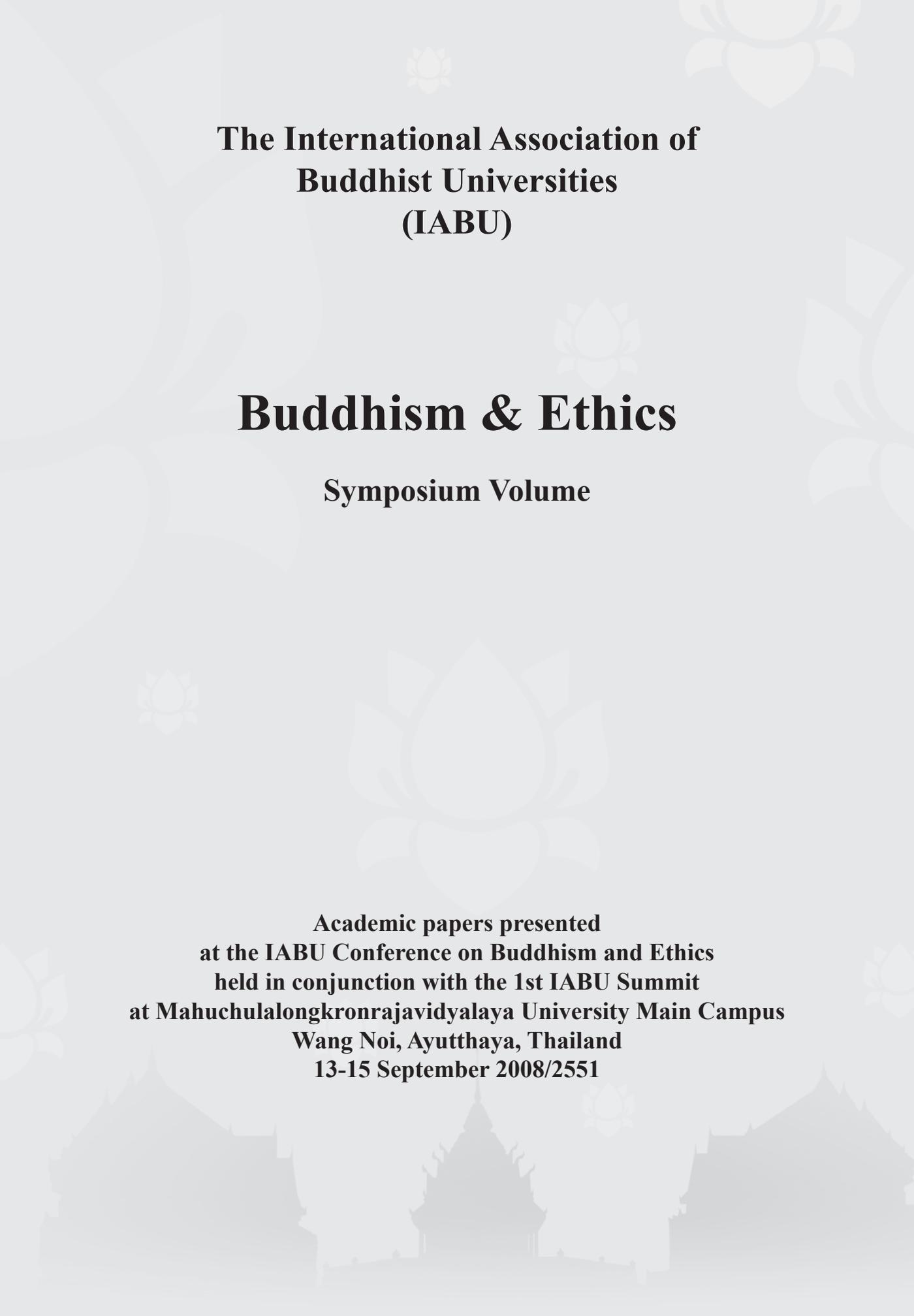


Buddhism & Ethics

Symposium Volume



Academic papers presented
at the IABU Conference on Buddhism and Ethics
held in conjunction with the 1st IABU Summit
at Mahachulalongkornrajavidyalaya University Main Campus
Wang Noi, Ayutthaya, Thailand
13-15 September 2008/2551



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Buddhist Universities
(IABU)**

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The International Association of Buddhist Universities

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Preface

The International Association of Buddhist Universities (IABU) although in its early and formative period aims to improve Buddhist Studies and higher education. The IABU was born from sustained collaborations between international Buddhist leaders and scholars, beginning to meet together in Bangkok since 2004 under the auspices of the United Nations Day of Vesak (UNDV) celebrations.

Mahachulalongkornrajavidyalaya University (MCU), of which I have the honor of serving as its rector, has been privileged to witness and play a crucial role in developing and hosting consecutive UNDV celebrations for four years, between 2004-2007. The UNDV has brought the international Buddhist world closer than before. For this, we are grateful to the Royal Thai Government for its constant support, and thank the Thai Supreme Sangha Council for its blessings and guidance.

Mahachulalongkornrajavidyalaya University has also undertaken the responsibility to host the Secretariat of the IABU and finance its operation for the first year. In January 2008, the Executive Council of the IABU held its first regular meeting and decided upon holding an international conference on Buddhism and ethics, a summit of heads of member universities, and decided to publish an annual academic journal of high standard.

As part of the IABU Conference on Buddhism and Ethics, I am pleased that the Symposium Volume will additionally become published, with the financial grant from my university, in time for the IABU Summit, Conference and Symposium on Buddhism and Ethics from 13-15 September 2008. The articles contained within are of diverse nature, and I hope this Symposium Volume will contribute to the growing nature of Buddhist Studies worldwide.

This publication could not have been possible without the persistence, hard work, and dedication of MCU's scholars and staff. Dr. Phra Suthithammanuwat and his team supervise communication and collection of the paper. Dr. Phramaha Somboon Vutthikaro and his team produce a decent format and design. I wish to also thank all members of the Executive Council and the Editorial Committee for their devotion. I am also grateful to our many sponsors of the symposium; the IABU Executive Secretary Venerable Khammai Dhammasami; the academic team of IABU-MCU for their assistance, particularly the Director of the IABU Secretariat, Venerable Dr. Phramaha Hansa Dhammahaso and our Manager of the IABU Bangkok Secretariat, Dion Oliver Peoples – for his dedication and editing.



The Most Ven. Prof. Dr. Phra Dharmakosajarn
Chairman, International Association of Buddhist Universities
Rector, Mahachulalongkornrajavidyalaya University

Introduction

*By Dion Peoples
Manager, IABU Bangkok Secretariat*

The First Academic Symposium of the International Association of Buddhist Universities (IABU) has received a great response. Nearly seventy articles were received from across Asia, Europe, and the Americas – most of the articles received were publishable after screening and editing. The symposium's eight panels of presentations represent each chapter of collected articles in this volume. As far as the order of the articles are concerned, there is no particular arrangement, although the panels appear alphabetically.

Through the planning stages of the symposium, the IABU Manager/Editor was put into contact with many leading Buddhist authors, or scholars with keen insights into Buddhism. One author, David Loy, whose article will appear in the companion IABU Journal even sent a copy of his newest book, *"Money, Sex, War, Karma"* (Boston: Wisdom Publications, 2008). Encouragement progressed through Dr. Trinh Xuan Thuan, an astronomer, and co-author of *"The Quantum and the Lotus"* (New York: Three Rivers Press, 2001) to pursue Buddhism and astronomy and maybe link this somehow with Buddhist cosmology – but he could not attend. Lewis Lancaster of UCLA has a highly regarded lecture found on www.youtube.com where he speaks on Buddhism in the digital-age. During a bookstore visit, to acquire some of the above texts, found and purchased, additionally, was Hammalawa Saddhatissa's *"Buddhist Ethics"* (Boston: Wisdom Publications, 2003). These texts, along with PhD course-requirements on Buddhism and modern sciences, and a grueling 'mandatory' month-long vipassana-meditation retreat formed the backdrop of the editor's perceptions when undertaking the review of the seventy articles contained within. Therefore, this text is influenced from several of the above factors. The following articles were accepted by the IABU Editorial Committee for their various merits or contributions to the respective subjects – and are briefly summarized:

For Buddhist Ethics and Economics:

1. Li Jing writes on: the Five Buddhist Precepts as the basis for Ethical Economics, cause and effects as principles of economic equality, economical equality as charity, and the Eightfold Path as a legal method towards preconditioning ethical-economics – necessary movements away from unwholesome/unhealthy economic endeavors
2. Ven. Dr. M. Dhammajothi writes on: early Buddhist economic conditions, work ethic – based from the Sigālovāda Sutta – which advocates universally-beneficial or ethical economic structure, as an economic-ethic.
3. Ven. Manakada Khemananda writes on: overcoming prejudicial economic situations – involving social sīla, through wholesome or unwholesome occupations, and the acquisition and preservation of material necessities.

4. Herman S. Endro writes on: developing human-resources to adhere to certain values, mainly the five precepts and the five enabling virtues – and represents material towards a Buddhist Business ethical-model.
5. Yulianti writes on: proper ways to perform in business and earn wealth; to have the proper perspective relating to wealth; and examines two Buddhist businessmen to find out their keys to successful and ethical business practices. She advocates the position of Buddhist ethics in business leads to the greater development of society. She illustrates that right-livelihood and generosity are the two key factors behind economic success.
6. Geoffrey Bamford contributes his outline and bibliography for this speech to the conference session on Buddhism and Ethics

For Buddhist Ethics and Education:

7. Shi Zhenyu writes on: an overview of Chinese Mahayana Buddhist ethical perspectives covering a variety of topics that educate the reader to be more ethically mindful.
8. Dr. Tamas Agocs writes on: how views of the self and globalization impact education, and how materialistic-economics has become the modern religion, and some failures in modern education methods.
9. Prof. Ngawang Samten writes on: modern externalized education systems and the strengths of Buddhist methods leading to a greater developed human.
10. Dr. Gaylon Ferguson writes on: a study of ethics amongst Westerners who have taken refuge with Buddhism – and the utilization of the three-fold training as important for education, and addresses the over-emphasis on meditation in Buddhist training.
11. Assoc. Prof. Somjin Sammapanno writes on: expanding his previously offered article on Pāli education in Thailand – this time with an emphasis on historical information, including the latest statistics offered to cover the first semester of the 2008 testing cycle, and stresses in the conclusion that understanding Pāli is key to unlocking important ethical situations.
12. Ven. Dr. Nodhinana writes on: the importance of learning Pāli for Theravada Buddhists and instructs on the primacy of learning verbs as the first stage in learning the language of Theravada Buddhism, along with other lesson-stages useful to preserve the earliest teachings of the Buddha, with the assistance of a knowledgeable Pāli instructor.
13. Prof. U Myint Swe writes on: the three programs for Buddhist Studies available at Buddhist University at Mandalay and Rangon – and he gives his method for teaching Pāli.
14. Jo Priastana writes on: how Buddhist universities should train their future graduates – using traditional methods combined with modern sciences.
15. Most Ven. Xue Cheng writes on: the Chinese characteristics of Buddhism, the founding of many Chinese Buddhist universities, and social-roles for graduates.

16. Prof. Kirti Bunchua writes on: the application of Buddhist Ethics is only applied when philosophical approaches are demonstrated – thus highlighting the popular Kalama Sutta as a hermeneutical tool, and further explores happiness; ancient, medieval and modern thinking paradigms; and methods to enhance quality of life.
17. Dr. Rabindra Panth writes on: the definition of dhamma/dharma and briefly explores the terms: *sīla*, *samādhi* and *pañña* – as well as sending out a call to reassess the value of modern education – perhaps favoring the model of ancient the Nalanda Mahavihara.
18. Prof. Dr.Duan Kamdee writes on: the scope and limitations of ethics, morality through different levels of precepts, determines how to measure goodness, borrows from the Kesaputta Sutta, traverses through types of Buddhist education – and concludes discussion on Nibbāna.
19. Dr. Subhadr Panyadeep writes on: trends in education and models for curriculum discussion to make Buddhist education more scientific.
20. Most Ven. Dhammavamso writes on the importance of ethical education, and the necessity for education systems to change – a necessary political maneuver to protect humanity.
21. Most Ven. Ching Hsin writes on: the necessity to impart good ethics and virtues in Sangha university students – because having scriptural knowledge is not enough.

For Buddhist Ethics and Literature:

22. Prof. Dr. Anupa Pande writes on: interpreting and identifying several Jataka murals inside several Indian caves and several ethical situations involved in the stories – along with a discussion on folk-lore characters, like nagas and yaksas. Beautiful photographs are contributed.
23. Dr. Meena Talim writes on: Correcting literary misidentification of Buddhist murals depicted in Ajanta Caves. She identifies the Mahajanaka as the actual depicted Jataka, rather than the Vessantara Jataka. This article and Anupe Pande’s article may be companion pieces.
24. Dr. K. Sankarnarayan writes on: biographical information of Gyōki – a Japanese Bodhisattva, the recipient of government suppression – and his importance as depicted in literature for the Japanese people.
25. Ng Fung [Kyra] Yuen writes on: ethics; provides a theoretical route-map; and then explores a story from Chinese literature for Buddhist ethical principles.
26. Ven Dr. Wilegoda Ariyadeva writes on: how arts can serve ethical purposes – teaching illiterate or sensually-deficient people valuable lessons for life, and how ethics can be taught through observing temple constructions.
27. Prof. S.K. Pathak writes on: Indian-Buddhist literature reaching Tibetans and the ethical situations emerging from this influential influx of philosophical-material, and inquires into the influence of modern technology mandates a reassessment of Vinaya literature based from these modern, new situations.
28. Dr. Mrs. Parineeta Deshpande writes on: compassion and highlights the importance of *karuṇā* through examples found in Jataka literature and dramas.
29. Dr. Joanna Grela writes on: the prophetic or messiah-like nature of the Tibetan literary figure-character, Gesar.

30. Dr. Veerachart Nimonong writes on interpreting gods using hermeneutical tools found in the Nettippakarana and certain discourses found in the Tipitaka.
31. Ven. Phra Anil Sakya writes on: the creation of a Pāli Ariyaka script utilized by King Mongkut and others in the Dhammayuttika-nikaya to converse internationally in Pāli language.

For Buddhist Ethics and Mind Culture:

32. Galmangoda Sumanapala writes on: defining mind-culture, using a wide variety of abhidhammic sources. Two versions of his article are amended, because of their differences – presented as an early and later perspective.
33. Daw Yuzananyani writes on: Abhidhamma, and its importance for transforming the defiled mind into a purified mind, and how the Abhidhamma, Visuddhimagga and mind-culture are like road-maps to escape samsāra.
34. Toshiichi Endo writes on: cultivating the Bodhisatta mind in Theravada Buddhism.
35. Adji Sastrosupadi writes on: Indonesian history and the philosophical systems that influenced Java over the centuries – including philosophy derived from Kejawen – Indonesian cultural slogans.
36. Ven. Dipankara Chakma writes on: the meaning of life-continuum in two schools of Buddhist thought – utilizing Abhidhamma material towards illustrating a meaning of *bhavanga*.
37. Chau Trong Ngo writes on: mathematically determining what is correct and incorrect – if this is even important to prove, when living together in social harmony is more important.
38. Assoc. Prof. Wangchuk Dorjee Negi writes on: exploring Buddhism and the seemingly inconceivable powers of the mind and uses various examples from Buddhist literature to emphasize his position.
39. Asst. Prof. Dr. Phramaha Hansa Dhammhaso writes on: two systems of thought: positivism and presentism – and how this system of perception is important for Buddhist practitioners.
40. Prof. D. Phillip Stanley writes on: ethics of interpreting Buddhism in a pluralistic context – which is highly suitable for the IABU as a multi-cultural and multi-tradition association. Stanley’s attempt at cross-cultural communication is an intelligent, honest, and refreshing approach.
41. Dion Peoples writes on: seeking a correct definition for mind-culture following the consideration of these symposium articles to convey a wider external meaning.

For Buddhist Ethics and Politics:

42. Ven. Walmoruwe Piyaratana writes on: the historical roots of good governance and emphasizes the spiritual development of the nation is equally important.
43. Dr. James Blumenthal writes on: justice from the perspectives of engaged Buddhism and from John Rawls concept of redistributive justice – towards a clearer perspective of global justice.

44. Ven. Omalpe Sobhito writes on: the role of the Sangha in Sri Lankan politics. These first-hand, reflective perspectives, from serving in the Sri Lankan Parliament, are certainly authoritative.
45. Dr. Michael Franklin writes on: presenting themes around science and art as a contemplative practice and how art develops empathy and ethical forms of compassion for the self and others – which builds ‘personal-capacity’ towards improving relationships, and thus, politics.
46. Somboon Uamareewong writes on: the lack of ethics in Thai politics, and hopes for remedial and hopeful rectification to improve the social situation in the nation – through a new type of democratic process involving the Sangha as ethical-advisors for the government
47. Ven. Prof. Jinwol Lee writes on: Seon Buddhist contributions to peace and political developments.
48. Vanchai Vatanasapt writes on: empathetic listening as the key to resolving conflicts and ethics using the Eightfold Noble Path towards political and civic situations.
49. Tatsanee Jenwithisuk writes on: the possibilities of using proper communication methods to solicit the possibility to ensure that Buddhism is enshrined into the Constitution of Thailand - or the possibility that it remains not enshrined - either way, proper communication is key to the people's full comprehension of the controversial issue.

For Buddhist Ethics and Science:

50. Bruce Long writes on: two scientifically-minded philosophers Nagarjuna and David Bohm – leading towards hermeneutical realizations or interpretations.
51. Dr. Parichart Suwanbubbha writes on: the ethics to grant plants equal status as humans – to ensure greater levels of biodiversity on the planet.
52. Dr. Duangduen Phanthumanawin writes on: stating that the older someone is, the greater their appreciation and adherence to Buddhist principles; and compiles results from various studies to gain a picture of the quality of Buddhism into the youths of Thailand.
53. Krisana Kitiyadisai writes on: ethical ramifications of utilizing Smart ID Cards for Thai nationals – leading to discrimination against selected groups of people. The Smart ID Card technology is widely heralded amongst spell-bound government officials neglecting to recognize the technical-ethical problems from new technology – quite possibly violating Buddhist principles.
54. Ven. Ji Hong writes on: the need to expand Buddhist Chaplains in hospitals to provide care and preparation for dying to patients. This is a self-less social-ethical duty of Dharma-Preachers and such conceptual models should be in place wherever there are Buddhists.
55. Phrakhru Piphitsutathorn writes on: the alarming deterioration of health amongst Buddhist monks in Thailand, and the need to consumer protection and Consumer Protection agencies to enforce standards – to improve the lives of Buddhists.

56. Ven. Dr. Dhammadasi writes on: Buddhist ecological ethics and the need to correct and remedy our actions before future destruction occurs and we are unable to reverse our mistakes. Changing now can protect the future.
57. Darryl Macer writes on forms of Bio-ethics from the perspective of his role with UNESCO.
58. Assoc. Prof. Dr. Pinit Ratanakul writes on: the relationship between Buddhism, science and ethics.

For Buddhist Ethics and Social Development:

59. Most Ven. Ashin Nyanissara writes on: the awareness that everyone is needy or reliant on others, therefore, Buddhist leaders should develop wisdom and compassion to better serve society.
60. Ru Yi writes on: an exploration of the significance of ethics upon multi-viewed perceptions, interprets the five Buddhist precepts – and stressed equality, and emphasizes the interpretive-strengths of the Mahayana system of Buddhism.
61. Dr. Eko Legowo writes on: how Buddhism in Indonesia is reviving societies, through technical research into agricultural management – and how efforts by the IABU can assist in developing communities.
62. Sompong Santicitto writes on: idealizing the Buddha, Dhamma and Sangha as models for social development – in an age when modern technology has influenced or decayed society to the point where previously rare social-abnormalities are becoming more prevalent.
63. Prof. Bela Bhattacharya writes on: rooting ethics in the Vinaya or five precepts; the brahmaviharas; aspects of the Eightfold Noble Path and suggests the entire Tipitaka was written as an ethical code.
64. Pravin Bhalesain writes on: nations being multicultural, and the efforts of Dr. Ambedkar to illustrate, through statistics how converting to Buddhism and adopting its code of ethics has improved the development and social conditions for modern India.
65. Naresh Man Bajracharya writes on: introducing readers to the basic system of Buddhist ethics and Nepalese rituals that stimulate the interests of lay Buddhists, including the mandala-making rituals and other holidays that are being recovered and are now seen as important for Nepalese society to develop Buddhist ethics.
66. Prof. Dr. Deborah Bowman writes on: the artistic representations that illustrate Buddhist ethics, how collective reverence towards the Buddha image generates shared values, how misinterpretations could arise from depictions of the Buddha's image, and how some people utilize depictions of the Buddha to recollect certain values.
67. Dr. Shiv Bahadur Singh writes on: some important characteristics or lists of dhammas that are relevant for Buddhism – these play important roles for humanity and social harmony.
68. Asst. Prof. Dr. Banjob Bannaraji writes on: the situations for setting up precepts and the ethical foundations behind being a teacher and student – and how the daily activities of the Buddha serve as a model for developing the world, selflessly.

For Buddhist Ethics and Youth Today:

69. Bhikkhu Dittisampanno writes on: the benefits of novice ordination and the ten Buddhist precepts, which are relevant for different groups of Buddhists – lay and ordained, enabling them to have a greater spiritual experience.
70. Assoc. Prof. Dr. Kovit Wongsurawat writes on: youths trying to beat/out-smart the educational system as a demonstration to illustrate that modern education is becoming mindless, recommends the constructivist learning theory because of its compatibility with Buddhist teachings, and ability to eliminate conflicts between traditional and modern education systems.
71. Ricardo Sasaki writes on: rigid structural relationships between teacher and students, and the mass structural relationship; different types of relationships between people: parent/child, employee/employer, and friends. Through his research, an ethical-model relationship is demonstrated – and should be read by every teacher.
72. Ven. Assoc. Prof. Dr. Chekinda writes on: reassessing the values of education to make it more important, age-specific, - and how problems can be eliminated between parents and children.
73. Doris Wolter writes on: answering ethics questions from youths interested in Buddhism through non-sectarian Buddhist curriculum
74. Ven. R. Gnanaseeha writes on: educating students from Sri Lanka based from the suggestion of Henry Steele Olcott.

Many of these articles received extensive editing – for this the editor might apologize for any errors in interpretation. It would not be an exaggeration to state that nearly 18 hours a day for three months was dedicated towards improving the language within this volume. Rather than rejecting an article, the editor endeavored to assist many of these scholars, for the sake of Buddhism and his own professional development. . Although the editor strove to impress everyone through accuracy and the ability to be academically articulate – perhaps there are a few errors remaining. For this, an apology should be made primarily to the original author, and secondly to the participants of the symposium, then the readers of this text, and finally to the IABU and MCU, for my failing in or neglecting perfection. Additionally, it is understood that different non-native users of the English language have unique phrasing, based on their own national-grammar or level of English; and while the native-English speaker might struggle with such phrasing, the unique phrasing highlights possibilities that might not exist in perfect, grammatically correct English. Restated, may the reader please ignore small grammatical errors and realize that this international symposium may be considered a successful exercise in cross-cultural communications.

Panel Commentarial Summarization:

Buddhist Ethics and Economy Panel offers mainly papers seen from the perspective of managers or, properly guiding or managing a company. Hindsight suggests few words are mentioned on workers, work, profit [the worker's withheld wages] – and other issues that a great critique of the capitalist system may offer. Instead, many papers are concerned with right-livelihood and following the precepts.

There might be a few obvious exclusions from the contents contained within, and one may pondered why there is missing perspectives within these articles. Many writers on Buddhism and economy utilize or criticize E.F. Schumacher's influential "Small is Beautiful", particularly his chapter on Buddhist Economics, which stresses right livelihood. With this established, several authors seem to move beyond the basic concepts – but few have not done so in greater detail beyond his small and influential contribution. Towards this movement away from the established or predominant economic system, one is reminded of the classic and recently forgotten critique on ownership, work, labor and working conditions, accumulation, and other related topics – found inside Karl Marx's several volumes of "Capital". One does not need to be a socialist or communist to grasp the aspects of truths contained inside his influential works. Modern "Buddhist" economists should re-read 'Capital' as an exercise in self-scrutiny.

Buddhist Ethics and Education offers views critical towards globalization or westernization of traditional systems. A few scholars offer articles pertaining to the study of textual languages. Buddhism seems to be very critical towards westernization and honors or values traditional culture – perhaps an absent trait in American or some European nations. Institutionally, several universities have the responsibility to ensure future generations possess these ancient ethics which may offer advice to counter or moderate modern extremes.

Every participant attending the Symposium belongs to an education-institution or has been a student at some point in their lives – we all understand the importance of instruction and wisdom's ability to transform ignorance into knowledge, and with experience – the knowledge becomes wisdom. The great thing about our institutions is that we all utilize the wise words of the Buddha's doctrine to assist in our understandings of the troubles facing modernity – and how his doctrine can assist with providing or assist towards solutions.

Buddhist Ethics and Literature offers a look at tradition, through cave-paintings and literature: Tipitaka sources, sermons, folk-literature and the ethical examples possible to emulate - designed to preserve tradition and protect values from being lost from changing circumstances. Contributions to this panel were overwhelming, and several articles had to be disseminated out into other panels. Potentially, nearly everything learnable is in a book, and the methods of inquiry could direct nearly any subject to be a study in literature and ethics – but a determination had to be made to select only material that was scrutinized or influenced artistically. The topics chosen for this panel can speak for themselves, and have merits as literature. Some articles that devoted quantities of words, philosophically, were perhaps best suited for inclusion into the following panel – Mind Culture.

Buddhist Ethics and Mind Culture suggests to involve Abhidhammic concepts and other topics pertaining towards the utilization of the mind for purposes unevident – towards establishing a culture of mind, where people continually consider more before performing unwholesomely or in deficient manners. Articles on interpretation, philosophy, judgment and additional perspectives show how mind-culture is conducive towards greater ethics.

Buddhist Ethics and Politics offers difficult perspectives that might confuse the non-specialists in a particular ‘national-political’ scene; however, there are merits contained within this panel, particularly those involving justice and relevance or practicability of Buddhism towards improving situations.

Buddhist Ethics and Science offers some of its articles to the IABU Journal. Apart from those interesting perspectives, the articles remaining here range from scientific-philosophy, to biology, technology, health and hospital care, data-studies, and wave-lengths and ecological situations that can be prevented and reversed if we act wisely, now. Studies in youth psychology, Buddhist hospital care for the dying where traditional scientific approaches might be insufficient, and even hermeneutical investigations can improve our perspectives when operating scientifically and ethically.

