cognitive context. Perhaps by virtue of targeting cognitive processes more broadly than mere content, the value of interventions drawing upon Buddhist teachings and thought are substantial (see Baer, 2003). Moreover, the scope of clinical diagnoses for which Buddhist-based interventions may be effective continues to grow as

more studies demonstrate their efficacy. For example, a preliminary study found that meditation may assist children and adults with Attention Deficit Hyperactivity Disorder (ADHD; Zylowska, Ackerman, Yang, Futrell, Horton, Hale, Pataki, & Smalley, 2008).

Finally, the relevance of Buddhist teachings to clinical psychology holds promise for helping clinicians, not just their clients. Most, if not all, clinical interventions rely on a capacity of the clinician to notice, be aware of, and hold nonjudgmentally the symptoms of a particular client. Moreover, the clinician must maintain attention to the client throughout an hour-long session. Increasing research into the influence of meditation on social cognition and functioning may reveal effects that could further enhance therapeutic alliance, interpersonal attunement, empathy, and co-regulation. Because common factors have also been demonstrated to be related to therapeutic outcomes (Bohart, Elliot, Greenberg, & Watson, 2002), there is potential for Buddhist-based mental training to be increasingly engaged as part of clinical training and education.

Future Directions: Buddhism and Positive Social Neuroscience:

A primary reason for the growing investigation into meditation and mindfulness is its relevance to clinical and non-clinical populations alike. Psychology and neuroscience have benefited from investigating mindfulness and mental training in both applied (e.g., MBCT) and basic (e.g., MacLean et al., 2010; Fredrickson et al., 2008) research. Consistent with the premise of positive psychology, research on mindfulness and mental training has focused on individuals who positively deviate from average levels of functioning. Mindfulness can be seen as a positive cognitive trait and is correlated with a number of other favorable cognitive attributes. Individuals with extensive experience in mental training have demonstrated superior performance on a variety of cognitive tasks (Valentine & Sweet, 1999; Moore and Malinowski, 2009; MacLean et al., 2010; Slagter et al., 2009). As discussed, mental training can utilized in positive psychological experimental manipulations and interventions which can facilitate the study of cognition and emotion (e.g., Slagter et al., 2009; Fredrickson, et al., 2008).

Novel findings associated with mindfulness and mental training have contributed to theory and research on attentional processing. These findings demonstrate that processing in other domains, such as emotional processing, improves alongside improvements in attentional processing. The investigation of negatively deviant attention and emotional regulation has yielded insight into their roles for successful social cognition and functioning. For example, issues with social functioning are prevalent in children diagnosed with ADHD (De Boo & Prins, 2007). Little research, however, has concerned the influence of positively deviant attentional processing in social contexts.

Compared with research on mental training and emotion or attention, a review of 320 articles concerning mindfulness and meditation reveals that social cognition and functioning have been studied considerably less (see Figure 1). A next step for the field of research on mindfulness, meditation, and other forms of mental training may be to explicate effects on social cognition and functioning, as inspired by effects on attention and emotion previously demonstrated. An expansion of research on contemplative constructs, experimental manipulations, and clinical interventions into the domain of social processing would help to bridge the gap between personal benefits of mental training and benefits to society as a whole. More specifically, studying how one individual's contemplative practice may benefit those with whom they interact could further substantiate

the benefits of training one's mind. Studying mindfulness, meditation, and other contemplative practices in social contexts foregrounds the reality of interdependence. The investigation of interpersonal benefits resultant from mental training may further provide encouragement for therapists, teachers, parents, and other members of society to practice meditation, not solely for their own benefit, but for the benefit of all beings.

Through studying individuals who have consciously cultivated a perspective of caring more for others, Buddhism may continue to contribute to a positive social neuroscience in which positively deviant social cognition and functioning is investigated for its relevance to improving social connection for people at all levels of functioning. As social neuroscience continues to reveal the interdependent nature of mental illness and mental well-being, Buddhism may help guide an exploration of positively deviant interpersonal interaction, close relationships, virtuous intentions and actions, and further forms of prosociality.
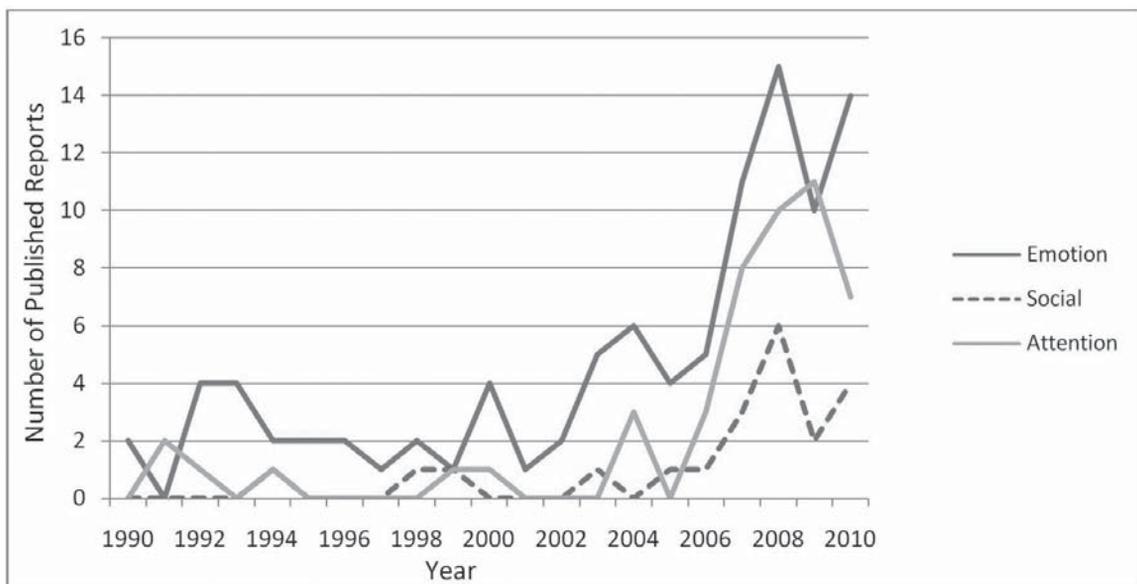

Figure 1: Empirical Reports on Meditation/Mindfulness and Emotion, Attention, or Social Processing

Buddhism, Science, and Harmonious Societies:

Western science continues to inform many aspects of society, from government policy and funding to personal well-being and lifestyle choices. Buddhism has recently started to play a striking role in broadening psychology and neuroscience, facilitating the study of human virtue both theoretically and methodologically through novel constructs, experimental manipulations, and clinical interventions. Through focusing further on human virtues and positively deviant functioning, a Buddhist-informed psychology and neuroscience may continue to shed light on questions that contribute to more harmonious societies.

From a myopic concentration on negative deviance to an inclusive awareness of the whole range of human functioning, the broadening within scientific investigation may enable a broadened outlook within society—especially for those in the West and elsewhere who look to science for guidance on what is good and true. The fields of positive psychology and social neuroscience may serve to translate models of the mind, such as those provided by Buddhism, which describe further reaches of mental and emotional well-being, into a secular language that can benefit Buddhists and non-Buddhists alike.

Buddhism may continue to contribute value associated with understanding, investigating, and realizing positively deviant being, behavior and functioning. Buddhist-informed research may itself broaden to describe the relevance of mental training to alleviating suffering caused by social disconnection. By investigating contemplative states, traits, experimental manipulations, and clinical interventions as they pertain to positive social connection, Buddhist practitioners may serve to bridge the fields of positive psychology and social neuroscience. Through focusing further on the influence of mindfulness, mental training, and the systematic cultivation of prosocial intentions and emotions, Buddhism could facilitate a distinctively positive social neuroscience. Together, Buddhism, positive psychology, and positive social neuroscience can strengthen attention to human functions that contribute to harmonious societies through encouraging the rigorous investigation of human virtues.

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Combining Old With New Towards Awakening Society[1]

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The consolidation of a modern network society creates a new set of opportunities and challenges in the path to awakening society. Modern society, as a live and active entity, becomes a new subject matter for Buddhism. This results in a vision of society and its dynamics as well as a Dharma practice which contemplates society as a whole and its awakening. A Buddhism for society transcends the individual towards the collective.

In this paper we present results of an ample sociological in-depth study of the organizational forms and practices designed and used by a Tibetan monastic community (Sakya Tashi Ling, STL) in Barcelona (Spain) in order to create and experiment with fresh avenues towards the Awakening of modern society.

We study how this Buddhist organization (STL) experiments with the encounter between old wisdom and modern society, combining ritual with modernity and the past with the present to create a novel approach towards a future social awakening. STL introduces innovative ways to bring spirituality and the dharma to society by using society's communication vehicles and values. To introduce Buddhist values in society, it uses market and consumer products which reach a wide social audience.

STL adopts the form of *Open to Society* as a way to become part of its structure, dynamics and values using modern organizational forms and practices in order to bring spirituality and the Dharma to society at large and its main components: networks and organizations. We will analyze the relational systems making up the ordained community and the dynamic lay sangha as well as those embedding them into society.

This paper also analyzes the effects of this way of interacting and practicing with and within society using the results of a survey of the lay community, along with a survey of visitors to the STL Monastery and a survey of university students as indicators of how society is perceiving and reacting to the new paths.

From the Monastery To Society:

Mantras and Chill Out. At the end of 2005, the Sakya Tashi Ling Buddhist Monk Community (whose main Monastery is located in the Garraf Natural Park on the outskirts of Barcelona, Spain) released the "Buddhist Monks" CD whose songs are Buddhist mantras wrapped in Chill Out, or as it was defined by the press at the time, "mantras to a pop rhythm." In a few weeks it became a musical hit that flooded the radio waves, music scenes, and dance clubs (in Spain as well as in the rest of the world), and it made the Sakya Tashi Ling Buddhists Monks (STL) very popular. It turned into a media phenomenon, and from then on they have been present in the media (written press, radio, TV, Internet). What initially began as a media explosion wound up turning into a social and cultural phenomenon of great magnitude. Buddhism emerges and is made visible to the wider public, and the STL Buddhist Monks become, in Spain at least, the image of modern Buddhism.

The *Buddhist Monks* CD is a novel product and differs from the CDs of mantras sung by monks in the traditional way or New Age music CDs which incorporate complete or partial mantras. *Buddhist Monks* is a product which takes the mantras from the Monastery and brings them to a new public with no prior interest in religion, Buddhism, or spirituality. It is a product especially addressed to youth but also appropriate for a wider public. In addition to making Buddhism very visible in the West, it offers a new vision of Buddhism, the role of monks and of the very concept of the monastery (Baumann, 1994, 1997ª, 1997b; Lenoir, 1999; Prebish and Keown, 2006; Heine y Prebish, 2003).

Chill out adapts to the mantras, and as it wraps them up, it becomes their transmitter. With this transmitter, Buddhism gains access to spaces, times, and population groups to which it had or never would have reached. The format as well as the transmission method exemplarizes a new model of Buddhism that differs from the traditional Buddhism in its methods of transmission and dissemination as well as in its organizational methods and even in its prioritizing of its content, presentation, and role in society. By using the market and consumer products to introduce their values in society, they also westernize their message, in other words, the product (Batchelor, 1994; Coleman, 2001, Prebish and Baumann (eds), 2002). The westernization of the product allows them to reach a wider range of Buddhist followers and essentially non-Buddhists (Tweed, 1998). They are messages for the general population, for society as a whole.

The essence of Buddhism is maintained, accenting the values of happiness, environment, peace and personal development. The message fits perfectly with the post-materialistic values dominant in Western societies (Inglehart, 1997 and 2004). The Western post-materialistic Buddhist model proposed by STL also differs from other Buddhist models (in the West and in the East) in its organizational structures and pragmatism, in the configuration of a wide spiritual community of the faithful, in its link with and insertion in society and in its social role. The STL experience, with this socially open Buddhism, also represents a new manner of Buddhism's entrance and expansion in Spain and in the West.

STL is a Tibetan Buddhist Monastery/Community belonging to the Sakya lineage and the Ngagpa tradition. They practice one of the three main types of Buddhism: the Vajrayana (also known as the Diamond Vehicle or Tantric Buddhism). They see themselves as social monks:

- in society, embedded in it…
- for society, working for its benefit…
- and with society, creating a large spiritual community.

Sakya Tashi Ling has two working monasteries in Spain, the main monastery in the Garraf (an open monastery) and a smaller one in Castellón (for retreats and teachings), and one more is being finished in Peru. The community also has two Dharma houses in Spain in Manresa and Cáceres and one in Bolivia, and runs one orphanage in Nepal. The STL main Monastery was created in 1996 transforming an old mansion and estate at top of the Garraf Natural Park near Barcelona and is the headquarters of and from where they direct their Open Buddhism for Society Project. Aimed at spreading happiness, their Open Project rests on four main pillars:

- Meditation and Buddhist Philosophy Teachings (Tantrayana Buddhism)…

- Religious Rituals…

- Social Buddhism: teachings and practice in society as part of a program for happy organizations (health and social care centers, educational institutions and universities, corporations, etc.)…

- and Buddhism for and in everyday life: two music CDs (Buddhist Monks and Live Mantra), a cook book with a Buddhist approach (Cocina para la Felicidad: Cooking for Happiness), a novel (El Camino del Héroe: Hero's Path), a motorcycle helmet with Buddhist instructions, etc.

The main fact that led us to study the STL Buddhist monks was their religious, social, and cultural success in a society not open to religious phenomena, which had traditionally been Catholic, whose public practices were lay and where religion had been relegated to the private sphere. That led us to study the organizational structure used in the Open Buddhism for Society Project and specifically from the point of view of social networks.[2]

The model put forth by STL is inherently a complex social system in itself. The STL model of how to practice Buddhism and how to be, act and live Buddhism implies an organization open to society which allows for the creation of a large community (Sangha) and the transmission of its westernized and post-materialistic version of Buddhist values to the society at large. Their project of Western Buddhism requires specific organizational structures which guarantee the transmission of Dharma as well as its insertion in society.

In general, the entire project is built, in a greater or lesser degree, through social networks (Barabasi, 2003; Watts, 2003; Buchanan, 2003). Therefore, to adequately understand the organizational structures and the role of this Buddhist organization in society, to understand its success, one has to understand its social networks. The relations—and the networks rising from them—yield a new organizational form which transcend the closed master/disciple relation and allows for the creation of a wide spiritual community and facilitates the insertion into society in addition to generating trust and social legitimacy (Powell and Dimaggio, 1991). The analysis of social networks offers us a novel and appropriate vision to understand these new organizational structures[3] (Laumann, E. and F. Pappi, 1976; Scott, 1991; Wasserman, S. and K. Faust, 1994; Wellman, B., 1999; Newman, 2010).

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[2] All members of the ordained Sangha are Western natives coming from urban areas that surround the Monasteries.

[3] The analysis of social networks centers on the relations between the actors, and from these relations social structures are derived where social dynamics, marginalization, power, etc. are analyzed. The Social Networks Analysis is useful for studying the processes of cohesion, creation of groups, identity and articulation of collective action.

The social system analyzed[4] is the complete extended community (the Sangha). Within the same Community, two large groups can be identified: the ordained Sangha[5], consisting of Lamas, monks, nuns, novices, postulants; and the lay Sangha. The unordained part of the Community in the case of STL includes all the faithful of the Community, those following the project and involved in various Dharma study programs and periodically participating in rituals and initiations. Together with the master-disciple learning relationships, it is precisely these practice areas (courses, rituals, initiations) where relations and ties between members of the project that make up the intended community are created.

A Network Community

As a network, the Sangha is the product of the interaction between ordained and non-ordained members of the community. It is a complex relational system that has the ordained Sangha (Lamas, monks, nuns, novices, postulants)[6] as the main center surrounded by the lay community members. The strongest and most cohesive relational structure is that formed by the ordained members who are at the same time the center of reference for many of the relations of the lay community. The most distinctive element is that, as can be seen in **Graph 1**[7], it is a non-pyramidal or hierarchical organizational structure typical of the traditional organizational models. We can interpret the large enveloping aspect exerted by the relationships of the faithful (indicated in the graph with fuchsia circles) as a system of protection (of the ordained community) as well as a mechanism of extending the monastic organization to society.

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[4]   A classic reference study is that carried out by Sampson about the internal networks of a Catholic Monastery (Sampson, 1968).

[5]   To analyze the social system, we use relational information that we obtained through questionnaires administered between January 2008 and December 2009 to the members of the Sangha: 35 members in the ordained Sangha and 200 members of the spiritual community of followers. They were asked about their relations of collaboration, communication and trust among themselves (ordained and non-ordained Sangha) and with people and institutions outside the Community. The statistical analysis and the representation of the information has been carried out with Ucinet and Netdraw, programs specializing in social networks.

[6]   The ordained Sangha is comprised of all those who have begun the monastic path (35 members). From this point on, we will refer to the members of the ordained Sangha in the generic form as monks.

[7]   GRAPH LEGEND:

People and institutions are represented by nodes, and relations by lines connecting the nodes. Shapes, sizes and colors indicate different characteristics.

The **shape of the nodes** differentiates types of actors: Diamonds represent the monastic community, Circles represent the followers part of the sangha, and the Squares represent social actors and institutions from the outside world.

The **colors of the nodes** differentiate actors: Yellow represents the Lamas, Red indicates monks and nuns; Blue indicates novices; Grey indicates postulants; Fuchsia identifies the non-ordained members of the community (the faithful); and Green colors the nodes of Institutions and Social actors with whom the community is linked.

The **color of the lines** indicates types of connecting relations: In Graphs 1 through 7: Green lines connect followers; Red lines connect members of the ordained sangha ("monks"); and Blue lines designate the relations between "monks" and followers. In Graph 8: Blue represent the relations between followers with the social, economic and political environment, and Red the relation of "monks" with the environment.

The **size of the nodes** indicated centrality and prominence. In Graphs 1 through 7 the size of a node indicates how many actors refer to it. In Graph, 8 the sizes of Squares indicate how many direct relations they receive, and the sizes of the Diamonds indicate with how many actors in the environment the members of the sangha establish direct relations.

Graph 1. Network of the Entire Sangha
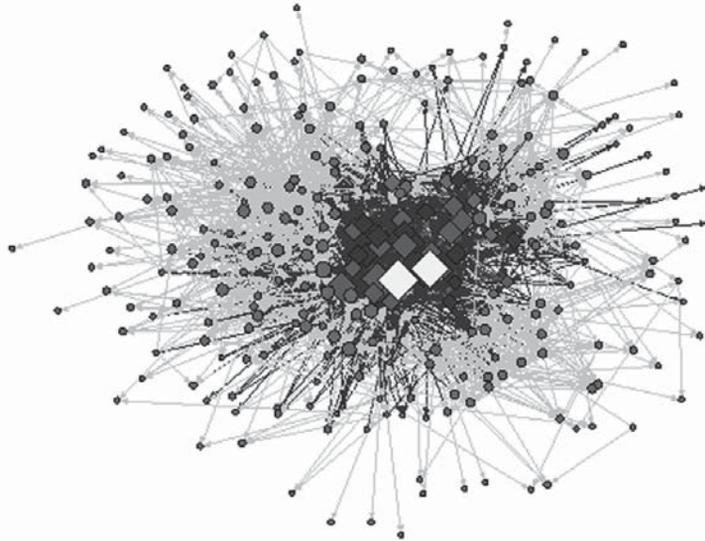
We identify the nucleus of the Sakya Tashi Ling relational system as the structure made up of high intensity relationships (**Graph 2**). It is the neurological center of the network and to a large extent imitates, albeit in a simplified manner, the network in its entirety. The role of the monks in this network stands out as fundamental and dominant. The center of the network is comprised of two large substructures which correspond to the two main centers of the Community: the Garraf Monastery and the Castellón Monastery linked together.

Graph 2. Core of Sangha
(strong relations GT10)
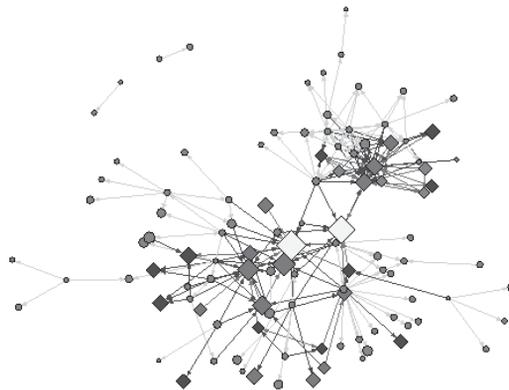
In this complex network, a double system of centrality exists: global and local. The global centrality of the network is occupied by the two Lamas (yellow diamond) who form the nucleus of the functional and religious authority structure of the Community. At the local level, some nuns and monks (red diamond) join the Lamas in the functional authority structure of the Monasteries.

The relations among monks and nuns produce the very dense and compact **monastic network** shown in **Graph 3**. The slightly less dense structure on the right corresponds to Castellón while Garraf is on the right. At the individual level it is important to point out the importance of the centralizing[8] role of the two Lamas in the whole monastic network. Together with them there are four monks and nuns who have a key central role at the local level. The non-resident monks and nuns are on the outside edge of the monastic relational system indicating a lesser centrality in the monastic community life.

Graph 3. Monastic Network
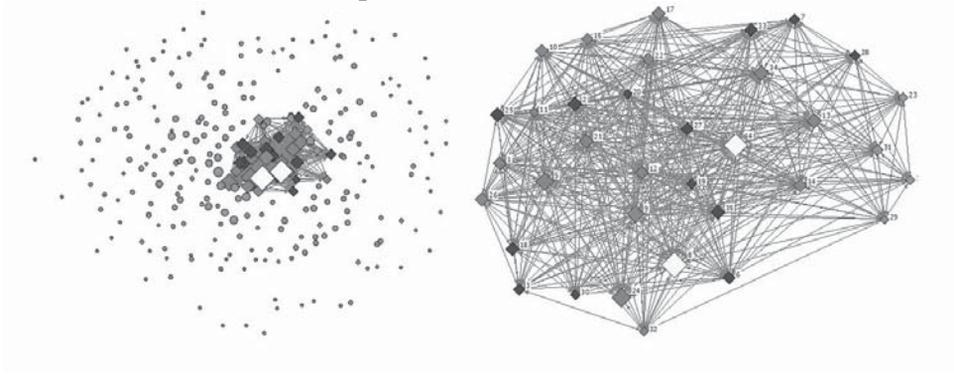
In the neuralgic center of the network (**Graph 4**), where the weight of monastic social life falls, is the structure made up of the most intense relation, the network breaks down into two subnetworks (corresponding to the two monasteries, Garraf and Castellón) internally cohesive and fundamentally linked by the centralizing and bridging role of the Abbot of the Community. He keeps the system united.

Graph 4. Core of Monastic Network (strong relations GT10)
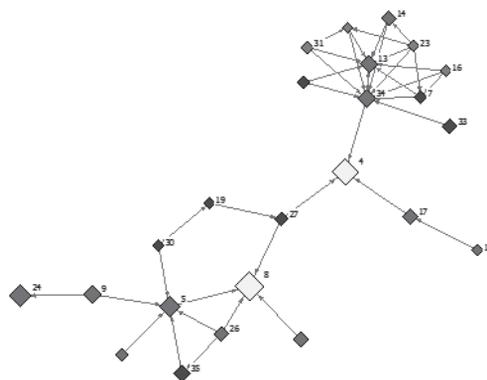
The extended Sangha is a product of the **relations between monks and nuns and the lay followers** (the faithful). The graphic representation of those relations (**Graph 5**) allows us to visualize

8   Their size indicates the amount of relations they receive.

the centrality and prominent role of few monks and nuns in the establishment of a very dense structure of links with the followers.

Graph 5. Relations between Monks and Followers
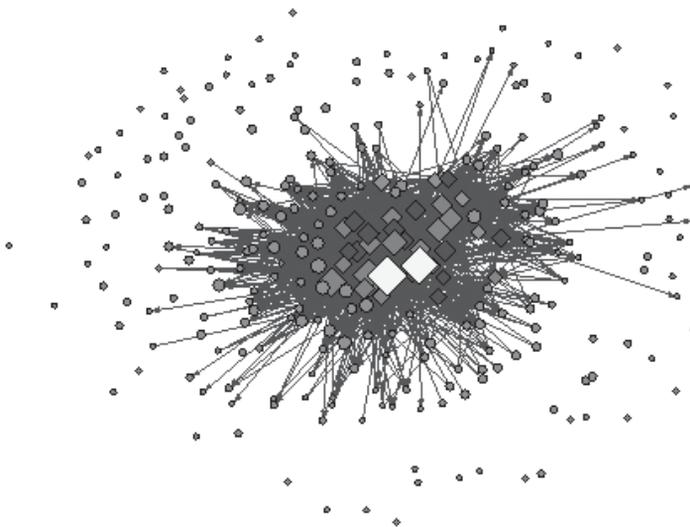
As is shown in **Graph 6**, at the core of this system of relations, that is to say, in the structure of very strong relations, the number of participants is very reduced, and two small substructures are maintained (corresponding once again to the two monasteries) united by the Abbot who plays the key role of bridge. The Prior and two nuns assume the role of centralizers of the relations with the lay community, and they are the key monks in the creation of the lay community.

Graph 6. Core of Relations between Monks and Followers (strong relations GT10)
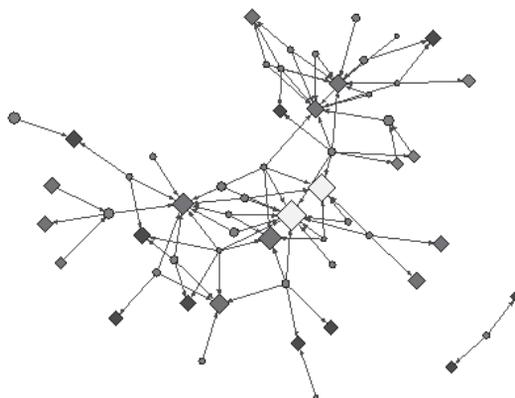
One of the distinctive elements with respect to other types of centers and Buddhist monasteries, in Spain as well as in other countries, is the existence of a wide and active lay spiritual community. This community is formed by members committed to the STL project and have

become a fundamental part of its Sangha. **Graph 7** shows the large and complex **social structure of the lay spiritual community**. The religious practices and the collaboration in Sakya Tashi Ling are decisive in its creation. Initiations, meditations, and retreats and other practices are the meeting point among the followers (and with the monks), favoring relations and ties, creating identity in the lay community and generating commitment with Buddhism and the STL project. The existence of this lay community (this social network) is the product of a monastery open to society and is what becomes a differentiating element with respect to other monasteries.

Graph 7. Social structure of the Lay Community (Followers)
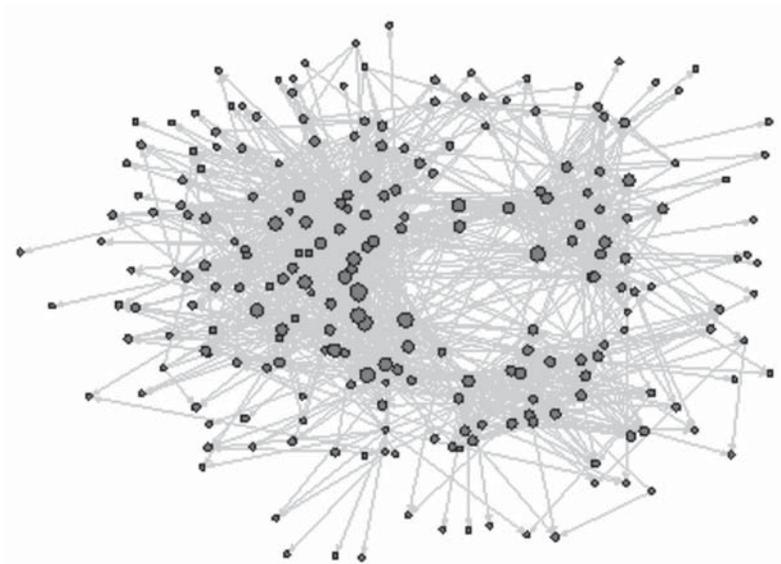
The lay community is made up of three main substructures linked together forming an oval shaped space. The collective practices of all the Community (normally in the main monastery) facilitate the relations among all the followers which translates into ties among the subgroups. These subgroups corresponds to the spaces where periodic religious practices take place: the Dharma house of Manresa and the Garraf and Castellón Monasteries. Globally, the lay community directly linked to the Garraf monastery (on the left of the graph), besides being larger and more cohesive, plays a central reference role in all the Community. Following in importance is the community linked to the Castellón Monastery (top right) and the older Dharma house in Manresa (bottom right).

Upon introducing the lay element into the STL Buddhist project, the entire social system increases its size and strength. The lay element also gives it a totally different character from other Buddhist Sanghas. This converts STL into a more complex model that combines the practice and the project of the monks with those of the lay community. Additionally, the lay community plays a key role in interfacing and linking with the social environment, whether collaborating in the monastery activities open to society or spreading the Dharma (disseminating the STL project and Buddhism) to society. Its most important function without a doubt is to embed Sakya Tashi Ling in the social, cultural, political and economic fabric. It acts as a perfect bridge between the religious community and society at large.

Graph 8 shows the existing **relations** of the ordained and lay members of the Community **with the social, cultural, political and economic environment**. The dense mesh of relations clearly shows the importance given by STL to its insertion into its environment as a mechanism of legitimacy and survival and as a mechanism of extending and expanding the Buddhist ideals to society. The central goal of the project of open organization is to bring Dharma and Buddhist ideals to society, and the most appropriate mechanism to do this is through relations with the organizations and institutions of the environment.

Graph 8. Social Relations with the Environment
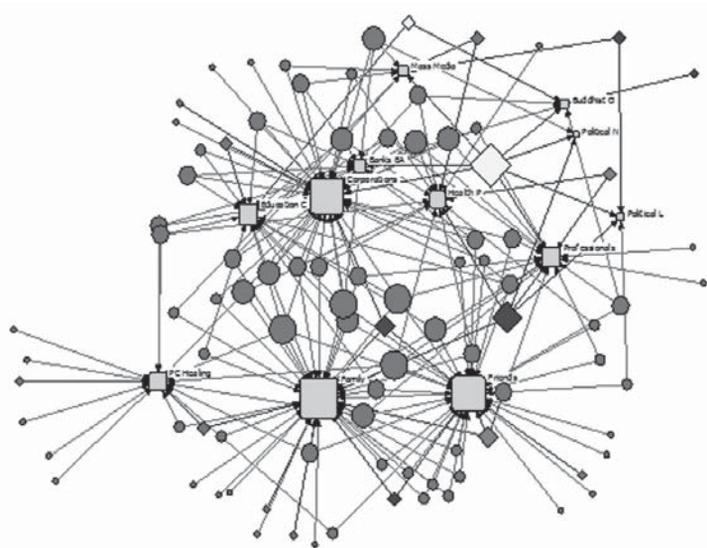
Such links create a relational system where two differentiated spaces can be seen: that which we can call institutional relations (found at the top of the graph) and that which we can consider non-institutional spaces, that is, more social (found at the bottom part of the graph).

The space of institutional relations is formed by the relations with businesses, banks, political organizations and institutions, the media, Buddhist organizations and education and health institutions. It is a dense space (of many relations) where the Corporations along with Professionals and Educational centers stand out as central (as sectors that receive a large part of the relations). In this institutional space the Abbot's role as social leader is highlighted, followed by the key importance of the followers creating and maintaining the relational structure.

The institutional space can be seen, following the neo-institutionalist (Meyer and Bowan, 1997; Powell and Dimaggio, 1991) contributions, as a provider of legitimacy as well as religious and nonreligious resources. In terms of legitimacy they establish relations with key social agents that grant and guarantee social approval and sociopolitical acceptance of the project: businesses, political institutions, professionals, and the media. We can speak of a double system of relations and of legitimacy: with the Western setting (the media, business, banks, political system) and with the religious lineage (Buddhist centers). The former allow for the integration and reduction of potential conflicts with the economic, social, cultural and political setting. The latter (with Buddhist centers)

insures its connection with the ancestral Oriental religious tradition as well as with the networks of Oriental and Western Buddhist organizations. In brief, this double system of relations supplies the resources for the survival and continuity of the institution, be they economic or political resources or those of a religious type.

This institutional space besides offering legitimacy and resources also incorporates two spaces for social practice where STL is implementing projects that spread its message and offer help: health and educational spaces. In its entirety it is an institution network as a collective entity.

In the non-institutional space the most noteworthy relations are the classic strong individual relations with family and friends. Also important in this space are relations with people and sectors with closely related visions, approaches, and practices (professionals and alternative therapy centers). The link of STL to this sector of values and services is also a source of social legitimacy.

The totality of the relations with the environment places STL in the political and social dynamics in such a way that it acquires social and institutional legitimacy and at the same time receives strong support for its projects.

On the Road T o Happiness

A first approach to the effects of this novel way to connect Buddhism with society is with the study of those who have initiated the Buddhist path towards happiness: the faithful who make up the lay sangha. They are characterized by their great commitment and activity in the Sakya Tashi Ling STL project and they see Buddhism as the path towards individual as well as collective happiness.

We now present and analyze results[9] of a sociological study of this western Buddhist lay community. The research is an x-ray of the system of values and attitudes of its members, of their Buddhist trajectories and practices and of their consequences/outcomes/results.

The fact that happiness is a central element in their practice makes their perception and expectations of it a bit different from the general population. When comparing their level of happiness with the general Spanish population, according to the 2005's World Values Survey[10], we observe that the proportion of people "quite" or "very happy" is higher among the general population (93%) than among the members of the lay sangha (75%). This difference might be the result of their focus on attaining a higher level of happiness. They believe they can be happier, aspire to be, and work towards it.

A first outcome in this road is the evidence that their Buddhist practices make them happy. There is a substantial positive and significant correlation between the level of Happiness and the level of Buddhist Practice (0.215), the level of Knowledge of Buddhism (0.303), and the number of Initiations received in STL (0.226). Furthermore, the Monastery also makes them happy; being physically present in the Monastery increases their levels of happiness.[11] It increments by 13%

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[9] Results from the survey to the STL's followers "Buddhism, values, religiosity and spirituality" (*Budismo, valores, religiosidad y espiritualidad*) carried out at the end of 2008. Universe: 150 people of the Buddhist Philosophy Study Program. Number of responses: 93 (62% of the universe)

[10] http://www.worldvaluessurvey.org/

[11] Comparing their self report general levels of happiness with those at the monastery, at the moment of answering the questionnaire.

the proportion of followers who are "quite" or "very happy". The feeling and the practice of community have a positive impact on Happiness.

Orientation towards others, characteristic of a Buddhist practice, transforms their relations with their closer surroundings (the social networks of the non institutional space analyzed earlier and made up by family, friends, acquaintances and work mates) into another source of happiness. As their positive influence over their environment increases, thanks to their Buddhist knowledge and practice, so does their level of Happiness (in a positive correlation of 0.359 and significant at the 0.001 level).

The social world created by strong relations of trust (with family, friends, acquaintances) was the main source of information and discovery of both Buddhism (for 53% of them) and the Sakya Tashi Ling community (for 67%). Institutional avenues of information transmission and dissemination had a less important role. In the case of access to information regarding Buddhism, institutional dissemination (through the Monastery, other Buddhist centers, or alternative healing and wellbeing centers) is also very relevant (43%). And in the case of information regarding STL, 9% of the followers discovered the Buddhist monk's community through the mass media, 8% thanks to the monks' CDs, and 5% through Internet.

The majority of the followers define Buddhism as a "non-religion", which, however, they "religiously" practice. Most of them (80%) define it as a philosophy and only 18% label Buddhism as a religion.[12] More than one third also define it as a "value system" (36%) and one-fourth as a "behavior system". Curiously, in spite of not labeling Buddhism as a religion, two thirds (65%) of them practice "Buddhist rituals" daily, and the number reaches 80% when the frequency of the ritual practices lowers to several times at week.

Meditation along with retreats and pilgrimages are the main avenues of religious practices of the lay community. The two main reasons to engage in them are for personal growth and to advance and deepen in their practice of Buddhism. They illustrate the essence of Buddhism for westerners: the discovery and empowerment of oneself and Happiness.

Almost all the followers perceive clear positive effects from such practices. For most of them (90%) such practices help to find inner peace and happiness, and they also help to provide a level of comfort when confronting suffering. Meditation and recitation of mantras are the main avenues of personal benefit for the followers (98% and 84%).

In addition to the individual effects, religious practice has clear social dimensions: the followers believe they would be useful for others and for society in general, and also almost two thirds of them found similar people thanks to those practices. Religious practices, in this case Buddhist practices, becomes a vehicle for the creation of trust and community.

Buddhism is not only key and central to their individual lives but also to their social and collective ones. More than half of the faithful (52%) know Buddhist practitioners outside the STL space. The entrance road into Buddhism is associated with the discovery and construction of a large Buddhist social world, both in and outside STL (friends, acquaintances, mates).

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[12] It should be noted that the labelling of Buddhism as religion lineally increases with the advancement in their Buddhist practice.

The Monastery is also an important reference point in the social lives of the faithful: their relation with the Monastery is, in spite of the distance, very intense. In addition to the sessions of the Buddhist Philosophy Study Program, more than two thirds of them visit the Monastery frequently: 9% daily, 28% weekly, and one third at least once at month. The main reasons to go to the Monastery are for Buddhist Initiation rituals (53% of the faithful), for advice and spiritual guidance from the Lamas (40%), and to do voluntary work (44%) within the Monastery, in line with their role to help others.

Buddhism becomes an important social reference. It becomes a "small world" (Watts, 2003); it becomes the main social world of relational reference for the lay members of the sangha.

In addition to the positive effects on their individual lives, the followers[13] believe the activities of the monks have had a large positive impact over society, culture and religiosity in their surroundings. In fact, they have such positive assessment regarding the potential of Buddhism and of STL that the followers see STL as an important political, social and economic actor and consider that Buddhism must play an active role transforming society. They advocate for a role of religion, of Buddhism and of STL, as revitalizers (**Table 1**).

Table 1

SOCIAL IMPACT	FOLLOWERS (2008 wave)			VISITORS
	Effects of STL Buddhist Monks on…	**Wanted effects of STL Buddhist Monks on…**	**Think that Buddhism will have some effect on…**	**Believe that Buddhism will have some future effects on…**
Political Dimension	30.3%	93.3%	68.4%	44.2%
Economical Dimension	25	88.9	59.2	47.1
Social Dimension	88.2	100%	97.7	85.5
Cultural Dimension	89.2	100%	98.8	65.9
Religious Dimension	83.6	97	92.8	-
Other dimension	75	88.2	95.2	67.4
N	83	93	21	138

In conclusion, STL, by means of its teaching programs, retreats, initiations, and pilgrimage trips, has very positive effects on its followers, in dimensions of personal benefit as well as of collective benefit. The most prominent are its contributions to personal growth and empowering; to inner peace and serenity; to more compassion, tolerance and generosity towards others; and to the discovery of new ways to face suffering.

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[13] Two thirds are women (67%), and 33% men; their mean age is 43.3 years; and most have at least secondary education (50% have university degrees). They practice a variety of occupations and professions. Half work in qualified professional occupations while one fourth are manual workers. Almost all see themselves as middle class: 47% as middle-middle class and 44% as middle-lower class. 9% positioned themselves in the middle-upper and upper class. Their mean ideological position is center left: 4.5 in a scale where 1 is extreme left and 10 is extreme right.

Society Entering the Monastery

One of the distinctive characteristics of Sakya Tashi Ling Monastery and Community is its openness to society, that is to say, it is an open doors monastery, it is a monastery inviting society to enter in. There is no exact data on the annual number of visitors, although some estimations point to 30,000 to 40,000 people yearly. Exact numbers, even though they only look at one part of the total number of visitors, are the number of paid visits to the Museum, which in 2009 was 22,000 people. That year, the monastery's refractory served 20,000 meals to visitors. And since not all visitors enter the museum or stay for lunch or dinner, these numbers show the tip of the iceberg of a much larger figure of annual visits.

In order to be able to understand this phenomenon of "religious tourism" to a monastery that opens its doors so society can enter in it, and to learn the reasons as well as the impact of the visits, we carried out a survey of 447 visitors[14] in two waves in April, 2008 and April, 2009.

Almost 60% of the visitors had learned about the STL Monastery through informal relations, what we call networks of acquaintances and friends (almost identical figure to the followers' case). 10% learned about it from TV and mass media, and 16% of the visitors encounter the monastery while visiting the natural park where it is located. Half of the visitors went to the monastery for curiosity and to learn a little bit more about Buddhism and Buddhist monks, clearly religious tourism. One third went to the monastery looking for something more, they had questions about Buddhism and its path, they went to workshops or lectures, or they attended some religious ceremony or celebration.

By the end of the visit, the large majority (90%) believes that it is beneficial to have public spaces as this one, open religious space, non-catholic religious spaces. This is a very interesting result in a Western country attempting to limit religious practice to the space of individual private life.

They rate the visit as very positive, to the extent that the majority (80%) would repeat the visit at another time and 95% would recommend the visit to friends and family. It is a very positive impact, not only because they want to tell others about it but also because many (43%) would like to delve deeper into Buddhism after the visit. A similar amount, 45%, would like to learn more about and practice meditation. After the visit to the monastery, close to half of the visitors would like to learn more about Buddhism and learn how to practice it. They went looking for something, and they found something.

Visitors especially liked the space, the natural surrounding where the monastery is located on top of the natural park, as well as its openness. They liked the idea of open doors, of being able to enter into the monastic life. The stupa, and the possibility to practice circumambulating it, were especially appealing due to its novelty to Western and Catholic culture.

Half of the visitors associate Buddhism to philosophy; a quarter to religion, and 15% sees it as a value system. Oddly enough, given its strong association to non-religion, many believe its practice could personally help them: 91% believe meditation could be beneficial, and 78% consider yoga as being also beneficial.

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[14] More than half the visitors interviewed were women (60%) and 40% men; their mean age is 46.2 years; and most of them have higher education (50% have university degrees). They practice a variety of occupations and professions. More than half work in qualified professional occupations while one fifth (19%) are manual workers. 47% define themselves as Catholic and 26% said that they did not have any religion.

They believe that some practices, not associated to religion, are beneficial. Almost all the visitors stated that the contribution of Buddhism to society, its structure and dynamics, would be very positive. They have a quite social vision of Buddhism. It is part of their social networks. In addition to the fact that 60% learned about STL thanks to the information provided by their social networks, 40% of the visitors know some Buddhist practitioners, in most cases they are friends with whom they have a close relationship. All these are indicators of the spreading through western society of Buddhism (as ideas and philosophy as well as practitioners) as something positive with positive effects (**Table** 1).

Most of the visitors (80%) said they were quite or very happy people in their lives. When asked about their level of happiness at that very moment in the monastery, the number of them being quite or very happy increased to 85%. This increment (5%) in the number of those quite or very happy point towards the positive effects the visit to the Monastery has on the visitors.

They were looking and in the end many of the visitors discovered Buddhism and the idea of meditation and religious practices as individually and socially beneficial.

A Positive and Hopeful Curiosity

In order to get an approximate idea of the extent of the penetration of Buddhist ideas and concepts in a western society, and also to assess the knowledge about the STL Buddhist community as well as its social impact, we carried out a sociological survey of 543 university students[15] from two Spanish universities (Universidad de Barcelona and Universidad Politécnica de Catalunya) in two waves in April, 2008 and April, 2009.

We could describe the general attitude of the university students regarding Buddhism as one of positive and hopeful curiosity. In spite of the fact that the majority of the university youth (70%) has very little knowledge about Buddhism (they live in a religious and culturally Catholic society) more than one fourth (27%) is very interested and would like to learn more about it, and more than half of them (60%) has a very positive general attitude towards Buddhism. They have received information on Buddhism from formal avenues, such as mass media (31%) and the educational system (31%), as well as from social relations with family, mates and friends (22%).

The majority of students (70%) associate Buddhism with a combination of religion and philosophy. And, in fact, 75% of them believe that Buddhism as a philosophy and values system would have positive effects on their western society. Such curious, positive and hopeful image of Buddhism leads them to believe that elements associated to Buddhism could be of help in their individual personal lives. For example, 73% of the university students believe meditation, and to a lesser extent yoga, could be very beneficial for them.

The vision of Buddhism held by the university students is a counterpoint to the material society in which they live. More than half of them associate Buddhism to spirituality and also to a tranquility, calm and serenity quite different from the speed and material consumerism of Western society. And it is precisely on such serenity and spirituality, along with the positive role of meditation and yoga, where it lays the potential contribution of Buddhism to society.

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[15]   A little over half of the students interviewed were male (55%), and 45% female; their mean age is 23.4 years, and most of them (63%) place their parents in the middle and upper class. Only 28% define themselves as Catholic while the majority (62%) say that they do not have any religion.

An indicator of the extent of the spreading of Buddhist ideas and practices in this society is the fact that more than one fourth of the students have Buddhist practitioners in their close relational circles/systems.

Less than half of the university students (40%) know about the STL Monastery and Community. Many (43%) have learned about them through their social relations (family, university mates, and friends' networks), others (38%) through the mass media, and 5% discovered them through the "Buddhist Monks" CD. Only a fifth of them had visited the Monastery but almost two thirds (64%) indicate that they would like to visit it and learn more about the community and its services.

The "Buddhist Monks" CD had a great impact among the youth. In fact, 40% of the students directly knew the record and most of them quite liked it (an average of 6.1 in a 1 to 10 scale, 1 being "nothing" and 10 "a lot"). Fifteen percent in the 2008 survey wave said they had felt some positive effects when listening to the record. In the 2009 wave, many students said that they felt sensations of peace and happiness in both CDs (average of 5.8 in a 1 to 10 scale, 1 being "nothing" and 10 "a lot", with "Buddhist Monks"; and an average of 5.9 with the "Live Mantra" CD). Both music CDs, as instruments of communication of sensations, of the idea of happiness and even of Buddhism itself, have had a positive influence on/among youth.

Overall, and somehow reflecting their positive view of Buddhism and of the STL Monastery, thanks to the music CDs or the mass media, many of them (half of the respondents) believe that the existence of the STL Buddhist Monastery is in itself positive, and also many (45%) believe the activities of the STL community have had a positive effect in their western society.

All of this evidence, that along icons [*idols - or a statue*] (a third of the students have Buddhist icons at home even though they are not practitioners) and songs, a curious, positive and hopeful vision of Buddhism as a path of individual and social improvement is spreading among the youth (and therefore the entire society). Students see the presence and activities of STL as contribution to this path (**Table 2**).

Table 2

SOCIAL IMPACT	UNIVERSITY STUDENTS	
	Effect of existence and activities of STL Buddhist Monks	Think that Buddhism will have some effect on our society
Very Positive	3.3%	10.9%
Positive	**41.4**	**73.6**
Indiference	1.3	8.9
Negative	0.5	3.7
Very negative	0.8	2.2
None	13.4	-
Don't Know	25.3	0.7
Total	100%	100%
N	367	405

Conclusions: Open Buddhism for a Modern Network Society

The analysis of an organization such as Sakya Tashi Ling makes it clear that the model that they put forth (their way of understanding and practicing Buddhism) requires an organization open to society which allows them to create an extensive community (Sangha) and transmit their westernized adaptation of Vajrayana, Sakya and Ngagpa Buddhist values to society at large. This implies a radical change in the organizational form and the product: from a closed monastery to an open monastery, from inward practice to outward practice.

The success of the STL model lies in the fact that it is Western oriented and involves the incorporation of dimensions such as the pragmatism, the combination of the individual dimension with the collective. In addition, it is Modern, with happiness and networks being its two key ingredients; and it is Open to and towards society.