Buddhist Ethics and Social Development offered perspectives through utilizing the daily activities of the Buddha as a primary example to live our ethical-lives. As we gaze into the face of the Buddha image we may notice or ascribe personifications or human emotions worthy of replicating personally – this too enables social transformation, along with other articles using the standard five-precepts as a formula and demonstrations that holidays serve as a cultural-transmission tool towards developing a greater Buddhist society. If the conscious decision is to operate scientifically, to develop society – Dr. Eko Legowo provides evidence of Buddhism in action – improving the lives of villagers. Others provide models based on, again, the five precepts.

However, I wish to share a story, a chance encounter with a monk from Cambodia, and myself, when as a younger college student from the USA. I was browsing academic journals at the Thammasat University Pridi Banomyong Library, when he started to speak to me, with the basic questions. However, I decided to turn the topics of conversation: What is your favorite topic of Dhamma? The monk mentioned the Eightfold Noble Path. I asked: “Why”? He said, as a poor Cambodian – the Eightfold Noble Path is primary to him as a Buddhist to develop his nation properly – due to Cambodia’s unique historical circumstances. We talked for some time on the benefits of the Eightfold Noble Path, before I left to go to my class. Perhaps, not enough material here, addresses proper development of societies. Often, academics are addressing societies without the foundation of Buddhism available and just state that the western world is blamable for everything that is wrong, globally. This might be true, but there should be other perspectives available – or maybe these studies are never undertaken? Social development is more than just performing in a correct-livelihood according to Buddhist principles – more doctrinal comprehension is involved.

Buddhist Ethics and Youth Today offers training advice beneficial for children – ranging from novice ordination, meditation advice, interesting perspectives on student-teacher relationships and efforts to transmit Buddhism into Europe through various mediums.

Youths are often disgusted at what has been left for them by predecessors. Our articles on **Buddhist Ethics and Youth Today** offer possibilities to instill greater Buddhist ethics into our children. We should, deeply consider the intentions and motivations of these articles. The phenomena of socially-engaged Buddhism is great for youth with the energy, drive or motivation to correct the wrongs in the world, but soon: social activists must truly comprehend that legal barriers, set up by predecessors prohibit successful development. Entire structures need to be overturned, in order to ensure a form of Buddhist ‘development’: legal systems are not based on Buddhist principles, and many national constitutions are aged pieces of paper from a foregone era. Buddhadasa Bhikkhu, as a young dhamma-teacher was advised by his monastic superiors to not teach liberative ideological doctrines to his audiences. Dependent origination was determined too difficult to comprehend by monastic elders. Today, young students are taught difficult forms of math, and learn many languages – but are rarely taught the Kesaputta Sutta and the links of dependent origination, and the austerities undertaken by Siddhattha Gotama during his period of austerities. Doing this would break the stigma suggestive of the student’s mandatory blind faith in the guiding-teacher. Ethics involves teaching children the right tools and how to use tools properly, with real evidence and comprehension of consequences involved when wrong is performed. Teachers and leaders today might be unethically educating students to adhere to Buddhist dogma, rather than using Buddhist doctrine for its liberative purposes.

Certainly, we hope our objectives have been met, although individuals might have determined other or higher expectations – we are proud of what has transpired. We hope that future suggestions are communicated, and our association can be a greater network of possibilities. Gathering academics together is another liberative and linking step uniting diverse scholars to explore familiar themes from different perspectives. As this is our first large-scale attempt to bring academics together, perhaps we made some errors that can be forgiven; and with everyone’s suggestions we can improve ourselves towards an even greater second symposium if the future allows.

May the Buddha’s Dhamma rightly-guide us, those of us needing further ethical guidance... and may we be mindful to recollect this well-spoken advice in our times of need, to not act unwisely... but perform and develop ethically as our examples demonstrate. Sadhu!

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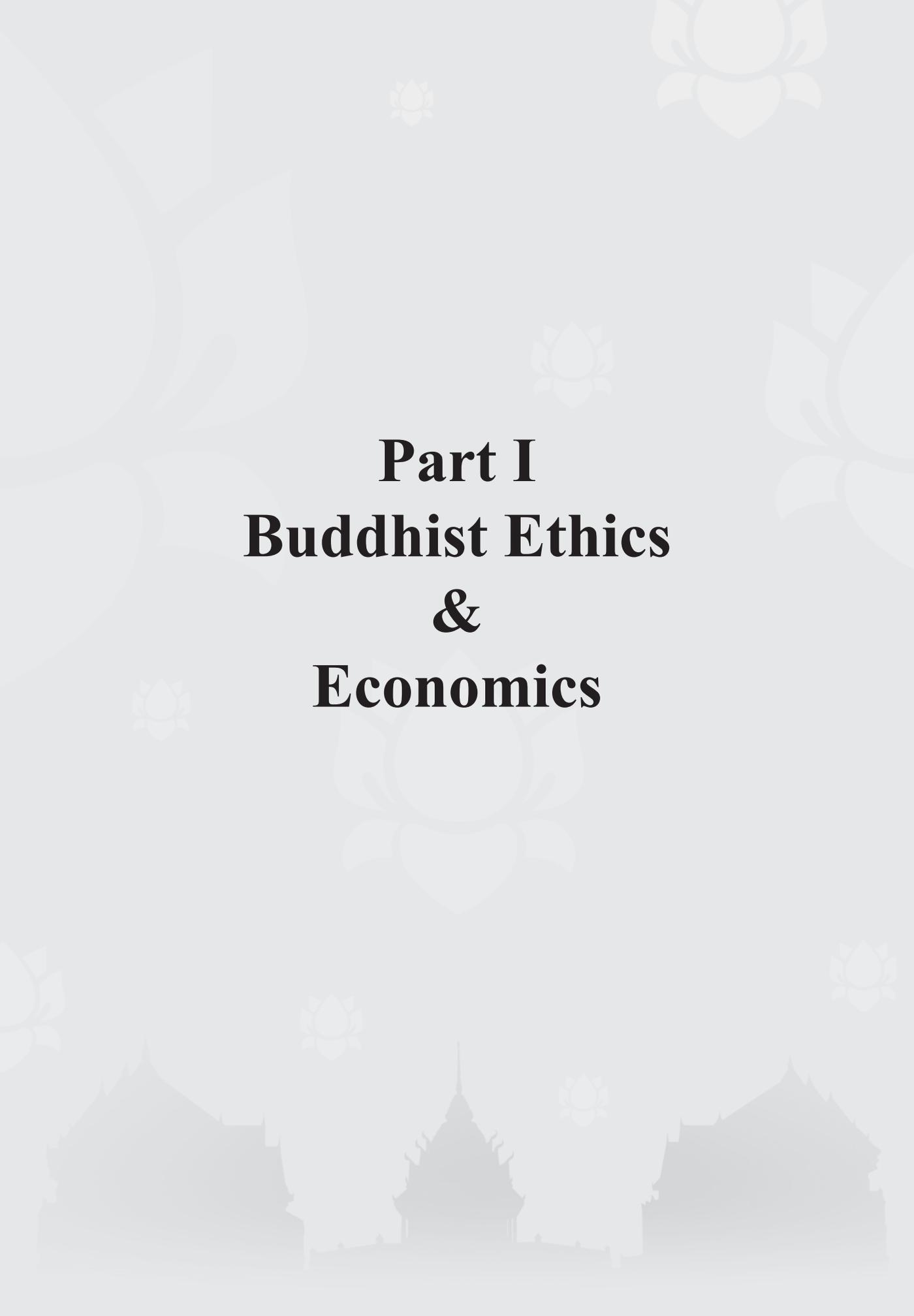
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The background features a repeating pattern of stylized lotus flowers in various sizes and orientations. At the bottom of the page, there is a silhouette of three traditional Buddhist temples with tiered, pointed roofs.

Part I
Buddhist Ethics
&
Economics

Probe into Buddhist “Ethical Economics”

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From the very definition of economy and ethics: economics suggests meeting material needs, and ethics should meet spiritual needs. Material culture and spiritual culture are two basic essentials for human life and activities, and none of them is considered dispensable. Materialism forces the mind to be full of ‘money consciousness’ and disregards ethical ideas in our social and living spaces by paying attention only to material needs while ignoring spiritual needs. Buddhist ethical-economics tries to mediate personal attachments between material culture and spiritual culture. Only through economic development under restrictions mandating ethical requirements can our society have harmonious and positive social ethos. Buddhist precepts, and theory of cause and effect can restrict immoralities; hence, when every occupational-material activity runs under standards of law and morality – then and only through such, can one be honest when being officer, business-person, banker, farmer, etc. As it is, only under ethical requirements can the economy really serve human society and built a harmonious and fair economic order. Therefore, we can say Buddhist “ethical economics” is of great realistic significance to construct a good socio-economic system.

I. Five Precepts as the Foundation of Ethical Economics

The Buddhist “Five Precepts”, are: not killing, not stealing, no sexual misconduct, not lying, no consuming of intoxicants – as standards for being human, and as standards for developing modern enterprises and economic-markets. In society, currently, where materialism excels over anything else, people use all kinds of approaches to make money, even refuse to have anything to do with, or at the expense of kin and friends - bent solely towards profit - severely affecting people’s ethical views. If our social system, with different societies, families, enterprises, units and government-departments, etc., lose minimum “credit” - our societies and families would lose their ethics on their own accord/account. Being rich materially and extremely poor spirituality leads to the disorder of society and breakdown of family; and accordingly, our living circumstances become worse and worse, the consciousness of “credit” becomes weaker and weaker, people worship and become addicted to money, like animals, and our societies become corrupt and degenerated.

Both being in business and enterprise, management must submit to being under restrictions of laws and ethics. It is said that “without carpenter’s compasses and square, square and circle can not be drawn”; also mentioned is: “there are laws for a country, as there are rules in families.” Buddhism claims that without precepts, there will be no *bodhi* (wisdom), and “the five precepts and the ten good acts” are the only rules for being human. Whether the laws of country or precepts for Buddhists – the intention is to build people’s consciousness of “credit”. In Buddhism, “the five precepts and the ten good acts” advise people to be honest with others and to the laws of the nation, as well. If everyone can be disciplined, according to “the five precepts

and the ten good acts”, then every place can be friendly, society will be peaceful and there will be harmony in families. Five virtues “human (*ren*), righteousness (*yi*), propriety (*li*), wisdom (*zhi*), and good faith (*xin*)” of Confucianism have similar meaning, but are defined differently when seen as the Buddhist “five precepts”. It is widely known, that in Confucianism has the ethics of “three obedience and five virtues” – but many have no idea that ethics of “five precepts and ten good acts” are even more detailed than those of Confucianism. Since social morals, family ethics and the consciousness of credit become weaker, everyone urgently needs: “five precepts and ten good acts” to wake up the consciousness of “credit”, and to adjust and improve bad social-ideologies. This is the Buddhist “credit” for ethical economic.

II. Ethical Economics takes “Cause and effect” as its Equality-Principle

The theory of ‘cause and effect’ is a basic theory in Buddhism. Without the cause and effect theory, all teachings of Buddhism are hazarded. Cause and effect theory is neither a kind of religious belief, nor a so-called “superstition” as people commonly misunderstand; it is a scientific view of certain philosophical significance, and a dialectical judgment for the existence of everything in the world - it has certain significance of scientific value. Buddhism claims that everything in the world originates dependent on the arising of circumstances between one and another thing – and enters into a continuous cycle between cause and effect: from the past to the present and from the present into the future. These three periods of time work as cause and effect, and everything arises consequently, because if there is cause, there will be effect, and vice versa – these causes and effects generate more circumstances for becoming - endlessly. Thus, the cause and effect of richness and poverty come into being, from unethical economics involved with materialism.

Buddhism claims everyone’s good fortune and material enjoyment have its cause and effect, and are only partially affected by the effort of this life and largely determined by the cause of good or evil karma in the past life. Good or evil karma in the past life affected the richness and poverty of this life; good or evil behavior in the present will affect the richness and poverty of the future life, hence there is cause and effect ethical-view cycling from the past, into the present, and into the future - continuously. Buddhism claims good and evil affect principles: “good will be rewarded with good, and evil with evil”, so it encourages people to do more good things to affect their good fortune, i.e.: change one’s destiny by changing one’s own deeds – to do ethically good [wholesome] deeds. It is said that “never avoid doing good deed no matter how trifling; and never do evil deed no matter how trifling.” The purpose of the Buddhist cause and effect theory is to teach people to neither violate social and natural principles, nor violate social-ethical standards in business and corporate management. This ethics guarantees the rules of equal transactions in the market-economy, and the Buddhist cause and effect theory guides the ethical views in people’s mind, and appeals that one should not use immoral/unwholesome approaches to gain personal profit. Good-cause breeds good-effect, evil-cause breeds evil-effect. There is another slogan: “you reap what you have sown” – emphasizing the consistency between well-being and happiness – wholesome deeds accumulate merit, evil deeds accumulate disaster. In the sense of ethical economics – this tells us that one must become responsible for one’s

own deeds, and accept the result of one's own deeds; and further serves as a caution for people to become self-disciplined. It is said that "virtue brings good-fortune while evil-doing brings misfortune", demonstrating the need of certain rules to be beneficial to everyone, and not work as a particular man's will. Only under the restriction of ethics can equally developed economic benefits be attained. This is the equality economic ethics view.

III. Ethical Economics takes 'Charity' as an Altruistic Idea

The basic idea of Buddhism is having a pure mind with few desires, eliminating all kinds of greed from one's mind; thus, it can be contradictory to have altruistic ideas and economic conceptions or aspirations. In another respect, it is not contradictory: the purpose of Buddhist ethical economics values "altruism"; Buddhism believes the purpose of economic development is not merely to meet personal benefits, but to strive for the benefit and salvation of all beings. There are two kinds of giving: "monetary giving and dharma giving", in Buddhism; money-giving assists those who need help materially - hence, this kind of economic view is based on "charity".

From the viewpoint of Buddhism, economic benefit, such as 'money' – there is nothing wrong with it in 'itself', but it should be earned wholesomely or used properly – to be beneficial to all sentient beings and society. But, owing to being too greedy and too self-conscious, people become slaves to paper – 'money', unconsciously, in economic tidal waves; bad ideas such as self-enjoyment and self-display through material prosperity are results from giving up "ethical economics". Hence, being aware of "ethical economics" is important for socio-economic development now, for all of us. When people become aware that economic development is not merely for personal enjoyment and display, but serves for whole society and humanity, then people would utilize the economy to benefit society and future generations of offspring, for building greater environments and opportunities for future lives. Therefore, "ethical economics charity" in Buddhism not only has moral implications, but also serves as a fundamental guarantee for building economic benefits for future generations of life. As the Discourse on the Theory of Consciousness-Only (*Vijnaptimatratasiddhi-sastra*) states: "those Dharmas that are beneficial and helpful to both this life and next life are named wholesome." In itself, good deeds are not only beneficial to this life, but also to future life. As far as both self and others are concerned, good deeds not only can benefit one, but also benefit all people in society. This is charitable-ethical economics from a Buddhist standpoint.

IV. The Eightfold Path as Legal-Ethical Economic Preconditions

Confucianism states: "a gentleman should earn money in the right way though everyone needs it"; the Buddhist "Eightfold Path" also emphasizes being engaged in right-livelihood. Buddhist teachings suggest that Buddhists should not benefit from inflicting harm towards others, and not to use any unjust approach. For example, the fifth precept from the *Brahmajala-sutra* (or *Bodhisattva-sīla-sutra*, Sutra of Brahma's Net) says: "as a Buddhist, selling or purchasing alcohol, bidding others to sell or purchase alcohol, conditions of alcohol, causes of alcohol, methods of brewage,

practices of brewage, and all kinds of alcohol are prohibited to sell or purchase.” Alcohol deludes the mind, enabling one to commit crimes accordingly, even harming one’s reputation, life, or another’s life. Those who sell alcohol as their profession to make money commit great-evil volitional-activities from violating one of the main precepts - just as those who traffic in narcotics nowadays commit crimes by their unjust profession and illegal approaches to making money. The twelfth precept in *Brahmajala-sutra* says: “as a Buddhist... trafficking people, slaves, maids, domestic animals, coffins and other wood-made boxes for funeral by oneself is unacceptable, not to speak of bidding others to do so.” Just as those who traffic people living and dead, commit crime by immoral behavior and illegal approaches for staggering profits. All of these violate “ethical economics” and lead to socially-unhealthy tendencies.

Particular stress must be laid on the development of market-economics, and not to ignore the need of ethical-moral characteristics. In order to make more money or to seek greater economic benefits, they use any kind of exploitive-means, finally leading to: malfeasance, enmity between parents and children, between siblings, between relatives, and between friends - taking various kinds of positive social phenomena for granted – turning to looting and murder, and becoming a potluck of unwholesome activity. Thus, there are dangers everywhere and everyone becomes defensive – lacking minimum trust and failing to give mutual aid.

If you emphasize and publicize “ethical economics”, bad phenomena centering more on economic-benefits and less on ethics can be adjusted for positive/wholesome change. “Right Livelihood/Employment” can be found in the “Eightfold Path” – demanding people to engage in just/wholesome professions, confining one’s behavior to ethical-moral pursuits leading to one’s own benefit. Harming another’s benefit or chance is called: “akusala-karma” (evil activity) – the “cause” of future poverty. One should strictly recollect to accept money earned righteously, and not to accept money earned unwholesomely - not to strive for staggering profits by unjust approaches, and not to do business unlawfully from exploiting economic-ventures. Therefore, Buddhist ethical-economics is a fundamental guarantee towards legally managing modern corporations, taking justice and legality, seriously, as preconditions; this encourages and leads people to abide in commercial-transactions morally, maintaining the national economic code. This is “legal” ethical economics, developed from Buddhism.

V. Conclusion

It is impossible to list all the sutras and treatises about “ethical-economic” viewpoints from Buddhism in this limited space. It can be seen from the above, that Buddhist “ethical economics” would greatly awaken society to really-bad social phenomena and degradations in social-morality. It reveals that one should not develop the economy while neglecting ethics. Only through developing economically, under an ethical code, can life be prosperous and our living environment becomes harmonious. This Buddhist “ethical economics” would establish consciousness-credit in the economic markets, guaranteeing equality and mutual benefits in the management and operation of enterprise; strengthen the development of the “legal” management consciousness in the corporate-management; and cultivate “charitable” enterprise ideas that regard and serve society with love. Through the Buddhist “ethical economics”

discussed above, the wish is that we all can consummate and promote the healthy development of our modern enterprises and endeavors.

A Universally Beneficial Economic Ethic: The Buddhist Perspective

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Aim:

This paper's attention is mainly focused on the following:

- a) How concerned Buddhism is about the economic problems of its followers.
- b) What is its attitude with regard to the relation between its followers' economic condition and their practice of the path?
- c) Does it present any kind of economic ethic and a related work ethic?
- d) If it presents, how relevant are those principles of economic ethic for the modern society?

Preliminary remarks:

The early history of Buddhism, as recorded in the canonical texts, shows that it started as a limited movement of renouncers.¹ These renouncers adopted an itinerant way of life, totally aloof from all secular commitments, with minimum needs, completely devoted to the practice of the noble life (Brahmacāriya) for the purpose fully putting an end to suffering (dukkha). The Buddha himself, being personally convinced of the necessity and the effectiveness of such a life for the attainment of the intended goal, and encouraged the early converts to follow the life of renunciation. In this type of life, the economic condition of the renouncers was of no concern. These renouncers were content with obtaining the bare requisites of food, clothing, lodging, and medicine.

However, it did not remain a limited movement of renouncers for long. There were many reasons for this, such as the charisma of the Buddha, novelty of some of his teachings, etc. Another reason, not often emphasized by the researchers, is the lay relatives of the early converts who generally belonged to the higher strata of the society, should be considered. This is seen by the family connection of the first fifty-four converts beginning with Yāsa.² Afterwards, the conversion of the highly respected three spiritual leaders of Uruvela namely, the three Jatila brothers, their former followers embraced Buddhism en masse. Among them were people of different strata of life, including the rich and the elite of the region. Winning the patronage of King Bimbisāra definitely must have contributed to the formation of a considerably large number of very important lay supporters.

¹ *Vinaya*, I, 9 f.

² *Vinaya*, I, 15ff. These consisted the friends of Yāsa; subsequently the former follower of the three Jatila brothers, as well as the thirty Bhaddavaggiyas etc.

It did not take long for this change to take place. The lay relatives and friends of the renouncers naturally showed much concern about the well-being of the renouncers, and this led to some close understanding between the two segments: the renouncers and the laity. The Buddha too, naturally had to show concern to about this ever growing community of lay supporters.

The texts do not show that there was any important place in the practice of the path for these lay supporters. The noble path at this stage appears to have been for the renouncers, and there is no mention of any 'bi-path' meant for the lay. Perhaps the lay supporters were, more like admirers, appreciators and interested parties, with no fixed place assigned to them, in practice.

These are the circumstances that seem to have emboldened some lay members to present their problem to the Buddha. Many early suttas refer to people making requests to the Buddha to include them in his dispensation. The *Vyagghapajja Sutta* of the *Anguttara-nikāya*³ is very clear on this. Therein, it is stated how the Koliyan called Dīghajānu comes to the Buddha with the request to make them participants of the teaching. He explains the plight of the laity who are committed to household life, married and with children, given to enjoyment of all kinds of household luxuries. His request, which certainly must have been a common request of such lay members, is for a teaching that leads them to happiness and well being in this life and life after.

The Buddha complied with the request. He advised that lay people who are interested in winning the two worlds, this and the next, by securing their happiness and well being - should initially follow four practices, two of which the Buddha himself described as 'accomplishments' (*sampadā*)

1. Accomplishment of striving (*utthāna sampadā*)
2. Accomplishment of protection (*ārakkha sampadā*)
3. Having good friendship (*kalyāna mittatā*)
4. Having a balanced life (*samajīvitā*)

Besides, the Buddha admonished him to practice also four other things namely, 1) charity (*cāga*) 2) faith (*saddhā*) 3) virtue (*sīla*) and finally (4) wisdom (*paññā*) the practice of which will ultimately lead to the final goal.

Economics and morals:

In this, by the path enunciated by the Buddha at the request of the laity themselves, he laid much emphasis on economic stability. In many discourses, the Buddha clearly pointed out the close relation between economy and morals. One of the best known suttas that enunciates this close relation is the Cakkavatti-sihanāda Sutta of the *Dīgha-nikāya*.⁴ It very graphically describes how economic instability leading to poverty brings about chaotic conditions in a country, destroying moral life. In a very chilling description, the Sutta describes how, when economy utterly fails, morals get totally disrupted - turning human society into a beastly society:

³ *Anguttaranikāya*, iv, 281 ff.

⁴ *Dīghanikāya*, III, 65 ff.

“Monks, a time will come when the children of those people will have a life span of ten years. And with them, girls will be marriageable at five years old. And with them, these flavors will disappear: ghee, butter, sesame oil molasses-and salt. And with them, the ten courses of moral conduct will completely disappear and ten causes of evil will prevail exceedingly... there will be no word for moral... no account will be taken of mother or aunt, of mother’s sister-in-law, of teacher’s wife...all will be promiscuous is the world like goats and sheep, fowl and pigs, dogs and Jackals. Among them fierce enmity will prevail... mother against the child, child against the mother... brother against the sister, just as the hunter feels hatred for the beast he stalks... There will come to be a sword interval of seven days during which they will mistake one another for wild beast...”⁵

The Kūṭadanta Sutta⁶ also describes how economic inability causes unrest and upheaval among the members of the society leading to utter chaos in the country, making life unsafe and personal property unsecured. The Buddha in his discourses to the laity clearly says that for the pleasure enjoying householders (Gihī-kāma-bhogī) poverty is a great cause of misery.⁷ The Buddha very rightly observed that such poverty will affect more the pleasure enjoying laity with fuller commitments to household affairs than those religiously inclined ones, clad in white (Gihī-odātavasāno). Dīghajānu, the Koliyan was one such pleasure enjoying householder who wanted advice from the Buddha.

Buddha’s view on work ethic:

To such householders the Buddha presented a very dynamic work ethic. His advice was to strive hard to overcome poverty. For this, one has to abandon laziness. Laziness is one of the biggest obstacles that stands in the way of poverty alleviation. Therefore, with the abandoning of laziness, one should strive hard to accomplish one’s economic targets. This is the first principle enunciated in the ‘bi-path’ to happiness and well-being ‘here and here after’ as given in the Vyagghapajja Sutta: *utthāna-sampadā*. Further elaborating this, texts describe how one should make a living with effort, toiling hard with one’s own hands wetting the whole body with sweat.⁸ Though this is concerned with physical labor, the advice is meant to cover all means of livelihoods that householders, those who desire the well-being and happiness of this world and the next world, adopt - to make a greater living.

However, this advice contains another extremely two important conditions. These are that livelihood should be righteous, and whatever is earned through such livelihood should be earned righteously. This advice is morally very sound and well founded. Even a righteous profession could be put into misuse. The Buddha foresaw this and laid down this condition fundamental to the Buddhist work-ethic. Thus, Buddhist work-ethics not only lay down the principle that: one should be sincerely

⁵ Maurice Walshe, *The Long Discourse of the Buddha*, Buddhist Publication Society, Kandy, Sri Lanka, 1995, pp 402-403.

⁶ *Dīghanikāya*, I, 127 ff.

⁷ *Anguttaranikāya*, III, 351-354

⁸ *Anguttaranikāya*, II, 67ff, III, pp. 45, 76 etc.

committed to one's profession, but this profession should be a righteous one, and such righteous professions should never be abused. Whatever the righteous profession is, medical, business, academic and so on - it should be carried out in the most righteous manner – without, in any way, exploiting others, defrauding others and causing loss and harm to others. The key term, used to denote righteousness is 'Dhamma', pregnant with heavy moral significance.

Economic Ethic:

Related to this work-ethic is a well structured economic-ethic. Earning a living through righteous means and working hard to alleviate poverty, though good, is not sufficient to assure happiness and the well being of the people in this life and in the next. Hence, the importance of the second principle enunciated by the Buddha in the above cited Vyagghapajja Sutta, namely, "protection accomplishment" (*ārakkha sampadā*). This is about the protection of righteously earned wealth. All striving and hard work will go down the drain if what is earned is not protected and properly managed. The Buddha in numerous discourses highlighted various avenues that cause loss of wealth (*bhoga-apāya-mukha*). Such loss of wealth may happen through sheer negligence and, hence with foresight, precautions should be taken to close such avenues namely, thievery, fire, flood etc. One should be even farsighted enough to avoid property being confiscated.

Other avenues causing loss of wealth might be opened through the unrestrained immoral behavior of people. A major contributory factor to this is evil friendship. Hence, the relevance of cultivation of good friendship (*kalyāna mittatā*), the third principle enunciated in the Vyagghapajja Sutta. The Sigālovāda Sutta⁹ enumerates a number of such avenues, most of which are the results of evil friendship. Addiction to such vices as gambling, intoxicating drinks, women or even the habit of frequenting nightclubs, carnivals, bars, etc., are caused or encouraged through bad friendships.