We can understand the westernization of Buddhism in two ways: as a westernization of the product and as a westernization of the means of transmission. Their vision of Buddhism becomes part of nonreligious products (music CDs, cookbooks, motorcycle helmets, etc.) which are distributed through nonreligious channels. They take advantage of the market potential in order to transmit Buddhist values to society. The social impact goes beyond the consumer that acquires their products. They are discussed in the press and seen on TV, their CDs are heard on the radio and in discothèques, and the helmet is seen on the highways. The fact that their message is oriented to society in general seems to imply the creation of their own social system and as well as taking advantage of already existing networks for its transmission.

The four pillars of their Open Project are intimately related with organizational structures which are also open and in network form. The Teachings and collective religious practices are the social spaces where the necessary trust emerges in order to create identity as an extended community and to set their action in motion by bringing their Buddhist views and practice to society. As part of this process, one of the distinctive elements of STL is the creation of an active lay community which gives a special character to the Sangha and which is fundamental in integrating the organization in society. In brief, the open Buddhist project necessarily requires an organizational project which is open and integrated in society.

In brief, the use of the networks is essential for the success of the organization and its project. The networks are a flexible organizing mechanism which adapts well to different functions. In this case, we have confirmed how different structures have been formed according to their role and objective and how they combine closing with opening. Religious type relations as well as those for the transmission of philosophical knowledge are more centralized and create cohesive social systems. The ordained community networks are communion networks with high identification control and authority. In contrast, action, transmission of values, and insertion into society is based on less compact and more open networks. The relations with the environment, the relations for creating the lay spiritual community, and those relations for introducing and practicing Buddhism in society, are more open, looser, and less centralized. The centralized networks make up compact structures of religious communion. The loosest and least centralized networks facilitate the creation of the lay spiritual community and its penetration into the society that envelopes it.

STL is also an interesting case of relation between meaning and form. We have confirmed how the meaning, the project, generates an organizational form. That is, the opening to society requires an organizational form that is also open. The networks guarantee the closure necessary for certain organizational functions at the same time as the essential opening for an open Buddhism project.

Being open to society also creates a two-way street. In one way, the STL Monastery brings Buddhism to society and in the other way Society enters the Monastery and Buddhism.

Society enters the Monastery by the hand of the lay sangha, visitors, and the social actors and institutions with whom STL interacts. Society brings forward a social vision of a post-materialistic Buddhism centered on the quest for happiness, which minimizes the religious dimension while emphasizing its value and philosophical components and stressing its social scope.

The interaction with society shows the languages and mechanisms which facilitate communication and guides the continuous adjustments among them. Openness and embeddedness in society has resulted in the use of fresh values and practices: Western values such as happiness and social engagement; and Western practices such as the market, mass media and networks.

Furthermore, the study shows the relevance of Buddhism (as conceptual elements or practices) in Western societies. It penetrates the relational systems which energize society as well as it morphs its values systems introducing its own.

By opening the doors, Buddhism opens to society. By opening the doors, Society enters into Buddhism and becomes an object and subject to be awaken. Society (collectivities, institutions and networks) is seen as an alive-entity and becomes the object of Buddhism and of the quest for happiness and awakening.

The three populations studied coincide in their positive and hopeful vision of Buddhism and STL for making present and future positive contributions to the individual and collective wellbeing. They share a vision where Buddhism emerges as a counterbalance of materialism and consumerism.

In brief, it is a fresh approach to Buddhism for a network society. In order to preserve the essence of Buddhism, that is to say the application of Dharma teachings in the search for enlightenment, and to bring this awakening to society, the ways to see and interact with society have to be continuously assessed.

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$\mathcal{T}$rue Communion: The Exercise of Affection as Healing Device

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How often as Buddhists have we already heard that Buddhism is a cold, distant and dispassionate religion? How often have we heard that love and affection are opposite to non-attachment? According to the Buddha, however, friendship is an essential condition in the Path of Liberation. And he is not alone in this assumption. The intellectual basis of Western Culture as represented by Aristotle also places friendship as the stimulant for noble deeds, the safe shore against the perils of prosperity and power, the unifier of states, present in men and animals and more important than justice. In this paper I propose to show that Buddhism does not emphasize a cold out of reach attitude and that its view on friendliness goes well beyond a mere auxiliary practice. A comparison between Aristotle's and Buddha's Principles through a survey and reflection on Buddhist canonical and commentarial material and the thoughts of Aristotle, will show 'friendly affection' as the cornerstone of the Path to Liberation and Healing in Eastern and Western tradition. In an age of dissent, war, powerful egos and political struggles that leave deep emotional scars in everyone involved, the kind of friendship proposed by these Giants of Moral Teaching can provide the balm to sooth the wounds and recover the so needed sanity.

> *Nur, wer die Sehnsucht kennt,*
>
> *Weiss, was ich leide*
>
> *None but the lonely heart*
>
> *Knows what I suffer!*
>
> Goethe, in: *Wilhelm Meisters Lehrjahre*, bk.4, ch.11

Loneliness

According to John Cacioppo, a social neuroscientist at the University of Chicago[1], almost a quarter of people in the USA complain about frequently feeling lonely. Loneliness can manifest itself in many ways: feeling disconnected towards your fellow human beings, inability to relax, always stressed, depressed, not understood. Feeling disconnected can lead to aggression as a revolt against those elements that one feels are not 'receptive' and 'empathic' to oneself. Disconnection can lead to isolation, low self-esteem, withdrawing from the world. Not feeling one with nature and fellow beings one is never able to really relax, and instead of living with the flow of life, tension, insecurity and sadness build up.

Loneliness often is the cause for addictive behaviors, where drugs, alcohol and demeaning actions serve as ways to call for attention or deepen forgetfulness. In a comic strip, Snoopy appears complaining that his life is meaningless and empty. When Charlie Brown comes with a bowl of

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[1] Cacioppo, John T., Patrick, William. *Loneliness: Human Nature and the Need for Social Connection*. W.W. Norton & Co., 2008.

food, Snoopy shouts: "*Ah, Meaning!*" Too often we use food, drugs, aggression and other harmful behaviors to forget even if temporarily the emptiness we feel inside.

Loneliness can lead to depression, sleep dysfunction, higher blood pressure, and is harmful to the general health and well-being. Its persistence permeates body and mind causing all kinds of dysfunctions. As Cacioppo says: "*It impairs the ability to feel trust and affection and people who lack emotional intimacy are less able to exercise good judgment in socially ambiguous situations*". Here, in the disease (*dis-ease*) of loneliness, we have a kind of aloneness born from the incapacity to connect, love, open and feel. It is a heart condition that knows no limitations of age, class, race or sex. Loneliness can be present in any circumstance, affecting equally those living their day to day life in society as well as monastics in their secluded environment.

Psychologist Viktor Frankl frames well the relationship between loneliness and the non understanding of the human condition, as well as how sensitivity towards another human being gives meaning to one's life:

> "*This uniqueness and singleness which distinguishes each individual and gives a meaning to his existence has a bearing on creative work as much as it does on human love. When the impossibility of replacing a person is realized, it allows the responsibility which a man has for his existence and its continuance to appear in all its magnitude. A man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him, or to an unfinished work, will never be able to throw away his life. He knows the 'why' for his existence, and will be able to bear almost any 'how'.*"[2]

Buddhism does not seem to help

A superficial glance on the Buddhist take on the matter, however, does not lead one to see how Buddhism can help. How often as Buddhists have we already heard that Buddhism is a cold, distant and dispassionate religion? Buddhism even seems to support the ideal that one should be alone. Visākhā, after reaching Enlightenment, states: "*The Buddha's will be done! See that ye do his will. And ye have done it, never more need ye repent the deed. Wash, then in haste your feet and sit ye down aloof, alone.*"[3] Such an ideal is often depicted through the image of the recluse monk sitting alone in some cave or mountain top.

How often have we heard that love and affection are opposite to non attachment? Arahant Sumedhā even says: "*One or the other shall be – choose ye which: Or let me leave the world, or let me die*" and adds: "*O set not the heart's affections on this sensual love. See all the peril, the satiety of sense.*"[4] And is it not the Buddha himself who said that a monk having uprooted the five mental bondages: "*comes to be without attachment to sense-pleasures, without desire, without affection…*"? Add to this the common understanding that Buddhism aims for some kind of extinction of individual personhood and it becomes easy to draw the conclusion that there is no place for love and affection in it. Such conclusion is then propagated by monks and lay people alike, by people with some knowledge of Buddhism as well as by those who do not know it at all. In the day to day life

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[2]   Frankl, Viktor. *Man's Search for Meaning*. New York: Washington Square Press, 1985, p. 101

[3]   Rhys Davids, Caroline (trans.). *Psalms of the Early Buddhists*. I. Psalms of the Sisters. Oxford: PTS, 1994, p.18.

[4]   Rhys Davids, Caroline (trans.). *Psalms of the Early Buddhists*. I. Psalms of the Sisters. Oxford: PTS, 1994, p.168, 171.

of a Western Buddhist it is not unusual to meet with surprise when someone sees him/her laughing, having relationships and enjoying with friends: "Can you have friends, being a Buddhist?"

Words, however, are often subjected to different meanings. Not being clear about its context and use, one can easily misunderstand what the Buddha really meant. Equanimity is often taken as indifference; the exhortation for no passion is understood as an ideal of apathy; aloofness and reclusion sound like an incentive for the socially handicapped to justify oneself for his incapacity to have affectionate relationships. Words beings relative to context, codependent and co-originated, must be interpreted against the whole background of all the information available.

Another kind of loneliness

The kind of loneliness that harms body and mind, and makes one withdrawn and sad is really nothing similar to what the Buddha calls *viveka*, a perfect singleness that is full, undisturbed and happy. Ajahn Buddhadāsa translates *viveka* as: "*utmost aloneness, perfect singleness, complete solitude,*" adding that: "*people no longer understands this correctly.*" *Viveka* can be understood in three levels.[5] *Kāya-viveka* is a physical separation of others, while *citta-viveka* is a sort of mental state where emotions do not disturb the mind. However, the kind of *viveka* one is most interested is *upadhi-viveka*, a spiritual *viveka* defined by Buddhadāsa as: "*when no feelings or thoughts of attachment to 'I' and 'mine', 'soul' or ' myself' disturbs.*"[6] We can see here that the highest meaning of solitude (*viveka*) relates to being alone away from the self and its cravings, aversions and other egotistical demands. Sometimes it is needed to be physically alone in order to discover our 'nibbanic-viveka' and be strong enough to be able to distance ourselves from the grasp of self. But the occasional means is not the final end. It is the tyranny of the self that clearly the true practitioner is aiming to escape from. It is being able to be alone without the 'voices' of the ego chatting in useless talks within us. As Ajahn Chah says: "*this mind of ours is already unmoving and peaceful... really peaceful! Just like a leaf which is still as long as no wind blows. If a wind comes up the leaf flutters. The fluttering is due to the wind -- the 'fluttering' is due to those sense impressions; the mind follows them. If it doesn't follow them, it doesn't 'flutter.' If we know fully the true nature of sense impressions, we are unconcerned.*"

Having seen that the loneliness and reclusion that Buddhism speaks of is of a different sort than the pathological one that pesters our modern society, our next aim is to show that the demonstration of affection is a virtuous action. And as such it is to be trained and cultivated in thoughts, words and behavior; that only feeling affection within oneself is not enough. And this is not only to be done as a preparation while we tread the path, but also that this is the norm among enlightened disciples. We could say it is the shoes we use to walk the path, as well the clothes we wear after having arrived.

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5 Nd 26. *Upadhi-viveka* is here equivalent to nibbāna.

6 Santikaro, Bhikkhu, (ed.). *Evolution Liberation # 2*. Surat Thani: Suan Mokkh, 1987, p. 18.

Buddha's Higher Friendship

Let us start with the Buddha himself. That after his Awakening he has chosen to teach and be among 'devas and men' shows that his Awakening did not urged him to isolate himself from the company of people. In the SN.i.206 we can see what motivated him through a dialogue with a deity. In such occasion, a deity comes to the Buddha reproaching that it was not fit for one who had cut all ties, renounced and emancipated from everything, that he should stay teaching other men. That the one who had cut all ties should remain isolated is exactly the kind of thought that many people have still today, including even some Buddhists. That the deity reproaches the Buddha for not complying with the 'expected' behavior shows exactly that the Enlightened One did not follow that approach.

The Buddha's answer shows the full strength of his actions and motivations: "*Whatever the apparent cause, whereby men come to dwell together, none do fit the Arahant. Compassion moves his mind, and if, with mind thus satisfied, he spends his life instructing other men, yet he thereby is nowise bound as by a yoke. Compassion move him and sympathy*."[7] The Buddha does not dwell with others in order to socialize. Arahants do not need company to fill their loneliness or need to be loved. What moves them? The motivation behind their actions is expressed through the Pāli compound *anukampā-anuddaya*, in the present translation conveyed as compassion and sympathy. *Anukampa* is said to be the characteristic motivation for the Buddha to teach. Usually translated as compassion, *anukampa* means a deep stir inside born out of the seeing the existential condition of another being, a stir that moves one to help in any way. *Anuddaya* has a similar meaning expressing an inner move to give help.

The case of the Buddhas and Arahants is an instance of what Aristotle calls relationship between unequals, a kind of association where both parties have not exactly the same roles.[8] In the Buddhist text Sigalovāda Suttanta, such relationship of mutual affection between teachers and students is shown as follows: "*In five ways should teachers as the southern direction be respected by a student: by rising for them, regularly attending lessons, eagerly desiring to learn, duly serving them, and receiving instruction. And, teachers so respected reciprocate with compassion in five ways: by training in self-discipline, ensuring the teachings are well-grasped, instructing in every branch of knowledge, introducing their friends and colleagues, and providing safeguards in every direction. In this way, the southern direction is protected and made peaceful and secure.*"[9] One notices that all actions expected from teachers are to be done motivated by compassion (*anukampa*).

The same applies to the relationship between religious persons (monks or not) and their supporters: "*In five ways should ascetics and Brahmans as the upper direction be respected: by kindly actions, speech, and thoughts, having an open door, and providing material needs. And, ascetics and Brahmans so respected reciprocate with compassion in six ways: by restraining you from*

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[7]   *'yena kena-ci vaṇṇena, saṃvāso sakka jāyati. na taṃ arahati sappañño, manasā anukampituṃ. Manasā ce pasannena, yadaññamanusāsati na tena hoti saṃyutto, ya-anukampā anuddaya ti.'*

[8]   Nicomachean Ethics, Book 8.7

[9]   *"Pañcahi kho, gahapatiputta, ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā – uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ sippapaṭiggahaṇena. Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṃ anukampanti – suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabbasippassutaṃ samakkhāyino bhavanti, mittāmaccesu paṭiyādenti, disāsu parittāṇaṃ karonti. Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṃ anukampanti. Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā."*

wrongdoing, guiding you to good actions, thinking compassionately (loving with kindly thoughts), telling you what you ought to know, clarifying what you already know, and showing you the path to heaven. In this way, the upper direction is protected and made peaceful and secure."[10]

But outside the amorous, friendly and compassionate relationship between teachers and students and religious people and their supporters and devotees (a kind of unequal relationship), is there place for affection and love between equals?

Does the Buddha have a teaching on affection?

The answer is a big: 'YES'.

To start with, love and candor are virtues to be looked for in any people we associate with. Association with the good is praised in *Mangala Sutta* as one of the blessings. It is explained that such association consists of: "*Serving, respecting, revering, honoring, love, reverence, friendship for those people who are faithful, virtuous, learned, possessed of devotion and candor.*" From this we realize that 'serving, respecting and revering' is much more than a behavior born from authority and hierarchy, but a loving friendship imbued of candor and affection. The blessing (*maṅgala*) is being able to love and befriend those who are virtuous, devoted and have candor.

Further, "*when a good friend possesses seven factors he should never be rejected by one as long as life lasts… What seven? He is endearing, venerable, an example, he is willing to talk to and willing for one to talk with him, is willing to explain what is profound and never exhorts groundlessly. A friend like that may well be served for life by one who is desirous of a friend.*"[11] Such willingness in your friend to talk to you and easiness to be talked with are only possible in true friendship tempered by affection. We can see here a kind of friendship that is not foolish or based in sharing sense pleasures but one based on wisdom and compassion.

One of the best stories related to this appears in Cūlagosiṅga Sutta MN 31. Once, when Anuruddha, Nandiya and Kimbila where living together in the Gosiṅga forest for a while, the Buddha came to visit and asked them how they were living. Anuruddha responded, "*Surely, Lord, we are living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.*" And asked by the Buddha how they were able to live in such harmony, Anuruddha answered, "*I do so by thinking, 'How blessed and fortunate I am to be living with such companions in the holy life!' I maintain towards my companions loving-kindness in bodily action, speech, and thought, and I consider, 'let me set aside what I wish to do and do what these venerable ones wish to do.' In this way, though we are different in body, we are one in mind.*" So happy was the Buddha with such declaration of harmonious living that later he stated, "*If the clan from which those three young men went forth…the village…the town…the city…the country… the world with its devas, māras and brāhmas, this generation with its recluses and Brahmins, its princes and people, should remember them with confident heart, that would lead to the welfare and happiness of that of the whole world for a long time.*"[12]

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[10] *Sigalovada Sutta: The Buddha's Advice to Sigalaka* (http://www.accesstoinsight.org/tipitaka/dn/dn.31.0.ksw0.html). Translated from the Pāli by John Kelly, Sue Sawyer, and Victoria Yareham. © 2005 John Kelly. Transcribed from a file provided by the translators. Access to Insight edition is © 2005–2011.

[11] Horner, I.B. trans. The Middle Length Sayings. Oxford: The Pali Text Society, 1993. vol. I, p.258. AN.iv.32.

[12] *Nānā hi kho no, bhante, kāyā ekañca pana maññe cittanti.* Also in MN 128.

Cūlagosiṅga Sutta eloquently expresses the caring affection between the three venerables to the point of Ven. Anuruddha saying that though they are different in body, they are one in mind. [13] What a beautiful expression of unity and friendship when the three monks explain that they are "*living in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes*."

Demonstration of affection in speech

One can notice in the dialogue of Cūlagosiṅga Sutta that friendly expression towards their companions on the Path is not to be kept only as a mental attitude, as nowadays some may think *mettā* as merely a mental meditative exercise, but also is to be manifested as bodily and verbal acts. Not only that, but it is manifested either openly or in private.[14]

Pp 43[15] classifies people in three categories in regarding speech: foul-mouthed, flower-speaker and honey-tongued, in a clear hierarchical way. While the 'flower-speaker' is someone who does not speak untruth consciously "*either for his own sake, or for the sake of others or for the sake of any least to him*," the 'honey-tongued' by his turn takes a much more active stance. He "*speaks those words that are blameless, pleasing to the ear, lovely, appealing to the heart, urbane, coveted by many and fascinating to many*." So, while the 'flower-speaker' limits himself to not distancing from truth, the 'honey-tongued' seems to reveal an intention towards causing a beneficial impact to those he speaks to. He is active in his use of speech, while the other merely avoids harsh and untrue words.

Both attitudes are conjoined in DN iii.236 expressing the mindfulness necessary when speaking to another and the intention to act for his good. "*If a bhikkhu wishes to reproach another, 5 things he should keep in mind (a) I will speak at the proper time, not the wrong time, (b) I will state the truth, not what is false, (c) I will speak gently, not roughly, (d) I will speak for his good, not for his harm, (e) I will speak with love in my heart, not with enmity.*" [16]

This taking an action following an intention is made clearer in Pp 57 when, after the person of lovely disposition is defined, a most interesting question is asked, "*What sort of person is more lovely than one of lovely disposition?*" Such a person is explained as doing the same as the lovely disposition one, i.e., he/she refrains from killing life, taking what is not given, misbehaving in sensual pleasures, speaking falsehood, slanderous speech, using harsh language, gossip, one who is not covetous or malevolent, is an upholder of right views, i.e., avoiding all the inappropriate behavior. The difference between them is only one, and this one and only thing makes all the difference, in that one 'more lovely than one of lovely disposition': *incites others to also refrain from those actions, and incites others to right views*. The ideal of a realized person is that he/she not only avoids making mistakes, a 'negative' understanding of the precepts training. The ideal superior behavior is to engage oneself in 'positive' action, in relating skillfully with one's fellow human beings. Here

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[13]   *Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.*

[14]   Pp – Puggalapaññatti (trans. Law. B.C. *Designation of Human Types*. Oxford: PTS, 1992.), p. 43.

[15]   "*codakena, āvuso, bhikkhunā paraṃ codetu-kāmena pañca dhamme ajjhattaṃ upaṭṭhapetvā paro codetabbo. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṇhena vakkhāmi no pharusena, attha-saṃhitena vakkhāmi no anattha-saṃhitena, mettacittena vakkhāmi no dosantarenāti*."

[16]   Pp p. 79

the superiority is established on the **willingness and action** to help others and to use speech in beneficial ways.

The superior bhikkhu is clearly defined as a "*reconciliator of those that have separated, as an augmenter of the unity of those who are already united, rejoicing in union, jubilant over unity, he is in the habit of uttering words tending to reunion; putting away rough words, he refrains from offensive language, he speaks those words that are blameless, pleasing to the ear, affectionate, appealing to the heart of many.*"[17] And *sīla*, we must remember, is expressly stated as "bodily and verbal good conduct." (Peṭ 695)[18]

Desire to be useful as basis for friendship

In AN.vii.iv.36[19] the Buddha exhorts that a monk cultivates a friendship with one who is: "*a speaker, genial, grave, cultured, bland, profound in speech, not urging when not fit: In whom these things are found, that is the friend to cultivate if any need a friend, - a man moved always by desire for weal, - yea, tho' he drive thee forth, yet follow him.*"[20] Here the action of befriending is tied to the ability of the other to be profound in speech, caring not to urge what is not fit and a desire for the other's happiness. The valour is placed here in the positive active role of the one 'moved by desire for weal'. As Aristotle says: "*Friendship, moreover, is thought to consist in feeling, rather than being the object of, the sentiment of Friendship, which is proved by the delight mothers have in the feeling.*"[21] And drawing both together, the one profound and desirous of the other's happiness, and the one able to recognize in this a desired virtue in the other, builds up a true friendship for, as Aristotle says: "*And the good, in loving their friend, love their own good (inasmuch as the good man, when brought into that relation, becomes a good to him with whom he is so connected), so that either party loves his own good, and repays his friend equally both in wishing well and in the pleasurable: for equality is said to be a tie of Friendship. Well, these points belong most to the Friendship between good men.*" The valor placed in the Goodness and Virtue becomes the common denominator of this kind of friendship.

"*A man moved always by desire for weal*" is the PTS translation for the compound *atthakāma-anukampato*. *Atthakāma* is a friend and a well-wisher. *Arthakāma* in Skr is a desire to be useful, and generally wishing well to another.[22] A friend does not look to one's own desires and needs only, but has one's focused attention on the needs of the other. *Anukampato* means he is moved from deep inside through seeing the need of his/her friend. *Anukampato* is usually translated as compassion, showing its importance in friendship.

Atthakāma-anukampato are not only for humans, but devas also feel them. In SN.i.197 out of *atthakāma* and *anukampa* a deva approached a bhikkhu who had "*indulged in wrong and evil*

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17 Peṭ - Peṭakopadesa (trans. Ñāṇamoli, Bhikkhu. The Piṭaka-Disclosure. London: PTS, 1979.)

18 AN.iv.30 Devatāvaggo Dutiyamittasuttaṁ.

19 *'piyo garu bhāvanīyo, vattā ca vacanakkhamo. Gambhīrañ'ca kathaṁ kattā, no ca-ṭṭhāne ni-yojako ya-mhi etāni ṭhānāni, saṁvijjantīdha puggale. So mitto mitta-kāmena, atthakāma-anukampato. Api na-asi-yama-anena, bhajitabbo tatha-a-vidho'ti.'*

20 Nicomachean Ethics, Book 8.8

21 Nicomachean Ethics, Book 8.5

22 Monier Williams p.90.

thoughts connected with worldly matters", in order to exhort him to come back to the right track. It is said that the devatā appeared due to "*having compassion (anukampa) for that bhikkhu, desiring his good, desiring to stir up a sense of urgency in him*". In SN.i.201 a deva approaches a bhikkhu living in too much care by a family, and its motivation is said to be the same. The cases multiply in the whole section of Vana Saṁyutta.