Another aspect of economic-ethics is seen in the fourth principle, enumerating life (*samajīvitā*). The Buddha advocates the practice of a balanced life in order to maintain economic stability, and avoid falling into debt and consequent misery and downfall. In any economic venture, balancing of income and expenditure is of paramount importance. This is so in household life as well as in cooperative management. One is advised to keep a sharp eye on the income and expenditure. The model cited is a seller who uses an unbalanced scale to weigh the goods (especially gold) he sells. Such an assessment will help to reduce over expenditure, minimize waste, and either close down or reorganize unproductive undertakings.

The general advice given to householders regarding the way to lead a balanced life is to avoid the two extremes: prodigality, which is compared to a wood-apple-glutton (*udumbarakhādika*)¹⁰, and one who dies of starvation (*ajjaddhumārika*).¹¹ This advice, when applied to large scale business ventures and corporate managements, clearly shows that, for the success of such ventures, on the hand, all wasteful

⁹ *Dīghanikāya*, III, 183 f, see also "Parābhava Sutta" of the *Suttanipāta*

¹⁰ This is a parable about a person who plucked a large number of wood apple fruits when he really needed only a few; the rest he threw away, *Anguttaranikāya*, IV, 283 f.

¹¹ This cites the case of a miserly person who behaves like a starveling even though he has enough wealth to sustain himself well (loc cit.)

extravagance should be cut off, and on the other, one should not be too stringent in financing productive operations.

In Buddhist economic-ethics, the careful and organized handling of finances is emphasized. In fact, the Sigālovāda Sutta presents a very practical economic formula to manage the household economy. The general meaning of the formula is that one should use one part of his rightly earned income to manage his day-to-day affairs, two parts should be profitably invested, and the fourth part should be safe-deposited - utilized only in times of need. There are different interpretation regarding the division of wealth into four portions as to whether all four portions should be equal and so on. A more practical interpretation is that the proportioning can or more precisely, should vary depending on the income and other related circumstances. In this formula, there is more significance than what one's eyes meet. Naturally the portion set aside for day to day expenses has to be considerably larger than the other portions, for there are many duties and obligation to be performed utilizing the wealth included in that portion. The commentary gives details about such duties and obligations that include even charitable work and payment of salaries for servants, etc. Besides, as many other suttas show, it is this portion that one has to utilize in maintaining oneself, family-members, relatives, performing religious duties, and so on. The Pattakamma Sutta of the *Anguttara-nikāya*¹² mentions five specific duties a householder has to perform, utilizing money allocated for daily expenses.

However, when considering this principle in Buddhist economic-ethics what appears very striking is the fact that it underscores the importance of the fact that expenditure should be well planned and that some portion of it should be saved or invested. Thus, the crux of the ethic is that all one's earning should not be spent.

Employer-employee relations:

All economic development is dependent on fruitful utilization of labor, and this depends on good employer-employee relations. Buddhist economic ethic deals with this aspect in detail. Buddhism recognizes dignity of labor. Its contractive criticism of the prevailing caste-based division of labor clearly indicates Buddhism never advocates position or profession fixes social-status and privileges. Instead, as it is clearly stated in the Vasala Sutta¹³, that Buddhism presents new ethical-criterion to decide social status¹⁴. This shows how futuristic the Buddha's vision has been on this issue.

The Sigālovāda Sutta lays down ways the employers and employees should adopt in their mutual dealings. This enables the two segments to maintain their functional differences but develop harmonious relations that greatly contribute to enhance mutual understanding, trust, and consequently increase output and production. The Buddhist position is that the employer should be virtuous and humanitarian in his attitudes. The commentary to the Sutta gives interesting details regarding how the employers should deal with employees. It says that an employer should be careful in assigning work to employees. Work should be assigned according to the age and physical-state of

¹² *Anguttaranikāya*, II, p 67.

¹³ *Suttanipāta*, p 136, "Na jaccā vasalo hoti na jaccā hoti brāhmano-kammanā vasalo hoti kammanā hoti brāhmano".

¹⁴ Editor's Note: this Vasala Sutta pertains to what makes a person an outcaste from society. Conversely, these criteria can be re-presented to show how a person should fit into society.

the workers, etc. Thus, young children should not be entrusted with work that should be done by the elders; the employer should be considerate in assigning work to elderly employees. An employer should consider the employee's gender, abstaining from assigning women any type of work normally performed by men, and vice-versa.

The commentary says that the needs of the employee should be taken into account when fixing the salaries and other emoluments. The argument behind this is that, the needs and the condition of the family of the employee should be taken into consideration when salaries are fixed. For example, a bachelor need not be given the same salary given to a married worker with a family. The principle seems to be rather complicated, but the reasoning behind it shows the humanitarian approach Buddhist economic-ethics advocates regarding such issues.

The term used to denote salary and emoluments is “*bhattavetana*”¹⁵ which the commentary explains as “*Devasika bhattañ ca māsikādi paribbayañca*”, which seems to suggest that it includes the supply of daily provisions and monthly salary. A scheme of promotion on efficiency and productivity is also suggested in the commentary. Payment of bonuses, inducements, etc., too, are cited as part of the duties of a good employer.

Exploitation of labor is completely denounced. It is emphasized that the granting of leave, arrangement of proper work-shifts, and the releasing of workers at fixed times should be strictly observed. Besides, the employers are strongly reminded that they are duty-bound to provide medical care to their employee when they are sick. Reciprocal duties of the employees are also emphasized.

Government’s role in implementing the Buddhist economic ethic:

The ‘*Cakkhavatti-rāja*’ concept represents the Buddhist ideal of good governance. Such a government upholds the ‘Rule of law’, which the term Dhamma seems to connote in this context. Everyone, in Buddhist influenced nations, from the ruler downwards, should pay obeisance to Dhamma and act accordingly. One of the bounding duties of a good ruler is to provide economic stability to the subjects (*Ye ca te tāta vijite adhanā assu tesañ ca dhana manuppādeyyāsi*).¹⁶

This sutta explains how when the ruler fails to observe fundamental duties, problems start in the kingdom. Unfamiliarity with the economic-ethics pertaining to good-governance complicates economic problems in the country. The patch-work remedial measures adopted to arrest the economic crisis and the consequent unrest, further complicates the crisis, leading the whole country into a state of utter chaos.

Real Buddhist economic-ethics, pertaining to good governance, is presented in the *Kūṭadanta Sutta* of the *Dīgha-nikāya*. In this sutta, the misdistribution of national wealth causes disruption of civil life. This sutta clearly explains how necessary it is for rulers to identify real causes plaguing the country and to adopt appropriate steps to eradicate them - instead of indulging in wasteful extravagances to boost the image of the government. Thus, Buddhist economic-ethics related to good-governance thoroughly admonishes governments to set the country’s economic conditions right, by formulating a comprehensive economic plan covering all spheres of economic life, in a

¹⁵ Editor’s footnote: Thailand’s monetary unit is called “Baht” – originating from this root term.

¹⁶ *Dīghanikāya*, III, p 62.

particular country. This cannot be done in an adhoc manner; for such remedies are bound to fail as demonstrated in the Cakkavattisīhanāda Sutta.

This Buddhist economic-ethic is well brought out by the following words put in the mouth of the chaplain who dissuades the ruler who is bent on wasteful extravagance at a time when the country is in economic turmoil: “*Your Majesty’s country is beset by thieves, It is ravaged, villages and towns are being destroyed, the countryside is infested with brigands*”. Warning the ruler who, not sensing the pulse of the people and desiring to engage in wasteful extravagances, the chaplain pleads:

*“With this plan you can completely eliminate this plague. To those in the kingdom who are engaged in cultivating crops, raising cattle, let your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent in their occupations will not harm the kingdom.”*¹⁷

Peace and harmony will prevail in a country where there is good governance implementing this kind of Buddhist economic-ethic. Economic condition will gradually stabilize and everyone will feel assurance of their future security. All forces of corruption and disruptions naturally subside, for people would realize this - better times are bound to come. They will not have to fear for their lives and private property. This will provide a congenial living condition to be happy in the present and work for one’s well-being in an after life.

Conclusion:

The modern world is full of conflicts. Though these conflicts take different shapes and forms in their manifestations, generally their roots could be traced to economic causes. The misdistribution of national wealth; continuously widening the gap between the rich and poor; and escalating prices of goods - causes more than enough suffering. The consumeristic economy enthusiastically and vigorously marketed by multinational business conglomerates, using all types of media - has become cancerous to all societies, the world over. Though most people are aware of the causes that make them suffer, they are unable to disentangle themselves from the octopus-like consumeristic economic-stranglehold. The spread of this consumeristic economy is openly backed by its strongest ally - globalization.

All these show that the world is in dire need of universally-beneficial economic-ethics - if not to root out secular suffering, then at least to minimize it. Such an economic-ethic is needed to drive sanity into the people – those unable to distinguish between their needs and wants. Thus, economic-ethics should address all parties involved: the government, the public and the private sectors, and even the people in general – to guide and enlighten everyone on these issues and convince them of the need to constructively participate and contribute to problem-solving - which, as pointed out before, are rooted in economic causes. To complicate the issue, all of these parties will have to contribute in varying degrees.

¹⁷ *Dīghanikāya*, III, 127 ff.; Maurice Walshe, op. cit. p135.

A Buddhist analysis of this problem does not accuse any single party of any economic problem occurring or those that have been caused. It attempts to analyze the problem to make all parties understand and awaken them to the fact that each party has an important role to play in solving problems; hence, its comprehensive economic-ethic and detailed responsibilities transfer each party to the problems. This makes Buddhist economic-ethics, which is beneficial to all – as universally applicable.

Buddhist Ethics and Economics

Ven. Manakada Khemananda

*“The wise man trained and disciplined
Shines out like a beacon-fire
He gathers wealth just as the bee
Gathers honey, and it grows
Like an ant-hill higher yet
With wealth so gained the layman can devote it to his people’s good”¹*

In general, the term of ‘ethic’ - derived from Latin language, covers the meaning of morality or intellectuality human beings. Additionally, Padmasiri De Silva examines the term “ethics” used in three different but related senses: (i) a general pattern or way of life; (ii) a set of rules or a moral code; (iii) an inquiry about way of life, rules of conduct and basic terms used in the evaluation of human behavior, such as good and bad, right and wrong.”² Additionally, ethics and moral guidelines are defined as ‘Sīla’ in Sanskrit or ‘Sīla’ in Pāli in Buddhist tradition.³

The aforementioned Pāli term offers the whole definition of moral behavior for human beings. The concepts of: karma, dependant origination, four noble truth, and noble eightfold path etc., can - as the fundamental teachings in Buddhism, be concerned with human progress. In Buddhist traditions, the theory of kamma discriminates between unethical and ethical behavior, and motivates positive thinking in human minds - benefiting both, the individual and others. Furthermore, the four noble truths explain: suffering (*dukkha*), arising of suffering (*samudaya*), cessation of suffering (*nirodha*) and the path that leading to highest liberation (*magga*) reveals the reality of the world. Aforementioned last component or the last truth of the four noble truths includes eight parts that have mentioned as right view, right thought, right speech, right livelihood, right effort, right mindfulness and right concentration. None of these components can be abandoned or abased since all of them concern ethics even though right speech and right livelihood are considered foremost directly conducive towards external human behavior. On the other hand, these two components immediately manifest the external motivations of the human mind rather than other ones.

Besides the above-mentioned fundamental teachings, the five precepts or pañcasīla refer to basic teachings in Buddhism offering high values in the ethical progression of humanity – these are codified into five resolutions or vows. Furthermore, traditional Buddhist ethics regard this means for approaching the final goal of liberation. Even the laity strive to observe ethical standards to achieve a better rebirth and this is the aim of Buddhist ethics – also called ‘ethics of intention’. On the other hand, it is interesting to examine that Buddhist ethics originated in an Asiatic agriculture society; though now, it is interpreted by contemporary Western Buddhists in modern industrialized societies.

¹ D III 188.

² Quoted in Buddhist Perspectives On The Eco-crises. Ed by Klas Sandell. Kandy; BPS, p.38.

³ [Http://www.Buddhistethics.org/5/baum/.html](http://www.Buddhistethics.org/5/baum/.html)

The way of economy in Buddhist point of view:

It is difficult to refer a direct term for ‘economy’, the Pāli terms ‘*dhana*’⁴ [wealth] and ‘*bhoga*’⁵ [property] can be compatible with the English term ‘economy’ – knowing that India had been a prosperous country by the time of the Buddha and there had been lived uncountable amount of millionaires by that time, depicting advanced economic affairs. Hence it can assumed that there had been numerous ways of acquiring in the economy by the Indian people - whether by right or wrong means by today’s standards, we cannot be certain. Additionally, there are economic technical terms that cannot be related towards modern vocabulary. It is noteworthy to mention that the Buddhist canon provides plenty and ample accounts of how to acquire wealth in right way but not in wrong way.⁶ As interpreted above, right livelihood or ‘*sammā-ājīva*’ suggests right ways of living that enables the progression of the individual and others, in Buddhist terms.

Obviously it can observe that the Buddha admired agricultural production ‘*kasi*’, the trade ‘*vānija*’, cow keeping ‘*gorakkha*’, the archery ‘*issattha*’ government service ‘*rājaporisena*’ and any other crafts ‘*sippaññatarena*’ as the right livelihoods for his followers.⁷ Besides these few ways of the life, there were obviously others - whether right or wrong, participated in by ancient Indian people to secure an economic means of livelihood and a socio-economic status by the time of the Buddha. Many people have used numerous inappropriate methods to acquire sufficient economic status in ancient and modern times. Nevertheless, the above mentioned few righteous ways have been prescribed by the Buddha for his followers. Then in this context, a question should be raised as what is the meaning of a righteous livelihood, from a Buddhist point of view?

In brief, any action or thought that doesn’t cause to harm towards anyone is a righteous one, in Buddhist views. For example: if anyone steals, robs, sells alcohol etc., one does action harmful towards both the individual and the others – this cannot be admired as an ethical action, in reference to the teachings of the Buddha. Likewise, the five kinds of wrong trading: in weapons ‘*sattHAVanijjā*’, humans/quadrupeds ‘*satta*’, meat ‘*mamsa*’, liquor ‘*majja*’ and poison ‘*visa*’ – these haven’t been admired by the Buddha, for his followers – even if sufficient income can be gained easily.⁸ Undoubtedly, it seems that those types of trading cause to harm of both parties and often endanger the engager.

Additionally any one that desires to acquire more and more wealth can follow the teachings of the Buddha as suggested in some discourses. In a discourse, the Buddha expounded striving or ‘*utthānaviriya*’, and the labor of the arms ‘*bāhābalaparicita*’ – as excellent attributes to acquire wealth by a person.⁹ Furthermore,

⁴ D II 231.

⁵ D III 187.

⁶ Editor’s note: the fact that right ways are stated demonstrates the unsaid suggestion or opposing concept of the ‘wrong’. By stating that something is ‘this’ means that it is not ‘that’, in a type of primitive logic. But then, what of the means of wrong livelihood mentioned from the *panca-vanija*: five trades not to be done by lay disciples: trading in weapons, humans, flesh [meats], spirits [alcohol] and poisons – found in the *Ānguttara-nikaya*; *Dīgha-Nikaya*’s *Brahmajāla Sutta* – which mentions numerous things the Buddha will not do; and what can be derived from numerous other suttas.

⁷ M I 85.

⁸ A 2 208.

⁹ A II 67.

he should follow the righteous way ‘dhammika’ as depicted in the same source when he strives to acquire more wealth. If any one struggles or ignores these ways, his effort can’t be admired as righteous, in reference to teaching of the Buddha.

In another sutta, the Buddha has recognized three persons that struggle to reach the highest economic position, as being named: blind ‘*andha*’, one eyed ‘*ekacakkhu*’ and two-eyed ‘*dvicakkhu*.’¹⁰ As depicted in the sutta the first person doesn’t have the particular knowledge required to develop wealth that still not acquired and developed by him; because of this, he becomes lazy and disregards future progress. Additionally the second person struggles to acquire wealth in wholesome or unwholesome ways, disregarding social values since his ambition is his aim. In no cases, is the second person inclined towards ways of earning more and more wealth without distinguishing between good and evil; nevertheless, this person isn’t admired from Buddhist teachings since sometimes, social values are disregarded. However, the third person is capable to acquire a sufficient economic stratum while realizing the social values. It is interesting to say that the earlier two persons aren’t admired from Buddhist teachings since they disregard the ethical values at all-time.

As narrated in Singāla Sutta, lay people can reach to the acme of the economy even using righteous ways, with the great effort, albeit not instantly – only gradually. There is a fascinating simile connecting bees and an ant-hill. The bee collects honey from the flower without harming anything, including himself – as depicted in the simile, in the same way, lay people can try to earn more and more wealth without harming individuals and others. Additionally a simile that concerned with ant-hill has elaborated by the Buddha to show how the economy should grow in gradual way. Evidently, ants are unable to build a huge anthill immediately - it takes a long time for them, they don’t become discouraged, and engage often in work. In the same way if any one engages zealously and righteously in processes, it seems that acquiring sufficient economic stratum isn’t a difficult task. Furthermore, a well known birth story speaks of a ‘*cullasetthi*’, claiming how anyone can develop economically, following righteous ways.¹¹

Alike, the teachings of the Buddha observe and examine individual economic values –into common ethical values that can overcome economic crisis. To clarify: some rulers should Buddhist teachings into practice – teachings concerned with economic values. Many countries don’t follow the genuine teaching of the Buddha, and never seek practical and simple ways to live and thus enter into carelessness.

Even though there is plenty of ‘Buddhist economic issues’ in the Tipitaka, I won’t struggle - to examine all of them in detail, but will mention only a few useful issues, in brief. As discussed above: massacres of humans, raping women – and many other corrupt occurrences are common in some countries – certainly in those nations facing severe economic problems with prejudicial economic systems. We can infer that the same situations occurred during the time of the Buddha. In the Cakkavatti Sutta we have references to imbalanced economic dissemination, as narrated¹²: there stealing, using weapons, killing, falsehood etc., have increased, along with the poverty of the people - and on the other hand, the discourse discusses negligence on behalf of

¹⁰ A I 129.

¹¹ Ja I 120.

¹² D III 71.

rulers as the principal reason for the rise in poverty in a country with a prejudicial economic system.

Yet, from the Kūtadanta Sutta, suitable means for overcoming ways of the poverty using practical methods is examined.¹³ King Mahāvijita was interested to offer a sacrifice when the country was besotted and ravaged by the thieves - villages and towns are being destroyed and the countryside was infested with these brigands. The main reason for this was poverty originated from imbalanced economic dissemination. Executions, imprisonment, confiscation, threats and banishment – all were insufficient means against practical methods to eliminate the king’s plague. For the occasion, the advice of the chief chaplain had been most useful – the king must distribute grain and fodder to people engaging in cultivating crops and raising cattle, capital for those trading, proper living wages for whom in government service and other suitable provisions for those in such kinds of industries. Obviously, this sutta traces methods to overcome prejudice and poverty, gradually, with stability as the solution.

The way of the protecting wealth:

In this context, it is interesting to examine how Buddhist teachings observe preserving the economy obtained by anyone. Evidently, numerous discourses were elucidated by the Buddha to show variances in human beings and some discourses directly show the way to liberation - while others are concerned with mundane life. In the same way, the discourse preached to the householder, named ‘Dīghajānu’ probes the Buddhist attitude of protecting wealth in direct way.¹⁴ The beginning of the sutta observes righteous ways of earning a sufficient economic stratum as discussed earlier, and then how to protect the acquired one. Therefore, the Pāli phrase: ‘*ārakkhasampadā*’ discusses directly - protection of wealth already acquired. Additionally the wealth already earned by someone can be lost due to force from rulers, thieves, fire, water or any other natural disaster. There is always the acknowledgement that other ancient methods of preservation during the time of the Buddha were not mentioned in the Tipitaka – as well as the most advanced methods conceived in modern times. Likewise, the ‘Singāla Sutta’ also discusses good friendship - preserving economic strata. There are particular associates that strive or struggle to destroy our economic positions; hence, we should be wise and intelligent when choosing friends beneficial to our progress. Besides above mentioned, the advice from the Buddha’s teaching examines balanced livelihood ‘*samajīvitā*’ - as a very important factor to protect our economy. We should know our income ‘*āyam*’ alike the expenditure ‘*vayam*’; and if we expend our income in incommensurable ways, we will be unable to sustain a balanced economic stratum. The Buddha mentions in a comparative story: the person who expends more and more, disregarding his little income is compared to a wood-apple eater - a person who consumes only a few chosen fruits - although s/he plucked down all kinds of fruit from the branches of the same tree. On the other hand, a person with a huge income but spend a little is condemned by the Buddha - since his wealth does not benefit both the individual and others.¹⁵ Therefore, it is very explicit how

¹³ D I 134.

¹⁴ A 4 281.

¹⁵ Editor’s Footnote: this actually comes from a Jataka story as well. The ‘miser’ is headed towards a dreadful hell. One such miser died, and it took the King’s men seven full days to remove the stored wealth.

Buddhism admires a balanced economy and how to motivate people in a balanced economy. Not only that, Buddhism notices: men's addition to women, alcohol, gambling, and association with evil friends - as causes for the decline in one's personal economy, without hesitation.

In this context, a simile concerning a lake with four irrigation 'feeding' streams and four exiting-gates, was illuminated by the Buddha: the persons closing the feeding-gates and opening the exit-gates has compared with the persons who addicted in above mentioned four addictions – the wealth-water will decline. On the other hand, the same simile observes if one is not addicted to the above mentioned four addictions – one can reach a higher economic position, which is like the lake filling/flooding abundantly – or spilling over to places where wealth/water is needed.

Many suttas in the Tipitaka examine diminishing situations in economic stratum and necessary stimulation-prevention from financial trouble. Additionally, a certain sutta preached by the Buddha is titled: '*parābhava*', or 'declination' - since it evidently discusses the declination of ethical and intellectual levels of human-beings.¹⁶ In this context, I should not examine all of them – because only one doctrinal matter is concerned with wealth. Obviously, people having a considerable amount of wealth will seek the assistance of other people to protect and easily manage their wealth [an accountant]. Many people are not qualified to be in these positions - those addicted to the above scenarios. Choosing eligible or qualified employees is mentioned as a considerable responsibility for employers - since they always concern themselves with the progress of their economic affairs.

There is plenty of evidence in the canon concerned with economically successful lay people following the guidance of the Buddha. For instance, in the Vinaya-pitaka¹⁷: Jīvaka Kumarabhacca [born from a prostitute and left as an infant in the trash, and was later rescued by a Prince] completed his medical studies at Taxila, and while returning home, he visited a woman suffering from a prolonged illness. She was the wife of a millionaire from the city of Sāketa. The only cure would be to intake warm medicinal-ghee through her nose – but the husband was skeptical – but after the administering the medicine to her lying down, she was cured after the solution left her mouth. She vomited the solution into a spittoon and ordered her maid-servant to preserve the 'medicinal discharge' for a future use, demonstrating an economic principle. Jīvaka was 'well-rewarded' from his various patients – demonstrating how some people, influenced with the teaching of the Buddha, even those with considerable economic positions in the society – still look beyond materialism.

Furthermore, in this context a few words should be discussed about preservative methods from Buddhist monks, since the above discussion mostly concerned lay-people. For survival, humans depend on nature for food, clothing, shelter, medicine and other requisites – as necessities. Monks were always advised by the Buddha to be moderate with requisites or necessities – since Buddhism expects ultimate liberation based on the non-reliance of unnecessary items. Even though the Buddhist monks are always the subject of lessons on abandoning material things - sometime they receive many offerings from benevolent devotees – ever since the time of the Buddha. It seems to me that the Buddha prescribed practical methods to preserve

¹⁶ Sn 20.

¹⁷ Vin I 271.

material things – as can be seen from canonical accounts of pious devotees.

Another, practical preservative method examined is the usage of robes, as seen in the Vinaya-pitaka and the Jātakas: Ānanda, the chief attendant of the Buddha, had gone to the city of Kosambi to pass the highest penalty ‘*brahmadanda*’ to the Buddhist monk Channa, the comrade of the Buddha - immediately after the first council.¹⁸ When he was sitting in the garden of King Udena, five hundred robes were offered by Udena’s queens – all delighted from the preaching of Ānanda. Afterwards, the king heard this news and became very angry and summoned for the presence of Ānanda for questioning about the situation. With reference to that conversation, a newly received robe should first be distributed to needy monks with already faded and torn robes. Then, the faded and torn robes are used to make coverlets. Former coverlets are used to make pillowcases or mattress covers. These former covers are used to make rugs. Old rugs are used to make dusters. Old dusters are made into mops to remove water; then finally, the old mop-cloth is torn into pieces and kneaded with clay – to repair cracked floors and walls of the monastery. It is obvious that nothing usable is wasted. Actually this ‘recycling’ demonstrates the most practical method to preserve material things by either monks or lay people.

How the economy share with others:

It can observe that the accumulating wealth selfishly isn’t admired from Buddhist teachings - since everyone has to do some kind of social duty in order to live in the social framework. Individuals should first be pleased ‘*sukheti*’ and gratified ‘*pīneti*’, and then: parents, spouse, children and at last servants and persons engaged in lesser/minor jobs – with the righteously acquired wealth.¹⁹ According to the same source, one should be unable to break processes for these duties pertaining to the above mentioned few people. Apart from that, one should continue processes - accomplishing duties of friends ‘*mittāmacce*’ as a second step. Thirdly, the obtained wealth should be protected against probable natural or artificial disasters; because sometimes we are unable to predict forth-coming disasters, such as: fire, water, kings or the rulers, thieves and other unpleasurable persons. However, the source observes that if we have protected wealth - this would be most helpful to overcome economic prejudice. Yet, and furthermore, one is responsible to accomplish five other duties, towards: relatives, visitors, departed ones, kings or rulers and gods - mentioned as ‘*pancabali*’, in the same source. He has to support the religious leaders and Brahmins as his last duty that prescribed by the Buddhist tradition. It is more impressive that social duties achieved by humans towards others was discussed by the Buddha in detail, inside the well known ‘Singāla Sutta’.²⁰

As mentioned in Singāla Sutta, the economic stratum of some might decline if: one consumes liquor, walks around the streets during inappropriate times, watches entertainment often, engages in gambling, associates with evil friends, and spends useful time in lazy ways.²¹ Even though only six ways were mentioned that cause decline to someone’s economic situation, many other additional activities can have

¹⁸ Vin 2 291.

¹⁹ A III 45.

²⁰ D I 189.

²¹ D III 182.

similar bad effects. Additionally, the later part of the discourse deliberately discusses how a person should share economically with the external world. It is noteworthy to mention here that Buddhist teachings don't expect an ethically degenerated person to reach a sufficient economic stratum - since society admires wholesome social values. To parallel the above discussion, any person ignoring the duties required towards one's parents - even he is capable to accomplish it economically, is recognized as a declining person in the Buddhist tradition.²² Not only that he has to feed religious leaders, friends and kinsfolk - and if any one consumes his 'economy' - he is vehemently condemned by Buddhist teachings, referring to the same sutta.

Additionally mentioned are four types of successes found in the *Dīghajānu Sutta*: faith '*saddhāsampadā*', morality '*sīlasampada*', generosity '*cāgasampadā*' and wisdom '*paññāsampadā*' - which are interrelated with each other.²³ Generosity, as mentioned, explains how laypeople should interact with each other by sharing their wealth. Further emphasized is: laypeople should try to reduce their craving and misery by stimulating 'growth' through organizing alms-giving ceremonies that cultivates one's ethical and spiritual development.

Wealth as an Attribute in Buddhism:

Buddhism doesn't admire poverty since it leads to ethical and intellectual decline in humans, and stimulates the arising of numerous corrupt practices across human civilizations.²⁴ The discourse further describes the ethical declination and prejudices of humanity in order to eradicate the unbalanced dissemination of wealth across society. Buddhist teachings hint: unless one has sufficient economic status, one cannot accomplish the social responsibilities properly. Buddhist literature illustrates numerous millionaires who reached foremost positions in the economy, and then later embraced Buddhism. This affirms and suggests that they weren't discouraged by the Buddha – while learning the explanation, processes and reality of wealth.

Economic stratum differ from person to person and from society to society - even someone with a considerable economic stratum can give away simple things, such as: a dilapidated house, a decayed chair or bed, and a rooster or goat – these can be of great value leading to greater wealth for some people. Great or a simple wealth causes remorse in humans until they are capable to actualize the reality of this wealth.²⁵ It can be assumed that all conditioned things that are grasped by us bring remorse to our minds, dependent on the three characteristics of existence. As narrated in the *Dhammapāda*: we are unable 'carry' an economic position around – like a mobile or immobile thing – only the result of ethical or unethical behavior.²⁶ That means Buddhism doesn't discourage negative thinking while achieving higher economic positions - even though it always explains the reality of the world.

It is evident that human beings should make a great effort to acquire any wealth that has yet to be earned. The *Majjhima-nikāya's Mahādukkhakkhanda* or The Greater Discourse on the Mass of Suffering narrates fatigue and reality as

²² Sn 19.

²³ A 4 284.

²⁴ D III 64.

²⁵ M I 162.

²⁶ Dh 9.

experienced by humans.²⁷ Anyone unable to find a resort when fatigued must bear cold and warm alike, day and night - in the same way. Furthermore, if stress becomes too great, remorse will deepen, since one became extremely entangled with it – and must bear the fruits or further duties related with it. That means acquired wealth should be preserved at all times, from the external world. In the case of wealth, people face many distractions, from parents, siblings, other relatives, and friends. As observed then, many disputes around the world are based on ignorance and craving, concerning wealth. Likewise, the modern illustrates many disputes over the eagerness to acquire more wealth - especially among kings and other foremost ‘people’. Actually, the above interpretation clarifies the gradual ethical degeneration of human beings – those established in sufficient or insufficient economic conditions, which can be blameworthy from a Buddhist point of view.

Additionally some discourses concerning this context should be examined to illustrate how Buddhists should react with ‘economy’. There are many monk-characters in the Tipitaka that represented members of the considerable economic stratum, before they enter to the Buddhist order - the discourse to Ratthapāla examines the reality of the world in accordance with teaching of the Buddha.²⁸ When he was questioned in his ordination by King ‘Korabya’ – there were four matters discussed:

We should realize that this world as impermanent ‘*addhuvo*’ and it always subject to impermanent ‘*upaniyati*’. That means we get closer to reach our death, every moment, while experiencing many kinds of diseases since we got birth - in this very life, so we must never ignore it. This world is unprotected ‘*attāno*’ and lordless ‘*anabhissaro*’ - as examined as the second matter. It explains that any one is unable to interfere with our intellectual potency. As depicted in the same sutta, we are unable to claim any conditioned thing in this world as ‘*assako*’ and we have to abandon all of them - at the point of our death - ‘*sabbam pahaya gamanīyam*’. Finally examined is the growth of craving, in the human mind, from moment to moment ‘*ūno loko atitto*’ – certainly this matter recognizes very interesting motivation concerning economy, in a direct way. There are people with tendencies to earn more and more - since they are unsatisfied with a sufficient economic situation already attained. This discourse explicitly examines the lesser values of the individual economy while admiring the consequences of ethical values.

Actually, in the above mentioned sutta, the disciple had been an aristocrat before enter to the order of the Buddha, one with keen knowledge and able to understand the reality of the world. There were Buddhist disciples, besides Ratthapāla, who abandoned their own mobile and immobile properties – after they realized everlasting happiness could be gained from the non-attachment to wealth. When Premasiri observes: “The Atthakavagga philosophy of detachment implies that lasting happiness doesn’t consist in the pursuit of material things”²⁹ – this observation concerning the Atthakavagga in the Suttanipāta elaborates on the whole teaching of the Buddha connected specially with Buddhist monks.

Additionally the commentary on the Cakkavattisihanāda Sutta examines the pattern of mutual relationship between humanity and the world.³⁰ When humanity

²⁷ M 1 169.

²⁸ M 2 68.

²⁹ P.D. Premasiri. The Philosophy of the Atthakavagga. Kandy; BPS, p.6.

³⁰ Sv III 847.

is demoralized or behaves unethically through greed - famine is the natural outcome; when moral degeneration occurs, ignorance becomes epidemic – as the inevitable result; and when hatred becomes the most demoralizing force - widespread violence is the ultimate outcome. When humanity realizes that large-scale devastation has taken place [*it is usually too late*], due to result of their unethical degeneration – a [*forced*] change of the heart [*must*] take place among the few remaining survivors.

Actually, this commentary observes values from unethical behavior and its influence upon the world. It also examines the gradual ethical regenerative conditions towards improving through a long term system of causes and effects – humanity, again commences to gradually prosper and enjoy long life. It is obvious that if unethical situations grip society – humanity and nature deteriorate; and when morality reigns, the quality of humanity and the world improves. From the Buddhist point of view, it can be realized that: greed, hatred and delusion produce pollution - individually and externally; and generosity, compassion and wisdom produce purity, in the same way. Referring to the above discussion, it is clear from the illustrated Buddhist teachings, that humanity must realize only the satisfaction of needs - not feeding into greed, hatred and delusion.

Conclusion:

Firmly it can be observed that the teachings of the Buddha always stimulate any economic stratum based ethically. Simultaneously, Buddhist economy examines both individual and external moral cultivation. Even if someone denies Buddhism, and is pessimistic in economic activities for some reasons, the assumption is that the authentic teaching of the Buddha abound with the reality associated with modern economic situations.

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Note on Abbreviations:

All Pāli texts referred to are editions of the Pāli Text Society, London. The abbreviations used are:

- A - Aṅguttara-nikāya
- D - Dīgha-nikāya
- Dh - Dhammapāda
- Ja - Jātakattahatha
- M - Majjhima-Nikāya
- Sn - Suttanipāta
- Sv - Sumangalavilāsini
- Vin - Vinaya-pitaka

Business Ethics: The Buddhist Perspective

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HUMAN APPROACH

In essence, every human being loves to be happy and seeks to live a joyful life even, if it is possible to do so without the means of hard work. It is only one's own motivation urging them to work hard and ethically. When one holds negative views towards ways of life, problems will be faced, metaphorically digging one's own grave.

In order to encourage serenity in the work environment (for the employee) and build a stress-less business atmosphere (for the entrepreneur), the first thing that needs to be developed is the human itself and then the management of the business organization. The Buddhist *Pañcasīla* (Five Precepts) should be the principle of business ethics - universal ethics that bring about happiness.

We should not address our employee as we might with a business partner, using strong warnings unless there is a valid reason. When we do speak harshly we should do it without any *lōbha* (greedy), *dosa* (hate and anger), and *moha* (delusion). We should do it with a humane, love-based approach.

BUSINESS VALUES

Every corporation concerns itself with and develops business values that conform to its own identity - which is always sought and found within the personality of the company's owner; devised from future challenges facing the company, and with the collective values fostered amongst its employees. These existing values subsequently compare to the values that should be professed by the company in accordance with its new challenging and globalizing vision.

Several business values that should be professed by a company are:

1. Global Ethics (GE)
2. Good Corporate Governance (GCG)
3. Corporate Social Responsibility (CSR)
4. Company Values (CV), namely: integrity, compassion, innovation, synergy, commitment, and teamwork-based cooperation.

All the universal business ethic-values above, if we mind thoroughly, have existed within Buddhist teachings - mainly, those implicitly contained inside the *Mangala Sutta* or *Sigālovāda Sutta*, and other suttas.

BUDDHIST ETHICS

Every organization, be it an association, company or even state - has an obligation to uphold universal morals currently manifested into the concept of *Good*

Corporate Governance, i.e.; transparency, responsibility, accountability, participation, and integrity. The Buddhist *Pañcasīla*¹ moral ethics had been globally accepted and developed by international communities. For this reason, it is also called “Global Ethics”.

Until now, the *Pañcasīla* concept has been perceived amongst Buddhist community as individual moral ethics. Yet it has not been developed further into social ethics. Indeed when somebody holds the *Pañcasīla* strongly, they contribute to create a greater, happier society; and this should not take a long time if this is described as social ethics. What is meant by social ethics, is: Buddhist *pañcasīla* ethics should be embraced and developed within any organization (association, company, or state). It will be built through several activities below:

1. Training oneself to avoid killing (*panatipata veramani*)
2. Training oneself to avoid stealing (*adinadana veramani*)
3. Training oneself to avoid immoral conduct (*kamesumichacara veramani*)
4. Training oneself to avoid dishonesty (*musavada veramani*)
5. Training oneself to avoid intoxicating drink and meal (*surameraya majapamadatana veramani*)

Those Buddhist ethics addressed towards individual people are not mandated commandments such as the Ten Commandment of Allah; rather, Buddhist precepts are self-promised, and witnessed by the community. This demonstrates that someone seriously intends to prepare oneself to avoid the five awful-conducts performed through thoughts, speech, and deeds that harm oneself, as well as other people in the community.

To perform the Buddhist *pañcasīla* above is as if to take the first and main act to stop bleeding. Further act is to heal the wound through performing *panca-dhamma*, which is positive action bringing merit for the present and future. Those actions are:

1. To participate actively in undertaking age and health-extending philanthropy. That is by giving nursing and healing to those who need (as the antithesis of killing and torturing) [*Loving Kindness and Compassion*]
2. To participate actively in undertaking social philanthropy (as the antithesis of stealing) [*Right Livelihood*]
3. To participate actively in giving help to the rape-victims and commercial sex workers, as well as undertaking attempts to prevent and overcome the HIV/AIDS epidemic that had widespread all over the world (as the antithesis of immoral conduct). [*Sexual Restraint*]
4. To participate actively in dispersing the good and proper news for the sake of societal restfulness and peacefulness (as the antithesis of dishonesty). [*Truthfulness, Sincerity*]
5. To participate actively in dealing with the anti drugs and narcotics trafficking as well as healing their every single dangerous impact (as the antithesis of having intoxicating meal and drink). [*Mindfulness and Awareness*]

¹ The Indonesian National State Philosophy is also called *Pañcasīla*, which consist of: Belief in One Absolute (God), National Unity, Humanity, Democracy, and Social Justice.

THE BUDDHIST BUSINESS ETHICS

These Buddhist *pañcasīla* ethics could be developed into both social and business ethics as follows:

1. TO AVOID KILLING AND TORTURING

Buddhist Value: To respect every sort of life.

Business: Should avoid human trafficking, animal trading, torturing, weapon business, illegal logging.

Corporate Social Responsibility: The corporate should participate to promote the efforts towards natural conservation, environmental preservation, and animal protection. It should advocate also every effort against violence within both family and society.

Explanation: Most of developed countries had eliminated death penalty from their penal code for human-rights reasons. Every act of torture treatment is against human rights by state agencies, and is compulsory for violators to be punished. For example: the US Army soldier in Iraq who perpetrated torture had been punished. According to human rights values, governments have no authority, at any time, to undertake any abduction of any person without a valid reason.

On the company scale, the business-owner should not seek to demolish other competitors for any reason or by any method. However, one has the obligation to maintain competitors to make them into better partners so he will be able to control the advancement of the company. Moreover, an unfair rivalry against his rivals, soon or latter, would yield bad effects to the company. For that reason, the international community always promotes, for every country: laws concerning prohibition of monopolistic practices and unfair business competition. These laws are aimed to build up a moral and fair business atmosphere. In other words, a monopoly will not yield any progress.

Concerning human resources, the business-owner has no right to carry out exterminations, abduction and torture, like what occurs against foreign maids working abroad - for example: the famous maid-ironing case in Jakarta. At the same time, the business-owners should not readily discharge their employees but always to make the best effort, lovely, to prevent unemployment.

If the business-owner avoids discharging employees, but the employee still violates a regulation, then the business-owner might be able to seek discharge by procedural treatments under the law. With that kind of process, the discharge should be implemented without unaccountable/maltreatment reasons, even though human resource number might overflow. The Personnel Manager, dealing with discharge processes, should perform with affection and care. Moreover, management must avoid anger, spite and aversion while undertaking the discharge process. When this scheme is worked out properly, then it will keep the employee away from revenge after the discharge – making the transition rough or smooth. Hospitable discharges

performed in a friendly will not hurt the feelings of the former employee.²

Another approach that might prevent simplifying the discharging of employees is by encouraging the development of employee education and the promotion of work-disciplinary values. The business-owner should also avoid character assassination or bad-treatment against employees. Peace and serenity around the work or business-place should not be burdened with strikes, protests, or labor turnovers.

By those noble behaviors, according to the *pancadhamma*, the employees will automatically protect their interest in the corporate existence; for instance by protesting, demonstration, or striking – work retards and companies lose profit. With the *pancadhamma* spirit, the employees are supported to participate in reviving corporate sustainability, especially in difficult times. Eventually, the corporation should share profits for the employees' welfare.³

2. TO AVOID STEALING

Buddhist Value: To respect other's wealth (be it as both movable and immovable goods).

Business: To avoid the business of stolen and smuggled goods or commodities, including illegal logging/forest products, fishery, and mining as well as intellectual property piracy. Businesses running corruptly through bribery, budget mark-up, and collusion should be avoided, for it will rob and seize wealth – to the detriment of the whole society.

Corporate Social Responsibility: Corporations should participate in government effort to fight against corruption. This participation could be manifested, for instance, by making posters, publishing public and business advertorials addressed to support the efforts.

Explanation: States have experienced great destruction caused by stealing state and private properties (corruption). Unfortunately, this stealing was by people acted for religious communities – and determined to be, by no means, a sense of this being a 'great sin'. Indonesia is famously known as country of thieves - being the second most corrupt country in the world.

At the corporate level, a business-owner should not take away or steal employee's rights. Employees mostly come from the lower-class. This stealing could be undertaken, through: not paying the employee according to the minimum regional salaries, not reimbursing for overtime payment, and other improper behavior inflicting financial loss. On the other hand, such treatment will not benefit the business-person, solely. When the business-person avoids stealing, the advantages raise employee productivity. The employees will use company's asset carefully for the awareness that the loss suffered by the company would be the loss experienced by the employees.

² Editor's note: this seems to deny accounts of former-employee's suffering arising from unemployment. A beneficent employer would seek suitable employment or financial compensation for the wayward employee.

³ Editor's note: The Marxist perspective suggests withheld wages are profits for the employer.

The business-owner should not pilfer state capital, whether by undertaking bribery, practicing illegal logging, avoiding tax payments, or any others. Business-owner should avoid robbing consumer's rights by means of decreasing weight and setting inadequate price and material content. Dishonesty against consumers will bring about negative consequences for the current existence of consumer protection laws as well as its monitoring institution.

Everyone is not to be allowed to steal, duplicate other's intellectual properties such as: copying books, VCD/DVDs, and utilize any trademark without a proper license.

The business-owner compulsion in *pancadhamma* is to increase the prosperous life of the employees and their families, as well as that of the improvement of a better, wealthier life of society on wider scale - based on their contribution and corporate capacity. It is the business-owner's obligation to manage the business morally and ethically.

3. AVOIDING IMMORAL SEXUAL CONDUCT

Buddhist value: To respect the sustainability of family and dignity (of oneself and other as well).

Business: Should avoid the business of pornography, sexual entertainment, sexual toys, prostitution, and many similar activities.

Corporate Social Responsibility: Corporations could participate in efforts to enhance the wealth and health of the family, to overcome HIV/AIDS, and to prevent sexual harassment and misconduct, in the workplaces and in society.

Explanation: A good corporation should disseminate written regulations about gender-deference for both man and woman, stating the rules against and punishment for sexual harassment in all forms, whether in modest forms that usually assumed to be common and the more crude acts of sexual harassment which are against moral codes. These rules should be equally valid for common employees, and for the middle and high-level corporate managers.

By implementing *pancadhamma* towards gender deference, then the employees might feel protected and sense their own developed self-respect and to emphasize safety – all of which will benefit the corporation. Any form of business exploiting sexuality is supposed not to operate, although these gain 'greater' profit; but even worse is the exploitation of underage children occurring in these businesses.

4. AVOIDING DISHONESTY, GOSSIP, SLANDER, AND DISSENTION

Buddhist Value: To hold firmly to the truth, not falsehood

Business: Should avoid the business of print and electronic media containing dishonesty, gossip, slander, and dissention.

Corporate Social Responsibility: Corporations could participate in competitions for selecting the best corporation performing corporate social-responsibility as well as good corporate governance principles.

Explanation: Experiences illustrate government officers who often and shamelessly committed public fraud. For them, we have had a joke: “he has everything, but the only thing he has not, is shame”. One’s dignity depends on how much shame (*hiri*) he has, as well as the guilt (*ottapa*) he feels when he has done an immoral deed. The bad habit of defamation, rumor, and dissention commonly found inside the political ambience, is to be avoided. Ethical politics is praised by the Sophists. Within authoritarian governments, newspapers dare not to bare open facts and data – from fear of the government revoking publishing rights.

In a company, when we want our employees to be more productive and to participate greater for the sake of company advancement – it is compulsory for the corporation to be transparent towards every employee. Therefore, employees will show their loyalty and support the aims and targets of the company. In so doing, the principle of *good corporate governance* is implemented. Any corporation that does not consider this will not survive for long. Applying this moral principle enhances the trust of employee towards management and administration, making the work atmosphere healthier and evasive of industrial conflict. One’s dignity depends on how high the trust one possesses and is given. An aphorism says: “once failing the trial, none entrust, forever”.

When a business-owner performs *pancadhamma*, undoubtedly the employees will have high enthusiasm towards participating as members of a solid team, working within the comfort of the workplace atmosphere. The trust of consumers as well as investors will rise and that will be the crucial factor in endorsing the betterment of the corporate.

5. AVOIDING INTOXICATING DRINK AND MEAL

Buddhist value: To respect the (both individual and societal) health as the greatest asset.

Business: The business of food and drinks that intoxicate and lower the consciousness, such as: drugs, narcotics, alcoholic drink, opium, etc.

Corporate Social Responsibility: Corporation could participate as sponsors for some efforts to deal with drug abuse and the uncontrolled smoking habit amongst adolescents.

Explanation: It is a crime to produce, sale, and use food, drink, or anything intoxicating or causes addiction. Everywhere in the world, efforts are undertaken to forbid and address heavy punishments enforced both by state and by universal God or Dhamma laws. According to *kamma* (law of action): those who carry out actions will obtain immense *kammaphala* (*kamma* result) - either in the present life or in the next birth. The physical and moral damage done to a nation from drugs is unimaginably enormous. Many generations of both poor and wealth nation-states have been attacked by

the plague of drugs.

Both corporate and worker associations have obligations to illuminate, prevent, and to take proper measures for deterring employees of all social-classes from awful acts, and clubbing habits. By following *pancadhamma*, the employee and corporations will have huge competent mental and physical assets for supporting corporate goals. Bad health will be the detriment for both employee and corporate itself - competency matters little if employees have bad health.

THE HUMAN RESOURCES POLICY

In order to place human resource management on a solid base, it is firmly suggested for corporations managed or owned by Buddhists to have business ethics, a corporate ethic code, and a human-resource policy.

Corporations should believe wholeheartedly that the corporate spirit as work-ethics constitute the main capital for creating the more humane working-relationships and a durable, competitive corporation - able to improve and develop its business. The spirit does not only oblige the employee to be professionally accountable of his performance, but provides him the chance and motivation to take a more participatory role in building the corporation. In so doing, the employee shares the benefit of serene work, work-safety, fairness, freedom from discriminatory treatment, opportunity to progress, and wealth improvement.

As a responsible patron, the company should neither give nor demand opinions. Moreover, it should be responsible for human resources whether the owner, manager or staff have the conviction, competence, motivation, and opportunity to take upon the corporate-spirit as their life-style and ideology for the workplace. For that reason, the corporation ought to set up Five Principle Policies on Human Resource Management:

1. Non-discrimination, opportunities, and equal treatment to all employees.
2. Undertake sustained guidance-training in every aspect: technical, managerial, and leadership-matters - to conform to labor-demands and technological development or other change.
3. To compensate fairly for wages, contributions, and performance achieved.
4. To build steered, measurable and structured work-communication.
5. To obey legally-binding labor-laws

These five principle policies are the manifestation of Dhamma - when implemented would yield happiness for the company's stakeholders, i.e.: share holders, managers, employees, government, suppliers, and the wider society. Again:

1. Non-discrimination is the manifestation of respect and value towards every form of life. It comes from fundamental beliefs on kamma stating we could be born everywhere and in any form, depending on our previous life efforts. It is neither the birth nor decent which make us different (*Dhammapāda*).
2. To undertake sustained guidance and training to manifest philanthropic values (greatest philanthropy is to give *Dhamma*). It is the employee's own

- obligation to develop oneself, while the company gives him sustainable life and facilities for his own developed future. (*Mangala Sutta*).
3. To provide adequate rewards that conform to labor-market price based on capability and not to employee demands – as a manifestation of philanthropic values (*Sigālovāda Sutta*).
 4. To establish effective communication manifested as tolerant-values, i.e.: respect towards other people. The Buddha, himself, had always opened up reciprocal dialogue to deliver his message or to convince people. For this reason, the second-basket of the *Tipitaka* – Buddhism’s Holy Scriptures, is called: the *Sutta-pitaka* (*Sutta* = Dialogue/Conversation).
 5. To obey state laws and corporate regulations consciously, not to feel threatened. This is a manifestation of self-controlling values. For that reason, the first-basket of the *Tipitaka* is called the *Vinaya Pitaka* (*Vinaya* = Discipline/Rules). Discipline is the pre-requisite of development in every sector and is the crucial factor to determine the cultural levels for individuals and nations.

CONCLUSION:

Within the provisions of Buddhist Ethics, we would make our personal and corporate life eternally sustainable, along with other transnational corporations’ carrying on, also with their own survival. As this occurs, transnational corporations will break up, from colliding with or confronting ethical situations. Buddhist ethics constitutes universal-ethics – no Buddhist or otherwise can monopolize on ethics.

To conclude, I would like to offer a closing statement, conveyed by the late Pope John Paul XII; his message:

1. “Life will be mostly meaningful when we always give and not take”
2. Don’t be afraid. There will always be hope that there are people who make goodness and keep the truth.

May we’ll go forward along with *Dhamma* for the happiness of all creatures. *Sadhu*.

Putting Buddhist Principles to Business: A Case Study on Indonesian Buddhist Businessmen

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Introduction:

Buddhism is a major religion with an increasing number of followers all across the world. Buddhism, when first taught - the basic orientation was to alleviate human beings from worldly suffering. The Buddha considered that poverty was one of the greatest types of suffering found in the world, and never approved of poverty in the world (Bhikkhu Bodhi, 2000: 162). In one of his responses to a disciple questioning him after he suggested for a peasant to eat before receiving a discourse from him, he said that in a condition of poverty people couldn't perceive the truth (Payutto, 1994: 88).

Therefore, it is not quite reasonable to criticize Buddhism as a religion of the poor or that in some way blame a poor country for being Buddhist – lacking a certain type of religious spirit, like what Weber once remarked. (Weber in Harvey, 2000: 206) There is a lot of historical evidence about distinguished followers of the Buddha who were considered millionaires involved with economic activity.

'Business' began for the first time about six thousand years ago, carried out by Sumerian (according to Samuel Noah Kramer). (Solomon, 1993: 355) From this long history until today, business had not always earned good reputation and respectable position in the society, and the ethical perception of business is mostly perceived as negative. This condition is just a paradox of today's condition, where the business has gained strength and respect.

As the time passed by, it was no longer an ethical dilemma anymore for people in most religions to decide whether profit from entrepreneurship is right or wrong. In short, profit in business is acceptable. Again, it should not be perceived wrongly that getting profit is what business all about. Aristotle has been proclaimed as the first economist; he distinguished economics into two major lines: *oikonomikos* and *chrematisike* (Solomon, 1993:355). The earlier was defined to be household trading, which he agreed upon and he thought to be essential to the working of any society, even to a very complex society. This kind of economics is not devoid of virtue. While the later, Aristotle reacted in the opposite way, emphasizing that such manner of economics is devoid of virtue, not right since it is profit-oriented business. (Solomon, 1993:355)

Therefore, to have success in business, one should not ignore ethics in business endeavors. Ethics is still the determinant to measure failure or successful business. In this regard, Gregory A. Emery, states that business should also consider other non-economic values, such as social and cultural values. (www.moral-musings.com; October 1999) Moreover, it is said that good business must be based on reliable ethics. Without good ethics, whatever the endeavor, the business will not

endure for a long time. Business, in other words, is the reflection of one's ethical behavior describing the personality of the person.

Pertaining to ethics in business – to learn the correct connections between Buddhism and economics - in his Book, 'Small is Beautiful', E.F. Schumacher mentions: "A Buddhist way of life would call for Buddhist economics, just as the modern materialist way of life has brought forth modern economics". (Schumacher, 1999:37) This encompasses all kinds of ways of making a living corresponding to the Buddhist 'ethics of livelihood', including business.

On the ground of the above reasoning about religious ethics that influence business behavior in the marketplace, the current research takes upon this subject for research. It is interesting to learn that there has never been lack of successful Buddhist business-people. It is my efforts to attempt to find out the correlation between religious beliefs and in this case: Buddhism and business. Kuntowijoyo (1999) asserts that the world condition today is dominated by markets demanding rational behavior in determining or deciding options. The power of market mechanisms as a factor that influences people's paradigms can also be affected by the way they practice their beliefs – their religiosity.