Why Affection?

Now we can ask why affection and its clear expression are so important. Is it a virtue that is only marginally meaningful or truly a constituent part of the Path? Is *mettā* and *karunā* meditation rather an accessory, to be practice rather in the recess of our sitting place inside our homes and through a few phrases by the end of religious services? Or is there a more substantive reason to really develop a deep caring love connected to the Path itself?

Aristotle, a giant teacher of Ethics from the Western philosophical tradition, can help us here. It is well known a passage of Samyutta Nikāya when one day Ānanda was thinking about the factors of the path and came to the conclusion: "*This practice of an ascetic succeeds for one who relies on good friends and on his own manly effort, so half of it depends on good friends and half on one's own manly effort,*" and turning to the Buddha he exclaimed: "*Venerable Sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship.*" And the Buddha replied: "*Not so, Ānanda! Not so, Ānanda! This is the entire holy life, Ānanda, good friendship, good companionship, good comradeship. When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he develop and cultivate the Noble Eightfold Path.*"[23]

Aristotle would not agree more, as he considers friendship to be: "*the bond of Social Communities, and the legislators seems to be more anxious to secure it than Justice even.*"[24] His remark that legislators are eager to secure friendship over justice is expanded when he says that: "*where people are in Friendship, Justice is not required*" and finds an echo in the formation of the Disciplinary Rules of the Buddhist Monastic Sangha. In fact, the Buddhist Vinaya was not a set of rules delivered *in toto* from the beginning but a gradually constructed body of prescriptions, one could say born when friendship and all the accompanied virtues like respect, restraint and compassion were diminishing in influence.

While the Buddha considers friendship the whole of the spiritual path, Aristotle affirms that it is most necessary with a view to living: "*For without friends no one would choose to live, though he had all other goods.*"[25] For Aristotle, friendship is a virtue welcomed in all stages of life. It: "*helps the young to keep from error; the old, in respect of attention and such deficiencies in action as their weakness makes them liable to; and those who are in their prime, in respect of noble deeds, because they are more able to devise plans and carry them out.*" The Buddha would complement saying that to begin the spiritual path, friendship is also necessary: "*When mind-deliverance is as yet immature, Meghiya, this (good friends, good associates, good companions) is the first thing that leads to its maturity.*"[26]

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[23] SN 45.2.2. Bodhi, B. *The Connected Discourses of the Buddha*. Boston: Wisdom Publications, 2000, vol.2

[24] Nicomachean Ethics, Book 8.1

[25] Nicomachean Ethics, Book 8.1

[26] Udāna 4.1

For the Buddha, loving kindness towards all beings is the root for many good states. Non-hate as a root of profit is: "*Any unannoyance, non-resistance, non-ill-willing, non-hate, loving kindness, kindly-loving, desire for good (atthakāmatā), desire for welfare, confidence of heart, with respect to creatures or determinations.*"[27] Here we clearly see non-hate as equivalent of loving kindness.

One should not love one thing only, like a particular being. Such kind of love is limited and not enough. Peṭ 213 states that: "*Should a man with no hate in his heart kindly-love | One breathing thing only, by that he is skilled; | But when he feels pity for all breathing things, | He has infinite scope in the merit he makes.*"[28] Again the superior attitude is to extend the reach of love. Peṭ 215 explains that *mettā* here functions as a cause of the skillfulness of such a man in producing the outcome. Ill-will hinders the appearance of loving kindness[29], while loving kindness keeps the mind from being soaked by hate.[30] Through the cultivation of loving kindness (*mettā*) we keep non-ill-will present in the mind; through the cultivation of compassion (*karunā*) we keep non-cruelty present in the mind; through the cultivation of sympathetic joy (*muditā*) one acts with happiness, pleasure, and awareness.[31] Such trio ensures happiness in the here and now through caring for the others.

The Path of Happiness

The keystone of the Buddhist message of deliverance is the Noble Eightfold Path. We have seen that for the Buddha: "*When a bhikkhu has a good friend, a good companion, a good comrade, it is to be expected that he develop and cultivate the Noble Eightfold Path.*" Then, it is only natural that noble living is to be built on a strong basis of friendship. According to the Buddha, an unkind person has not abandoned hatred from one's mind. Kindness is to be developed. In SN.iv.305 the Buddha attributes harassment to the strong presence of passion in one's mind. When passion is abandoned: "*He is styled 'kindly'*", and resentment is abandoned.

It is appropriate here to notice the resemblance of the concept of happiness in both Aristotle and the Buddha. As, according to Aristotle: "*every action and pursuit, is thought to aim at some good*,"[32] to show affection is not merely a 'natural' feeling that is displayed just because it happens – and then subject to mere likes and dislikes of the individual. In order for an action to be virtuous, it is not enough that it 'just happens'. As Aristotle says, "*it is thought to aim at some good*". This is the reason why Buddhists are taught to **practice** *mettā* instead of just waiting it to manifest by itself.

This kind of action is a cause for happiness in both recipient and subject, and so is an essential part of the Path leading away from suffering. In Aristotle, then, "*happiness is an activity of soul in accordance with perfect virtue,*"[33] - i.e.: happiness is a function of the exercise of virtue; and that is the reason why virtue must be studied in its deepest dimensions.

27   Vbh.169 | Peṭ 501.

28   '*ekam 'pi ce pāṇa-ma-duṭṭhacitto mettāyati kusalī tena hoti. Sabbe ca pāṇe manasa-anukampī, pahūta-mariyo pakaroti puññaṁ.*' Also AN.iv, 151: "*Who makes unbounded amity become, | Mindful, he sees th'attachments all destroyed, | The fetters wear away. If, pure in heart, | He but one being love, good follows thence | The Aryan, with heart compassionate | For all mankind, abounding merit makes.*" PTS edition.

29   Peṭ 560

30   Peṭ 833

31   Peṭ 607

32   Nicomachean Ethics, Book 1.1

33   Nicomachean Ethics, Book 1.13

So when the Buddha says that the 3rd Noble Truth is cessation of suffering (*dukkha-nirodha*), that is just another way of saying true happiness is the aim. And what does he propose as the means to achieve *dukkha-nirodha?* Not waiting on the grace of gods or the chances of destiny, but the solution is none other than the Eightfold Path, i.e.: activities to be taken upon oneself and developed to the utmost.

Only by action virtue can be perfected: "*Again, it is from the same causes and by the same means that every virtue is both produced and destroyed, and similarly every art; for it is from playing the lyre that both good and bad lyre-players are produced.*"… "*by doing the acts that we do in our transactions with other men we become just or unjust, and by doing the acts that we do in the presence of danger, and being habituated to feel fear or confidence, we become brave or cowardly.*"[34] In other words, virtues arise and are developed through the exercise of them.

 We notice that Buddha urges his disciples not to be afraid of doing deeds of merit and says that such deeds have another name: happiness[35], and goes on to explain how he developed friendship for "*seven ages of the world's rolling on and rolling back.*"

Benevolence and Friendship

Aristotle distinguishes two virtues: Benevolence and Friendship. To him, benevolence exists when only one side wishes well-being to another. Friendship, however, is more complete. Here, the desire for the good has to be reciprocal. It implies a step further regarding benevolence. Moreover, the desire must be acknowledged by the other. If we were to apply this principle, Buddhist *mettā* would rather be translated by universal benevolence than friendship, since it does not imply that the recipients are aware of the well wishing nor reciprocate it.

Regarding the relationship between men, Aristotle asks, "*is there but one species of Friendship, or several?*" and categorizes it in three types:

1. They are friends due to the utility they have for each other.
2. They are friends due to the pleasure and enjoyment one causes to the other.
3. The third and superior kind is the one based on goodness and affinity in virtue.

In all three, he singles out one thing as object of our affection, respectively if someone is useful, pleasurable or good, and chooses goodness as the noblest virtue on what friendship can be based.

In the first two cases a person is not loved by being what one is, but only by what one can give to the other: usefulness or pleasure. They are examples of fragile friendships, that can be dissolved easily: "*liable to dissolution if the parties do not continue alike: I mean, that the others cease to have any Friendship for them when they are no longer pleasurable or useful.*" This kind of friendship lasts only as much the other: "*furnishes advantage or pleasure as the case may be.*"[36]

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[34] Nicomachean Ethics, Book 2.1

[35] AN.iv.88

[36] Nicomachean Ethics, Book 8.3

The third case is the friendship between those that desire the well-being and goodness of one another because both are good and virtuous. Such friendship lasts because of the goodness of both. Goodness is more durable than usefulness or pleasure. "*Now it is the nature of utility not to be permanent but constantly varying: so, of course, when the motive which made them friends is vanished, the Friendship likewise dissolves… on the motive of pleasure… they form and dissolve Friendships rapidly: since the Friendship changes with the pleasurable object and such pleasure changes quickly.*"[37] The Buddha could not agree more on the shallow and quick impermanence of egotistic interest and pleasure.

For Aristotle, love is a feeling, while friendship is a disposition of character. The mutual love that exists in friendship depends of choice, and choice is a disposition of character. That is why Buddhism emphasizes cultivation of virtues in place of free rein to one's thoughts and feelings. The good man, in being good, becomes at the same time useful and pleasant to those that appreciate goodness. Love arises as a mutual admiration for goodness. For Aristotle, love is the characteristic virtue between friends, but friendship depends more of loving than being loved.

"Fault-finding and blame arises, either solely or most naturally, in Friendship of which utility is the motive: for they who are friends by reason of goodness, are eager to do kindnesses to one another because this is a natural result of goodness and Friendship," (Book 8.13) Aristotle says.

True friends, being good are also useful and pleasant to one another. "*It is the real good which is the object of Friendship,*" says Aristotle. Compare this to what the Buddha says in Sigalovāda Suttanta, where he also answers that there are different kinds of friendship,

> "*Young man, be aware of these four good-hearted friends: the helper, the friend who endures in good times and bad, the mentor, and the compassionate friend.*
>
> "*The helper can be identified by four things: by protecting you when you are vulnerable, and likewise your wealth, being a refuge when you are afraid, and in various tasks providing double what is requested.* (Aristotle says, "*to the friend they say one should wish all good for his sake.*")
>
> "*The enduring friend can be identified by four things: by telling you secrets, guarding your own secrets closely, not abandoning you in misfortune, and even dying for you.*
>
> "*The mentor can be identified by four things: by restraining you from wrongdoing, guiding you towards good actions, telling you what you ought to know, and showing you the path to heaven.*
>
> "*The compassionate friend can be identified by four things: by not rejoicing in your misfortune, delighting in your good fortune, preventing others from speaking ill of you, and encouraging others who praise your good qualities.*
>
> *That is what the Buddha said. And summing up in verse, the sublime teacher said:*
>
> "*The friend who is a helper, The friend through thick and thin, The friend who gives good counsel, And the compassionate friend; These four are friends indeed, The wise understand this And attend on them carefully, Like a mother her own child.*

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[37]   Nicomachean Ethics, Book 8.3

The wise endowed with virtue Shine forth like a burning fire, Gathering wealth as bees do honey And heaping it up like an ant hill. Once wealth is accumulated, Family and household life may follow. By dividing wealth into four parts, True friendships are bound; One part should be enjoyed; Two parts invested in business; And the fourth set aside Against future misfortunes."

Asked as to: "*what is the doctrine in which the Blessed One trains his disciples*," the Buddha's answer was: "*Abandoning hankering for the world, he dwells with a mind free from such hankering, and his mind is purified of it. Abandoning ill-will and hatred, he dwells with a mind free from them, and by compassionate love for the welfare of all living beings, his mind is purified of them… Having abandoned these five hindrances, and in order to weaken by insight the defilements of mind, he dwells, letting his mind, filled with loving-kindness, pervade one quarter, then a second, then a third, then a fourth. And so he continues to pervade the whole wide world, above, below, across, and everywhere with a mind filled with loving-kindness, extensive, developed, measureless, free from hatred and ill-will.*"[38]

Why to study this?

Aristotle says, "*the present inquiry does not aim at theoretical knowledge like the others - for we are inquiring not in order to know what virtue is, but in order to become good, since otherwise our inquiry would have been of no use.*"[39] The teaching of the Buddha as well is not for mere accumulation of knowledge, but is to be used practically for our own benefit and of all living beings. To interpret His teachings as an egotistical withdraw from the world of living beings is to grossly misrepresent it and to devoid it of its healing power regarding suffering. As the 7th century Buddhist teacher Śantideva says, "*All joy in this world comes from wanting others to be happy, and all suffering in this world comes from wanting only oneself to be happy.*"

The superior and most noble path according to all Buddhist schools is not one of indifference and inaction. The canonical Theravāda Abhidhamma work, *Puggalapaññatti*,[40] shows a person who strives after his own welfare as well as after that of others, as someone who: "*attains to the moral life and also encourages others to attain the same, himself attains to meditation and also encourages others to attain the same, himself attains to insight and also encourages others to attain the same, himself attains to emancipation and also encourages others to attain the same, himself attains to the perception of emancipation and also encourages others to attain the same,*" contrasting to others who just strive after his own welfare but not after that of others. Such is a clear statement that the superior path is not one that aims only for one's own welfare; encouraging others to lead a moral life, practice meditation, and attain insight and emancipation are integral to the superior attitude, incetivadas e presentes na literatua clásisca Pāli. "*Without friends no one would choose to live,*" says Aristotle, and since there is no true living without a spiritual path, the Buddha complements: "*Friendship is the whole of the spiritual path*". This is why we must study, train and apply this teaching in our everyday life.

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[38] DN.iii.49 "*The Great Lion's Roar to the Udumbarikans*".

[39] Nicomachean Ethics, Book 2.2

[40] Pp – Puggalapaññatti (trans. Law. B.C. *Designation of Human Types*. Oxford: PTS, 1992.), p.75

'Awakening Society': The Tipitaka Interpretation by Systems Theory Approach

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Introduction:

The question whether a human being is a social animal[1] is irrelevant now, however the question whether a human being can become an advanced social human being[2] is worth to explore. The concept of society which is the environment that human beings create may be questioned by some people of its existence. An example was British Prime Minister Margaret Thatcher's interview in 1987. She said "there is no such thing as society. There are individual men and women and there are families."[3] This illustration has created some controversies among sociologists[4] and possibly scholars in other disciplines.

Scholars who studies Buddhism, which as a religion is one of the cultural system and a subsystem of society, should also participate in the above issues. Therefore this article tries to start with some of these questions. How Buddhist scholars perceive and explain the concept of society? Do we believe in the existing of the society or vice versa? What is the ideal society that Buddhist scholars perceived? How are those ideal societies compliant to Buddhist Principles? Is it possible to interpret the concept of Buddhist ideal society in other ways and what will be the result?

In order to discuss these questions, this article will use Systems Theory approach as a conceptual framework for explanation. Although this group of theories is composed of various explanations and developments, only some of them will be experimented and utilized here. The Tipiṭaka will be used as an example and reference to comprehend the social system that will be the model. The area of analysis in this article is mostly focus on conventional truth (sammati-sacca) and mundane states (lokiya-dhamma) rather than absolute truth (paramattha-sacca) or supermundane states (lokuttara-dhamma) however the later may be referred to as the major principle of Buddhism.

The purpose of this article is to challenge our perspective and explore the new possibility in explaining society and ideal society by blending Buddha-dhamma and the conceptual framework of Systems Theory. This article intends to analyze the society using only macro level of analysis instead of other contemporary analysis such as micro-macro integration, complex dynamical systems, etc. This intention is to be an anti-thesis of many Buddhist works in micro level of analysis. This experiment will need further synthesis development and will appreciate any comments and suggestions.

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[1] Many sociologists and other scholars such as George Herbert Mead, Émile Durkheim, Karl Marx, etc. have studied the formation and development of social human being and came out with different theories and explanations.

[2] Sociobiologists study the concept of reciprocal altruism as one of the advanced social human being. John Archer, "Sociobiology", **The Blackwell Encyclopedia of Social Psychology**, (1999): 618-623.

[3] Larry Ray, "Society", **The Blackwell Encyclopedia of Sociology**, (2007): 4589.

[4] **Ibid.**, p. 4590. Richard Francis Gombrich: A Social History from Ancient Benares to Modern Colombo (London & New York: Routledge & Kegan Paul, 1988), pp. 29-30

Society in Buddhist Perspective:

Buddhist scholars have perceived the concept of society in a broad span or spectrum. Some believe that the Buddha taught only pure soteriology and he was not social reformer.[5] Others may agree in the existing of Buddhist social principle but differ in perspectives. There may be at least 4 groups of explanations according to how they explain causes of social problems, solutions and the ideal society.

The first group is "reductionism and non-social systems". This group believes that "there is no such thing as society." Society is only composed of individuals and the so called social problems are caused by each individual. The solution according to these Buddhist scholars is to educate or socialize each individual as many as possible in order to have numerous good persons. It perceives Buddha-dhamma and personal objective as the same as social phenomena and social goals. The more individuals practice dhamma and become ethical persons, the less social problems will occur. This kind of explanation can be called as linear perspective because it explains that social problems came from people so the solutions should be corrected at the individual level. It may be sound logical and it may be a necessary condition but is it a sufficient condition and will it be true? How will this group explain and manage the persons with unethical behavior such as murderer, thief. How will ethical persons have to interrelate with these ones? Does ethical person have to accept as kamma and vipāka? Moreover, in the situations which are difficult to socialize people such as war, economic crisis and cultural riot, etc., how will this group explain the problems and find out the solution from these structural problems?

In the Tipiṭaka, the Buddha applied "non social system" only a period of time when the Saṅgha was full of noble ones (ariyapuggala)[6]. The Buddha refused the venerable Sariputta to set up course of training for disciples and appoint the Pāṭimokkha because the Buddha wanted to wait "until some conditions causing the cankers appear here in the Order"[7] and "some conditions, Sariputta, causing the cankers do not so much as appear here in the Order until the Order has attained full development."[8] The Order here is the Sangha or the society and the course of training and the Pāṭimokkha can interpret as social structure and social order.

The second group is "reductionism and asocial systems". This group believes in individual and the existing of society but the goal or freedom will not happen by attached in any forms of society. One example is "Buddhism and Revolution".[9] It is focus on doctrine of nonself (anattā) and the doctrine of kamma which lay down the Buddhist worldview toward no possession, action-reaction between individual and social system and bondage or 'unfreedom' from the determination of present social and political institutions. However, this external social setting cannot prevent individual from attaining freedom. They point out that "an individual is free when he no longer clings to his

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[5]   Richard Francis Gombrich: A Social History from Ancient Benares to Modern Colombo (London & New York: Routledge & Kegan Paul, 1988), pp. 29-30

[6]   PTS. Vin III, 7-10.

[7]   PTS. Vin III, 9.

[8]   PTS. Vin III, 9-10.

[9]   R. Puligandla and K. Puhakka, "Buddhism and Revolution", **Philosophy East & West**, Vol.20 No. 4 (October 1970): 345-354.

"self," or to the psychological and social identities, attachments, and loyalties which produced the idea of self"[10] and "a free man lives in society but is not of it."[11]

This perspective points out some benefit of the unattached to any form of social system and change is perpetual however this view cannot explain how change will be occurred.

The third group is "holism but undefined social systems." This one believes that there are group of dhamma for social structure which applies from individual to collective. They perceive the separation and coexistence between social structure and individual. One of the examples is "The Three Institutional Poisons: Challenging Collective Greed, Ill Will, & Delusion."[12] It applied self, dukkha and kamma from individual to collective. Moreover, the three unwholesome roots (akusala-mūla) which are greed (lobha), ill will or hatred (dosa) and delusion (moha) also become not only collective but also institutionalized as economic system especially consumerism, militarism and corporate media. The solutions cannot be found but can work together by starting with personal spiritual practice, commitment to non-violence, and awakening together for all of us.[13] The ideal society should be a dharmic society that "would have institutions encouraging generosity and compassion, grounded in a wisdom that recognizes our inter-connectedness."[14]

The strength of this group is the concept of institutionalized the three unwholesome roots as well as the interrelation among the individual, however the ideal society needs more exploration.

The fourth group is "holism & defined good society." One of the examples is "A Buddhist Concept of Good Community."[15] This group presents the application of dhamma to explain the social structure by comparing to individual. The ideal society is proposed by social philosophy approach through the concept of justice, right, freedom and ruler of the state.

This perspective challenges the western social philosophy and initiate Buddhist concept such as loving kindness, communalism, kamma, paticcasamuppannadhamma and virtue as fundamental to good society. Nevertheless, this view does not explain how these Buddhist concepts will form any realistic social system.

From these four groups (figure 1), we may summarize into two levels of analysis. The first one explains and solves social problems in the individual level while the second one uses both individual and the social level. The later perceives only reducing to individual is not sufficient because society has developed social forms and structure as an abstract entity or collective self. This collective self performs its goal, interrelation and function separately from each individual.

[10] **Ibid**., p.352.

[11] **Op. cit**.

[12] David R. Loy, "The Three Institutional Poisons: Challenging Collective Greed, Ill Will, & Delusion", **Insight Journal**, (Winter 2006): 4-8.

[13] **Ibid**., p.8.

[14] **Ibid**., p.7.

[15] Somparn Promta, "A Buddhist Concept of Good Community", Bunditsuksa Parithad (บัณฑิตศึกษาปริทรรศน์), Vol.3, No, 1 (January-March 2007): 69-115.

Scholars who study society also have different explanations towards a social system. Some perceive one as a non social system; some see it as an asocial system, while others concur with the social system. However, these views are mostly studied in Philosophy or structuralism. Could a social system possibly be studied as in Systems Theory or functionalism social system? We will try to find out in next section.

Figure 1: Society in Some Buddhist Perspectives.

Object of Study / Level of Analysis	Individual	Society				
		Non Social System	Asocial System	Social System		
				Philosophy/ Structuralism		Systems Theory/ Stuctural-Functionalism
				Undefined	Defined	
Holism				3	4	?
Reductionism	Only Pure Soteriology	1	2			

1. reductionism and non social systems   2. reductionism and asocial systems
3. holism but undefined social systems   4. holism & defined good society

Systems Theory Approach

A system can be defined as a set of interacting units or 'a set of objects together with relationships among the objects'.[16] This definition implies that a system has properties, functions, and dynamics distinct from its constituent objects and relationships.[17] The term of system also refers to 'the holistic structure which controls all constituent phenomena'.[18] In this case systems provide 'the idea of structure in which degrees of freedom are limited and in which a special kind of total rationality is enacted'.[19]

The systems to be focused in this article are social systems. There are three general approaches to studying social systems as holistic: functionalist and neofunctionalist theories (identified particularly with Parsons); the historical, Marxian approach; and actor oriented, dynamic system theories.[20] Functionalist and neofunctionalist theories or systems theory will be the approach to utilize here.

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[16] Tom Burns, "system theories", **The Black Blackwell Encyclopedia of Sociology**, (2007): 4922.

[17] **Op., cit**.

[18] Armin Nassehi, "systems theory", **Encyclopedia of Social Theory**, (Routledge, 2006): 617.

[19] **Ibid**., p.617-618.

[20] Tom Burns, **Ibid.**, p. 4922.

Social complexity was analyzed and compared to other systems such as mechanistic systems in eighteenth century, organic systems in nineteenth century and cybernetic systems in the first half of twentieth century. By that time Talcott Parsons (1902–1979) introduced social systems theory in his book 'The Social System' (1951) as well as many others following. Parsons' Systems Theory is also named as the first wave of social systems theory.[21] The second wave comes from several scholars who dedicate their works in the name of General Systems Theory and Chaos Theory. The third wave of social systems theory includes Emergence and Complexity Theory. Figure 2 shows some key theories along the development of social systems theory.