Within the context of Indonesia, Buddhism has only small number of followers, it is almost impossible to find a group of Buddhists living together in a single environment or place. However, it is not hard to identify them, since monasteries are all around places where Buddhists live and frequently visit for temple-religious activity. Buddhists from every walk of life gather here and becomes a place for Buddhist to get to know each other, better.

The present research found, in reality, there are actually many Buddhists who make their living through business and are involved with the temples. It was from this initial knowledge that research began through involving some Buddhist business-people as research subjects. Because of this situation, some distinguished Buddhist businesspersons are the subject of research.

Buddhist Thoughts Related to Business as an Economics Activity:

The idea that Buddhism has no relationship with the economics progress, as accused by Weber, can no longer be stated as being valid (Harvey, 2000: 206). In fact, in many teachings of the Buddha, there are several discourses, which indicate the issue of economics, and these were taken into account by the Buddha. E.F. Schumacher, a German-born economist mentioned in his well-known book, "Small is Beautiful: Economics as if People Mattered", that the way Buddhists live is called Buddhist economics (Schumacher, 1973:37). The acknowledgement of Schumacher has become one affirmation that there is economics activity in Buddhism.

Though Buddhist-ideals, as taught by the Buddha, mainly focus on human liberation from *samsāra*, the Buddha never ignored human happiness in the worldly life. Many of his discourses illustrate concentration for the common welfare of his mundane followers – although his teachings put more emphasize upon the elimination of the suffering, including the suffering produced by mundane causes.

Speaking about the teaching of the Buddha, it is impossible to avoid using the term *Dhamma*; there are several meanings based from the same word: *Dhamma*

referring to the teachings; Dhamma referring to wisdom; and Dhamma referring to the Truth or Law - the truth/laws of reality (Narada, 1988: 76). Concerning the last meaning of Dhamma, as truth – there are different levels of truth categories: *cariyadhamma* and *sabhavadhamma*. (Payutto, 1994: 19).

Cariyadhamma is truth consisting of ethical behavior conceived of subjects as good, evil, or neither. This encompasses the entire stream of causes and condition and discusses how things come into existence and function (Payutto, 1994: 19). *Sabhavadhamma* by its nature has wider range and points out unwaveringly towards reality, surpassing the area of mere good and evil. These *Sabhavadhammas* envelop the entire existing-reality and expresses the totality of natural conditions expressed by the various sciences and people desiring descriptions.

The argument about there being two different *Dhammas* is how the Buddha stipulated guidance for the virtuous life and insights into the nature of reality. *Sabhavadhamma* incorporates the subject of economics and related activities. In another word, *Dhamma* and economics are inseparable. Business as one type of economic activity cannot be denied as connected with *Dhamma*. However, taking note to the first category - *Dhamma* defined as ethical behavior being either good, evil, or neither - should be taken mindfully that business could also mean good business and bad business, or neutral businesses. Therefore, it is unfair to mention that economics inspired by *Dhamma* would lead to a justifiable business, as mentioned by Payutto.

Dhamma understands work is not only about being good or bad – but also involves the understanding of the nature of reality. Therefore, to mention that one is doing business inspired by *Dhamma* – this considers crossing beyond the issue of bad and evil, and comprehending facts, directing one's activity to be in concord with nature. Understanding both types of *Dhamma* lead one's activity to greater benefits and lesser trouble.

Conversely, when economic-activity lacks the understanding of what would lead one into failure – one might not recognize beneficial whole results. If failures are recognized as real benefits of the products of society, effects of their products are also ignored. The production of liquor is illustrated as one example. A business may decide to manufacture liquor, and after finishing production, the business sends it forth into the market where the product is sold to satisfy demand. Thus the aim to 'satisfy demand' occurred.

To modern economists, that successful transaction was regarded as an accomplishment since the aim of modern economics is to meet the satisfaction of consumers. It is rare to further study effects that occur after the product is sold. It is extremely rare for the modern economist studying the deep impact of their product – usually left for consumer-protection agencies. The economist or business inspired by the *Dhamma* should consider the effect of their products. An understanding about *Dhamma* would enable them to continue investigating their business methods. (Payutto, 1994: 20)

Ultimately, *Dhamma* cannot be separated from economic activities, because all the economic activities are associated with *Dhamma*, and this is the basic truth of all existing things (Payutto, 1994: 20). What happens to society after product launching would fall within their investigation. As to the case of liquor production, an inspired businessperson would take an investigation toward the effect of consumption

within society. Such investigation would only be done when businesses see the interconnectedness between one thing and another. This interconnectedness comprises of three major things that are inseparable and never fail to influence each other, namely: (1) individuals, (2) society, and (3) the environment. (Payutto, 1994: 21)

Although Buddhism has considerable number of discourses on ethical behavior, Buddhism has never declared any rule as having absolute value. While there is no doctrine dedicated to the plight of reward and punishment upon human actions, Buddhism understands phenomena through attentively observing processes of cause and effect. According to this way, that all things and actions are judged through the result it brings as well as the activity that leads to its end. Hence, virtuous actions are good because they lead to benefit and evil action are evil because they lead to harm. (Payutto, 1994: 21)

There is the common, modern belief: 'the worthiness of the aim will justify the means used'. This sentence is understood as: to reach the goal, to fulfill one's satisfaction, one may use all means necessary regardless of good or bad actions - because the end is the only thing desired. To entertain such a view, demonstrates how undertaking such 'reality' mandates being responsible to some social constrains. For instance, in the ideals of communism, everyone on earth must be treated justly and fairly - but sadly, if not accompanied by wisdom, this leaves social conflict and destruction for everything that might be in the way to reach the ideal.

Schumacher also described that a lack of spiritual goodness will lead to distinctions, as 'production by the masses' to 'mass production'. The former provides dignity, meaningful contact with others, and is appropriate in a country with a huge population full of considerations toward other partners in business. However, the latter is violent, ecologically damaging, self-destructive in its consumption of non-renewable resources and dehumanizing for the individuals involved (Schumacher, 1973: 126). In short, the last pictures activity of unfriendly business as being only profit-centered.

Buddhist values can be a helpful tool for dealing with polemic problems – becoming useful guidance for business with spirituality as its soul and engine; to shift the position of unfriendliness to friendliness; and kind business offers or sharing benefits between the producers, the consumers and the resources.

Buddhist Principles on Business Practices:

Right Livelihood (*Samma-Ajiva*): Although Buddhism intrinsically lacks economic theory as social-theory - it is not proper to insist that Buddhism has nothing to contribute regarding economics (Loy, 2003: 160). In early doctrines, we find some discourses, which, even though not directly addressing the problem of economics, may signify or guide Buddhist economists to learn how to live their lives. Within the Eightfold Noble Path, right livelihood is identified as the core of Buddhist economics (Schumacher, 1973: 37).

Since economic activity is based on intentions to make a living - the Buddhist way of life is what ought to be called Buddhist economics (Schumacher, 1973: 37). The meaning of right livelihood alone has some definition according to some Buddhist text. According to *Samyutta-Nikāya*¹, the word *samma-ajiva* stands to mean avoiding

¹ *Samyutta-Nikāya* is one of five classified-groupings of discourses within the Sutta-pitaka.

negative actions and perform meritorious deeds. (SN. 45:8) Within the *Āṅguttara-Nikāya*, another classification of discourses, this word refers to restraining from fivefold wrong ways of life - such as: the trading of weapons, living beings, poison, meats and intoxicating goods (AN 5:177/III: 142). These two definitions are in fact connected each other with the relation that the last meaning explaining the meaning of the earlier. Pertaining especially to the issue of right livelihood of Buddhists - these definitions become a compass for people to engage into correct livelihoods or businesses. In short Buddhist values hold a very strong role in the process of determining the kind of business that should be based on the principle of right livelihood.

Again there is a very interesting and more progressive view about how one should take up ways of living righteously. This was mentioned by a Japanese master, named Suzuki Shōsan:

“Every profession is a Buddhist exercise. You should attain to Buddhahood through your work. There is no work that is not a Buddhist exercise. You can see the fact that every work contribute to the welfare of the world. Man is made of the image of the Buddha and is endowed with Buddha’s nature. He should never commit the folly of turning aside to the way of evil” (Inoue, 1997: 7).

Shōsan in his view clearly did not limit the kind of profession that people may engage. Instead he emphasizes at the end of his statement that the work should not involve evil activities.

Moreover, speaking about livelihoods and specifically business, Shōsan again made a comment that business, as one of many occupations - economic activities should be regarded as ascetic practices towards enlightenment; because, as a result of what is properly earned, this enables one to perform meritorious deeds (Hajime, 1967: 4). Thus, both statements describe the method to acquire one’s living, as well as what one should do with the obtained wealth.

From the *Mangala Sutta*: one should work free from anger and being able to work in such a condition is considered a blessing (S.N. 262). Free from anger here refers to both employee and employer - both must avoid anything causing the other to become upset - normally occurring during work. With respect to this subject, the *Sigālovāda Sutta* conceives of several suggestions for laypeople to dispose of problems amongst the hired and hirer. As elaborated: the employer should assign the appropriate job to his employee according to the strength of the worker, the boss should look after them, distribute wages and food to them, share delicacies and let them off work at the right time (D.N. III. 191).

Nevertheless, taking into account what kind of product one is going to sell is very important – apart from mere profit, as the single goal. The proper or good choice of the kind of product produced and sold - will consequently have a positive effect upon the consumer and environment. It will reduce the trend of over-consumption and by itself will not condition people to be prone to the attack of inner-negative factors, such as greed.

It is important to deal with greed in this context, because in business life, greed is the most negative active agent that endangers the sustainability of business. People

with excessive greed may think to destroy others' success for their own sake. From greed, dislike and ill-will (*dosa*) come into existence - the wish for others to fail and fall. Therefore, one must be careful with this subtle negative quality. Greed (*lōbha*) must be clearly differentiated from good wishes (*chanda*) when getting income through business, or even other ways of making a living (Payutto, 1992:35). When understanding economic activities, such as consumption, production, etc., these are not ends in themselves - but rather the means to achieve development and an increase of other's well-being, oneself and the environment – this all assists with people to think about economic activities apart from and beyond materialistic aims.

Buddhist Attitude toward Wealth:

When right livelihood is considered as the center of Buddhist economic inspiration, being solely reliant on right livelihood alone is not sufficient. As said in Buddhism: wealth is not seen as evil, but how the wealth is made and used is more important. Solely acquiring wealth through suitable occupations without having the right attitude towards it would lead to futile results (Harvey, 2000:195).

Additionally, a verse in the *Dhammapāda* states, 'wealth destroys the foolish, but not those in quest of the beyond; through craving for riches, the foolish one ruins himself as (if he were ruining) others' (Dh. V. 355). The means and acquisition of wealth should be inclusive of right attitude – not just consisting of worrying how money is spent. The right attitude towards wealth does not consider the quality of being content (Harvey, 2000: 195). Satisfaction or contentment is said to be the greatest wealth - from being content one becomes calm, free from regret and desires. Contentment does not regard the 'amount' of wealth acquired, but is concerned with the purity of wealth obtained in a praiseworthy way, through moral and non-greedy methods (ibid).

Regarding the attitude toward wealth, Buddhism often refers to action through two ways, comprising: mental attitude and physical action. Mental attitudes include: **renunciation** (*nekkhama*) and **generosity** (*dāna*). One commonly comes across these two qualities in a basic Buddhist principle called *Parami* (perfection). *Parami* means perfections comprising of ten qualities that one practices for sake of enlightenment² (Narada, 1988: 592).

Nekkhama is defined as renunciation and is the third factor of *Parami* or perfection. Normally, *nekkhama* refers to the renunciation of worldly pleasures through adopting the ascetic life (Narada, 1988: 592). The numerous stories of the Buddha, in his past lives in which times he renounced his possessions or family members to become an ascetic for the sake of full improvement of knowledge, often is taken as the ideal example of acts of renunciation.

However, the core of renunciation is not the act of leaving the possessions behind, but rather the attention reflects the attitude of not being attached to possessions (Narada, 1988: 593). Overall, the significance of the mental attitude is more crucial than the physical renunciation. On several past-life occasions, the *Bodhisatta* was born

² Ten Perfections are namely: Dana (charity), morality (*sila*), *nekkhama* (renunciation), *paññā* (wisdom), *virīya* (energy), *khanti* (patience), *sacca* (truthfulness), *adīttana* (determination), *metta* (loving kindness), *karuna* (compassion).

as a king – and though he did not leave his kingdom or become an ascetic, often as a way to actualize his attitude of being unattached to his wealth, he supported his people through wealth-distribution to ascetics or the needy.

Russell Sizemore and Donald Swearer additionally mentioned that this non-attached orientation towards life does not require a flat renunciation of all material possessions. Instead one should find another approach to express attitudes toward possessions (Loy, 2003: 25). Strictly speaking, to be non-attached is to possess and use material possessions wisely and not foolishly the opposite, where one is possessed and being used from wealth.

Therefore, the meaning of renunciation in this regard is not renunciation in its gross meaning, as mentioned above in the absolute renunciation of worldly life – but the meaning dealing directly to the mental attitude: renunciation of the state of attachment towards wealth and material possessions through wise usage and distribution. Here, the issue is not how wealthy or poor one is, but how one responds to the situation (Loy, 2003: 73). Payutto calls this state as spiritual freedom (Payutto, 1994: 67).

The second is called **generosity** (*dāna*). It is the quality that ought to be practiced in order to eliminate selfishness and craving (Narada, 1998: 578). The act of relinquishing selfishness and craving requires wisdom for the gift to reach the suitable receiver. Inappropriate distribution would not bear a good and optimal consequence; nevertheless, one should not expect anything in return from giving.

In one past-life of the Buddha, when born as King Vessantara, he did the greatest-ever act of giving by relinquishing his properties, kingdom, and his family - to the respective needy characters depicted in the story. However, he was under the examination of certain deity, who was by chance heard his vow of generosity, the main point is his commitment to complete the quality of perfection (Narada, 1998: 581). The story frequently used to describe how one should abandon the selfishness and attachment to one's loved-one, including the property which having acquired. Moreover, having acquired wealth properly through one's own sweat and bearing the right attitude towards it, one is suggested to allot the wealth into four portions, comprising:

- One portion is to supporting oneself and others who depends on him and also for good causes (*Ekena bhoge bhunjeyya*)
- Two portion to be used for further investment (*dvāhi kammam payojaye*)
- The last portion to be saved for future needs (*catutthanca nidhāpeyya*) (Payutto, 1998: 29).

The quality of generosity would allow one to think about the benefit of one's wealth - not only for one's own sake but also for the advantage of others, as well. The first allotment suggests properties obtained are used to support oneself, dependants and good causes. Here, good causes include and refer to distributions given out of generosity, such as: giving to the needy, supporting social foundations, support to the government through taxes, supporting religious people or activities, etc. (Payutto, 1998: 30).

Pertaining to the second portion, this includes: wages justly-given to employees in accordance with their job description and responsibilities. This portion is meant to maintain, improve or develop their personal condition for the better (Payutto, 1998:29). The final quarter-portion is saved-income against adversity in the future -

such as when one is in need of money for medical-treatment or when a calamity interferes with normal life.

Harvey emphasizes that property is only beneficial if it puts to use, because however much one might cherish the property, one will be parted from it - at the time of death. Wealth which is not put to use, is like a pond haunted by demons where no one can quench their thirst (J.1.353). The water becomes useless - bearing no advantages to its existence, and therefore yields no good result to the owner.

Thus, the Buddha discouraged the intention of devoting one's life solely to the pursuit of wealth-attainment (Loy, 2004: 60).³ Likewise, a business may become an agent for spiritual development, in the same manner as wealth. It should not be used lavishly, to fulfill one's endless greed. Giving to charity is one way to reduce the amount of greed in oneself, while increasing one's quality of spiritual development – a means to decrease one's ego-centeredness and therefore increase one's spiritual capital.

The Role of Wealth in Buddhism:

In the *Āṅguttara-Nikāya*, the Buddha mentioned that poverty is a type of suffering for one still engaged in sensual pleasures (AN. VI, 45). Therefore living under poverty leads one into debt. If one fails to pay off the interest and falls deeper into debt, one becomes subjected to harassment from creditors and if this is not enough, one might be thrown into a jail (AN. VI, 45). Thus the Buddha devalued poverty, both in the individual level and social.

Loy describes the meaning of poverty here as lacking the basic needs of material requisites for leading a normal decent life that help one to be free from hunger, exposure and diseases (Loy, 2003: 55). Deficiency from these basic needs would expose people to suffering, and since the Buddhist ideal is to end suffering - therefore poverty is not valued; besides, poverty also is claimed to be the cause of immoral behavior, like: violence, falsehood, and theft (Loy, 2003: 57). As related in the *Cakkavati-sīhanāda Sutta*, which others demonstrate in this Conference on Buddhist Ethics – social turmoil is related or rooted from unwise leadership (D.N, III: 395). Furthermore, in another part of this discourse, the Buddha mentioned that a leader lacking in the necessary or fundamental characteristics of a leader could hinder the spiritual progress of society – but conversely, one sufficient in qualities can induce the growth of the well-being and development of society (Payutto, 1994: 63). A great example from numerous discourses found in the *Pāli Canon* are dedicated or praise *Anatthapindhika* – as a successful layperson, rich in terms of wealth and generosity – he was a very successful trader (Payutto, 1994: 60).

Besides, being in the web of relationships with other people in society and institutions, and in order to put oneself in a meaningful and more beneficial position, one needs 'means', such as: wealth and property (*dāna* and *bhoga*) (Dhammavihari, Vol. XXXII, 2005&2006: 148). However, if one is especially diligent in seeking riches for the right reasons, one should not be tricked to understand or be persuaded to focus solely on wealth. Being single-mindedness on wealth is a defiling characteristic and

³ David R. Loy. *Pave the Planet or Wear Shoes?: A Buddhist Perspective on Greed and Globalization*. In Paul. F. Knitter, an. ed. *Subverting Greed: Religious Perspective on the Global Economics*. Orbis Books, New York, 2002. p. 60

does not make one happy or rich. In another words, constantly longing for wealth without limitations does not lead one to happiness and prosperity. True happiness cannot be achieved through abundance wealth accomplishment.

To relate that Buddhism encourages development, wealth and spiritual, there is a discourse *Anda Dvicakkhu Sutta*, in which mentioned the simile of two-eyed person: the owner uses one eye to acquire wealth to support himself and the other to attain spiritual development. This person is superior compared to those who concentrate two eyes on one of the subjects (Wicramasinghe, 2000: 28).⁴ The point here is that the activity of wealth acquisition should be balanced with an effort towards spiritual progress. For example: King Bimbisāra, a *sotapanna*⁵ (stream-enterer), continued to rule over his country; Lady Visakha, a stream-enterer, continued with her marriage life with abundance riches. To bring the subject into the basic tenets of Buddhism, one is encouraged to adopt the ‘middle way’ between the two extremes, viz:

1. Poverty, where people lack of sufficient means for living (people live under extreme scarcity or austerity);
2. A materialistic seeking of riches for their own sake, therefore indulging severely the sensual pleasure (Harvey, 2000:196).

Thus, it is clear enough from the first extreme that insufficient amounts of necessities, such as food, may become the greatest illness - such a condition could promote social unrest in the society or hamper insight into its emergence. As for the later, this illustrates that material welfare is not an end in itself, but rather a means through which to pursue happiness - a support for living in a righteous way and to develop spiritually.

Up to this point – aspects of Dhamma have been illustrated to show that what the Buddha taught is primary guidance for Buddhists to live quality lives. Weber stated only faiths based on the protestant ethic will be effective, but had he obtained a greater grasp of the Buddha’s teachings, Weber could then link Dhamma with economics, as demonstrated here. Definitely, one's understanding of Dhamma will influence one's way of life, which in this case involves one's livelihood. To see how Dhamma and business-economics interplay with each other, the next segment invite the reader to examine examples of Buddhist business-people performing in their occupations.

How Buddhism and Business Interplay in Practice:

This segment is derived from interviews conducted with selected Buddhist businesspersons staying and conducting their businesses in Jakarta, namely: Mr. Sudhamek Agung WS, and Mr. Handaka Vijjananda.

Mr. Sudhamek Agung Waspodo Sunyoto: is Chief Executive Officer (CEO) of Garuda Foods Group. He was born in Rembang on 20 March 1956, and is the youngest child of the founder of Garuda Food Group, the late Darmo Putro. He is

⁴ The paper was presented by Professor J.W. Wickremasinghe, Vice Chancellor of the University of Sri Jayewarenepura, Sri Lanka at the invitation of the Dharmavijaya Foundation, Colombo, Sri Lanka on January 20th, 2000 (2543 BE.).

⁵ Stream-enterer (*sotapanna*) is person who has attained the first stage of insight, in Buddhism. There are four stages all together, viz: *sotapatti*, *sakadagami*, *anagami* and *arahat*.

a Buddhist. As a CEO of a very well-known food product company, he was nominated as ‘CEO idaman 2005’ (Desired CEO 2005) by *Majalah Warta Ekonomi*. In 2004, “Entrepreneur of the Year” was the title given to him by ‘Ernst and Young’; also, in the same year, he was named as one of the 34 contestants for the World Entrepreneurs of the Year (WEOY) contest, inaugurated in Monte Carlo, Monaco on 28 May 2005.

Besides his outstanding performance and achievement in business, Mr. Sudhamek is also a very active Buddhist. In between his stressful schedule he actively maintains involvement in Buddhist organizations and stands in important roles. One of the most outstanding positions in his role as a Buddhist in Indonesia, is as the General Director of ‘Majelis Buddhayana Indonesia’ (MBI)⁶ – a Buddhist organization. He is also active in interreligious activities as a member of International Conference on Religion and Peace (ICRP). Between these – he balances the two activities: business and spirituality – being a role-model for his keen interest in Buddhist Economics.

Garudafood Groups and Its Philosophy: Garudafood Group was established by the late Darmo Putro as a family business. At its earliest inception, Garudafood produced tapioca flour in Pati, Central Java. As the time passed on, in the year 1987, production focused on roasted peanuts and launched its product called ‘Kacang Garing’ (roasted peanuts).

In the year 1994, Mr. Sudhamek joined the company that was beginning to export the product. His first step was to ensure that people in every part of Indonesia could enjoy Kacang Garuda, therefore he established distribution companies. In order to attain a better quality product, he also developed research on the ‘coated peanut’ which received good responses from the people. Interestingly enough, Mr. Sudhamek also developed cooperation with peanut growers and buys peanuts directly from farmers with competitive prices. He always emphasizes cooperation and a system of mutually beneficial partnerships. In 1998, Garudafood Group had occupied 65% peanut based snack market in Indonesia. He is of only a few entrepreneurs who develop products by inventing research.

Furthermore, during the economic crisis period in 1998, Garudafood was one of the food manufacturing companies that were affected. For the duration of this time, when markets were mostly weak and hardly survived, Garudafood held a meeting to counter this condition. One idea was to leave the market in Indonesia, just like other enterprises. However, that was not the preference, since then Garudafood has been determined to stay in the market and searched for business opportunities that the economic crisis may have left behind. In fact, despite economically critical-conditions, Garudafood invented one more product, biscuits.

During the Crisis period, where the market was slackening due to many enterprises leaving the market, Garudafoods gained the opportunity to survive. It even reached its highest sales mark in 2001, resulting in the recruitment of more employees. Today, Garudafoods has 18,500 direct employees, 750 partner employees (mitra karyawan), 22,500 partner farmers (Mitra petani) - farmers who have a direct connection with Garudafood from whom it purchases peanuts and cassava for production. These farmers are of outside of Java island, namely Lombok Island and Lampung (Sumatra Island) and are under direct supervision from the company.

⁶ Majelis Buddhayana Indonesia is one of the largest Buddhist organization in Indonesia

Currently 221 distribution companies have been established across the country.

Part of Garudafood's philosophy is that there is always a chance and a lesson behind the crisis, and this was one thing that inspired the company to revive its condition. Finding truth in that belief - instead of leaving the market, Garudafood expanded their business with whatever it could do to survive. Some of the effort to counter the deficiency of credit was to shorten the period of lending money to smaller business colleagues from 45 days to 15 days. In this way, they got free money to sustain the business.

Regarding the success of Garudafood Group, it survived the crisis because it stayed in the market when the market stayed weak – additionally, proper management, right decision making and also the inner spirit of the leader and those in the company played important roles in keeping the company afloat.

Garudafood, for its inner spirit, emphasizes quality. As a family business, inherited for generations – the founding father implemented some basic philosophical tenets based on his Buddhist religious beliefs. Honesty, perseverance, commitment in life and prayer are very significant inner-values that are regarded and held in very high-esteem in their business besides good management and right decision-making. Prayer represents the existence of spirituality within oneself. “In our company, it is a failure to do mere prayer without putting in the effort and so the other way around” as said by Mr. Sudhamek in interview. Therefore based on those four values, our corporate philosophy is a **peaceful dynamic**.

Peacefulness reflects the inner spiritual value of the people working in the company, and the company runs in accordance with right values that are not against religious values. Dynamic is reflected in the process and condition of the company which is in constant change and improvement, reflecting the business aspect. The slogan is not to be put vice versa, as “dynamics peaceful” - because it may cause a negative reaction or can be taken in another way. Peaceful is like a base or foundation that sustains the rest. When well established, whatever distraction hindering the business - this can be easily be wiped out. It makes the company stronger and not liable to self-centeredness or pride and makes the company always aware that success is a collection of many other smaller successes.

Garudafood sees success as always being in between two walls of failure. It is a condition between: “after defeating the first failure” and “before the next.” Such understanding makes everyone in the company ever-mindful to act and make proper moves in the business life. The Buddhist theory of *anīcca* (impermanency) is the idea that gives us the description about the reality of life and how to deal with it. It is not wrong to put in effort to sustain the good work as long as possible.

On the pragmatic level, good business must consider the wellness of the employees; the quality of personal-life and the quality of working-life. The first deals with the welfare of the life of the workers, which means caring for the material needs and spiritual needs of the employees while the latter concerns a good and conducive working place for the members of the company in order to support them according to their abilities and capacities of working.

In the market, Garudafood always acts based on the philosophy of co-arising with other enterprises. In business, the idea of co-arising should be well-implemented, since it promotes healthy relationships and competition with other companies. Within

business networks, the presence of other enterprises should not be regarded as threatening nor should one consider competitors as enemies. Healthy competition is encouraged because it encourages each company to increase their quality of product and thereof benefit the customers. In this way, business may bring forth good outcomes for fellow businesses and customers.

Mr. Sudhamek added that the depth of one's understanding of their religious and spiritual life reflects in the way people act and react in their business. The firmness of their spirituality may influence the characteristics and management of the company. In line with this statement, Garudafood investment rules are based on the right livelihood of not selling weapons, drugs, human beings, animals or poison. In further explanation, Garudafood believes that business should be conducted as spirituality to avoid the drive of greediness.

Above statement again being reaffirmed by Mr. Sudhamek where in one of occasion he was interviewed by MABINDO. Being asked whether his business is influenced by Buddhist values, he answered⁷, [author's translation]:

“Yes of course. In GF, Garudafood, Buddhist values become core values which are implemented in the company ‘misi’, this value is that about right livelihood, how to obtain wealth rightly through good work. Right livelihood, which in Pāli language is *samma-ajiva*, which is one of the eight criteria along the Noble Path. In the Hindu tradition, I would have belonged in ‘waisya’ caste, or merchant group; thus, how to do good business: GF invented five rules, namely not to sell living beings (including human trafficking, slavery, and prostitution), selling meat (from animal which is killed for meat), liquor, poison and weapon. Even money lending must be done scrupulously. Buddhism teaches (AN. I, 116), that a money loan must be done for investment with respect to ones ability to repay the loan in the future. Our business essential is heavily related to Buddhist principle or even according to it and it is already the belief of the GF founders. Therefore it has been implemented in the mission statement of GF, so it will be prevail and become the standard-bearer for the next generation of GF.”⁸

Speaking about how to obtain wealth righteously through right livelihood, Mr. Sudhamek added one very crucial principle from Buddhism which compatible to

⁷ ‘Ada, utamanya di GF ini ajaran Buddha bahkan menjadi salah satu bagian yang diterapkan melalui nilai-nilai yang tercantum di dalam misi yang mengajarkan bagaimana bermatapencapaian yang benar atau dalam bahasa Pāli disebut “Samma Ajiva”. Itu adalah salah satu dari Delapan Jalan Utama. Saya ini kan kalau orang Hindu bilang masuk ke dalam kelompok “waisya” atau kelompok pengusaha yang kerjanya berbisnis. Bagaimana berbisnis dengan cara yang benar. Di Garudafood ada dicantumkan lima pantangan, yakni tidak boleh menjual: 1. Mahluk hidup (termasuk perbudakan, pelacuran), 2. Daging (mahluk hidup yang dibunuh), 3. Minuman keras, 4. Racun, 5. Senjata. Bahkan berhutang pun kita lakukan dengan cara penuh perhitungan. Dalam agama Buddha (Aṅguttara Nikaya I, 116) disebutkan bahwa hutang itu dilakukan untuk sebuah investasi yang sesuai dengan kompetensi kita, sehingga hutang itu kelak tetap bisa kita bayar. Esensi bisnis kami sangat terkait bahkan seiring dan sejalan dengan prinsip-prinsip ajaran agama Buddha. Hal ini sudah pada tataran “belief” bagi para pendiri GF. Oleh sebab itu, hal ini kemudian dituangkan dalam “Mission Statement” GF agar dalam jangka panjang, sekalipun para pendiri sudah tidak ada lagi, itulah yang akan menjadi “pagar” atau rambu-rambu bagi pengelola perusahaan di masa mendatang”.

⁸ Courtesy, Wawancara Eksklusif dengan “Sudhamek AWS, The Reconciler” - Ketua Umum DPP MBI oleh MABINDO. Tue, 08 Nov 2005 18:52:16 -08.00.

business. He mentioned even though Buddhism is generally very broad and extensive, there is one very important core. Beginning with the question of Sāriputta to Kassāpa:

“What is the core teaching of the Buddha, Kassāpa?

“The law of interdependency”, answered Kassāpa.

Mr. Sudhamek concurs with this answer. To him everything has its source on this interdependent law. Interdependency will require co-arising in order to make the other arise. With the basic understanding of co-arising there are no businesses existing alone without the present of others.

Mr. Sudhamek further mentioned that not until 1960, the Western mindset had driven people towards individualism from which later become the reason for Functional Management to come into existence. This functional management has a side effect: individuals will only mastery their own function. In the 1960, Corporate Sustainability was born. In this paradigm, company is defined as: a living organism interrelated with others within the scope of working life, and is defined as ‘eastern wisdom’; while Functional Management is Western wisdom. However, he emphasized that the mixture between Western Functional Management and Eastern wisdom for corporate sustainability is best.

In response to the question regarding profit making, Mr. Sudhamek said that it is all right to make profit from transactions as long as it is fair and does not burden customers. After all, it is impossible to do business without gaining any profit, but again profit should be obtained in the right way. Moreover, he explained that businesses are established for long, sustainable terms. It is not the same as the concept of ‘spontaneous market’ (*pasar malam*). Long term business cannot perform based on the win-lose paradigm. However, it is possible with the Win-Win concept. In this scheme, there will no disadvantaged businesses. However, when the concept is win-lose then it will bring bad effects to both actors. To support his argument, Mr. Sudhamek took an example as follow:⁹

“Due to my desire to obtain more profit or when the demand was at its peak, if I put pressure on the peanut or cassava grower, this action might result in the grower stopping their supply to our company. Because they have been disadvantaged. This also might result in material shortage for production in the following year and therefore business rate will be on and off, unstable and not sustainable. Hence, in business we should think for long duration and

⁹ “karena saya mau mengambil keuntungan yang berlebih-lebihan, petani kita tekan sedemikain rupa atau pada sāt supply lagi banyak, saya tekan mereka, mereka jadi kapok kan? Karena mereka jadi rugi. Nah, tahun depan bisa saya yang kekurangan bahan. Nah kalau begitu kan bisnisnya jadi on and off. Tidak bisa langgeng, tidak bisa kontinu. Nah, kita harus melihatnya dengan perspektif jangka panjang. Sehingga yang penting adalah kedua belah pihak sama sama diuntungkan. Jadi prinsipnya adalah grow together. Nah ini prinsipnya kembali lagi ke law interdependency. Jadi itu ajaran buddha itu sangat relevan dalam memanager perusahaan dengan pendekatan strategis. Strategic thinking. Maka kita akan sadar bahwa kita tidak bisa lepas berinteraksi dengan lingkungan kita. Baik itu dengan supplier, customer, competitor bahkan sampai pada alam. Dengan pertimbangan itu kita tidak lagi mempertimbangkan untung dan rugi. Karena yang dibangun adalah win win. Itu bisa jangka pajang. Prinsipnya jangan untuk mengambil laba. Karena dalam Buddhisme kita tidak boleh mengambil laba yang berlebih-lebihan. Karena kalau kita mengambil laba berlebih-lebihan akan menabrak the law of interdependency. Kalau kita labanya berlebih-lebihan akan ada satu pihak yang dirugikan dan suatu ketika kita akan terpukul. Nah, biasanya yang berpikir seperti itu adalah pedagang. Tapi kalau industrialisme adalah jangka panjang”.

sustainability. That means everybody should enjoy win-win position and grow together. Again, this is about the law of interdependency and Buddhism has contributed big approach in management with its strategic approach). With strategic approach, we are able to maintain our awareness toward the interrelationship with others, including the suppliers, customers, competitors and nature. Because it takes Win-Win as the base, their concentration does not focus on profit nor lose. In Buddhism, profit is not to be made in excess – otherwise it will conflict with the law of interdependency. Again, if profit was accumulated exceedingly, that is to the detriment of other businesses, and this should not be conducive to proper business thoughts. Industrialism is always standing for long existence.”

Speaking about Win-Win concepts, Mr. Sudhamek referred to it as Managed Competition. In the situation of business where each company race attracting the costumers, Managed Competition is welcome. Managed Competition actually could benefit customers and everyone within the web of business. When GF launched new products never taken by other company, GF will be alone in the market. In contrast, if the product is undertaken by many companies, then it stimulates the market and finally companies can grow together. The state of growing together is Win-Win. Therefore competition is not merely a bad side effect, it is: otherwise. Nevertheless, there is one thing that one should remember about competition, namely: one should be mindful and vigilant. He added that competition, with the goal to domesticate the market, will bring lose or becomes oriented to destroy others, is unsuitable for GF character, as well as in Buddhism.

To conclude this section, again it is worthy to remember that Mr. Sudhamek always highlights the important factor of Buddhist economics, especially on the concept of right livelihood as the core value to acquire wealth. As for what has been said above: that Buddhist economics emphasizes the role of right livelihood as its core - *samma-ajiva* guides people to the right track in seeking wealth and teaches them to avoid being locked in by their own desires, especially from *kama-tanha* (sensual desire arising from their faculties) – a major culprit for human suffering. Mr. Sudhamek urged that one ought to do business for the benefit of the many - and that is what he called earlier as being capable to do two different things at the same time, such as making profit as well as diffusion the goodness. Therefore, one should not be caught up in material greed. This was also mentioned by the German economist, E.F. Schumacher, as *small is beautiful*. Small regards human greed with sensual pleasures for acquiring wealth. Besides, there is another inspiring article entitled: “*The Economics of Enough*” written by Nicholas Bennet. Mr. Sudhamek noted two things concerning this article: if the economics of enough is understood as small is beautiful, he is disagreed; but if small is beautiful and the economics of enough are referred to – if one maintains the mindset and is vigilant against being entrapped by greed, then he agrees. To Mr. Sudhamek being free from greed is not necessarily understood as being small. If we can make something 'big and beautiful', why not? If the company has as its foremost goal to benefit the many or to be an agent of change, that company can be big, because by becoming big - it will have greater influence. If a company could bring good influence in its surrounding, that’s not wrong: “Big is

also beautiful, as long as you run the company with the right value system. It's nothing wrong with the bigness."

Mr. Sudhamek, AWS and Buddhist Activity:

"No actually I don't have anymore time but I take it as a calling" – this was his statement in response the question about his involvement in Buddhist organizations. His agreement to be the general director of MBI (Majelis Buddhayana Indonesia) he takes as a calling to further develop Buddhism in Indonesia. Hopefully, his leadership will contribute positive effects upon the Buddhist people and communities in Indonesia. He said: compared to the condition of Buddhism in the past, when Buddhism was the nation religion – Buddhism today, in terms of numbers, seems relatively insignificant.

From this historical perspective, from when Buddhism reached its culmination and believing that Buddhism conceives of universal values - he determined to dedicate part of his life to guard Buddhism from dissolution. For this purpose he accepted the title as general director. MBI alone is one of the major Buddhist organizations, based on non-sectarian concepts. Buddhayana, he added, is today very popular in the USA and the Netherlands. People are becoming increasingly aware that Buddhism cannot be seen anymore as different sects, like: Mahāyāna, Theravāda or Tantrayana alone. – but every school, in fact, is complementary in nature and cannot be divided or neglected by other schools. Therefore Buddhayana come into existence in Indonesia, it especially promotes inclusivism, pluralism, and non-sectarianism. These three points are very important especially within the Indonesian context whose people are highly pluralized. Explicitly, MBI under his leadership has the following mission¹⁰: Practicing and sharing the essence of the Buddha's teaching contextually through self-transformation and social transformation based on values of inclusivism, pluralism, universalism and non-sectarianism and having faith to the *Dharmakaya*. (*Sanghyang Adi Buddha/Tuhan Yang Maha Esa*)".

Based on such mission, Mr. Sudhamek also gets actively involved with interfaith organizations, one of which is the ICRP (Indonesian Conference in Religions and Peace). Moreover, MBI also set its vision such as¹¹: Long-term goal and four pillars of MBI chief activities are: education, socially engaged Buddhism, development of management system, and propagation. He added: that, part of 2008's goal was actually achieved in 2005, when MBI successfully patronized the inauguration of 'Million Candlelights for a Million Hopes' (SPSH, *Sejuta Pelita Sejuta Harapan*). This project was essential for people from all walks of life and religions to come together for prayer for world peace and, in particular, for Indonesia.

Thus in Mr. Sudhamek case, I can underline some important points: First of all, Mr. Sudhamek is not merely a business-person: he is a Buddhist who tries to put his understanding of religion into practice, especially wisdom relating towards his way of

¹⁰ 'Mengamalkan dan berbagi tentang esensi Ajaran Buddha secara kontekstual melalui transformasi diri dan transformasi sosial dengan berpegang teguh pada nilai-nilai inklusivisme, pluralisme, universalisme dan non-sektarian serta berkeyakinan kepada Dharmakaya (*Sanghyang Adi Buddha /Tuhan Yang Maha Esa*)'".

¹¹ *Tujuan Jangka Panjang (Goal 2008) dan Empat Pilar Kegiatan Utama MBI, yakni pilar pendidikan, pilar "socially engaged Buddhism", pengembangan management system, dan tentu saja propagation, karena kita bergerak di bidang keagamān* '.

life. Secondly, and important to note: he stated that one's religiosity would influence one's behavior, including business. Thirdly, Right livelihood is his most basic principle in managing his company – and this is set as a rule for the company. Fourthly, his concept to produce products is based on the mindset to provide a service that reaches every person, and for everyone to enjoy this product. Fifthly, even though the aura of competition is still lingers – his main idea is to maintain the concept of 'grow together' or managed competition. Finally, as being both active in business and religious activities, he doesn't see compulsion as a factor that one should leave normal life, in this case business - in order fully engaged in the spiritual life. Both actually could be done at the same time.

Mr. Handaka Vijjananda' Biography:

Mr. Handaka Vijjananda, or just Handaka, was born in Temanggung on 22 June 1971. He is married, and has three children. Mr. Handaka is an alumnus of the Faculty of Pharmacy at Gadjah Mada University, Yogyakarta. Handaka Vijjananda was the national-manager of one of the big pharmaceutical companies in Indonesia. He headed 22 branches in some other Asian countries and did this for about 15 years, until during a stay in Myanmar he decided to resign from the company for idealistic-reasons that had imbued him.

His long encounter with Buddhism made him strongly committed to the web of Dhamma work. He founded a publication for Dhamma books – one of the main reasons for leaving his glorious position. From the financial strength of his former salary received while he was working as an employee - he decided to leave and set up his own small enterprise in the same field of pharmaceuticals – so that he could have more time and freedom to satisfy his spiritual needs. Today, he is the Managing Director of Universall Enterprise, an exporting pharmaceutical company, especially to Myanmar, the nation in which he had been staying for some years, in the past. He says, even though he does not receive a monthly income as high as before - as long as he can secure the basic needs of his family, he is content.

Now he is a Buddhist priest (*Pandita Buddhis*) as well as the founder of Ehipassiko Foundation that focuses on publication, education and Buddhist training (*Pelatihan Buddhadharma*). He is also the editor of Indonesian Dhamma books from the various traditions: Theravāda, Mahāyāna, and Vajrayana; as well as the editor of the Buddhist Canon at the Indonesian Tipitaka Center. Additionally, he is the general director of Buddhist Children Magazine, *Mamit*, which today has become the biggest Buddhist magazine in Indonesia. He is also the writer of '*Komik Bodhi*', the first Buddhist comic series in Indonesia, and further acts as the chairperson of 'Program Dharmawidya', Indonesian Center for Buddhist Training (Pusdiklat Agama Buddha Indonesia). Moreover, apart from all of the above mentioned activities, he is very active facilitating retreats and Buddhist courses all over Indonesia.

Universall Enterprise and its Philosophy:

'**Universall Enterprise**', is the name of Mr. Handaka's enterprise in which he pursues his business life. The name '**universall**', according to him is derived from

two words ‘universe’ and ‘all’. ‘Universe’ refers to the planet which people live in, while ‘all’ refers to all humans living on the planet. Thus it means: the universe we live in is for all. The Truth is for all, and never inclines to only a certain person, religion, country or race. Therefore, he added, people should care for each other, including: the environment, humanity, animals - all beings belong to the whole universe. He emphasized that his entrepreneurship is part of his experiment by which the laboratory is his own life, his family and his own company.

Today Universall has 10 employees, including him: five employees in Myanmar and four employees in Indonesia. He explained that the numbers of employees is not the determining aspect for a company to be successful, especially to Universall. Universall is a kind of business-agency that by nature does not require him to get involved technically. Instead he entrusts this business to his employees while still monitoring it.

In Universall Enterprise, the most essential principles are quality, essential, and affordable products - besides good management to maintain the longevity of the business. These three principles are very fundamental because they cover the kind of the product sold and also the ethics in business to avoid harming other businesses, as well as customers. They are also essential in order to select the sort of business and livelihood one is going to engage in. **Universall Enterprise** concentrates on the pharmaceutical industry, on the basis to benefit others through its products. However, without any intention to undermine other kinds of business - making a livelihood to raise one’s consumption is somewhat discouraged. Even though it does not directly entail the five recommended-restrained livelihoods of the Buddhist way, the main issue deals with the liability of greed. Above all, the entrepreneur chooses his own products to sell - Universall Enterprise chooses products that do not facilitate greed.

He added, right-livelihood concerns the kind of job not involved in five kinds of wrong livelihood, such as: selling weapons, poisons, living beings, etc. In other words, his livelihood leads none into suffering. However, Mr. Handaka tried to interpret, and understands the meaning of right livelihood, in a broader way. Right Livelihood, in this case, is: business being done in the right way, devoid of disadvantaging stockholders. Secondly, business should not be driven by greed; it ought to associate with non-greed (*alōbha*). For this point, Mr. Handaka said that non-greed determines the kind of product - for example: do not sell the products that promote over-consumption or addiction. For him, the proper choice of product is one key factor that a Buddhist business-person should consider very seriously. It may become the parameter for one's business, whether his business is in accordance to the concept of right livelihood; whether it is solely driven by desire for profit and property; or it is to do their part to serve the society.

According to him, the mental drive behind Universall Enterprise is the motto: “Business for Dhamma, not Dhamma for Business”. With this he explained Universall was established in accordance with the Buddhist principle right-livelihood as its main end – from the Dhamma. He mentioned that companies, which implement Buddhist principles, do not need to restrain themselves from earning profits. As he says¹²: Profit

¹² “Tak bisa dipungkiri bahwa bisnis yang sehat harus produktif menghasilkan laba, akan tetapi hal ini tidak berarti kita tidak bisa berbisnis secara buddhis yang menekankan pada penghapusan nafsu. Sebagai jalan tengah, usahawan buddhis seyogianya secara purposif mengalokasikan sebagian laba usahanya untuk didanakan untuk kegiatan sosial-spiritual dan untuk meningkatkan kesejahteraan karyawan dan sekitarnya.

is important in order to maintain the business but there must be clear picture about the usage of that profit. The usage of profit is equally important as how that profit was acquired. The right way of allocating profit, for the benefit of the employee, family and for socio-spiritual avenues – there are ways to spend property properly. In the case of Universall, Mr. Handaka emphasize that the income-obtained is used for the welfare of his family and staff, and is further directed towards the interest of Dhamma. As he said, business is only one of many ways for him to actualize his spirituality, as personally translated¹³: “To creating the higher purpose in doing business – it is a matter of ‘motivation’ (*cetāna*) in doing business. In my case, I am highly motivated in doing business because I have an aspiration to dedicate some of the profit to develop Ehipassiko, my non-profit foundation on Dhamma books publication, and also my established meditation center for all traditions.”

This is what he means by business for Dhamma. However when asked about the biggest asset of Univesall, Mr. Handaka answered: his staff. According to him: he is or Universal will be ‘nothing’ - without the presence or involvement of his staff. Therefore, he treats his staff the same way he treat his customers, for him his real customer is them, the customer in the market is secondary. In term of management, he emphasizes on the right job description (or he prefers to say it as role distribution or role sharing). In determining the ‘role’ - sharing must be done according to the competency of the staff, meaning: he wants to help the staff discover real meaning in their works. For example,; if storage-room staff were only to guard the storage room little is done, but if , according to job description, one understood 'role sharing' - staff might do more towards participating or giving service to customers.

Therefore, Handaka does not want to limit the activity of his staff, though he added: staff still need to focus on their primary duties. This is why Role Sharing is important - its main function is stimulating a sense of belonging amongst the staff towards the company. A sense of belonging is very essential because it encourages them to work without being forced and this condition creates a conducive environment in the workplace.

Besides wisely arranging role-distribution for his staff, his next ‘attention’ is given to customers and supplier. According to him, staff, customers and suppliers are stockholders with significant roles in the business. Good relationship with all of them is only one of many key to keep the business moving. Good service and good relationship with them are what he called as added-value by Universall. In this way all transactions are done wholeheartedly and not just merely for business interest. Thus, it is not just about taking and giving but also to make longer lasting-relationships with them.

When I asked about his attitude regarding the notion of competition, he responded that competition is not bad. According to him one of the good sides of

Tentu pula, usahawan buddhis perlu mengindahkan prinsip-prinsip Dharma yang semaksimal mungkin mengurangi kerugian/eksploitasi pihak lain atau alam dan tidak mengeruk laba yang relatif terlalu besar”
(Handaka)

¹³ “Menemukan atau menciptakan “higher purpose” (tujuan yang lebih luhur) dari bisnis. Ini soal “motivasi” (*cetana*) in doing business. Dalam kasus pribadi saya sendiri, saya menjadi lebih bersemangat untuk berbisnis karena saya punya aspirasi untuk mencurahkan sebagian besar keuntungannya untuk meningkatkan layanan Ehipassiko, lembaga nirlaba dalam bidang penerbitan dan pendidikan yang saya kelola, juga untuk nantinya mendirikan sebuah pusat meditasi/penyunian yang bisa dipakai oleh umat Buddha dari tradisi manapun”.

competition is it makes the market even more stimulating. Sometimes, the end is satisfying for the customers, since competition would make each company improve their quality and service to the society. Therefore he said that competition gives positive effects. On the other hand, one should be cautious, because competition is very prone to hatred. One may easily dislike competitors and this negative quality may lead them to act dishonestly.

Handaka Vijjananda and Buddhist Activities:

The Ehipassiko Foundation was founded when Handaka stayed in Myanmar, about five years ago – and in its early inception concentrated mainly on Buddhist book-publication from the different traditions. Handaka himself declared he does not belong to certain tradition but would like to be described as a non-sectarian Buddhist. This was the reason why he publishes books from different sorts of traditions. For him Ehipassiko Foundation is a place to actualize his spiritual yearning.

As he says¹⁴: “Ehipassiko Foundation is a place for my spiritual actualization - totally. I am working on Dhamma book-publication from various traditions.¹⁵ Over the past five years about 60 titles of books have been published – and for this incredible productivity, the Museum Muri granted us the award for being the most productive Buddhist publication in Indonesia. During the earlier stages of development, actually I had only desired to work on book publication. That is simple; but, today, Ehipassiko also works on giving courses and retreats in various places. Recently, I became '*simatupang*' (*siang malam tunggu panggilan*) - this is possible because my domestic needs have been secured. As my business goes smoothly, I can work and dedicate more time to Ehipassiko. Anyway, Ehipassiko Foundation is the higher purpose of Universall Enterprise. In the future, I have an aspiration for Ehipassiko to make a Buddhist magazine for children called MAMIT.¹⁶ This project aims to establish Buddhism in Indonesia, deeper - through educating children.”

From the elaboration above, important details should be emphasized: Firstly, Handaka thinks that his encounter with Buddhism has influenced his life in many ways, particularly in his business dealings. Since he left his previous job-position, he decided to dedicate more of his time to activities related to Buddhism. Secondly, relating to his business - the factor of right livelihood is an inseparable factor on which he based the establishment of his enterprise. Right livelihood, to him is not merely being free from five wrong occupations, but also determines the sort of job to be established. Thirdly, he describes that his enterprise is always attempting to put a quality, essential and affordable product out - as the first priority. In line with his intention that good business should benefit not only the owner but also all the stockholders, the three

¹⁴ “Ini adalah wadah dari spiritualitas saya. saya bergerak dibidang penerbitan buku-buku Dhamma dari berbagai tradisi. Ehipassiko sudah berjalan selama 5 tahunan, menghasilkan 60 judul, saking produktifnya, kita dapat anugrah Muri dari pak jaya suprana. Pada awalnya, 5 tahun yang lalu saya hanya ingin menyediakan buku2 Buddhist. Thats simple. Tapi sekarang justru membanjiri. Sekarang Ehipassiko meluas, seperti kursus, retreat. Kursus agama buddha secara live. Saya menjadi simatupang . Siang malam menunggu panggilan. Semuanya terjadi karena dapur saya aman, bisnis ok, jadi saya bisa bergerak lebi leluasa. Ehipassiko adalah higher purpose dari Universall Enterprise. kedepannya lagi saya mempunyai misi yang saya wujudkan melalui majalah anak2, MAMIT, untuk membangun masa depan agama Buddha di Indonesia, melalui anak2 tadi”.

¹⁵ Various traditions, such as Theravada, Mahayana, and Vajrayana.

¹⁶ MAMIT is already published and is the biggest Buddhist Kids magazine in Indonesia today.

characteristics are very important. They must be of good quality, essential for human needs and one last important is an affordable product. Another crucial problem according to him is greed. Business should not have greed as its driving force. These attitudes are manifested in the kind of chosen product.

Profit earned through justified means should be used wisely: for continuity of the enterprise, individual need, and social needs. Handaka also emphasized that work is a method to 'actualize' oneself and one's spirituality. The last important things derived from this interview and study is that competition has not yet been fully replaced with cooperation. Therefore it is probably best to enter into win-win competition and not to develop anger towards other business-people.

Discussion:

One is more convinced, after having conducted these interviews and this – that, even though the purpose to prove a statement from Weber, that Buddhism somehow has influenced the way Buddhists lead their lives, which in this case - is the way they doing business. However, and on the other hand, Ven. PA Payutto with his Dhamma-concepts stated that Dhamma encompasses all existing things in this world without any single exclusion – this is a very important thing to reconsider and to remember. A popular idea from a Japanese Zen-master is: all work is a Buddhist exercise and encourages people to pursue Buddhahood through their profession by abandoning evil (Inoue, 1997:7). Dhamma that encircles everything demonstrates Buddhism and business becomes inseparable. Therefore, it is possible to state that Buddhist virtues have to some extent, the ability to contribute towards business.

Business not inspired by a genuine spirit of goodness forms differently from present considerations. These businesses might not consider the well-being of other parties – only its own gain. These businesses are only concerned about profit, and therefore neglect ethical-reasoning, hindering the greater accumulation of profit. They may not consider the sort of business they are investing in and may cut corners in the course of production. There may also be a lack of consideration of the exploitation of the resources, both in natural resources or in labor.

As for the business-people interviewed above, both admit that Buddhism has become their main inspiration and influence for pursued activity. It is too ambiguous to mention that their success is due to their practice of Buddhist virtues. Their knowledge is not purely derived solely from Buddhist resources – even Loy mentioned that Buddhism lacks social theory. In that way, it should be mentioned that the Buddhist values being practiced are only one factor with their ability to gather other knowledge regarding business ethics, for the sake of business. In this case, Buddhist values function as the engine or the foundation that deepen the purpose of business as being more than just an activity aimed to profit, or maximize blindly; business must have value and a deeper purpose.

Going back to the main purpose of looking to answer if Buddhist virtues, like: right-livelihood and non-attachment represent generosity as found in some businesses. In fact, these two were considered the most important factors for Buddhists business-leaders, both essentially contribute as the main foundation. From this observation, most Buddhist business-leaders, including the two used for examples here, always started

with the understanding of right-livelihood and then putting generosity afterwards. Thus, I gather that these two virtues are key factors by which Buddhists virtues building direct interaction with business or other economics activities.