Figure 2: The historical development of third-wave emergence theory
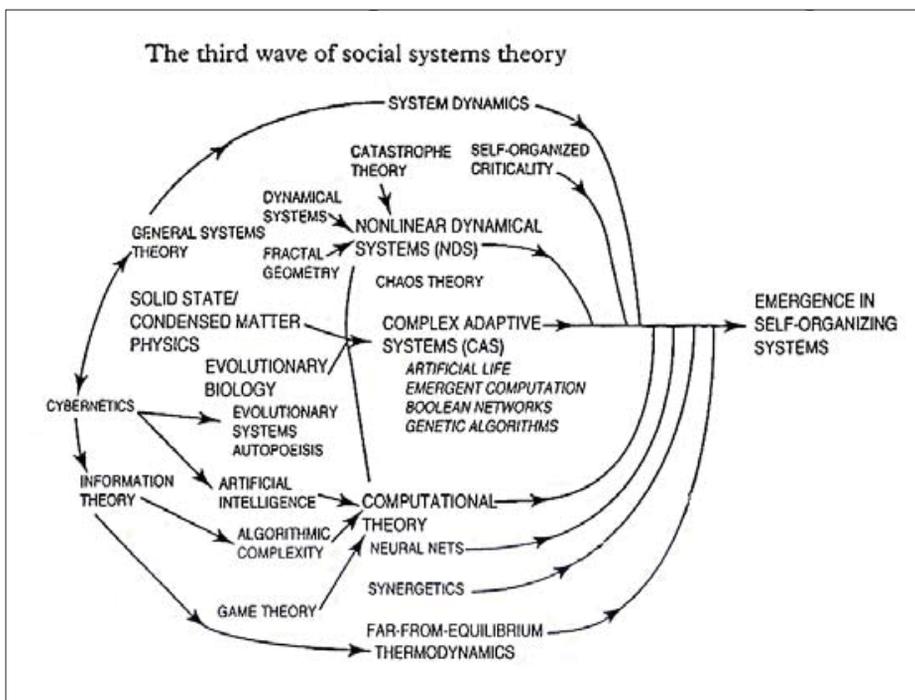
Source: R, Keith Sawyer, **Social Emergence: Societies as Complex Systems**,

(Cambridge: Cambridge University Press, 2005), p. 21. Quoted from Jeffrey Goldstein, "Emergence as a construct: History and issues." **Emergence**, 1(1999): 55

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[21] R, Keith Sawyer, **Social Emergence: Societies as Complex Systems**, (Cambridge: Cambridge University Press, 2005), p. 12.

Among the various development of social systems theory, Armin Nassehi has concluded systems theory into seven basic ideas.[22]

1. A system is the result of interactions of its parts, not the other way round (the parts are not outcomes of the system).

2. These interactions have a temporal dimension, insofar as the operations of a system have to reproduce themselves by connecting individual events in succession.

3. The present state of a system is the result of its past operations.

4. The system's dependency on its own processing and the operational connectedness of its interactions constitute a boundary between the system and its environment.

5. The relation between system and environment is an asymmetric relation, insofar as changes in the environment do not bring about linear effects inside a system; rather, a system can adapt to changes in its environment only by its own operations.

6. Systems are areas of reduced and enforced complexity: on the one hand, a system reduces the possibilities of its operations; on the other hand, this reduction of possibilities is the precondition of its ability to develop a special kind of complexity.

7. Systems theory is concerned with mechanisms of possible order in the face of an improbability of order.

This article will utilize Parsons' Social Systems Theory as the beginning of the conceptual framework for interpretation. Although this effort may be criticized that Parsons' theory is "too inflexible in many of its analytical assumptions"[23] and is emphasized on system's structure stability, the fact is that Parsons' contributions to sociological theory "still worthy of application, refinement, renewal, and extension. It is fair to say that its potential still calls for efforts of realization"[24] and hope that it will be useful for Buddhist scholars to consider as a conceptual framework of analysis. Moreover his theory also extended to explain evolution changes.

One part of Parsons' works is to introduce a general four-function scheme or AGIL scheme which is necessary or requisite functions for any social systems. If these four functions are well performed in the system, the society will be stable and sustainable. James M. Murphy has concluded these functions as following[25]:

1. Adaptation (A) is an instrumental function by which a system adapts to its external environment or adapts the external environment to the system.

2. Goal attainment (G) is a consummatory function that defines the goals and ends of a system and mobilizes resources to attain them. Goal attainment is generally oriented externally.

3. Integration (I) is a consummatory function that manages the interrelationships of the parts of a system. The integration function maintains internal coherence and solidarity within the system.

22 Armin Nassehi, "systems theory", **Ibid.,** p. 618.

23 **Ibid.,** p. 619.

24 Richard Münch, "Parsons, Talcott", **Encyclopedia of Social Theory**, Vol. 2 (Sage, 2005): 555.

25 James M. Murphy, "AGIL", **Encyclopedia of Social Theory**, Vol. 1 (Sage, 2005): 6-7.

4. Latent (L) pattern maintenance is an instrumental function that supplies all actors in the system with a source of motivation. It provides normative patterns and manages the tensions of actors internal to the system.

Figure 3 will illustrate the relations between instrumental/consummatory function (or simply think of mean/end) and internal/external area of action for those functions.

Figure 3: Parsons' Four Function Scheme - AGIL

Parsons' Four Function Scheme -AGIL		
Function / Area of Action	**Instrumental**	**Consummatory**
External	**Adaptation (A)**	**Goal attainment (G)**
Internal	**Latent (L)**	**Integration (I)**

Parsons and his colleagues also introduced a four action subsystem for any systems and they are related to his AGIL scheme. These subsystems[26] are composed of different four subsystems according to any given systems. In social system the subsystems are as following.

1. Economic system performs Adaptation (A) function.
2. Polity or Political system performs Goal attainment (G) function.
3. Societal community performs Integration (I) function.
4. Fiduciary system (or Cultural system) performs Latent (L) function.

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26   **Ibid.,** p. 7.and Richard Münch, "Parsons, Talcott", **Ibid.**, p. 551-552.

Figure 4 will clarify the four action subsystems combine with the AGIL scheme.

Figure 4: Parsons' Four Action Subsystem and AGIL

Parsons' Four Action Subsystem and AGIL

Function ⟍ System	Adaptation (A)	Goal attainment (G)	Integration (I)	Latent (L)
Social system	Economic system	Polity/Political system	Societal community	Fiduciary system
Human action system	Behavioral system	Personality system	Social system	Cultural system
Human condition system	Physicochemical system	Organic system	Action system	Telic system

Parsons' systems theory may seem to be static however he has developed the dynamic model which each subsystem not only operating its own function but also relates with other subsystems.

The inputs and outputs can be exchanged between subsystems.[27] This Parsons' model of double interchange is operated by generalized media of interchange (or communication).[28] There can be six sets of exchanges in social systems that are L-A, L-G, L-I, I-A, I-G, G-A.[29] In social system the media of exchange are (A) money, (G) power, (I) influence, (L) value commitments.[30] Figure 5 will show double interchange and Media of Exchange, the subsystem of social system, AGIL function.

[27]   John Scott, "Talcott Parsons", **Fifty Key Sociologists: the Contemporary Theorists**, edited by John Scott, (London: Routledge, 2007), p.191.

[28]   Richard Münch, "Parsons, Talcott", **Ibid.**, p. 552.

[29]   Leon H. Mayhew, "Introduction", **Talcott Parsons on Institutions and Social Evolution**, (Chicago: The University of Chicago Press, 1982), P.32.

[30]   Richard Münch, "Parsons, Talcott", **Ibid.**, p. 552.

Parsons' Media of Exchange, Subsystem and AGIL
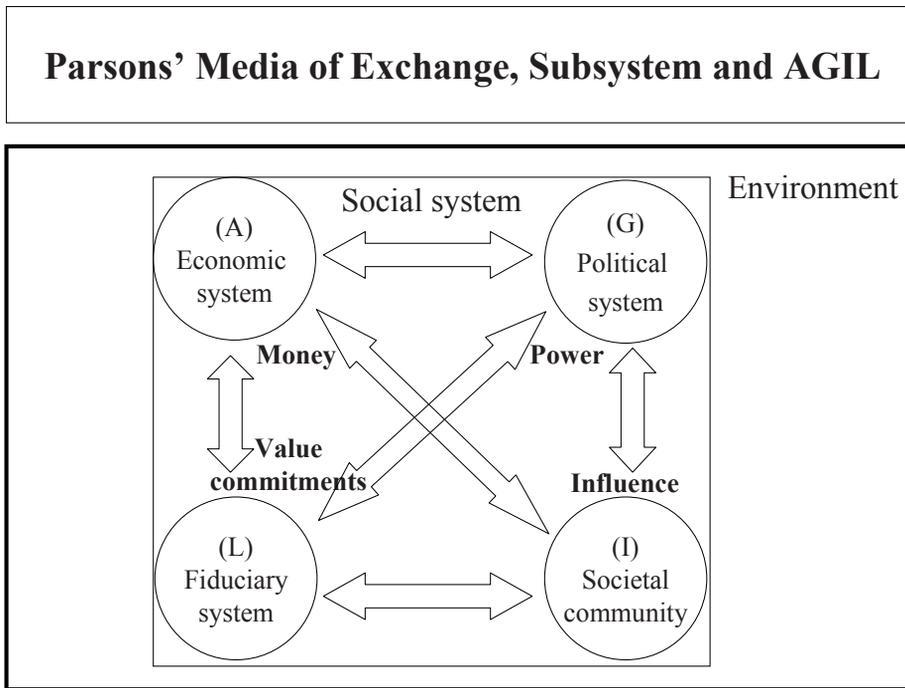
The systems theory derived from Parsons can be created as a framework for understanding the function and subsystems of the social systems as well as it interrelation between subsystems with some media of exchange. In next section these approach will be applied to interpret the Tipiṭaka.

Awakening Society: Interpretation

Buddhist scholars have introduced many forms of ideal society according to particular social context. Ven. Buddhadasa introduced 'Dhammic Socialism' society during the competing political ideology among socialism, democracy and authoritarianism in Thailand and South East Asia region. Moreover the increasing influence of materialism, consumerism and capitalism in economic and cultural system was also the underlining courses to the formation of 'Dhammic Socialism' society. Ven. Buddhadasa combined three political ideologies with Buddhism into one Dhammic Socialist Domocracy with Authoritarian management style[31] which Dhamma performs as the hearth, democracy as the mean, Socialism as the people's benefit and Authoritarianism as proactive management style. Ven. Buddhadasa mainly interested in Political and Economic subsystems and suggested morality as 'value commitments' in media of exchange to interrelate between subsystems.

Ven. P.A. Payutto has also presented another form of ideal society which is the society of good friends[32] or we probably call 'Kalyāṇamittatā Society'. This ideal society was based on the influence of good friends or 'Kalyāṇamittatā in order to socialize or educate individual and form

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[31]   Buddhadasa, **Dhammic Socialism**, (Bangkok: Prayoonwong Printing, 1999), p. 80.

[32]   Phra Warakorn Chayakaro (Poolsawat), "AnalyticalStudy of Ideal Society in the Light of Phra Dhammapiṭaka (P.A. Payutto)", **Thesis of Master of Arts (Philosophy)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2001).

right view (samādiṭṭhi). Human development and education system as a part of societal subsystem is the major concern in Ven. P.A. Payutto's view. Therefore integration and latent pattern maintenance functions in societal community and fiduciary subsystems are the major focus. Paratoghosa or hearing from others (especially from Kalyāṇamittatā) is used as 'influence' in media of exchange between these subsystems. Ven. P.A. Payutto also emphasizes on the interdependent among multi levels of analysis from human, natural system and social system as metaphor to Buddha, Dhamma and Sangha respectively.

Now is it possible to interpret the concept of Buddhist ideal society in other ways and what will be the result?

The social context in present time is the clash between worldviews (diṭṭhi). It is between modern and post-modern paradigm, between globalization and localization, between war from the rich and terrorism from the poor etc. How can we initiate any ideal society as if people have different views to the mean and to the goal of the society?

Let's start from the Tipiṭaka and perceive as if these cannons are the sociological evidence. In Aggaññasuttaṁ[33] the Buddha has preached the formation of the social system and its subsystem which started from the King as political system, the Brāhmaṇa as social community, the Vessa and Sudda as economic system and religious belief as judiciary system.

By using AGIL scheme and four action subsystems, what are the particular media of exchange between subsystems that the Buddha attempted to propagate? To answer this question may be possible to find out the Buddhist ideal society.

The Buddhist media of exchange

1) In adaptation function (A) and economic subsystem, the major task is to adapt to the external environment or adapt the environment to the system. In the modern period we adapt and sacrifice the environment to our social goal name as economic growth and that led to the global warming in this time. Like in Kūṭadantasuttaṁ,[34] wealthy Brāhmaṇa Kūṭadanta had wrong view in sacrifice animals, the Buddha led him to a new paradigm of sacrifice that is sharing to others or Dāna/Cāga principle. This may be meant that instead of adapting the environment to fulfill our system's goal, we may have to adapt our systems to the environment by giving out more both inside our subsystems and to the outer environment. The key word for adaptation and economic system in media of exchange may be transferred from making 'money' into 'sharing' (Dāna/Cāga).

2) In goal attainment function (G) and political subsystem, the state ruler used to set up goals of the social system and mobilize resources both inside and outside the system to attain them. The media of exchange that uses to relate with others is 'power'. This leads to the projection and competition of power starting from physical violence, structural violence to cultural violence. In Cakkavattisuttaṁ,[35] the Buddha has preached that the rulers need to be righteous or in the wholesome course of action (kusala-kammapatha) and function to protect and care others. However if the ruler

[33]   **PTS**. D III, 80-98.

[34]   **PTS**. D I, 126-149.

[35]   **PTS**. D III, 55-79.

did not consult to ethic advisor or hermit for the wholesome course of action (kusala-kammapatha), he then would do wrong through performing by his own idea. The key word for the ruler or political system is 'kusala-kammapatha' and for media of exchange is 'caring' or mettā/karuṇā (loving kindness and compassion).

3) In Integration function (I), societal community needs to manage the interrelationships of the subsystems and maintain internal coherence and solidarity within the social system. The media of exchange is 'influence'. In the Tipiṭaka, the Vinayapiṭaka is full of course of training for disciples and rules for guideline of actions or the Pāṭimokkha. These are the examples to maintain internal coherence and make the religion last long as Sariputta had asked the Buddha to set up. However, what the Sangha community contributed to other subsystems as media of exchange is 'counseling' for 'wisdom' or as the contemporary concept calls 'dialogue'. There are a lot of dialogues as examples in the Suttantapiṭaka.

4) For the Latent pattern maintenance function (L) and fiduciary or cultural system, the main task is to maintain the stability of the patterns of institutionalized culture defining the structure of the system.[36] The Buddha has started up new pattern that is Buddhism which contains different belief from others. While other religions propose value commitments such as to be part of god, heaven, peace from trance etc., the Buddha preached new belief system especially insight meditation (Vipassanā-bhāvanā) and so on. Therefore the media of exchange in Buddhist latent pattern maintenance and fiduciary system is 'Awakening' or Sati (mindfulness) as value commitments.

Figure 6 will summarize the Buddhist social systems as Awakening Society.

Figure 6: Awakening Society: Buddhist Social Systems

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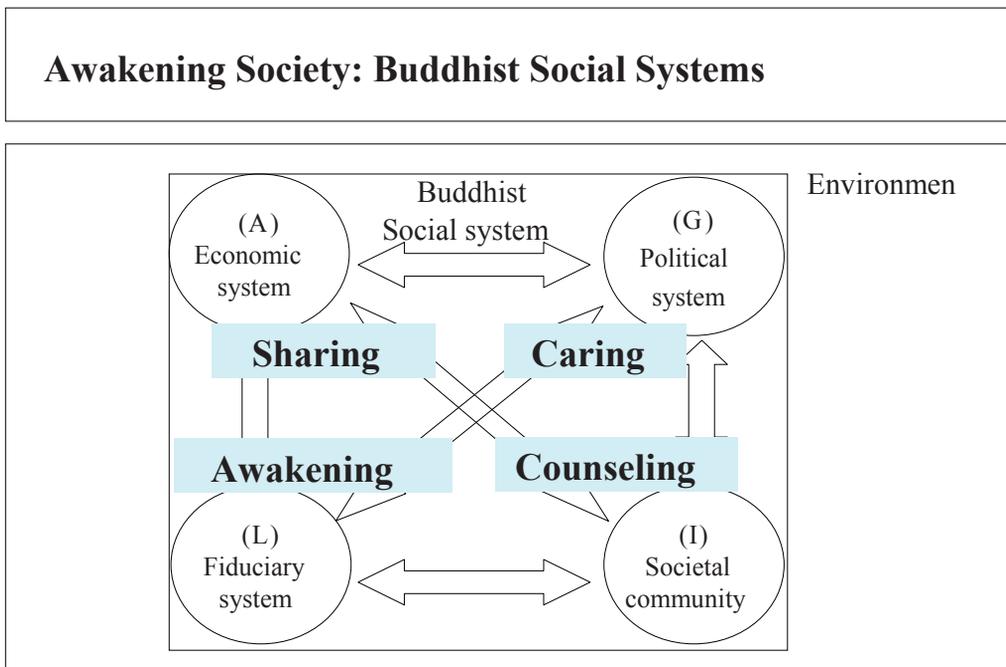
36   Talcott Parsons, Talcott Parsons on Institutions and Social Evolution, **Ibid.**, P.159.

Conclusion:

This article is attempted to use Systems theory as a framework to interpret the Tipiṭaka and to find out some results as the Buddhist social system model. Social system is composed of general four-function scheme or AGIL that are Adaptation, Goal attainment, Integration and Latent pattern maintenance. These four functions perform with another four subsystems which are economic system, political system, societal community and fiduciary or cultural system. The interrelationship between each subsystem is called double interchange which exhibits and operates by generalized media of exchange. The media of exchange are Money, Power, Influence and Value commitments.

Awakening Society as Buddhist social system is not attached to any particular form of subsystems as these structures can be changed while the four functions are still perform. The media of exchange which derived from the Tipiṭaka interpretation are significantly different from Parsons' systems theory. They are 'Sharing' instead of Money, 'Caring' instead of Power, 'Counseling' (hearing) instead of Influence and 'Awakening' compare to other Value commitments.

Although 'Awakening Society' as Buddhist social system is in the beginning of the development, it can provide some alternative perspectives for those who want to explain the society with the macro level of analysis.

***T*he Buddhist Survival Guide**

SamaneimYasha
Wat Subchaom Phra Phatthabat
Saraburi, Thailand

> If I am not for myself who will be?
>
> If I am only for myself what am I?

The Conditions

In the current international environment of conflicted opinions and proselytizing religious traditions the Buddhists are the only ancient spiritual tradition that is currently endangered. The historical evidence over the last eight hundred years, and more recently over the last sixty years, should be convincing, even devastating, evidence that the Buddhists are not paying attention to world events, regional events or even local social and religious turmoil. Traditional Buddhism and Buddhists in general are not defending themselves against well financed, competently educated and highly motivated proselytizing adversaries that range from the mildly self-delusional to clinically psychotic despots.

Buddhist Achievements

A brief history of Buddhist expansion and decline is helpful to fully appreciate the current conditions as they exist today.

During the time of Ashoka (?-232 BC) The Buddha Dharma was incorporated into the Indian continent as the official ethical and cultural doctrine. Ashoka encouraged the Buddhist Sangha to travel widely and to explain and debate (academically) the Buddhist doctrine as was the tradition at the time. This spread the influence of the Buddha Dharma from the Roman and Egyptian Empires, through central Asia, onto China and eventually to Korea and Japan by the sixth century. Buddhism and its doctrines were culturally influential and supported by local citizens, merchants and diverse cultures until the Mongol invasion in the thirteenth century.

Genghis Khan (1167-1227) contrived this Mongol invasion that spread through China, across central Asia to the doorway of central Europe. Due to this military, political and cultural turmoil the Iranian Muslims continued this assault on into India decimating the entire Buddhist population, except for the Jains in southern India. This was accomplished by the singular convincing argument of putting a knife to the victim's throat and saying, "*Convert or die.*"

The next spiritual and cultural threat came from the expanding European empires of Spain, and Portugal (1450-1750) that brought with them inquisitional Catholic missionaries and the militaristically superior Conquistadors. Although, their usual doctrine was to *divide, conquer and convert,* the Buddhist must consider conversion as being the Catholics singular objective.

The Catholic religious oppression was the same as the Islamic conquerors - total domination of the culture and the establishment of a theocracy predicated on their religious doctrines. With the invasion of Islamic and Catholic absolutist's traditions and proselytizing religious values, a significant percentage of the Asian indigenous population was forcibly converted.

The British Protestant tradition was convincingly established by the eighteenth century with the strategy of *convert and prospers,* which was astoundingly effective in converting numerous people to western religious values as well as cultural standards and language.

Social conditions and economics kept spiritual and social doctrines conservative (Victorian) but somewhat stable for two hundred years until the Second World War (1939-1945) when the material wealth of the west and the oil wealth of the Mideast changed their spiritual strategies to a more aggressive and proselytizing expansion strategy.

Current Disappointments

In the more contemporary times from the 1950's the motivation for western cultural expansion into Asia was not the attraction of Asian values but the expansion of Communism, which was significantly more devastating to the Buddhists than it was to any western society.

Remember that up until sixty years ago Buddhism could rhetorically claim that half of the world's population was Buddhist or had Buddhism as a basic social influence. Then in 1949 Mao took over China from a decidedly stupid, oppressive and ineffective Nationalists government. What Mao did was transform China into a secular theocracy destroying thousands of years of cultural history including over half of the Buddhist followers and traditions in the world.

Buddhist Tibet fell to a Chinese invasion by 1959 when the Dali Lama fled to India changing and ancient Buddhist culture into a communist atrocity in a few short years with surprisingly little effort – by simply building a road to Lhasa.

Cambodia, on Thailand's eastern border, fell to Po Pot psychotic Communist genocide from 1975 to 1979 but the turmoil lasted until 1995, or even until today, with the complete destruction of an ancient culture including most of the Buddhists. The current problem is that American influence in Cambodia has encouraged Christian Evangelicals and Fundamentalists to sway the devastated, uneducated and demoralized Cambodian toward Christianity. One reason is that the Americans, with their typical cultural arrogance, decided that they would prefer Cambodia to be Christian rather than Islamic; who are also trying to turn Cambodia into an Islamic theocracy. I suspect the Christian will win and that Thailand will have a Christian dominated country on its eastern border within the next ten years.

Burma, or currently Myanmar, on Thailand's western border, has a secular military dictatorship that has lasted since 1947 with no end in sight. The Buddhist Sangha there has not been able to change this condition, though at great personal sacrifice. This dictatorship is likely to fail, eventually, or change dramatically; leaving another devastated culture to the vicissitudes of the world's spiritual and culture predators.

Buddhist Countries

There are still three countries that can be considered Buddhist theocracies; Bhutan, Sri Lanka and Thailand. There is a large Buddhist presence in Mongolia, Nepal and Vietnam but the general population is decidedly secular, Hindu or Islamic; also there are many Buddhist in Korea, Japan and Taiwan, though managed by secular western style democracies.

Bhutan, King Jigme Singye Wangchuck, due to an English education and insights into western duplicity, evicted (in 1972) all the hippies, missionaries, European idealists and almost everyone else, out of the country and refused to let them back in - a very smart social and political advocacy. Bhutan is a small and exclusive but a singularly unique example of ancient Buddhist culture in the world today.

Sir Lanka has recently passed a law that forbids the conversion of any Sri Lankan Buddhist to any other tradition. Prime Minister Mahindra has also eliminated missionary visas. Why he has to go to these extreme measures to insure the integrity of the Buddhist tradition is a reflection of an endemic problem of traditional belief and the institutionalization of Buddhist decision making predicated on outdated cultural and spiritual conditions.

Thailand might best be described as secular Buddhism operating within a Buddhist theocracy politically managed by Parliamentarian prejudices. If it weren't for an ethical bureaucracy and local business integrity conditions could be much worse. Unfortunately, the political stagnation extends to Buddhist traditionalists that encourages cultural and social complacency, even exclusivity, within the Sangha to hold themselves isolated from the turmoil regardless of the external, well organized, well-funded spiritual and cultural threats.

If current history is any criterion Buddhism and Buddhist traditional doctrines can be eliminated in any country in a year or less given concerted opposition, spiritual or secular, that it is willing to kill dissidents; a strategy that Buddhist traditionalists have failed to appreciate - ever. Thailand and Buddhist in general, have no obvious protection against these threats.

Buddhism in the west is in the hands of a small intellectual elite and is, at best, a strange curiosity to the general American public. Western Buddhists have not been able to save Tibetan Buddhism in Tibet, the Cambodia Buddhist culture nor traditions, nor the Burmese Buddhist although there has been significant interest in doing so. They will not be able to save the Thai Buddhist traditionalists in Thailand either.

Tradition in the face of Changing Conditions

The Buddha, and the early Buddhist, had to explain their beliefs and traditions to diverse populations with a wide range of intellectual skillfulness. They also had to defend and debate complicated issues against academically sophisticated completion. This constant dynamics kept the Sangha vital, healthy and informed. Currently, the Buddha Sangha seems unable to defend themselves against even the most absurd delusions of competing religious doctrines. This condition is decidedly unhealthy even, disastrous, and must be addressed in order to sustain any Buddhist tradition, at all. It is not even remotely consoling to see Buddhism disappear in their traditional lands because of irrational adherence to historical, political and cultural doctrines including international pressures and values that are locally and logically self-destructive.

It is not enough for the Sangha, or their lay supporters, to endure years of servitude to acquire a position of doctrinal or political responsibility and then disregard *accountability*. It is meditationally skillful to be able to discern the difference between blind adherence to absurd doctrines, spiritual or secular, and addressing the value of managing contemporary problems. Martyring yourself to historical or political doctrines because they are old, established and considered *right* does not help you, your neighbor, your culture, or future generations of Buddhist.

Proposal:

Thailand is the last country in the world capable establishing,

and sustaining, a World Buddhist Sanctuary.

The authors, sponsors and supporters of this argument are not satisfied by simply criticizing existing conditions but by proposing that specific changes be adopted by Thai lay Sangha who, not only, have the ability but the responsibility to establish and protect as well as managed a *Buddhist Sanctuary* for all the Buddhist people and traditions in the world.

Thailand is the only country in the world today that has the possibility to sustain and managing an international Buddhist Sanctuary for all Buddhist Pilgrims. It is important for us to appreciate that the Buddha Sangha and Dharma is currently incapable of defending itself against predatory, proselytizing religious doctrines. Therefore it is the responsibility for the Thai Parliamentarians as well as the Sangha Monks to assume this responsibility by passing relevant laws that insure the preservation of all Buddhist.

Monotheistic Religion as Doctrine

By definition Buddhism is not a monotheistic religion, does not believe in a God, does not proselytize, and is antithetical to faith. Buddhism can be considered a social philosophy (love of wisdom) predicated upon rational values; although, the application of these doctrines can vary considerably, depending on the culture, historical times and countless other conditions.

I am compelled to organize a rational summary for anyone interested in appreciating the scope and range of the absurdities in monotheistic religions doctrines. It is not my intention, in this argument, to present a point by point criticism of the assumptions that have to be believed or the inconsistencies that have to be endured in monotheistic religious doctrines to believe in their liturgies. Other people have done so with enormous scholastic endurance and intellectual ingenuity.

Observation: – Religion is a self-referential belief system committed to replicating itself, and people are the process.

Voltaire "Anyone who can convince you of an absurdity can cause you to do an atrocity."

By definition; Religion is a belief in a single God justified by faith. The diversity of this idea specifically includes the Christian-Jewish traditions, including all Catholic orders, the Protestants including fundamentalists, evangelicals, Mormons, Jehovah Witness, Seventh day Adventists and anyone who says that Jesus is their savior; as well as the Islamic tradition of Shi'a and Sunni. Absolutely all of these religious traditions have an exclusive source, the Jewish monotheist *Abraham*.

Only these monotheistic religions traditions are based solely on *faith* and only faith. There is no other criterion that is used to justify their beliefs. Unfortunately, this leads to a singular application – to test your faith you need to be subjected to increasingly irrational beliefs. The more irrational the belief the greater the faith is required to sustain those beliefs making the believer more religious and virtuous. It is therefore essential to make their liturgies, doctrines and traditions as irrational, illogical, dualistic and inconsistent as possible. This is done historically by conscious, even clever, design. If you point out even one inconsistency in their doctrines you may be branded a heretic and a follower of the devil and can be killed, *with impunity for the murder,* by all of these religions traditions.

Pointing out irrational, illogical and inconsistent statements in their liturgies is not an efficient way to distract religious followers (all it does is test their faith). A good way to defend yourself against any conversion strategy is to ask questions – any question. Why do you believe in…? Is a completely unanswerable question, in any rational way, by any follower of any of the monotheistic religions. There is no WHY in any traditional religion (even Jesus asked *why* and got no answer). There is not a single statement in any of these liturgies that is not contradicted by an equally convincing contrary statement. Do not kill… accept for specific religious reasons.

The linage connectedness of these proselytizing religious traditions goes like this, in the Jewish Torah the first commandment says; *Take no other God before me.* This is only one of the problems you have to figure out…. The God of the Jewish Torah is Jehovah, the God of Abraham, who was the first monotheist. The Christian God of the Bible is also the Jewish God but kinder, which was not hard to be. The Christian monotheistic God is divided into three parts which are the Father, the son (Jesus) and the Holy Spirit, which are *co-substantial* (a Catholic interpretation) and not separate at all! Jesus, a rabbi, was sent to earth, as the son of God, to die for the sins that his father, which is himself, who is also omniscient, and who created the conditions for the idea of sins in the first place – to fix it. The Islamic God of the Quran is Allah, whose prophet Mohamed, says that Allah is also the God of the Jew Abraham, and that Mohamed's prophases fix all previous prophases.

Another condition is that the religious God is omniscient (all knowing), all powerful, and all good that is why there is pain and suffering, tragedy, sickness, ignorance and death in God's perfect creation. This is a wonderful test for faith. If the proselytizers can manage this argument (which is why the condition of free will was argued by St. Augustine in the fourth century) you are in the presence of a truly deluded person.

Multiple or past lives are a problem for monotheistic religion, they don't believe in multiple live. Although, you're soul comes from someplace because it is eternal and apparently there are an infinite number of souls (They are unclear where they might store an infinite number of anything). Your soul has to have a life, which is this one, and only on this planet, as a test, to decide where it will go in the next life (heaven or hell, also for eternity). Another is to accept Jesus as your savior you are reborn again in this life, if you are talking to a fundamentalist. That is three or four lives all in one breathe but they don't believe in past or future lives, which is a heathen belief.

Intelligent design was proposed in 1994 as a scientific justification for God. All you have to do is believe that religions are intelligently designed, that the human body is intelligently designed (please enjoy your back ache, eye glasses, arthritis and very painful births…on and on) and that everything (including politics) makes intelligent good sense! Good luck!

Indulgences, or their equivalent, are an astounding way for religions to raise money. Lay people should have churches, temples and mosque including Priests, Rabbis, Ministers and Imams, with cemeteries and clergy that pray and care for the living and dead. But all of the liturgies say that you are judged at death and go to the heaven or hell solely dependent upon your behavior while alive! Then why pray and have ceremonies for the dead? The Catholics thought up purgatory as well as some form of future resurrections for lost souls. The more prayers and masses and good works done in the name of the dead will get them, and you, out of purgatory or into heaven faster. The Buddhist have *Merit* which exactly the same thing.

The Muslims have the Five Pillars of Islam which are the confession of faith, performing five daily prayers, fasting during Ramadan, paying taxes, performing Hajj. These religious practices are reasonably straight forward and would not be a problem if it were not for the spectacular misinterpretations of the Quran that has permeated the Islamic Traditions. The most outlandish is that if you martyr yourself for Islam you will go to a particularly wonderful heaven – with seventy one virgins!

Unfortunately, in the Quran, there are no virgins in Islamic heaven; there are no women in Islamic heaven, at all. The virgin part seems to be a mistranslation of – *white grapes of crystal clarity.* There are so many of these translation problems one can only marvel at their creativity.

The Christians have the Virgin Mary's birth of Jesus, which was her first birth or the *birth of her virginity*, by Jewish tradition, that got mistranslated into that Mary was an actual *virgin*; quite easy for celibate clergy to do. Jesus had at least one brother (James the Just) apparently conceived in a more traditional way by the mother of God! The saddest application of Christian religious misogamy was to turn Mary the Madeline, the *Apostle of the Apostils*, according to Gospel of John, into a prostitute. This was done for one thousand years of Christian history until 1966 when the Catholic Church finally decided to change their mind, again.

These astounding mistranslation problems have plagued proselytizing religions from their inception and are not intended to go away. Of course, this becomes a monumental catastrophe when the religious fundamentalists insistence of strict, and absolute adherence, to the written doctrines which are inconsistent interpretations of the original irrational proposals but an excellent test of their faith and your gullibility if you believe then.

I contend that Buddhist have an impossible task of defending themselves against delusional people who are willing to martyr themselves, if questioned about their delusions - without being martyred themselves.

Thailand is already in peril and any proposals is likely to cause considerable turmoil within Thailand but it is essential that we remind the Roman Catholic, Protestants, Islamic and Mormon and other proselytizing religious traditions that the Buddhist or the Buddhist traditions are not the current or historical problem.

Buddhist Deliberations

It is frustrating for a practicing Buddhist to listen to lay western people describe Buddhist as fixated on suffering and other inconsistent ideas. Of course, it is our own fault that these misinterpretations have persisted for the last sixty years or so. There are many reasons why this has occurred but irrational adherence to strict interpretations of the written dharma is most of the problem.

Siddhartha Gautama, the Buddha, did not do this. The Buddha spontaneously interpreted his wisdom in accordance to the competence of each person or conditions. He spent a good deal of time doing this convincingly and comprehensibly.

Think about what translation actually does. First there is an insight or an idea that is translated into words that are vague at best. Then it is decided that; if you know the definition of the *word* - you actually understand the original insight or idea. Then we translate that *word* into another *word* in another language that has no connection to the original *word* either contemporarily, historically, linguistically, grammatically, conceptually or intellectually. It is than concluded that - if you understand the definitions of this new word you, somehow, understand the original insight or idea.

The word *suffering* is an example of how the western mind completely misunderstands the meaning of the Pali word *Dukkha*. There have been hundreds of thousands of Pali words written about Dukkha such that it is unclear whether the Buddhists understand the insight or idea either. The word is a correct word and comprehensible or it isn't; mostly it isn't. Especially when dealing with abstract ideas.

The Buddha did not speak the translated Pāli or Chinese, Japanese, Thai, English, Tibetan or any other known language. Every single word of the Buddha Dharma is a translation from a very formal and stylized oral tradition; which was not how the Buddha spoke to people, either.

We are encouraged to do what the Buddha had to do. First you have to take people from the new language, tradition or culture, get them to practice long enough to understand the original insights or ideas. Then have them discover words in their native language that best capture the original insights and ideas, thoughts and expectations. This, of course, is not considered academically rigorous merely nontraditionally comprehensible.

It is important to remember that, if you depend on words - vague is as good as it gets. It is up you to you take the final steps and figure out the original insight and ideas beyond the words.

Layman Ceremonies of the Buddha Dharma

For the western lay person one of the ways the inspiration of Buddhist thought can be appreciated is in ritual ceremony, which can be utilized for daily practices or insightful meditations. These practices are a key to the unfolding of natural insights into the human condition that the Buddha Siddhartha Gautama explained during his enlightened life. I am proposing that Thai Buddhist Temples adopt this, or some version of this ceremony, into their weekly meditation practices, in English, for all foreign lay people.

Traditionally, Buddhist Ceremony is performed on a clean uncluttered floor with a statue of the Buddha (however stylized or informal) on a raised platform. Mats, rugs, cushions

or meditational seats are considerate with chairs available for those who prefer or need them. The following conditions are also encouraged;

- It is polite to be clean in body and appearance.
- It is considerate to have an open mind.
- It is appropriate to dressed in loose fitting comfortable clothing.
- It is encouraged to bring an offering.
- It is expected that you will be patient with yourself and others.

Formal Ceremony, on special occasions, or daily practice within an assembly, should be led by the most experiences person available and that person is referred to, in this context, as the *Reasonable Voice*.

The Reasonable Voice begins the ceremony by leading all of the participants in performing three prostrations before an alter symbolizing *the Buddha Nature in all of us*, which can include lighting candles, incense and other offerings as an example of the *Gift of Gratitude*.

Ceremony for Honoring the Buddha
(Honoring the historical Buddha as well the Buddha Nature in yourselves and others)

A short contemplation of ten slow breaths - Breathe, in relax, and wait
The recitation should be clear, moderate and lyrical.

The Reasonable Voice	Together
Honoring the Buddha who is kindly bent to ease us,	
The Buddha is my inspiration	I honor the Buddha
The Dharma is the teaching	I honor the Dharma
The Sangha is my friend	I honor the Sangha
(Repeat 3 ties)	
Posture is the means	I will discipline my body
Chanting a tool	I will discipline my speech
Meditation is the process	I will discipline my mind
(Repeat 3 ties)	
Enlightenment is the beginning	I will begin
Wisdom is the vehicle	I will learn
Loving kindness is the objective	I will endure
(Repeat 3 ties)	

Taking Sanctuary in the Buddha
(Sanctuary is a choice hidden within your mind)

A short contemplation of ten slow breaths - Breathe, in relax, and wait.

The Reasonable Voice	Together
Remember Sanctuary that is kindly bent to ease us,	
The Buddha, as Sanctuary,	Please remember me as I remember the Buddha
The Dharma, as Sanctuary,	Please remember me as I remember the Dharma
The Sangha, as Sanctuary,	Please remember me as I remember the Sangha
(Repeat 3 times)	

The Four Noble Truths
(These Truths are a summary of the first words of the Buddha's realization)

Version 1

The Reasonable Voice	Together
Recite the Noble Truths that are kindly bent to ease us,	
Before discovering true knowledge	I cycled around within my births.
Each new birth brings new suffering	Craving and ego are the builder of my house.
I know the builder	I cannot be imprisoned anymore.
My mind enters Summate and cannot be stirred	I have arrived in the Peace of Nirvana.

Version 2

Recite the Noble Truths that are kindly bent to ease us,	
There is much confusion in this world	Confusion is a personal choice
Many people choose to be confused	I occasionally choose confusion
There are other possible solutions	There is a solution to my confusion
Confusion is no longer necessary	I reside in insightful awareness

Version 3

<table>
<tr><td><u>The Reasonable Voice</u></td><td><u>Together</u></td></tr>
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Recite the Noble Truths that are kindly bent to ease us,

The Reasonable Voice	Together
The Truth is unnoticed	I am lost in the darkness
The Truth is not hidden	I can choose to be Truthful
The Truth eventually catches on	The Truth is unavoidable
The Truth is enduring	I am not separate from the Truth

The Eight fold Path
(Proposals for reasonable choices in the laypersons world)

<u>The Reasonable Voice</u>　　　　　<u>Together</u>

Remember the Eight Fold Path that is kindly bent to ease us,

The Reasonable Voice	Together
Right Understanding	I wish to be free of conditional suffering
Right Thought	I wish to be free from cruelty and ill will
Right Speech	I wish to be free from lying, slander and gossip
Right Action	I wish to be free from misconduct
Right Livelihood	I wish to be free from destructive labor
Right Effort	I wish to be free from unwholesome choices
Right Mindfulness	I wish to be free from the materialism of the world
Right Concentration	I wish to be free from sensual objects and unwholesome thinking

Honoring the Precepts
(Precepts are a way of honoring yourself and others)

<u>The Reasonable Voice</u>　　　　　<u>Together</u>

Honor the Precepts that are kindly bent to ease us,

The Reasonable Voice	Together
I do not want to be killed	I will not kill
I do not want to be robbed	I will not steal
I do not want to be deceived	I will not lie
I do not want to be befuddled	I will not be intoxicated
I do not want to be unwell	I will eat consciously
I do not want to be misused	I will be sexually polite
I do not want to be confused	I will be mindful

A short contemplation of ten slow breaths - Breathe, in relax, and wait.

Blessings
(Is the willingness to take responsibility)

Blessings are traditional within the Buddhist spiritual community and represent a spiritual bond between the supplicant and *their enlighten selves*. The conditions that establish blessing behavior are loving kindness and deep emotional caring applied with insightful competence. Without these conditions there are no realizations in any direction. To Bless is to be enlightened in that way.

The Reasonable voice	Together
Practice Blessings that are kindly bent to ease us,	
Are you asking for a Blessing	I am asking for a Blessing
(Repeat 3 times)	
I am here to give a Blessing	I am here to receive a Blessing
I have received Blessings in the past	I have received Blessings in the past
I have given Blessing in the past	I have given Blessing in the past
We are together in this Blessing	We are together in this Blessing
I see you and you are not alone	I am seen and I am not alone
What is the application of this Blessing?	Examples (can be done silently);
	Compassion for my family
	Guidance for my health
	Wisdom in my choices
	Caring for others
	Understanding of my actions
	Healing my confusions
I hear you and you have been heard	I hear you and I have been heard

(Repeat 3 times)

The Silent Hand
(Everyone is familiar with the Silent Hand or you wouldn't be here.
And no one has ever explained it - ever, anywhere)

To begin, strike a bell or gong three times.
A period of contemplation of 100 slow breaths - breathe in, relax, and wait
Strike a bell or gong (softly) one time, to finish.

This time could also include recitation of a mantra, spiritual chanting, reading of a Sutra, any other inspirational or spiritual effort.

The Wish-fulfilling Gem of the Buddha Dharma
(Any wish can be fulfilled. This does not make it easy.)

A spiritual wish (or appeal) is an agreement between yourself and the *Insightful Awareness of Buddha Nature* and constitutes an obligation to a Mystical-Spiritual Pilgrimage.

Remember - beginning is a lot easier than finishing.

The Reasonable Voice

The Wish-fulfilling Gem is kindly bent to ease us,

Together

I come to the First Awaken Moment as a window into the possible,

I desire the Wish-fulfilling Gem of the Buddha's loving kindness as a guide,

I walk in the Footsteps of the Buddha and take the pilgrimage into the unknown,

I endure the changes that must take place to proceed to the next *Insightful Realization*,

I perceive the Domain of Human Existence is in turmoil,

I am overwhelmed and cannot find my way,

I am distracted by Delusion, Desire and conflicted Emotions,

I see, through the Inner Eye - the clarity of the middle way,

I see, though the Outer Eye - the option of my mind in the *present*,

I see the pilgrimage *itself* as a condition for Enlighten Awareness,

I see the Stir Stick of Reason and use it to discern the Truth,

I see that all Buddhist rely on the Wish-fulfilling Gem and are comforted,

Knowing;

> The Wish-fulfilling Gem of the Buddha's loving kindness binds us together
> regardless of our conflicts.

(Repeat 3 times)

The Heart Sutra
(Samadhi is the objective of all Mystical-Spiritual practices)

The Reasonable Voice

The Prajna Parramatta Sutra is kindly bent to ease us,

Together

Avalokieteshvara Bodhisattva:

When practicing deeply the Prajna Parramatta saw that all five skandhas were empty and was saved from all suffering and distress.

Sariputra:

Form does not differ from emptiness, emptiness does not differ from form the same is true for feelings, perceptions, impulses and consciousness.

Sariputra:

All dharma's are marked with emptiness they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease, therefore in emptiness no eyes, no ears, no noise, no tong, no body, no mind, no realm of consciousness and no old age and death, and no extinction of them, no ignorance also no extinction of them, and no attainment with nothing to attain.

The Bodhisattva:

Depend on the Prajna Parramatta and is saved from all suffering and distress.

All Buddha's:

Depend on Prajna Parramatta and attain Maha Samadhi insights.

Therefore know Prajna Parramatta is the great bright mantra, the utmost mantra is the supreme mantra which is able to relieve all suffering and distress. So proclaim the Prajna Parramatta mantra proclaim the mantra that says;

"Gate, Gate, Paragate, Parasamgate, Bodhi Soha"

(Repeat 3 times)

Dharma talk, Debate or Discussion
(Traditional time for spontaneous sharing)

Possible topics, which are endless;

The Buddha did not believe in belief, faith, or opinions.

A short contemplation of ten slow breaths - Breathe, in relax, and wait.

Dedication of Intention
(If I am only for myself what am I? If I am not for myself who will be?)

The Reasonable Voice   Together

I dedicate the Practice of Intention that is kindly bent to ease us,

I am guided by the hands of the Buddha   The Buddha is my friend

I walk in the footsteps of the Buddha   The Buddha is my guide

I am influences by the mindfulness of the Buddha   The Buddha is my inspiration

Because I am comforted   I am able to comfort others

Together

I dedicate the intention of this practice to myself and others with consummate adoration

(Repeat 3 times)

Conclude with performing three prostrations as a *Gift of Realization*.

Wisdom as Essence of Buddhist Life

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Introduction

Being a Buddhist cannot be taken for granted. In Thailand, it is generally believed that a Buddhist is one who professes the refuge in the Triple Gem (the Buddha, the Dhamma, and the Sangha). We never know whether or not a Buddhist really understands its meaning. If we ask, the answer will be given traditionally. For example, the refuge in the Buddha is shown by a veneration of a Buddha image. Similarly, the refuge in the Dhamma and the Sangha is shown superficially. The Triple Gem play no role in the cultivation of a Buddhist's mind because of the lack of true understanding of its meaning.

As to the true meaning of the Triple Gem, the reference goes to the explanation of Buddhadāsa who may be called the Father of Thai Intellectual Buddhism. Buddhadāsa (1906–1993), a famous Thai monk who is the founder of Suan Mokkha Hermitage in Southern Thailand, once gave his remark as follows:

> In everyday language (worldly language, the language of people who do not know dhamma), a refuge or support is some person or thing outside of and other than oneself on which one may depend for help. For instance, a person may depend on his boss, spirits, good luck omens, or guardian angels. Anything or anyone at all other than oneself taken as a point of support – this is the meaning of refuge or support in everyday language.

> The refuge or support of dhamma language (the language of people of wisdom or deep insight into the truth) is one's own self rather than someone else. Even when we speak of going to Buddha, Dhamma and Sangha for refuge, what we ought to have in mind is the Buddha, Dhamma, and Sangha that are to be found within ourselves, within, our own consciousness. The refuge or support of dhamma language is one's own self. it is within oneself, not somewhere outside.[1]

The significance of wisdom in penetrating the true meanings of the Triple Gem and the role of Buddhists is also emphasized in the writings of Phra Brahmagunabhorn (P.A. Payutto). The Venerable Payutto (1939-   ) asserts that Buddhism is the religion of wisdom and Buddhist practices cannot be deprived of wisdom. Through wisdom, one is able to have the right faith in the Triple Gem. One will see the Buddha as an exemplar of human beings who can develop the capacity of his wisdom until he can attain Nibbāna (Nirvāna). Moreover a wise man/woman can penetrate the truth of the Dhamma as the law of Nature and the truth of the Sangha as the ideal community of human beings. The right knowledge of the Triple Gem then encourages everyone to practice accordingly

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[1] Buddhadāsa Bhikkhu, "Everyday Language & Dhamma Language", in Donald K. Swearer, ed., Me and Mine (Albany: State University of New York Press, 1989), p. 137.

in order to find peace and happiness for his/her own self and for his/her society. And ideal society or an ideal world can thus be realized through wisdom[2].