As we have seen in the both examples, right-livelihood is always positioned first. It is in line with right-livelihood being one of the eight important criteria in the Eightfold Noble Path of Buddhism. In the Eightfold Noble Path, right-livelihood is positioned as the fourth factor in the list of eight - though in actual practice, all are to be undertaken simultaneously. As written earlier, right-livelihood suggests being free from wrong livelihood – free from a life comprising: the making or selling of weapons, living-beings, poisons, meats, and intoxicating goods.

These five wrong-livelihoods create a clear map for Buddhists, especially for laypeople for leading their life. However, these five are only a general map. Shallow understanding on the meaning of right livelihood results in the stagnation of its practice. One may become assured from not doing any of the five restrictions – though they have lived rightly – might be so convinced to neglect managing ‘wholesomeness or rightfulness’ throughout their activities. This can be conceived as being quite reasonable because, right livelihood is only generally described from mentioning the five strands of forbidden activities - without further discussions on how to manage livelihood. This can be problematic.

From the observational-studies here relating to business practices: right livelihood is not just about avoiding these five wrong livelihoods but also more. In fact, close observation at the practical level indicates the level of practicing right livelihood – the understanding to choose the correct kind of business and the right - livelihood after post-determining the kind of business. Right livelihood, then, as understanding or rightly choosing the kind of business has been widely known by Buddhists. In this level, it is very clear that right-livelihood gives guidance for people before the establishment of the business - generally they must know what is wrong and what is right. Restraining from the fivefold wrong livelihoods become a compass for people to follow towards what kind of business one should or should not be engage in.

In the above cases: a very clear distinction was displayed in the attitude of one of the business-men - upon his planning to establish a new business, he heavily considered the type or characteristics of a business. Utilizing his prior skill, wisdom and experience from the pharmaceutical business, along with his imbued Buddhist ideas – he embarked to establish another pharmaceutical business. Taking into account what kind of product one is going to sell is very important, since it is much more beneficial to consider the product than its mere profit, as the single goal. The good and proper product choice consequently grants positive effects upon the consumer and environment. Over-consumption is reduced when people are no longer prone to attacks from inner-negative factors, such as: greed.

Managed right-livelihood possesses a deeper meaning – extended wider across the five wrong and right livelihoods. The first right livelihood, which was referred to as a gross one - emphasizes just being free from the five devalued livelihoods; the second here is managed right-livelihood, and is the effort to manage the rightfulness of the right livelihood as an act of continuation of gross right livelihood. Here it means that right livelihood does not stop after level-one.

Having determined the kind of work, in this case the type of business, one is encouraged to manage rightfully what one has chosen. The nature of right livelihood must be continued beyond establishing the business otherwise the business cannot be determined as right. Earlier Handaka, before he started his new business, considered the type of business he would like to get into; having so decided, established his business and manages to nurture rightful-living by doing business-activities positively. Pak Sudhamek performs similar endeavors.

Both of them carry out their business with values included in their business activity. In their cases, they manage the 'rightfulness' of their business through the aspects of business activities. The rightfulness of the business, as chosen way of life, can be managed and seen through how Buddhists understand the concepts of economics, such as production, consumption, competition, and work. Mature understanding on those basic concepts would lead or guide a business-person to stay on the right track and thus keeping one's livelihood as pure as possible.

These four criteria are just a few economic aspects through which right livelihood could be continuously managed. Going further: to see how else Buddhist values interplay or might influence business – this is done through the basic attitude of non-attachment and manifested in generosity.

Non-attachment:

There is no denial of wealth in Buddhism, in another words Buddhism does not see wealth as an evil – only its technical acquisition or attitudes toward it must be attended (Harvey, 2000: 195). According to this statement, for Buddhist lay-people, it is acceptable to earn and possess wealth. Again the problem lays on the way they obtain the riches and also the aim after getting it. It is justifiable when they obtain wealth through correct methods and not forsaking its value, through: cheating, exploiting workers, forsaking business partners for personal interest, and so on.

Therefore, the attitude toward wealth is fundamentally important in this case. Wealth is not to be seen entirely, thus enabling the reduction of wealth over-possessing the individual. Knowledge of the role of wealth is very crucial. These two will at least serve as a basis for the fundamental arguments upon which decision-making occurs towards the goals of the business. In modern economics, most of businesses aim to maximize profit gradually leading the practitioner to undertake every possible way to reach it (Zsolnai, 2007: 4).¹⁷ Current conditions concentrating more on material achievements encourage people to strive for material gain. Such condition has resulted in much social tumult where many people committing crimes for the sake of material. This is because wealth has become the priority but void of the right attitude toward it (Payutto, 1997).

Facing such uncertain condition where today more and more people become obsessed by material gain, the most workable way to transform such mindset is through promoting right paradigms pertaining to the wealth itself. In the Buddhist context, the most popular is the idea of non-attachment. Wealth is acceptable if one is not attached

¹⁷ This paper was presented at the first conference of Buddhist Economics Platform: Economics with the Buddhist Face, under the title *Western Economics Versus Buddhist Economics*. August, 2007, in Budapest, Hungary.

to it! There are two factors that work towards eliminating attachment: businesses must be properly motivated and the business must have a clear goal.

As to motivation, business is motivated to fulfill basic needs as an effort to sustain personal survival. Business is also a means to develop the means to develop themselves in accordance with their skill. (Schumacher, 1997). These are mentioned as the basic motives for: doing business or even other kind of work - while the goal is aimed at benefiting oneself and others through act of generosity. Establishing a company by recruiting human-resources would benefit many, enabling them to earn a livelihood – as mentioned during the Pak Sudhamek interview.

More specifically, in these cases the business-peoples direct their business towards supporting their spiritual interest. Their views on the work they are doing is important to note. When they suggest that they utilize their job as their vehicle to develop their spiritual progress – it seems that getting profit or income itself is not the real end for them performing the business – there is another, higher purpose behind the job. This idea is supported by Zohar, in which her concept of spiritual capital suggests: business inspired by spiritual paradigms places goals beyond accumulating profit alone (Zohar, 2004).

Additionally, one concept regarding the management of income promulgated by the Buddha, such as: allotting income into four quarters and how this play an integral part in practical business opportunities. In practical levels, even though they do not following the prescribed formula – they do have a firm grasp on how to manage income. The soul of this matter, for them, is: how to exercise the quality of being unattached to their wealth; use wealth wisely' and finally to exercise generosity.

Again, the business-leaders illustrated here exercise the characteristic of being unattached to wealth, by supporting the needy, giving donations, supporting religious organization or by establishing their own foundations aimed to benefit the people at large. In such cases, the sacrifice is not only monetary, but also consumes a large amount of personal time. Time is such sacrificed for business-leaders; as mentioned in the economics: time is money - every single second the business-person is away, this might mean a loss of money. Therefore it is actually difficult for them to get involved with religious activity, unless they have a strong determination or driving inner-force. Thus, the non-attachment ideal becomes one of the most important influential traits for Buddhist business-leaders for guiding their businesses – Buddhist doctrine is synchronized with business activity.

Conclusion:

In conclusion, certain ideas should be stressed: primarily, religion should not be divorced from other aspects of life. In Buddhism, the idea of non-attachment can become a powerful driving force or engine to drive the business world – implying not a complete renouncement. Not everyone needs to be fully ordained, relinquish possessions, and lead the holy-life. If one decides to engage in being a lay-follower or Buddhist layperson – they should act responsibly and wisely, and partake in employment according to their skills and develop themselves accordingly.

In order to be able to develop themselves through their respective jobs, a clear picture of their motivation and goal must be realized - because through these two

things, actually one will actually realize the true meaning of working or doing business. This can only be realized when they have spiritual capital – enabling them to determine their exact true goal or higher purpose. Therefore, it is not wise to judge how certain religions influence the economy or economic change – it is more important to determine or ask how religious ideas influence or play important roles behind human actions, as mentioned by Weber. If this is understood, then more people might be influenced or attracted to embrace Buddhism. If David Loy is correct in stating that Buddhism lacks social theory – but at the same time provides an abundance of functioning or functional virtues as social guidance – then, from the above cases the demonstrations actually illustrate how Buddhism, with its own capacities, plays or is becoming an important aspects of business throughout Indonesia. Although only selected, of many, virtues were examined here - these two [*right-livelihood and generosity*] are very crucial and the most prevalent with Buddhist leaders. Therefore, it was very easy to draw out this important ethical information from their wise and actualized performances.

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Putting the Heart into Practice: An Approach to Ethics, Effectiveness and Psychological Balance in the Economic Sphere - Informed by the Buddhist Tradition

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Introduction:

This paper seeks (1) to identify the challenges we moderns face in understanding and acting in the economy; (2) to approach those challenges from a perspective that emerges out of the Buddhist tradition; and (3) on that basis to assess how to make a significant Buddhist contribution in this important area of contemporary life.

People imagine the economy is a relatively well-oiled machine that runs on money. In truth the economic system is a messy social phenomenon; at every level, this engine of progress has always been difficult to understand and to manage and is now in crisis.

The issue of the economy is central to the fate of our global society and is hotly disputed. A contemporary understanding of the Buddhist tradition can make a vital contribution. The key is to identify a middle way between objectivity and subjectivism. This will be based on a practical understanding of the experiential dimension that is both relevant today and in harmony with Buddhist traditions. On this basis, managers can develop *saddha* and *siila* in a way that allows them to improve their effectiveness and gain psychological balance while at the same time acquiring an ethical compass. An initiative in Oxford is working on this.

Outline:

This paper first focuses on economic activity in the modern world. How does it work, in theory and in practice? And how does it not work? In seeking to make sense of economic activity, and to order it to good effect, what difficulties do people encounter, at both individual and collective levels? What ethical and psychological challenges do they face? What attempts are being made to confront those challenges? Where do those attempts tend to get stuck?

The second stage is to apply to these problems an approach that emerges from engagement with the Buddhist tradition. How can Buddhist approaches help? And how can they be seen to help, for instance by people unfamiliar with the Buddhist tradition, so that they may contribute effectively to the way the economy develops?

Here, the paper offers an understanding of Buddhist ethics as distinctively experiential, and a presentation of *saddha* and *siila*, which may be relevant in this critical contemporary context. It relates this contemporary restatement of the tradition to the practice of management consultancy in international business.

Finally, it proposes a programme of work. This is presented in the context of initiatives going forward in the recently formed Oxford Mindfulness Centre.

Broadly, we moderns have a troubled relationship with the economic sphere. We are constrained by a limited, abstract sense of rationality that leads to some quite unreasonable beliefs and behaviours. We are transfixed by ideas of money and of economic processes and motivations that bear very little relation to the reality on the ground. These ideas encourage people to indulge rather than to restrain *lobha* and *dve.ssha*; as a result, *moha* is rampant: economic activity tends as a result to fall into a self-reinforcing spiral of behaviour that is at the same time unethical and psychologically distressed.

The problem is widely recognised. The recognition is often suppressed; a process of psychological blocking (or *avidyaa*) is involved here, which is collective as well as individual. But the problem remains. Ecological considerations bring it into focus. Great efforts are being made to address it; they are resisted. This is a struggle for the welfare of humans and by extension of all beings on the planet.

On one side, the mainstream assumption is that reason dictates we should not restrain our greed and fear beyond what the law requires; indeed we should in a sense prize these motivations. The heterodox view is that this approach fails to take account of human realities: at the collective level it neglects institutions and at the individual level it neglects emotions; as a result it is counter-productive.

This paper suggests that the debate is getting stuck in an annihilationist/eternalist bind. The underlying problem is a fondness for abstract formulations, conceptual constructs not grounded in experience. There is scope to apply the doctrine of *'suunyataa* here.

But in the first place what is required is to offer an approach that makes sense to people active in the economy, particularly corporate managers. This cannot refer directly to Buddhist concepts, let alone rely on the authority of the tradition. Rather it must analyse the practical limitations of the (algorithmic) thinking that dominates all economic activity and offer practical solutions. Once people have tried the approach suggested and found it useful, they will be interested in understanding how it relates to a contemporary Buddhist understanding of *sadddhaa* and *siila*.

Basically, economic agents face a dilemma that cannot be resolved intellectually. The only way forward is to adopt a set of behavioural routines that will be helpful over the long term even though it is not possible to say exactly how. In order to apply this approach, the first requirement is to understand at a basic, psychological level how it is possible — and indeed necessary — to focus on the quality of experience without lapsing into subjectivism.

In practice, the paper proposes the development of a school of management that incorporates insights from the Buddhist tradition. Experience shows there is scope to make a significant difference here. Approaches derived from engagement with the tradition really do work. Once people come to understand this in their own lives, they are open to a wide range of Buddhist ideas. There is much contemporary resonance, for instance, in the idea that since Buddhist ethics is geared to enlightenment it makes little distinction between what is ethical and what psychologically healthy.

In this context it is natural that the Oxford Mindfulness Centre, a leading institution in the development of mindfulness-based therapy, should be developing a programme of Mindfulness-Based Management Development. The paper concludes with a description of this work.

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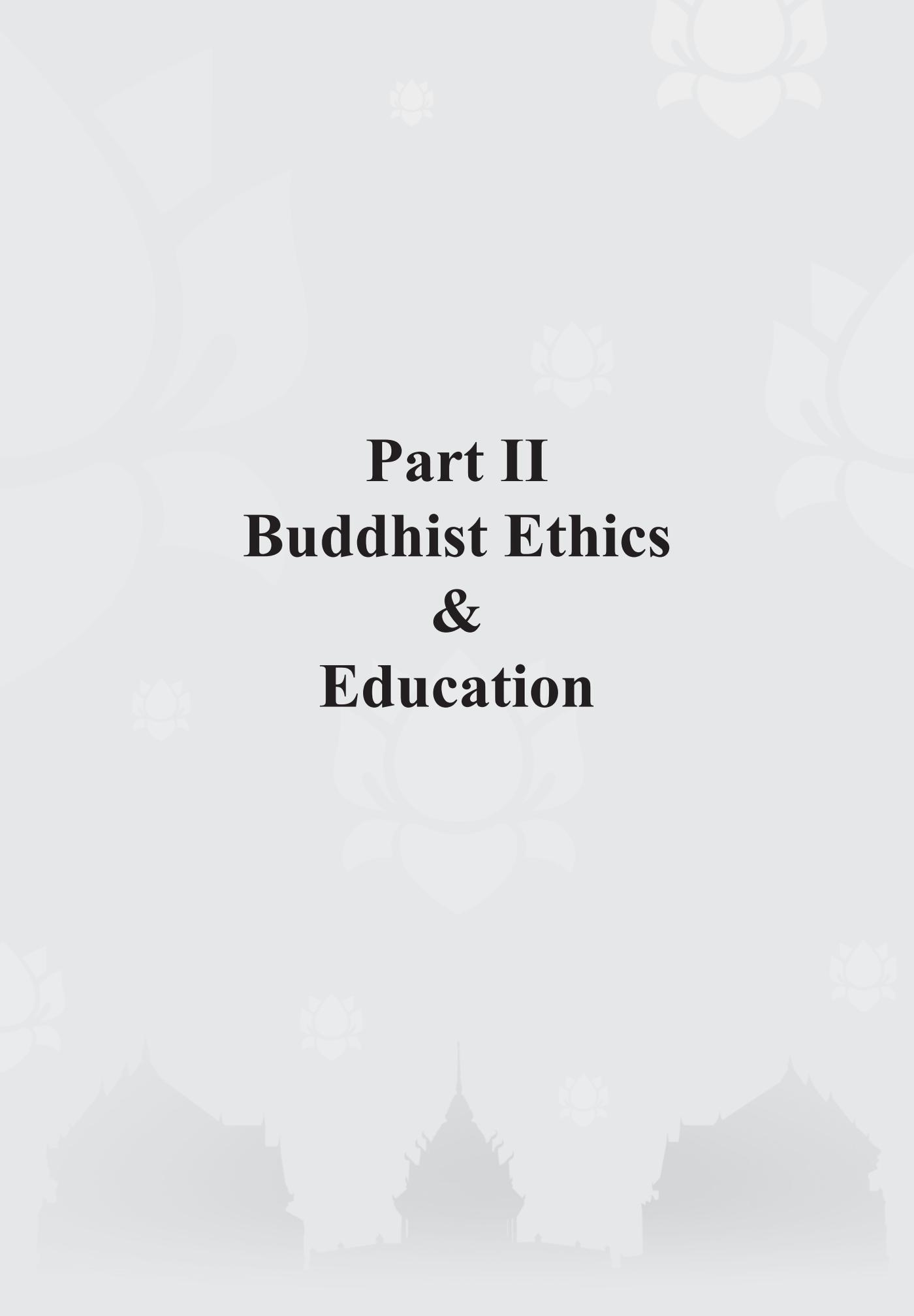
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The background of the page is a light gray color. It features several faint, stylized lotus flowers scattered across the upper and middle sections. At the bottom, there are silhouettes of three traditional East Asian pagodas with multiple tiers and spires. The overall aesthetic is clean and minimalist, with a focus on Buddhist iconography.

Part II
Buddhist Ethics
&
Education

Putting the Heart into Practice Buddhist Ethics and Education

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Buddhism is a religious ideological system rooted in seeking detachment against perplexity, improper thoughts, and distresses of birth and death; and it is a life-education system aimed at guiding human beings towards a more civilized and perfect life.

Buddhist ethical thoughts are built on the basis of the particular conceptions of life-view, values-view, and liberation-view of Buddhism. The implications of Buddhist Ethics consist of three relationships. The **first** is the relationship between the individual and Buddhas/Bodhisattvas – emphasizing the belief in *tri-ratna* [homage to the Buddha, Dharma and Bodhisattvas/Sangha]. The **second** is the relationship between individuals – stressing the abidance of five precepts, the practice of ten good acts, and the coordination and consummation of harmonious relationships between them. The **third** is the relationship between humans and other sentient beings; between individuals and the cosmos, which advocates the respect for life and protection of the natural environment - the healthy development between humans and the nature. In this respect, ethics is a very important part of Buddhist doctrine, and also the fundamental belief and approach for Buddhists to realize liberation and completion of life.

Over its long history, Buddhism has been like a bright light shining on India, China, Southeast Asia, and the rest of the world; and it plays an important role in enlightening one away from ignorance, developing social-progress [*development*], guiding life, purifying society, and so on. Buddhist ethics and Buddhist moral theories, moral concepts, moral standards, and moral practices – these all play an important role in the history of global civilization and in real life. This paper portrays the implications of Buddhist Ethics and its instructive significance to people in modern society.

I. The Implication of Buddhist Ethics

1. On “Abstention from the Evil and Cultivation of the Good”

The ultimate purpose of Buddhist ethics can be generalized as “abstention from the evil and cultivation of the good”, an indispensable approach for realizing the purpose of *moksa* and to be in the pursued: tranquil state. Thus, the distinction between good and evil becomes a principle of Buddhist Ethics and the standard of moral judgment.

This intensively shows that Buddhist ethical concepts and moral thought for Buddhist views of good and evil is an orientation-value for Buddhist morality, and value-standards based on Buddhist doctrine.

In Buddhism, the very nature of worldly life, including the circumstances in which one lives and the world one confronts, is “suffering”. To transcend these pains in the world and realize an ultimate and complete life - one deals with the ignorance and

greed found within ourselves; abstains from evil and cultivates good. Getting rid of existing evil, working not to produce additional evil; to work at nurturing goodness, to destroy any pre-existent evil – when doing this, one achieves liberation and bliss for oneself and others. The good dharma of Buddhism is a dharma of purity with a nature of tranquility benefiting both oneself and others in this present life and future lives. For example, from the *Abhidharmakosa-sastra* (Treasury of Metaphysics): “Calm karma is called the good.”¹

The *Vijnaptimatratasiddhi-sastra* (Discourse on the Theory of Consciousness-only) states : “Dharmas which are beneficial to present life and the other life is called the good.”² In simple words, Good Dharma is that which can give oneself and others good effects in present life and the future life. The “Good” and the “Evil” in Buddhist ethics cannot be differentiated at the point of “ego”, nor are they founded on the judgment between the good and the evil in “the present life”; compared to the corresponding good and evil in the mundane ethics, they transcend Buddhist ethics, and the principle of “transmigrating the effects between the triple world”. Buddhism claims good or evil karma of present will determine the good or evil effects in the future life; the effects suffered in the present is determined by the good or evil practice in the past life. These thoughts transcend spatio-temporal localization of being one’s personal benefit and temporal gain and loss, and are particularly valuable as far as ultimate concern is concerned.

In realistic ethical-education, one realizes that the cause and effect principle: “good will be rewarded with good, and evil with evil”; and the theory of “abstention from evil and cultivation of good” derived from Buddhist ethics – this shows particular Buddhist viewpoints enriching and exalting implications of mundane ethics. At the same time, this plays a positive driving-role in ethical education – persuading others to abstain from evil and following good examples.

2. Equality and Compassionate Views

Equality and compassion view are essential principles for the relationship between individuals and between humans and other life in Buddhism. Equality refers to the same respect towards other people or life; compassion refers to the care towards them. Equality is the ideological foundation of compassion; compassion is the ethical expression of equality.

Equality means indiscrimination. Early in original Buddhism, Sakyamuni Buddha was against the four castes - held by Brahmins. He proclaimed that the four castes: Brahmin, Ksatriya, Vaisya, Sudra - are equal. The equality here means: four castes are equal in the achievement of practice in renunciation and in Buddhist groups; and the four castes are equal as far as karma and its effects are concerned, whether someone is of high-caste or low-caste: they all gain or lose corresponding to the effects of their own karma. According to the idea that all beings have the Buddha nature, Buddhism claims “all beings are equal”, which is one of distinctive characters from other religions.

¹ *Abhidharmakosa-sastra*, Vol. 5, T29, no. 1558, p. 80, c25-26

² *Vijnaptimatratasiddhi-sastra*, Vol.5, T31, no. 585, p. 26, b12

In Chinese: compassion (*ci bei*) always refers to the combination of its two characters' meanings of "kindness" (*ci*) which means loving all sentient beings and giving them happiness; and "pity" (*bei*) which means feeling pitiful to all sentient beings and driving away those pains. The nature of compassion is the expression of sympathy and love - the refinement of love.

The compassion principle of Buddhist ethics is based on the thoughts of dependent origination and no self. In terms of the theory of dependent origination, nothing can exist singularly without causes and conditions. Everyone has close relationship with other sentient beings; in the cause and effect relationship of three worlds, other sentient beings may be one's parents or relatives. This close relationship between individuals is the supreme sympathetic heart of Buddhism – the start of "great compassion without conditions". In terms of the theory of no-self, an 'individual' does not have substantial existence, hence arose the idea of the 'oneness' of oneself and others, and the heart of "great compassion of oneness". The equality and compassion of Buddhism is not confined to humans, it includes all living creatures, even those things without sensation, which is called "both sentient beings and non-sentient beings achieves the perfect Buddha-wisdom simultaneously". This is the greatness of containing everything with sublime love. This broad-thought is significant: to alleviate the narrow and selfish mind, and correct the belief that 'humans are at the core of everything' – as prominently held in current society; and furthermore, to coordinate better relationships between human and nature.

3. Self-benefit and Altruistic Views

Self-benefit refers to benefits gained from the good effect of one's vigorously practice for one's own *moksa*. Altruism refers to dedication of doing well for saving all sentient beings. Self-benefit saves one; altruism saves and benefits all sentient beings. Self-benefit and altruism is the way of Bodhisattva - the pursuing the way of Buddha is also the saving all sentient beings. As far as the enlightenment of truth and saving all sentient beings are concerned, it is also called: "enlightenment of self and enlightenment of others". Mahāyāna Buddhism request the combination of self-benefit and altruism, and the realization of the state of perfect nirvana.

The ethical principle of self-benefit and altruism in Mahāyāna Buddhism has close relations with the 'oneness' view of "non-duality between self and others". Mahāyāna Buddhism believes that one and others are not opposite, but interdependent. In the long transmigration, the liberation of oneself and others are not separate. Thus, to treasure oneself, one must treasure others; to liberate oneself, one has to liberate others. Only through helping sentient being and liberating sentient beings can one become liberated. It can be said that at the core of the ethical principles of self-benefit and altruism in Mahāyāna Buddhism is altruism which is a greater development from compassion thought. The ethical thought of self-benefit and altruism in Mahāyāna Buddhism is helpful to promote Buddhist believers to care more about the mundane life, and impel Buddhist ethics to become more social and more open.

From all of the implications mentioned above - abstention from evil and cultivation of the good, equality and compassion, self-benefit and altruism – can be called the essential principle of Buddhist ethics; but the detailed ethical content can be

seen in the three practices, five precepts, ten good acts, six perfections, four dharmas of attraction, etc of Buddhism. Of the numerous, so-called: eighty-four thousand bundles of dharma – many of them teach to remove one’s own ignorance and affliction, to abstain from evil and cultivate good, to cherish the heart of equality and compassion, and to practice the deeds of self-benefit and altruism. For example, by observing five precepts and pursuing ten good acts (i.e. not killing, not stealing, not committing adultery, not lying, not speaking harshly, not speaking divisively, not speaking idly, not being greedy, not being angry, not having wrong views) – the individual can increase one’s compassionate heart, correct bad habits, improve accomplishments. As far as social functions are concerned, precepts promote: the moral accomplishment of its members; bring steadiness and harmony into the social-order; preserve the survival and development of human society - because the five precepts and ten good acts are ethical standards of universal significance. It can be said that the five precepts and ten good acts are experience, as summarized in the process of survival for the sustainable development of humanity, of the living wisdom of human beings, and holding these are important for society and the universe.

Actually the four dharmas of attraction: giving the gift of Dharma or something that people like; using kind words; acting for the purpose of benefit to them; physically working together with them - in the way of Bodhisattva, are four principles for living together harmoniously. These are ways for one to get along with others: the first and third show a great humanitarianism spirit – playing a positive role to restrain polarization between the rich and the poor, harmony in human relationships – these relax conflicts between people, resolve societal disorder and crisis in this global human society which is undergoing a sharp gap between the rich and the poor, and a difficult living state for the vulnerable groups.

In terms of the law of causation and the theory of dependent origination, Buddhism stresses interdependent relationships between people, and hence approves of coexistence and mutual prosperity, mutual coordination between individual and another’s interest, and individual survival and social development. These serve, perfectly, as the solid ideological foundation of social morals.