Without wisdom, Buddhists cannot implement the Buddha's teachings in their daily lives. In other worlds, wisdom is the essence of Buddhist life. Many popular Buddhist practices, e.g., an invocation of Buddhist amulets and sacred objects for one's happiness sand success, are not based on the use of wisdom and thus cannot yield the expected results. Many passages in the Tipiṭaka (The Buddhist Scriptures) advocate the supremacy of wisdom as an example as follows:

> Monks, foot – prints of any animal can appear in foot-prints of an elephant because of the latter's large size. Similarly, all Buddhist dhamma(s) for the enlightenment can be included in wisdom which is the apex of all dhamma(s).[3]

In addition, the Saṁyutta-nikāya of the Tipiṭaka records the Buddha's words as follows:

> As, monks, the lion, king of beasts, is reckoned chief among animals, for his strength, speed and bravely, so is the faculty of wisdom reckoned chief among mental states helpful to enlightenment, for its enlightenment.[4]

It is obvious that Buddhists cannot develop themselves through the Buddha's teachings and achieve their Buddhist goal without any assistance of wisdom. This paper thus attempts to assert that wisdom is the essence of Buddhist life and the only means to peaceful happiness of an individual and the entire world.

The Meaning of Wisdom

The meaning of wisdom is explained, illustrated, exposed, and elaborated in the Tipiṭaka, Buddhist commentaries, and Buddhist texts written by later masters and scholars. Its meaning can be classified into 2 levels, mundane (lokiya) and supramundane (lokuttara). Wisdom in the mundane or worldly meaning relates to morality. On the other hand, wisdom in the supramundane meaning relates to the enlightenment and the end of suffering which is the Buddhist ideal.

In the mundane level, morality (sīla) cannot be fulfilled without wisdom. For example, as a Buddhist, s/he should be merciful to others. When a Buddhist meets those who are unfortunate and miserable, s/he should help them. Nevertheless, s/he should know how much s/he can help them. If s/he does not wisely handle the situation, s/he may be bankrupt. Wisdom is thus the life of morality in practice.

Buddhaghosa (ca. the Fifth Century C.E.), the most famous Buddhist commentator in Theravada tradition once said: "Wisdom is knowledge consisting in insight and conjoined with meritorious thoughts."[5] How one can be meritorious without wisdom? Venerable Narada Maha Thera, a well-known Sri Lankan monk, also gives his affirmation as follows:

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[2] P.A. Payutto, Buddhadhamma (Bangkok: Darn–Suttha Printing Press, 2529/1986), pp. 418 – 419. (In Thai).

[3] Ibid., p. 665.

[4] Samyutta–Nikāya V, 227, in Edward Conze, ed., Buddhist Texts through the Ages (New York: Harper & Row, Publishers, Inc., 1964), p. 64.

[5] The Visuddhimagga, Chapter xiv, in Henry Clarke Warren, Buddhism in Translations (Forge Village, Mass: The Murray Printing Company, 1974), p. 330.

Beyond morality is wisdom (paññā). The base of Buddhism is morality, and wisdom is its apex. As the pair of wings of a bird are these two complementary virtues. Wisdom is like unto man's eyes; morality is like unto his feet. One of the appellatives of the Buddha is Vijjācaraṇa-sampanna endowed with wisdom and conduct.[6]

Wisdom in the supramundane meaning, however, does not concern good and bad actions. It transcends morality. Here, wisdom is the only efficient means to penetrate the truth and lead one to the Buddhist goal. The meaning of wisdom is exposed in the Tipiṭaka as follows:

What is the faculty of wisdom? Whatever is the wisdom that is comprehension, investigation, close investigation, investigation of mental states, discernment, discrimination, differentiation, cleverness, skill, subtlety, clear understanding, thought, examination, bread, sagacity, leading, insight, clear consciousness, which is as a goad, the wisdom that is wisdom as a faculty, as power, as sword, as terraced heights, as light, effulgence, splendor, as a jewel; lack of confusion, investigation of mental states, right view – this is the faculty of wisdom.[7]

This faculty of wisdom in penetrating the truth can be compared with that of Aristotle (384-322 B.C.E) an eminent Greek philosopher. In the Nicomachean Ethics, Aristotle presents the world an account of value in which happiness (eudaimonia) is presumed to be the goal of life, while pleasure is merely the concomitant of successful functioning. We can achieve happiness only when we successfully fulfill our duties. Happiness is properly pursued when it is the outcome of reason. Reason separates human beings from other creatures. Human happiness thus must include the development of reason. For Aristotle, wisdom, reason, and intellect share the same meaning. Reason is the seat of intellect. Development of human rational nature leads to the intellectual virtues of wisdom and insight. Intellectual virtues lead human beings to moral virtues through the implementation of proper actions and the establishment of norms of conduct, e.g., the prohibition of killing and the promotion of loving kindness and compassion. Aristotle differentiates virtues into intellectual virtue (dianoetic virtue) and moral virtue. Intellectual virtue involves human ability to determine the golden mean (the mean between extremes). For example, intellectual virtue tells us that courage, a virtuous state, lies between the efficiency of cowardice and the excess of foolhardiness. Moral virtue, on the other hand, involves the rational control of desires. Aristotle encourages us to develop the intellectual virtue to be the basis of moral virtue so that we can do things properly and yield the most benefits to ourselves and to others.[8]

The commendation of wisdom or intellect above other virtues is called intellectualism. In Thai Buddhism, intellectualism can be found in the work of Buddhadāsa and P.A. Payutto.

It is widely accepted that Intellectual Buddhism in Thailand began with teachings and writings of Buddhadāsa, officially Phra Dharmakosajarn[9] (Ngerm Indapañño) Buddhadāsa points

[6] Narada, The Buddha and His Teachings (Taipei: The Corporate Body of the Buddha Educational Foundation, 1998), p. 291.

[7] Dhammasangani, 16, in Edward Conze, ed., Buddhist Texts through the Ages, p. 65.

[8] W.L. Reese, Dictionary of Philosophy and Religion: Eastern and Western Thought (Atlantic Highlands, N.J.: Humanities Press, Inc., 1980), pp. 28 – 32.

[9] [Editor's Footnote: This is a Royal Title, given by the King of Thailand... there have been others with the same title, including the current Rector of Mahachulalongkornrajavidyalaya University.]

out that Buddhists, generally, cannot truly benefit from Buddhism in their lives because of their lack of wisdom. He thus encourages Buddhists to cultivate wisdom in order to penetrate the truth of all phenomena and the Buddha's teachings.

"Wisdom" in the light of Buddhadāsa, is "the insight" or "the ultimate understanding of all things as they really are."[10] It is neither an academic understanding nor a plain reasoning. Wisdom can be cultivated through contemplation until one realizes that all things are subject to the Three Characteristics (Tilakkhana), i.e., impermanence, the state of being oppressed, and no-self. Having realized that, one is able to detach oneself from all phenomena, including one's own self. Buddhadāsa asserts the significance of wisdom (paññā) as follows:

- Wisdom supports the fulfillment of meditation. Wisdom leads a meditator to practice properly. Some mediators keep sitting cross – legged for a long time until they have permanent knee problems because they lack wisdom.

- Wisdom frees us from bad faith and attachment which are causes of problems and trouble in the world.

- Wisdom assists us to live and achieve the Buddhist ideal in this world.[11]

Phra Brahmagunabbhorn (P.A. Payutto), similarly, explains that wisdom is human capacity to attain truth. When the ultimate truth is attained, one will feel free from all oppressions, e.g., hatred and greed. This final freedom is called the Emancipation from Suffering or Nibbāna.[12] We can practice ourselves to know things as they are through studying, listening, and observing things around us. After having collected knowledge of all phenomena, we then consider them carefully until we realize their true nature, i.e., the Three Characteristics. The knowledge of the true nature of all things can be achieved by wisdom which finally gives the knower ultimate freedom.[13]

According to P.A. Payutto, one can find several meanings of wisdom (paññā). In the Buddhist ethics, wisdom is knowledge and insight which can differentiate good and evil by means of reasoning. In its final step, wisdom can destroy ignorance (avijjā) and turn one to be an Arahant (a liberated holy person). The roles of wisdom are to know, to understand, to think carefully, to find solutions of problems, and to be creative, which bring one who possesses it good and happiness. Wisdom is an essential virtue of the Buddha whose name, "buddha," means "the awakened one," signifying his awakening from delusion and ignorance through wisdom.[14] While wisdom in Aristotle's philosophy leads human beings to happiness in this world, wisdom in the Buddhist teachings can lead human beings to both worldly happiness and the end of suffering and turn a person into an Arahant who finally attains Nibbāna. Wisdom (paññā) takes 3 levels:

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[10]   Buddhadāsa Bhikkhu, Handbook for Mankind (Bangkok: Mahachula Buddhist University Press, n.d.), p. 75.

[11]   Ibid., pp. 109 – 112.

[12]   P.A Payutto, Education, Development, or Integration (Karma–suksa, Pattanakarn, ru Buranakarn), 2nd. Editor (Bangkok: Sahadarmic, 2540/1997), p. 87. (In Thai)

[13]   P.A. Payutto, The Proper Dhammic Practice (Patibat Tham Hai Took Thang), 70th Edition (Bangkok: Pimsuay, 2547/2004), pp. 88-81. (In Thai)

[14]   P.A. Payutto, The Development of Wisdom (Pattana Panya) (Bangkok: Amarin Printing Group, 2531 /1988), p. 8. (In Thai)

1. Wisdom resulting from reflection (Cintāmaya-paññā)

2. Wisdom resulting from studying (Sutamaya-paññā)

3. Wisdom resulting from mental development and spiritual practice (Bhāvanāmaya – paññā)[15]

It should be noted that the Buddhist Scriptures (Tipiṭaka) and the Buddhist Commentaries (Attha – kathā) arrange the three types of wisdom in a different order from other Buddhsit texts in Thailand. P.A. Patyutto explains that the Pali texts put Cintāmaya-paññā in the first order while the Thai Texts put Sutamaya–paññā first. The Pali Texts (the Buddhist Scriptures and Commentaries) give more attention to types of people. Some people can contemplate and develop their own wisdom to the highest level, e.g., the Buddha who is enlightened by himself. The Thai Buddhist texts, on the other hand, consider that the roles of a master are crucial for his disciple's success. The master's teaching and the student's listening to the master's words are important in the cultivation of wisdom.[16]

P.A. Patyutto points out that the highest level of wisdom is insight (vipassanā) which can destroy all fetters that bind human beings to the cycle of birth and death (Saṁyojana). The practice of vipassanā is exclusively the Buddhist practice. Wisdom in this meaning thus possesses a special meaning in Buddhism.[17]

No Wisdom, No Better Life

The most serious problem which obstructs Buddhists today from their self – development toward the Buddhist ideal is the problem concerning the understanding of the Buddha's teachings. For example, according to the Buddha's teachings, one should not tell a lie but should speak the truth. If our true words harm others, should we still say them? Certainly, moral acts cannot be fulfilled without wisdom.

In Normative Buddhism, wisdom is the last step following morality (sīla) and concentration or meditation (Samādhi) in the procedure of the Threefold Training (Ti-sikkhā) toward the End of Suffering (Nibbāna). In Intellectual Buddhism, on the other hand, Buddhadāsa explains that wisdom is the most important. It can exist by itself. Moreover, it sustains the roles of morality and concentration in the Buddhist practice.[18] Intellectual Buddhism reacts to misconceptions of many Thai Buddhists. It rejects literal meanings of the Buddhist texts. It encourages the use of wisdom in the understanding of the Buddhist texts by means of the dhamma language. Besides, it puts an emphasis on the doer's intention rather than his external deeds. The virtue of telling the truth cannot be estimated by one's external deed. What really counts is one's intention.

Buddhadāsa Bhikkhu attempts to lead all Thai Buddhists to the essence of Buddhism as originally appeared in the time of the Buddha and as recorded in the Tipiṭaka. He thus prefers living moderately and peacefully in a hermitage to being in town surrounded by a crowed of

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[15]   P.A. Payutto, Dictionary of Buddhism, 16th Edition (Bangkok: S.R. Printing Mass Products, 2551/2008), p. 96.

[16]   P.A. Payutto, The Development of Wisdom (Pattana Panya), pp. 46-47.

[17]   P.A. Payutto, The Characteristics of Buddhism (Laksana Hang Phra Puttasasana), 4th Edition (Bangkok: Sahadharmic, 2539/1996), p. 41. (In Thai).

[18]   Buddhadāsa Bhikkhu, Idappaccayata (Bangkok: Arun – vittaya, 2545/2002), p. 230. (In Thai).

faithful laypeople and material conveniences. He rejects materialistic life and worldly properties. His hermitage is simple and without donation boxes. His teachings are delivered to people not only through his words but also through his personal practices. The legacy of Buddhadāsa can be seen in his 3 solutions as follows:

- To lead all Buddhists to the essence of Buddhism: The essence of Buddhism, for Buddhadāsa, is "emptiness". It is to empty one's mind from all defilements and all attachments. If we use our wisdom to attain the meaning of Idappaccayatā (causation, the state of having something as its cause), we shall find emptiness. Buddhadāsa asserts that throughout the Tipiṭaka, the Buddha teaches only the Idappaccayatā. Idappaccayatā or Paṭicca-samuppāda illustrates the relation of cause and effect and the truth of all phenomena that are effects of their causes.[19] If the cause is destroyed, its effect will be no more. If the cause is changed, its effect will change too. If we want to have anything, we should consider its cause and work accordingly. Having known the meaning of Idappaccayatā, Buddhists can penetrate the truth that everything arises, exists, and deteriorates according to its causes. It is not worth attaching and missing. Having detached from things subject to change, Buddhists can free themselves from suffering.

- To try to understand other religions: Wisdom can bring all religious followers together. Intellectual Buddhists should not consider Buddhism the best religion for all human beings. Instead, they should find harmony with other religious teachings. Therefore, all religious followers can live together in peaceful happiness. Buddhadāsa believes that the objective shared by all religious teachings is the eradication of human selfishness.[20]

- To free the world from materialism: In the light of Buddhadāsa, apart from being anti-egoism, all religions oppose materialism. Here, materialism means thought and practices promoting sensuous pleasure and material possession which lure human beings to trouble. He observes that all religious teachings propagate spiritual happiness, a sufficient life, altruism, and anti-materialism. The more material possessions we have, the less we can find God and/or Nibbāna. Buddhadāsa thus encourages Buddhists to do their duty for duty's sake but not for money or fame.[21]

Buddhadāsa's resolutions can be realized if all Buddhists seek the truth of their lives and the world through wisdom. Such truth is Idappaccayatā . Those who thoroughly see it will detach themselves from all clinging. They will see all in harmony and be absolutely free from misconceptions.

P.A. Payutto also shares the same viewpoint with Buddhadāsa. He states that wisdom is the apex of Buddhism. It is the ultimate factor and the indicator of the attainment of Nibbāna. Besides, he affirms that wisdom is the best tool to solve human problems and to accelerate human development. The Buddha is an example of a human being who can ultimately develop his wisdom and use his wisdom to successfully solve all problems. He thus reminds us of our potentiality to develop ourselves to the utmost.

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[19] Ibid., pp. 26 - 27.

[20] Buddhadāsa Bhikkhu, "No Religion!," in Donald K. Swearer, ed., Me and Mine, p. 155.

[21] Buddhadāsa Bhikkhu, "Till the World is with Peace," in ibid., p. 205

According to P.A. Payutto, if we develop our own wisdom, we can be the Buddha ourselves.

> The Buddha once said that this (tathāgata - bodhi - saddha) is the primary faith of all Buddhists. Buddhists should begin with faith in self - development. The essential means of development is wisdom. Human wisdom can thus be developed until a human being becomes the Buddha who is venerated by deities and other human beings.[22]

The acceptance of human potentiality to develop oneself to the utmost is the declaration of human liberty, i.e., human liberation from all defilements and suffering.

The Buddhist attitude of human development is "melioristic." The word "melior" in Latin means "better." Meliorism is the doctrine that human beings, while incapable of perfection, is capable of an indefinitely extending series of improvements.[23] The word was coined by George Eliot, the pseudonym of Marry Ann Evans (1819-1880), a famous English novelist. George Eliot's writings generally show a simple life and human struggle which encourage us to improve our own lives and social environments through our education and wisdom.

P.A. Payutto advocates the melioristic view in many of his Buddhist writings. His meliorism is shown as follows:

- Human beings can fulfill their self-development: Many Buddhist passages state that human beings can be trained to the utmost of their potentiality. For example, "the Buddha, who is merely a human being, is well-trained and thus respected by deities."[24]

- Human beings can develop themselves through education, i.e., the Threefold Training (Ti-Sikkhā): Here, education means spiritual training as revealed in the Threefold Training. According to the Buddhist teachings, the spiritual training is the foundation of good words and good deeds of all people. The Threefold Training, consisting of morality, concentration, and wisdom, is a systematic education which promotes the harmony and integrity of human development. P.A. Payutto explains that the discipline (Vinaya) is necessary for the training of morality. One needs to control one's words and actions in order to be morally good. The discipline is also important in the training of concentration. It prepares our lives and our minds to be ready in control. Finally, the discipline can facilitate the work of wisdom in our daily lives. It guides us to do things properly and consistently. Owing to wisdom, human beings can overcome defilements and develop themselves to the utmost.[25]

- Self – development yields self – reliance: The development of ourselves, physically and mentally, makes us strong enough to depend on our own selves. Being self – reliant, we can be free. The Buddha does not merely teach us to depend on ourselves. He teaches

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[22]   P.A. Payutto, The Characteristics of Buddhism (Laksana Hang Phra Puttasasana), p. 53. (In Thai).

[23]   W.L. Reese, Dictionary of Philosophy and Religion: Eastern and Western Thought, p. 348.

[24]   P.A. Payutto, The Characteristics of Buddhism (Laksana Hang Phra Puttasasana), p. 49-50.

[25]   P.A. Payutto, How to Work for Human Development (Cha Pattana Khon Kan Dai Yang Rai), 2nd Edition (Bangkok : Sahadharmic, 2536/1993), pp. 37-38. (In Thai).

us to continue with our self - development in order to be self - reliant.[26] Consequently, instead of praying for divine assistance, one can work hard and efficiently by oneself in order to get over one's difficulties.

- The Buddha should be taken as an exemplar of self – development: It is noticeable that Buddhism puts the emphasis on the history of the Buddha's self - development from his birth as animals, ordinary people to the Buddha. Gradual development of the Buddha through his past lives reminds us that everyone can be the Buddha if one continues to develop oneself.

- A well - trained and self - developed human being does not need any god: Ordinary people who have not properly trained themselves still need a supernatural being and a sacred object to provide them anything they want, e.g., money, power, and success. Those who are well-trained are equipped with wisdom and able to rely on themselves.

- A human being should hope for the best that life will be better: We should keep on with self-training. Even though we are happy and successful in life, we still keep developing ourselves. Those who stop training and developing themselves are heedless of their lives. Whenever they keep training themselves, all defilements have no chance to harm them.

- Those who train themselves gain the best benefits: Those who keep on with their self-development are happy in their work and in their daily lives. They will be able to solve their own problems. Besides, they can attain the truth of life through their wisdom which provide them virtues and goodness, freedom from pain, and sustainable happiness.

The Buddhist teachings encourage us to endlessly improve ourselves and assure us that, without wisdom, we can never attain a better life.

The End of Suffering through Wisdom

Many passages in the Buddhist Scriptures, the Tipiṭaka, portray the role of wisdom in the attainment of the End of Suffering (Nibbāna). For example, the Aṅguttara – Nikāya of the Tipiṭaka asserts the virtue of wisdom as follows:

> Whenever, O priest, a priest knows the truth concerning misery, knows the truth concerning the origin of misery, knows the truth concerning the cessation of misery, knows the truth concerning the path leading to the cessation of misery, this, O priest, is called the discipline in elevated wisdom.[27]

The role of wisdom in the attainment of the Buddhist goal or the Final Liberation or the End of Suffering is also supported by the writing of the Venerable Narada:

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[26] P.A. Payutto, If Buddhism is known, Happiness Will Suddenly Comes (Tha Ru Chak Phra Puttasasana, Kham Suk Tong Ma Tantee), 17th Edition (Bangkok: Ruenkaew Karn Pim, 2553/2010) pp. 38–39. (In Thai).

[27] Aṅguttara–Nikāya, iii. 88, in Henry Clarke Warren, Buddhism in Translations, p. 330.

Wisdom is the apex of Buddhism. It is the first factor in the Noble Eightfold Path (sammā diṭṭhi). It is one of the seven Factors of Enlightenment (Dhamma Vicaya Sambojjhaṅga). It is one of the four means of Accomplishment (Vimaṇsā Iddhipāda). It is one of the five Powers (Paññābala) and one of the five controlling Faculties (Paññindriya). It is wisdom that leads to purification and to final Deliverance.[28]

Wisdom is the only means to put an end to suffering. Wisdom helps us to see things as they are. In other words, it provides us the right view (sammā diṭṭhi). For example, wisdom reveals to us that gambling is a cause of our bankrupt, not our fortune. Thus, we should not have a hope in hell with it and should stay away from it.

P.A. Payutto points out that the highest level of wisdom is vipassanā which can destroy the Ten Fetters that bind human beings to the round of rebirth (saṁyojana), e.g., repulsion (paṭigha) and ignorance (avijjā). Vipassanā (insight development) is an exclusive practice in Buddhism leading to the enlightenment. All human beings possess the potential for the enlightenment. When we have a problem, we should

1. consider our problem, e.g., what our problem is.
2. find the cause of our problem.
3. know that there is the solution to our problem.
4. try to follow the good path leading to the solution of our problem.

This is the method to implement the Fourfold Noble Truth in our practice.

Buddhadāsa, on the other hand, always emphasizes in his teachings that scholarly knowledge of the Buddhist Scriptures by itself cannot lead anyone to the end of suffering (Nibbāna). He believes that the most important quality of arahatship or the capacity to reach Nibbāna is the true knowledge of the Fourfold Noble Truth, not an intellectual capacity to preach or discuss the dhamma. If one's mind is pure and free from defilements, it will be luminous with wisdom which can penetrate the truth of dhamma.

Buddhadāsa uses many kind of symbolism to convey his dhammic teaching to Thai Buddhists. In the meditation and preaching hall at Suan Mokkha, his hermitage, he hangs 3 human skeletons: a male adult, a female adult, and a child, in order to remind the Buddhists of the Three Characteristics of human life and of the worthlessness of human body.

Conclusion

Wisdom is the essence of Buddhist life because a Buddhist cannot properly follow the Buddha's teachings without wisdom. In the politics, wisdom tells us to avoid bad politicians who seek only their own benefits. It encourages us to be altruistic and get rid of our own selfishness. Wisdom reveals to us that education without morality is in vain. It also keeps us from being materialistic in our worldly life. Most of all, it promotes friendship, peace in oneself and for others, and the eradication of ignorance, the root of all evils. Thus, let Buddhists cultivate wisdom in themselves and follow the light of wisdom in order to be real Buddhists.

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[28] Narada, The Buddha and His Teachings, p. 597.

Seon (Chan/Zen) Enlightenment of Taego Bou: Practical Wisdom for Awakening Society

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Introduction

It is assured that Buddhist wisdom of enlightenment can awaken the global society, as well as individuals, to be humane. Buddhist wisdom is based on the concept of enlightenment which is mainly attained by meditative practice. I would like share my thoughts on Seon Enlightenment as a source of wisdom for awakening society, through the example of Korean Seon Master Taego. In Seon tradition, enlightenment means awakening from ignorance - like a dream or sleep, and to attain enlightenment means to attain Buddhahood. Enlightenment or awakening refers to know reality or nature of oneself and the world. First, I will review the meaning and its tradition within Seon enlightenment based on the Korean Buddhist context. Wisdom for awakening society could be derived from the Seon practice. Second, I will introduce Seon Master Tago Bou with his life and contribution to the society.

Seon Enlightenment:

The term "**Seon**" is Korean pronunciation of Chinese letter **Chan** 禪 which was transliteration of the Sanskrit *dhyāna* and shortened. It has been known in English as **Zen,** the Japanese pronunciation of 禪 since Japanese people first introduced it to the West. It is a spiritual practice referring to Buddhist meditation: a way of concentration or contemplation on the certain point and to attain the state of mind, as *samādhi.* Through this practice, one can make one's mind calm, clear, and bright. From that state of mind one can see one's nature or Buddha Nature and reality of the world, which means attainment of Enlightenment or completion of wisdom and freedom from samsaric transmigration. Seon sometimes refers to silent meditation practice, or the meditative tradition and school – depending on the context. In Seon tradition, its origin has been traced to the meditation of Siddhartha just before he attained enlightenment and became Shakyamuni Buddha. Therefore, Seon is recognized as the best way of practice to attain Buddhahood. It is noticeable that the Dharma lineages of Chinese and Korean traditions were started from Shakyamuni Buddha.

Seon enlightenment is said to be like the same principle or experience as any person themselves drinking water and only then do they know if what they are drinking is hot or cold. Certain persons who have drunk the water of Enlightenment could properly communicate with each other through their common experiences without verbal explanations. The enlightened one is able to see reality through their spiritual eyes and enjoy limitless freedom from delusion and defilement. As the point, the dynamic phenomena cannot be explained with words and cannot be expressed in writing; as a premise, we should talk about the subject briefly through common sense. As we can imagine as if one overcomes ignorance and is awakened - it is like waking from a dream, it indicates that the enlightened state recovers the original nature of normality from ignorance and defilement. Moreover,

for the enlightened, all existences are united into one, and the enlightened one becomes a person of great freedom and compassion. From these points, we can assume that the state of enlightened one is to become one with the others and the world or universe without all dichotomous discrimination, and who has attained peace and harmony with the world without conflict and suffering.

The traditional concept of enlightenment indicates three aspects such as enlightenment of self, others, and complete with life. It means that proper enlightenment is related not only to oneself but also to others and society or the world - not only spirituality but also in concrete life. Therefore, one's enlightenment should be concerned with and oriented to the people of society or the world. It is noticeable as stated that the enlightened correctly handle all things ceaselessly with a compassionate mind, and show the characteristic of life that one obviously lives here and now. We should know that the enlightened one does not enjoy the state oneself but shares it with others in the society. The enlightened one could be seen as a Bodhisattva who is working or living for people through wisdom and compassion, appearing as a compassionate social teacher or a selfless public servant. Ordinary people could not see or know the spiritual state of the enlightened one but observe or feel the action and living of the enlightened one. We could not properly understand the state of enlightenment of Shakyamuni but appreciate even a part of his compassionate teaching and living for all sentient being. Therefore, it can be said that wisdom for awakening society is come from Buddhist enlightenment which is produced through meditative practice of mind.

Life and thoughts of Seon Master Tago Bou:

The National Master Taego Bou was born at Yanggeun near the Seoul in 1301. When he was 12 years old, Taego became a Buddhist monk at Hoeamsa monastery. At the age of 18 he began to practice Seon at Mt. Gaji with a gongan (public case): "Ten thousand things return to the one, then, where does the one return to?" Taego had passed the Hwaeom (Avatamsaka) examination at age 25. He practiced Seon meditation and also studied scriptures. Eventually he experienced awakening in 1333. He went to Yuan China in 1346 and met Chan Master Shiyu Qinggong at Mt. Xiawu in 1347. Master Shiyu recognized Taego's enlightenment and transmitted Dharma to him. Therefore, Taego succeeded the lineage of Gaji Mountain Seon School of Korea and the Linji Chan School of China. Since then, at the request of Yuan Emperor, he taught Buddhism to awaken the public in Chinese society. In 1348 Taego returned to Korea and became the Royal Preceptor in 1356. He set up Wonyungbu, a special office dedicated for unification of scattered Seon schools of the Nine Mountains. Taego spent the rest of his life for awakening the society and country; then, passed away in 1382. It is known that Taego taught more than one thousand disciples and revived the Seon tradition in Korea. He left *Analects of Master Taego* which is composed of Dharma talks, admonitions, verses and an appendix.

In *Analects of the Master Taego*, he highly valued Ganhwaseon (the Seon practice of observing a Hwadu) method for meditation, and especially considered, '*Mu* (literally meaning: none, or nothingness)' as one of the most important Hwadus. According to him, the word '*Mu*' is neither relative nor absolute: it means neither 'non-existence' of 'existing or not existing,' nor the absolute real 'nothingness.' Then what is the definition of this '*M*'? Arriving at this questioning, a Seon practitioner must stop thinking about one's body and stop doing anything at all. When one also can stop thinking about one's non-doing then one will reach to a plane of great calmness and emptiness. Do not try to figure out the meaning of '*Mu*' by reasoning.

In "Japhwasammaega (Verses of Samadhi on Various Flowers)" of his Analects, Taego expressed his view on Seon and Gyo as follows: "On the day the Dharma Talk was delivered in the middle of the Bodhimanda, in deep Ocean Seal Samadhi, a sermon was given without speech. Who heard it? Who transmitted it? Manjusri (Bodhisattva of Great Wisdom) and Samantabhadra (Bodhisattva of Great Action) heard, and their tongues transmitted. What paths were followed and how was the sermon heard by two Bodhisattvas? They could hear the silent sermon since they were in deep Samadhi Ocean. Ah! That Samadhi was the hidden-Virochana Samadhi!" This verse implies that the real dimension of the *Avatamsaka-sutra* cannot be found in the Sutra, since the dimension is the dimension of enlightenment and enlightenment is not something that can be gained simply by reading Sutras. Though Taego deeply studied the Sutras enough to pass the Hwaeom examination, he realized limits of textual study and turned to meditation practice. This turn to Seon makes his position very clear that he did not oppose the Gyo or textual studies, yet final awakening can only be completed by Seon practice.

Characteristics of Taego tried to merge varying Buddhist sects within the boundary of the Seon School. He tried to unify not only Seon schools but Gyo, as well as Pure Land. For instance, he taught that the purpose of chanting Amitabha Buddha is not the reincarnation to the Western Pure Land, instead he taught we need to be reminded continuously: the nature of Amitabha is our true nature. It is more similar with the Hwadu practice in Seon School. He proposed different Buddhist practices could be fused in to Seon method. By expanding the horizon of the Ganhwaseon, Taego tried to embrace the variety of Buddhisms.

Conclusion

As we have seen above, it is said that origin of Seon enlightenment came from the meditation of Siddhartha who became Shakyamuni Buddha. Therefore, Seon is recognized as the best way of practice to attain Buddhahood. It is believed that the Dharma lineages of Chinese and Korea was started from Shakyamuni Buddha of India. The wisdom from enlightenment could be attained through Seon meditation by oneself and individuals. The enlightened one could teach and awake other individuals; and because a society consists of individuals - awakening of an individual could eventually awaken a society. Therefore, it can be said that wisdom for awakening society can be produced by Seon practice. Master Taego is the paragon of a Seon practitioner who attained enlightenment and awakened the people and societies of China and Korea by his wisdom which emerged from Seon practice.

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$\mathcal{T}$he Wisdom of the Social Awakening emerged in the Gathas of Searching the Bulls:-Centering around Musan Cho Oh-Hyun's Gathas of Ten Ox Herding

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Introduction

The picture of searching the Bulls (심우도 尋牛圖) is a sort of painting of Seon (Zen) Buddhism which is well known to China, Korea and Japan in East-Asian Buddhist sphere. The original name of the picture of searching the Bulls is the picture of the Ten Ox Herding (십우도 十牛圖). The picture of the Ten Ox Herding is portrayed as ten step pictures for searching a bull by a young boy or a monk which is a symbol and figure of speech of the original mind. The first step is looking for a bull. Therefore the Ten Ox Herding became searching a bull as the meaning of the searching a bull.

Ten Bulls or Ten Ox Herding Pictures (十牛圖) is in the tradition of Zen Buddhism, a series of short poems and accompanying pictures that are intended to illustrate the stages of a Mahāyāna Buddhist practitioner's progression towards enlightenment, as well as his or her subsequent perfection of wisdom. The pictures first appeared in their present form, as drawn by the Chinese Chán (Zen) master Kuòān Shīyuǎn (廓庵師遠), in the 12th century, and may represent a Zen Buddhist interpretation of the ten stages experienced by a Bodhisattva as outlined in various Mahāyāna sūtras, most particularly the Avataṃsaka Sūtra. Common titles of the pictures in English, and common themes of the prose, include:

- In Search of the Bull (尋牛, aimless searching, only the sound of cicadas)
- Discovery of the Footprints (見跡, a path to follow)
- Perceiving the Bull (見牛, but only its rear, not its head)
- Catching the Bull (得牛, a great struggle, the bull repeatedly escapes, discipline required)
- Taming the Bull (牧牛, less straying, less discipline, bull becomes gentle and obedient)
- Riding the Bull Home (騎牛歸家, great joy)
- The Bull Transcended (忘牛存人, once home, the bull is forgotten, discipline's whip is idle; stillness)
- Both Bull and Self Transcended (人牛俱忘, all forgotten and empty)
- Reaching the Source (返本還源, unconcerned with or without; the sound of cicadas)
- Return to Society (入鄽垂手, crowded marketplace; spreading enlightenment by mingling with humankind)

The Gathas of Searching the Bulls and Seon Buddhism

According to the history of Chinese Chan Buddhism, Nan-ch'üan P'u-yüan (南泉普願 748-835) who is one of eminent disciples of Mazu Daoyi (馬祖道一709–788) wrote the gathas of searching the bulls before Chán (Zen) master Kuòān Shīyuǎn drew the Ten Ox Herding Pictures. In Chinese Buddhism, a bull is being used as a symbol or figure of speech of the original mind. Therefore the gathas of searching the Bulls is associated with Chan Poems very much in order to express the state of enlightenment. This tradition is very popular In Korea as well China and Japan since Kuòān Shīyuǎn's Ten Ox Herding Pictures.

What is Seon poem? First of all we should understand what Seon is. Seon is a Korean word for Zen in Japanese, Chán (禪) in Chinese, Thien in Vietnamese, Samten in Tibetan and Sanskrit word dhyāna (jhāna in Pāli) which means mediation. In Mahāyāna tradition conception of dhyāna is very important. According to a famous Mahāyāna sutra, pāramitās. Dhyāna is the fifth of six perfections. It means concentration, meditation, or meditative stability. In China, the word 'dhyāna' was originally transliterated as chan-na (禅那), and was eventually shortened to just chan (禅) by common usage. Dhyāna is related term of samādhi usually. Also Dhyāna is the second of the three essential studies as threefold training of Buddhism which are moral precepts (śīla), dhyāna (samādhi), and wisdom (prajñā). In Chan tradition, Bodhidharma is the founder of Chan (Dhyāna) school in China. Bodhidharma came from India to China. Through the history of Chan school in China arguably the most influential figure in Chinese Chan is Huineng (慧能)[1] who, beginning with Bodhidharma, is considered the sixth in line of the founders of the school of Chan Buddhism. Huineng is credited with firmly establishing Chan Buddhism as an independent Buddhist school in China. According to the Platform Sutra (六祖壇經) which is the record of Huineng's Chan talks, "to meditate means to realize inwardly the imperturbability of the essence of mind. Learned audience, what are Dhyana and Samadhi? Dhyana means to be free from attachment to all outer objects, and Samadhi means to attain inner peace. If we are attached to outer objects, our inner mind will be perturbed. When we are free from attachment to all outer objects, the mind will be in peace."

During the late Tang and the Song periods, the tradition continued, as a wide number of eminent teachers, such as Mazu (Majo 馬祖), Shitou (Seokdu 石頭), Baizhang (Baekjang 百丈), Huangbo (Hwangbeok 黄檗), Linji (Yimje 臨濟), and Yunmen (Ummon 雲門) developed specialized teaching methods, which would variously become characteristic of the five houses (五家) of Chán. The traditional five houses were Caodong (曹洞宗), Linji (臨濟宗), Guiyang (潙仰宗), Fayan (法眼宗), and Yunmen (雲門宗). This list does not include earlier schools such as the Hongzhou (洪州宗) of Mazu. Korean Buddhism was officially introduced to Kingdom of Goguryeo from China in 372CE. At that time there were three kingdoms in the Korean Peninsular. The other two Kingdoms accepted Buddhism officially, one after another. The five doctrinal sects were introduced from China between the three Kingdoms and the Unified Silla period. They were Yeolban (Nirvana) Sect

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[1]   Dajian Huineng (大鑒惠能; Korean: Hyeneung, 638–713) was a Chinese Chán (Zen) monastic who is one of the most important figures in the entire tradition. Huineng is the Sixth Patriarch of Chán Buddhism. He is said to have advocated an immediate and direct approach to Buddhist practice and enlightenment, and in this regard, is considered the founder of the "Sudden Enlightenment" (頓教) Southern Chán school of Buddhism. His foremost students were Nanyue Huairang (南嶽懷讓) Qingyuan Xingsi (青原行思) and Heze Shenhui (神會).

(涅槃宗)²; Gyeyul (Vinaya) Sect (戒律宗)³; Beopseong (Dharma nature）sect (法性宗)⁴; Hwaeom (Avatamsaka) sect (華嚴宗)⁵; and Beopsang (Yogācāra or Vijñāptimātratā, The Dharma-Character School) Sect (法相宗).⁶

The shape of modern Korean Buddhism was formed since the emergence of the Nine Seon (Chan, 禪) Buddhist Sects during the later United Silla period and during the early years of the Goryeo Dynasty, a unique Buddhist philosophy was first introduced to Korea and took firm roots here. However, Korean Buddhism has both: Doctrinal (Sutra) and Seon (Dhyāna) traditions. Equivalent terms are "Chán" in modern Chinese; "Zen" in Japanese; "Seon" in Korean; "Thien" in Vietnamese; and "Samten" in Tibetan. Even if modern Korean Buddhism is dominated by Seon, there are still strong mixtures between these two traditions of five doctrinal sects and Seon sect.

The Seon sects (Nine Mountain schools) were formed centering around the major mountains in Korean Peninsular. Nine Mountain schools (Seon sects) are: Gaji Mountain (迦智山門)⁷; Silsang Mountain (實相山門)⁸; Dongni Mountain (桐裡山門)⁹; Seongju Mountai (聖住山門)¹⁰; Sagool Mountai (闍崛山門)¹¹; Saja Mountain (獅子山門)¹²; Heyang Mountain (曦陽山門)¹³; Bongnim Mountain (鳳林山門)¹⁴; and Sumi Mountain (須彌山門)¹⁵.

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2   Yeolban (Nirvana) sect (涅槃宗）was found by Bodeok (普德）in Silla dynasty.

3   Gyeyul (Vinaya) sect (戒律宗) was found by Jajang Vinaya Master（慈藏i律師）in Tongdosa temple.

4   Beopseong (Dharma nature）sect (法性宗）was found by Wonhyo (元曉, a great Buddhist scholar in Silla in Bunhwangsa temple.

5   Hwaeom (Avatamsaka) sect (華嚴宗) was found by Master Euisang（義相大師）in Silla in Buseoksa temple.

6   Beopsang (Yogācāra or Vijñāptimātratā, The Dharma-character school) sect (法相宗) was found by Jinpyo Vinaya Master（眞表律師）in Silla.

7   Founder of Gaji Mountain is Doui (道義) who left Korea for Tang China in 784, during the reign of King Heondeok of Silla, and returned home in 821, after spending 37 years in China. He inherited Seon (Chan) Buddhism of Hsi-tang-Chih-tsang (西堂智藏) the most learned disciple of Ma-tsu-Tao-I (馬祖 道一).

8   Another high monk who studied Seon Buddhism under Hsi-tang-Chih-tsang (西堂智藏) in China, almost at the same time as did Doui of Gaji Mountain, and who spread that religion in Korea upon his return home was Hongcheok (洪陟) of Silsang (Jiri) Mountain.

9   As is recorded in《Ching-te-chuan-tung-lu (景德傳燈錄, The Transmission of the Lamp，among the Silla monks who studied under Ma-tsu was Hyecheol who later formed the Dongni Mountain sect. He returned Korea from China in 839.

10   Monk Mooyeom (無染) returned to Korea from studies from China in 845 bring with him the Seon Buddhism of Ma-ku Pao-che (麻谷寶徹).

11   Tonghyo Beomil (通曉梵日) returned home from China in 847 bring with him the Seon Buddhism of Yen-kuan Chi-an (鹽官齊安), a disciple of Ma-tsu. Tonghyo Beomil became a national master.

12   Returing from China in 847 with Beomil of the Seongju sect was Doyun (道允) brought back the Seon Buddhism of Nan-chuan Pu-yuan (南泉　普願) - one of the ablest disciples of Ma-tsu.

13   We come across two theories concerning the lineage of monk Doheon who founded the Heyang etc. According to the inscription on a monument dedicated to Monk Jijeung by Cheo Chi-won. Doheon is the founder of Heyang sect. But there is another theory.

14   Monk Hyunwook is founder. He went China and visited several Seon temples. Finally he was led to the secretary of Seon Buddhism by Chang-ching Huai hui (章敬懷暉) and returned in 837 accompanying Prince Kim Ui-jong, a Silla envoy to the Chinese emperor. His Seon Buddhism was conferred on Simhui, (審希), under whose leadership the Bongnim sect was formed.

15   Sumi Mountain was found by Ieom (利嚴) who left for China in 896 in the company of a Silla envoy to the court of the Chinese emperor, Choe Ye-hi. Studying under Tao-ying for six years, he was finally initiated into the secrecy of Seon Buddhism. He returned to Silla in 911.

We glanced at five doctrinal schools and nine mountains (Seon Sects) through mainstream Korean Buddhism, most ancient Korean temples were erected centering around mountainous. After Silla dynasty collapsed, Goryeo and Joseon dynasty followed same Silla's Buddhist temple construction-tradition which preferred to erect temples in the hills or mountains. There were once eighty thousand Buddhist temples and hermitages in Mountain Gumgang, in North Korea, along the northeastern coastal region. There are 25 main Buddhist monasteries located in the mountain area. Each main monastery has over 70 branch temples, and most of them are located on hills or the mountain region. After purification movements within Korean Buddhism, many small and medium-sized temples were erected in cities and towns since the late 1950's.

The Wisdom of the Social Awakening emerged in Musan Cho Oh-Hyun's Gathas of Ten Ox Herding-

Master Musan Cho Oh-Hyun wrote Musan's Ten Ox Herding gathas as the process of his practice through Seon poems. Musan's Ten Ox Herding Pictures:

1. Search of the Bull
Someone has stamped right and left's thumbmark on my forehead.
Who has searched for making me?
My direction which can not find out by millions of money with prize money.
An arrow not to be seen with a thousand eyes.
An arrow no to hold even arms reaches to the knee,
A thief gone with an arrow as having taken an axe of slaughter house.

2. Discovery of the Footprints
A noted doctor. thief's mind unknown feeling the pulse for diagnosis.
Without a any legal seal, gone away to sell even the sky,
mess with blood trace
obscene conversation
tread water world hidden trace
A sterile woman bankruptcy
The fish that tear a fishing net is caught again.

3. Perceiving the Bull
A shade standing after taking off the halter shined shadow last night,
To reign a lacerated wound as a first offender of the formless?
I have not paid yet debts of life with born.
Hectic palpitation who is suffering at a grave of the heaven.
To go the outside of a funeral village without bier bearers.
A son who is mother's guilty love, uncultivating of the life.

4. Catching the Bull
Clutched a nose ring without life and a snare,
How many steps wondering to seek the penal code to tie,
Burglar, life crying with cold thunder not being seen dead.

No perforating target returning crying arrowhead,
Tingling electric shock the color of the skin,
Could not dying as being entangled a hinge of this heaven and earth.

5. Taming the Bull
There is no stone, grass, wasteland of castle,
Have cultivated as like punishment without a plough, a plow share,
Do not know staying out even if the heaven is crying.
It is time to make sealing two letters of name lastly.
It is sea no measuring any sounding lead.
The flesh of a rice field requiring some seeds again returning.

6. Riding the Bull Home
Rain stopped as sound of gong, the day water roaring high at the valley sky.
This news loading in full bloom of a laugh,
Wonder where to bury soul at which family tradition at the hometown.
The dead word no reviving in criminal trace living,
The word getting out of running away following live secret selling.
Yang and Yin's carving which can not carve holding a burin.

7. The Bull Transcended
If I have fine for default of hundred won, good world spiting out,
Even swallowing a hook, is there any hindrance?
A thought has been away what I had lived.
The point of a sword of the world I can go to as closing eyes.
The sword mountain of the world beyond intending to ten million swords.
All selling this world or the world beyond, day by day chewing the cud.

8. Both Bull and Self Transcended
He he! Ha-ha, eu he he! eu Ho! ho!
Ha-ha! eu ha-ha!
haw-haw!
Psoriasis no medicine spread over the whole body.
Previous life's eyes stuck in the sexagenary cycle counting with hands.
The three thousand world destroyed with a thought and a stick.

9. Reaching the Source
Lived with a sterile woman and to given birth to a butcher,
Meaning living in the rate of interest,
I confined in prison me not trusting myself,
To be raped for several kalpas(eternity), dear me!
I am still a chastity child
A stone lion in wayside bit the top of my foot,
There is no a general to make the world fallen in surprise stand,
Myself getting up and sitting, try touching living!

10. Return to Society
A market having the shoulder money belt
Getting to like fish smell,
To live getting a concubine, throwing away a legal wife,
Wooden shoes, the wooden shoes, still well off after giving one.
To sold a wife for the sum of three hundred won,
To sold two eyes for the sum of three hundred won,
A leper, a real leper who is going to begging for food
a barley field at right angles to the ridges and ditches the sun rising.

The Ten Ox Herding Pictures are very popular in Korean Buddhism. You can see Ten Ox Herding Pictures on the wall of the Korean temples easily. The above poems are the third part of anthology for Manak Gathas what I introduced in this paper. In this case Dharma means Bodhidharma[16] who is the first patriarch of Chan School in China. Bodhidharma was a Buddhist monk who lived during the early 5th century and is traditionally credited as the transmitter of Chán to China.

Conclusion:

We may express the characteristics of modern society in various way. In my opinion Modern society is very complicated to define what the reality of the world. Science is so developed and exploring space endlessly. High technology and information are overflowing every where which make people confused. Human being seems to be a part of machine. Most of people do not know how human consciousness is important to live the world. Most of people do not know how wisdom is valuable.

I introduced Master Musan's Ten Ox Herding. Different stages shown in Ten ox-herding pictures is a slow process which eventually leads the seeker directly to experience his inner-self, subdue anxieties and desires and experience oneness with all and find ultimately peacefulness. Here the ox appears representing the mind. It is the mind which creates obstacles in the journey of enlightenment. It is because mind is not interested in the obvious. The obvious is not difficult and mind is interested in only in difficult. Mind forces the seeker to ignore his immediate surroundings and wander aimlessly mesmerized by distant peaks of his imagined destination.

To conclude we can say that ox-herding story leads people to peaceful shelter to stop agony and awake the reality of the world truly. Ox-herding practice can be an alternative for awakening society.

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[16] Little contemporary biographical information on Bodhidharma is extant, and subsequent accounts became layered with legend, but most accounts agree that he was from the southern region of India, born as a prince to a royal family. Bodhidharma left his kingdom after becoming a Buddhist monk and travelled through Southeast Asia into Southern China and subsequently relocated northwards. The accounts differ on the date of his arrival, with one early account claiming that he arrived during the Liú Sòng Dynasty (420–479) and later accounts dating his arrival to the Liáng Dynasty (502–557). Bodhidharma was primarily active in the lands of the Northern Wèi Dynasty (386–534). Modern scholarship dates him to about the early 5th century. Throughout Buddhist art, Bodhidharma is depicted as a rather ill-tempered, profusely bearded and wide-eyed barbarian. He is described as "The Blue-Eyed Barbarian" 藍眼睛的野人 (lán yǎnjīngde yěrén) in Chinese texts.

- Buddhist Leadership and Socio-Economic Development
- Building a Harmonious Society
- Environmental Preservation and Restoration
- Wisdom for Awakening Society

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