II. Contemporary Educational Significance of Buddhist Ethics

There are spiritual resources available for modern ethics in all of the main religious-theoretical systems of the world. Buddhist ethical thought is an important part of the whole theoretical system of Buddhism, an indispensable ethical thought-resource, and the ethical system plays an important role in the ethical-thoughts for the world. Currently, with the increasing abundance of material-life, just the opposite is occurring, with the ‘spirit and heart’ facing grim crises day by day: lack of beliefs, selfishness, lonely hearts, people becoming deficient in their responsibilities, collapse of value systems, and so on. Ethical ideas such as self-discipline, transcendence, equality, compassion, etc., derived from Buddhist ethical-thoughts could alleviate crises, and to warn and awaken oneself in the present human society. It is also important for contemporary people to build up their ethical-living principles peacefully and to enhance their sense of responsibilities. We should make full use of the advantages of Buddhist ethics, and exert its educational and social strengths in and for modern society.

1. Restrain Egoism and Hedonism in Modern Society through Buddhist Ethics

Owing to the advancements in the development of social and material civilization - extreme individualism, materialism, and hedonism have become very popular in modern society. More and more people place emphasis on the realization of one's personal 'value' by paying particular attention to one's personal interests, safeguarding personal dignity, and pursuing personal happiness. In these processes, they move through one extreme to another extreme - sticking to nothing, using various means, and finally leading to intensification of conflict-of-interests between people – causing social turbulence and unrest. If these problems can be instructed by the principle of causality of good and evil, transmigrate between the three-worlds of Buddhism - the extremes of pursuing personal happiness or hedonism would be moderated into mutual respect and mutual safeguards - to ensure each other's legal interest for the improvement of harmony and stabilization of global-humanity.

2. Encourage Helping People in Distress, Relieve Those in Need, and Propel the Development of Social/Charitable Causes through Buddhist Ethics

There are abundant theoretical resources of 'mercy' and 'saving the world' in Mahāyāna Buddhism, such as: "all sentient beings are equal", "mercy and benefiting the world", "the causality of good and evil", etc., as the source of spiritual power - when many Buddhist groups and social organizations are doing charitable causes. Therefore, by using Buddhist ethical thoughts to encourage people to take active parts in charitable activities would be beneficial for all sentient beings, with the mercy-spirit of Buddhas and Bodhisattvas - to improve reality, perform efforts beneficial to every sentient-being, cultivate good fortune, and benefit society with Buddhist ideals. This would be a powerful force to close the increasingly-deeper gap between the rich and poor in current society, ease serious social conflicts, and promote harmony and prosperity in society, and further human-happiness and benefit.

3. Mediate Conflicts between Humans and Nature, Promoting the Sustainable Development of Global Society, Economy, and Environment - through Buddhist Ethics

Development is one of the basic issues in contemporary society. Over the past two centuries, with the accelerating steps of global modernization, economies have become greatly developed, and with this, unexpected problems arose, such as: over-population, resource shortages, environmental pollution, ecological destruction, etc. Additionally there are things like: famines, and floods not brought on by humans; terrorism, the threat of war or chaos, and mental unrest - leading to the danger of an unbalanced planetary life-system; and even restrictions placed upon principles for global sustainable development, economic systems, and society. For the sustainable development of human society - one would need to change one's ideological concepts – Buddhism has abundant ideological-resources available that could be used for reference. For instance: "not killing" is definitely against war according to Buddhist ethics - which refers to not only to killing humans, but also towards not killing birds,

beasts, insects, and fishes, etc. – including not chopping trees arbitrarily. In addition to the precept of “not killing” - Buddhism advocates the freeing of captive animals, which is directly beneficial to maintain the natural ecological balance. Other ideological resources include: “not stealing” or “not being greedy” – as beneficial for the improvement of public social-order conditions, and the stabilization of such a social order. The theory of dependent origination also serves as the theoretical foundation of Buddhism, stressing that humanity and the natural environment are interdependent. Buddhism’s principle of the maturation of karma suggests that in the environment, all sentient beings live – interpretations also state that this includes mountains, rivers, land, and even all the global environment – all subjected to the effects of prior karmas of sentient being’s own behaviors. The idea that subject and environment are un-separated, that subjective activities affect changes in the objective environment, is of great enlightening and instructive significance – that humans need to respect nature, treat nature well, and protect nature.

Human-oriented thoughts, and good-wishes towards the pursuance of harmony, stabilization, and development can be found everywhere when implying Buddhist ethics. It can be said that Buddhist ethics are expressions of humanity’s living wisdom and summary of experience towards the process of survival and human-development. If we can pursue these principles from the Buddha, instruct more people in the principles, and to develop the Buddhist ethical principles, of: the abstention from evil and cultivation of good, equality and compassion, self-benefit and altruism, and related moral standards. If the principles are popularized into the common people, and penetrate into all kinds of human endeavors – indifference would lessen, conflicts would ease, enmity between people would disappear – and a friendly, harmonious, and sincere society would build solid relationships. Individuals would have a purified mind, perfected ‘spirit’, and an enlightened life; to wider extent, it would be beneficial to the State and the people – to improve the social morale, promote peace, safety, and a sustainable and healthy developed world.

Buddhist Education and Modern Education: Compatible or Incompatible?

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In a previous paper, I explored some aspects of the ethical tension between modern education, based on Western academic standards, and traditional Buddhist education. As I stated, “Western standards are based on the objective measurability of one’s knowledge and skills in a certain area, without much concern for the rest of the person’s demeanour. In the Buddhist sense, however, the development of skills and understanding goes hand in hand with personal advancement in morality and concentration.” (Agocs 2007) Now, I would like to further investigate this rift between the two different value systems and offer some practical guidelines as to how to harmonize the two, seemingly incompatible, systems of education. The question is not how to assimilate, but how to integrate Buddhist Education into the modern educational system, while retaining its basic values and identity.

The ultimate goal of Buddhist education is to destroy ignorance, the root cause of suffering. Specifically, education in a Buddhist sense should seek to eliminate from the students’ mind a variety of wrong views, which form the theoretical basis of ignorance. These purely conceptual contents of the mind comprise the so-called "imputed ignorance" (parikalpita-avidyā), as opposed to the "innate ignorance" (sahaja-avidyā). It is "conceptual" or "acquired" ignorance. Innate ignorance cannot be accessed until there is conceptual ignorance (or misconceptions), so first one has to eliminate the "imputed" ignorance, i.e. wrong views.

Wrong views in the Buddhist sense contradict the three marks of conditioned existence, i.e. impermanence, suffering and selflessness. To think that there are any permanent phenomena in conditioned existence is certainly a wrong view, just as much as to think that there is any lasting happiness to be gained. However, the root of all wrong views is the belief in a concrete and permanent self, seeking to gain happiness. Samsāra revolves around a notion of self - the most difficult and impenetrable of all our misconceptions. This notion of the self is particularly important in modern Western society, and both socially and economically institutionalized, such that all our dominant institutions are dedicated to the personal and economic development of the self. Education does not escape this stranglehold.

The materialist view in the West that began with Descartes has evolved into the scientific view that the universe is an object out there, to be dominated and mastered. Following this, most education processes imply that there is some kind of result to be gained from the process of learning. A student, for instance, studies a certain subject in order to master it and put it to use in his/her life, thus becoming more knowledgeable, wealthier, gaining higher status in society etc. This is what we may call the social value of education. This highly abstract value is concretized in the diploma or certificate issued on completion of one’s studies. It is usually assumed

that by getting a diploma, one somehow becomes a more valuable person and he/she can turn this extra value to his/her advantage. Many young people entering higher education today are conditioned by such expectations. The value system of modern education obviously implies belief in a concrete and permanent self, which can become "better" (more knowledgeable, educated etc.) and happier through education.

Increasingly, and perhaps alarmingly, in Western educational institutions, success is now measured in terms of how much money that institution earns – how many students attend courses, how much money has been brought in for research grants. The quality of the curriculum or dedication to learning about ourselves, in the world, is not a consideration. The education system becomes increasingly dominated by 'market considerations'; the work of academics is measured in terms 'customer satisfaction' offered. For example, large multinational companies can sponsor courses, which raise significant questions about the objectivity and value of the final diploma. Students are less concerned about the skills they obtain, but more with the diploma they receive. Pioneering and critical thinking, the traditional driving force in educational establishments is costly, time-consuming and dangerous since it challenges the status quo.

Is there not then, a contradiction between the ultimate goal of Buddhist education, i.e. to attain liberation from the misconception of a permanent self, and the purpose of modern Western education, which is to strengthen and secure one's mistaken sense of identity? How can we resolve this contradiction in the context of modern Buddhist education? I would like to offer four interlinking approaches to solve the dilemma:

- (1) Transforming students' motivation
- (2) Presenting formal education as skilful means
- (3) Emphasizing the role of meditation
- (4) Opening up new vistas of learning

Transforming students' motivation:

Modern society may put great stress on students to obtain some definite goal in life, such as a good job, social status, carrier etc. These social expectations will inevitably affect students, even if they are well-motivated and genuinely interested in Dharma. Many of them will wonder how to integrate their Buddhist learning with survival in modern society. Though there are different means to address this question, one important aspect of the solution is to transform students' motivation. Relying on the basic Buddhist truths of impermanence, 'suffering' and selflessness - students' minds should be turned towards higher values: contentment, spiritual liberation and kindness to others - so that, rather than trying to conform with the expectations of modern society in order to gain something in return, they might begin to think about how they can contribute to well-being in their society. Their self-concern may thus be transformed into concern for others.

Formal education as skilful means:

One of the ways to counterbalance the modern view of education as life investment is to emphasize its traditional Buddhist use as skillful means. Buddhist institutions and forms of education may appear in conformity with the world, but their main function is to provide the opportunity for studying the Dharma, which is beyond this world. Any formal qualification (such as a diploma in Buddhist studies) is merely a by-product of one's study rather than an end in itself. Competence in matters relating to the Dharma does not depend on any formal recognition, nor does a diploma obtained in 3-5 years of formal study guarantee such competence. Advancement in the higher trainings of morality, concentration and wisdom cannot be objectively measured or evaluated by the quantitative standards of modern education. While maintaining humility to the Buddhist tradition, Dharma studies should be pursued in the spirit of free inquiry and free from the competitiveness that often characterizes mainstream education. Through emphasizing the role of Buddhist education as skillful means, we can safeguard students against over-expectation and encourage them to use their precious study opportunity to the best of their abilities.

The importance of meditation:

In contrast with modern education, Buddhism values first-hand experience higher than theory. Buddhist education should be concerned with more than just handing over factual knowledge. The Buddha taught a path of personal inquiry to put an end to suffering, and that path depends on direct experience. Therefore, the traditional methods of Buddhist mind-training – contemplation, meditation – could be taught at schools. The Buddhist view on the integral nature of human experience, where the intellectual and emotional sides of mind are equally appreciated, is highly relevant in the modern world, which is overly fragmented. Buddhism presents a path of mind-training, and education is nothing but that path. Since the full meaning of the Buddhist texts and teachings is not fully understood before one has direct experience in meditation, meditation is an indispensable part of Buddhist education. In fact, Buddhist educational institutions, if they have not been tainted by the values of the West, could well define themselves as schools of mental training. The usefulness of mindfulness methods in developing the “seven factors of enlightenment” (such as peace, joy, concentration etc.) has been demonstrated even outside the context of Buddhist education. It has been found indispensable for realizing true education in general. (Brady, Kassabian)

Opening up new vistas of learning:

Finally, to encourage active Buddhist engagement in everyday affairs, we must open up new vistas of learning. Harkening back to spirit of the great Indian Buddhist universities such as Nalanda, we should try to apply the Buddhist principles in all walks of life, testing their truth in different disciplines. Just as Buddhist philosophy in India developed in constant dialogue with other schools of philosophy, we should also try to be at constant dialogue with science and the other religions. The Buddhist wisdom of

dependent origination can bring new perspectives to many social, economical and ethical issues that humanity faces today. Moreover, it has been shown that scientific notions of cause and effect in the natural world agree with the Buddhist understanding, which can potentially enrich the natural sciences with an ethical dimension. (Waldron) Buddhist education therefore should not be concerned with simply transmitting the knowledge and methods of the past, but should also be creative in the application of Buddhist principles. It is mainly the task of Buddhist institutions of higher education to keep the spirit of Buddhist wisdom alive and turn it to the benefit of humankind. Viewed from this perspective, Buddhist education has a practical role to play in the modern world.

Summary:

Buddhism has a great deal to offer in terms of its insights into the mind, and hence into its development through education. With its emphasis on ‘things as they are’, it provides a path, an individual and collective means of inquiring into our minds, and the arising conditions that are invaluable in these days of global chaos. In this way, it can enable young people to work towards wisdom rather than knowledge, and find a way of working together harmoniously, co-creating institutions based on compassion rather than greed. With new motivation, meditation, and an emphasis on skillful means, Buddhism needs to find new forms for helping break through ignorance and open up new vistas of learning.

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A Buddhist Perspective on the Agenda for Education in a Postmodern World

Prof. Geshe Ngawang Samten

The contemporary concept of education is different from what it used to be in ancient times, particularly from the Indian and specifically from the Buddhist perspectives on education. Obviously, the difference developed due to shifts in the objective of education. Thus, the definition of education also differs depending on what kinds of objectives assigned to it from each of these perspectives. In the modern context, the goals of education are confined to the development of literacy, the acquisition of information, and the development of skills in certain particular fields – a consequence of taking the aim of education to be limited to the acquisition of transitory happiness consequent to material gains.

Modern education is completely extroverted in its nature, in that the sphere of knowledge is limited to external objects. Consequently, the solution to every problem is sought outside the individual, whether the problem is personal, social, structural or managerial. Since this approach ignores the fundamental necessity of addressing the inner world i.e., the need to be introspective, the problems and crises are often not only not solved, but also exacerbated.

Another problem with contemporary education is that it is confined to accumulation of facts and data and their dissemination. Since the very purpose of education is, on this model, taken to be the passing on of information, the entire job of teacher and student is rendered light and superficial. Such an enterprise could constitute exercise for the brain, but never affects the heart, and so is limited in its ability to bring positive changes in life. Education of this kind is not intended to bring to its recipients significant changes in their lives in terms of moral maturity, despite their having gone through a long process. Rather their success and achievement is measured by the material standard of life they achieve. The relevant parameters are not moral but refer to material luxury. The more expensive the life, the higher the standard of living is regarded, and the more successful the educational system that produces it.

In the contemporary education system, specialization in a particular narrow field is emphasized. This deprives the students of the opportunity to develop a holistic approach to learning and to acquire greater knowledge. Students tend to become like machines, each of which performs a particular function. In manufacturing a car, each machine produces a different part of the car, but no single machine manufactures the entire car. Similarly, specializing in a particular field without the knowledge of the wider context in which knowledge of that field is situated reduces the human being to a cognitive machine. Such an educated person could be a useful instrument in larger mechanism of industrial society, but a society that develops persons in this way is dry and empty of humanity. Education of this kind is certainly detrimental to holistic

development of a person. A doctor, for instance, who is a specialist in the eye but who does not have training in the function of the brain, kidney and other organs related to the eyes might well miss the fundamental causes even of a disease of the eye, when those causes are systemic, since her knowledge is narrowly localized.

In such contemporary assessment of students' performance, the only criterion for the best performance is their score in an examination, which is simply an assessment of how much information they have been able to gain. In such an education system there is no attempt to impart moral values, which, in fact, is the most important constituent of human life.

Without an understanding of one's own life, of the process of life, of one's relation with society and without cultivation of moral values, which are the primary elements in bringing peace and harmony in one's own life and society, no person can be considered fully integrated or able to deal with her life as a whole. In this context, I find J Krishnamurti's statement quite relevant:

The present-day education is a complete failure because it has over-emphasized technique. In over-emphasizing technique, we destroy man. To cultivate capacity and efficiency without understanding life, without having a comprehensive understanding of the ways of thought and desire, will only make us increasingly ruthless which is to engender war and jeopardize our physical security. The exclusive cultivation of technique has produced scientists, mathematicians, bridge builders, space conquerors; do they understand the total process of life? Can any specialist experience life as a whole?

Modern education is not value-based; it works directly against human values. Although nobody is explicitly taught to be selfish, greedy, arrogant, jealous, dominating and so forth, the overall content of the curriculum sends a message valorizing these characteristics.

In such a system, the only criterion of best performance is the most successful reproduction of information received. The most successful reproducers then attain the highest positions in the society. They then govern the society and direct its future development. Such people have no true understanding and experience of personal and social life, as they have no training in introspection or in the cultivation of moral values. They will then discharge their duties thoughtlessly, like machines.

One striking consequence of this system is that people with power and wealth in their hands, driven by self-interest and greed, have marketized the entire world for the benefit of handful of like-people. Had they been properly educated, or had the criteria for the attainment of these positions been different, this would not have happened. Most of the process of globalization is nothing but the globalization of greed and domination, while at the same time the interest and concern of those who direct and benefit from the process are strictly localized.

Such a system of education not only affects the people on the key positions but also affects people at large. It is reflected in our modern society, which claims to be more informed and advanced. I would like to quote here a statement of His Holiness the Dalai Lama on the paradox of the modern age:

We have bigger houses but smaller families;
More conveniences, but less time;
We have more degrees, but less sense;
More knowledge, but less judgment;
More experts, but more problems;
More medicines, but less healthiness;
We have been all the way to moon and back;
But we have trouble crossing the street to meet the new neighbor.
We built more computers to hold more information than ever,
But have less communication;
We have become long on quantity;
But short on quality;
These are the time of fast foods
But slow digestion;
Tall man but short character;
Steep profits but shallow relationships.

Now with this scenario as a background, we need to ponder the following questions, which Mahatma Gandhi once raised with respect to the modern education system: “Does this meet the wants of people? Does it bring peace to individual and social life? Does this serve the purpose of life?”

Since current education does not address the meaning of life, there is no way that it can advance the purpose of life. People want peace, harmony, mutual respect and understanding in society, but these can only be engendered through proper education and the inculcation of human values in the students, which is not possible in the present system. Peace at the social level can only be achieved if there is peace in each individual, which again is possible only if the individual develops and cultivates peace in him or herself. In order to make this happen the entire educational system has to be restructured so that the educator, the teaching method, the subject taught and the mode of assessment can facilitate the cultivation of these values in the student. With the inculcation of these values as the foundation of life, if the students are equipped with other trainings and skills, then the students could be developed into constructive citizens of the world, which is the only way to make this world a better place in which to live.

Even in the current educational system, some individual teachers and students possess many of the requisite qualities of a teacher or student. But these are not products of the system; rather, they are the result of their individual effort or their background, but such persons are rare.

Buddhist Account of Education:

Now let me give you a Buddhist account of education. According to Buddhism, the fundamental purpose of education is the inculcation of values and the transformation of the individual. Thus, the concept of *Shiksha* is not that of the development or the training in skills. The idea of *Tri-shiksha* (the three educational trainings) is the development of ethics, of concentration and of wisdom, in precisely that order - as wisdom depends on concentration, and concentration depends on ethics. Any kind of study that is not related to such personal transformation is regarded as secondary and such secondary education comprises fields of study such as literature, grammar, logic, medicine, astrology, astronomy, poetry, arts, etc. These fields of study are secondary as they do not have the intrinsic value that virtue has, but only instrumental value. Learning in these fields is morally neutral by nature. Each could facilitate virtuous or vicious action, depending on the motivational ground, giving rise to such action. The primary education in ethics, concentration and wisdom enables action grounded in such study to be of real value.

In Buddhism, the ultimate objective of education is to bring peace, for which the realization of ultimate truth and the cultivation of the virtues are indispensable. Thus, the cultivation of the path leading to the transcendental transformation of personality is the core purpose of the educational system. Realization of ultimate truth is nothing but understanding the reality of the world. Perception and experience of mundane truth does not necessarily entail generation of any virtuous quality. Although it may facilitate it, sometimes it brings about disastrous consequence. The development of our knowledge of nuclear physics has led both to such beneficial results as magnetic resonance imaging in medicine and to such disastrous results as the nuclear arms race. This shows that mundane truth has neither the intrinsic value of developing virtue nor that of developing vice. But on the other hand, there is a category of truth which does have intrinsic value, the realization of which enables the cognitive agent to counteract negative mental forces and to eliminate them. Unlike mundane facts and truth--which do not have transformational consequences and are rather limited to a relative importance--understanding and realization of transcendental truth has deeper psychic effects with far more extensive therapeutic consequences.

There is a major difference between modern European and Oriental approaches to truth, on the ground of which many other differences arise. In the modern European tradition, there is a well-established and excessive practice of keeping distance between the object studied or observed and the cognitive agent. This approach is sometimes useful, but can also be counterproductive. Because of maintaining distance, observation, for instance, of impermanence remains ineffective in life - no matter how closely the person analyses and observes it. Although in the Buddhist tradition, the millionth of a fraction of a second is not precisely measured - the understanding of impermanence through practice culminating in realization is developed at conceptual levels, to a more advanced state. This realization is achieved by developing a special yogic cognitive state, which transforms the mental attitude and life of the person. In this tradition, realization of truth reinforces the cultivation of virtues.

The process of education, according to Buddhism, comprises the successive stages of hearing, contemplation and meditation. At each stage, the person develops a kind of wisdom, which is conducive to the cultivation of the wisdom that develops at the later stage. Therefore, even at the first stage, mere accumulation of information does not constitute wisdom. Rather one has to have a clear idea of the subject taught. Thereafter, when one contemplates on the subject with thorough rational analysis one achieves a cognitive state that enables the cultivation of contemplative wisdom. At the final stage, one meditates on the subject one has studied, and thus achieves realizational wisdom. The earlier two stages are conceptual, but the culmination of the final stage, is direct perception without the mediation of conceptual thought.

Even before achieving the realizational stage, at the stage of contemplation, through developing deeper understanding of reality, or through the cultivation of love or compassion, the person is transformed. Buddhists believe that all negative mental qualities such as the afflictive emotions are the source of crises and unhappiness in personal and social life. The primary sources of all of these negative mental qualities are ignorance, desire and hatred. The rest of the negative mental attitude such as anger, jealousy, attachment, arrogance, malice, miserliness, dishonesty etc., arise from these, and in turn give rise to negative actions that eventually occasion suffering, and unhappiness. This process is governed by causal laws of nature. Buddhists believe that the negative emotions not only can be reduced, but that they can be eradicated. This is possible only through developing the counteractive mental forces, which are antidotes to the respective afflictive emotions.

Unlike Aristotle, who regards what Buddhism takes to be negative emotions, such as anger, as both necessary and desirable, Buddhism advocates their eradication. Unlike the Stoics, who recommend the eradication of every emotion, Buddhism claims that the negative emotions can and should be eradicated. Positive emotions like compassion, love and altruism should be developed to an unlimited extent, not only as counter-positive force against the afflictive emotions, but also as a driving force to benefit other sentient beings.

Among the three primary afflictive mental qualities, ignorance is the cause of the other two, desire and hatred. This is because due to ignorance regarding the nature of reality, that is, due to the inability to perceive things as they are, and through conceptual fabrication, we perceive reality wrongly, and this misperception occasions hatred and desire. Hence, the perception of reality is necessary and sufficient for release from the web of suffering. The cultivation of methods for developing such perception plays a prominent role in Buddhist soteriology. For this reason, ontological speculation is deeply connected to spiritual practice. Therefore, the study of philosophy is regarded as a means to understand reality and in particular, the study of logic and epistemology are regarded as the methods to understand reality.

Buddhist practice is not aimed merely at one's personal liberation from suffering, but rather is aimed at the liberation of all sentient beings through the cultivation of compassion, love and altruism. Total enlightenment is thus not the prime objective of practice but it is an instrument to be achieved in order to benefit others. Hence, the benefit of other sentient beings is the final objective of Buddhist practice.

However, when the Buddha taught, he did not give the same teaching to every person. Rather he gave teachings according to the mental disposition, interest and capability of the recipients his teachings. He also applied different methods of teachings, depending on their appropriateness to those he taught, including discourse, dialogue, the presentation of examples and meditation.

His entire teaching can be summed up in the following lines: Genuine peace and happiness, including one's own, can only be accomplished by means of the cultivation of the virtues, which in turn are rooted in respect and concern for others. On the contrary, selfishness is the ground from which all vice arises, and in turn, gives rise to destructive and negative elements, eventually leading to suffering. A master has rightly said:

“All the sufferings of ordinary beings are originated from selfishness whereas the happiness of the exalted beings arises from their aspiration of happiness for others.”

In Buddhism, not only are the subject to be taught and qualities to be inculcated defined, but also the criteria for teacher and student, as they have the most important roles in the system. The standards of teachers, students, and their relations to one another play prominent role in determining the value of any educational system. The standards for teachers should not be defined simply by the academic qualifications, as is the common practice today. Teachers should be living examples for students, and should teach them by providing guidance in all respects with compassion, love and care. There are many occasions in the Buddha's teaching and canonical works of the later masters where criteria for being a fit teacher are defined. Asanga has said in his *Sutralankara*:

One should rely on a teacher who is calm, peaceful and pacified through
the practice of discipline, concentration and wisdom,
Who has more knowledge than the taught, who is industrious and learned,
Who understands the core elements of the subject to be taught,
Who is compassionate and skilled in articulation and
Who is not tired of teaching repeatedly.

Similarly, Aryadeva has defined the nature of student in his *Catushataka*:

He is the proper vessel of teaching who has interest, has the intelligence to grasp what is taught and has an impartial attitude.

This interest is not a mere interest in listening so as to acquire information; it is an interest to go through the three stages and to cultivate realization of the content of the teaching. Impartial attitude is an unconditioned mind, which is regarded as the most conducive condition to receive a teaching. Krishnamurti emphasizes the same qualities.

This is a brief Buddhist account in which development of moral values is treated as the key to develop an integrated person. A person with a sound grounding in moral values and equipped with other knowledge and skills would be the most suitable

person to teach, and the production of such persons is the goal of education. Such people would be instrumental in bringing peace in society in whatever capacity they find themselves.

Without addressing moral issues in the curriculum through introducing courses and modes of inculcating moral values, education will remain incapable of fulfilling the needs of society, and educational institutions will remain like industries producing animate machines. We must exert ourselves to bring change to the culture of education, so that future generations may not blame us for leaving them a world of suffering. If we do not act now, it will soon be too late.

Right Mindfulness and Right Action in Contemplative Education: Harmful Separation, Beneficial Union

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This paper examines Buddhist ethics in relation to contemplative education at my home institution, Naropa University (Boulder, Colorado, U.S.A.). There is actually a trio of concerns here: I want to consider (1) ethics and (2) education against the background of (3) cultural patterns among convert Buddhist practitioners in the modern West. Let me begin with a broad consideration of ancient Buddhist ethics before moving to interpret these contemporary patterns. I will conclude with an appreciation of some of the virtues of contemplative education in relation to social transformation.

My first encounter with traditional Buddhist ethics came through taking the three-fold refuge vow with the Venerable Chögyam Trungpa—who, as a young man in his homeland of eastern Tibet, had been fully ordained as a *Sarvastivadin* bhikshu or monk. Taking refuge—in the Buddha as an example of a human being who awakened, in the dharma as the path to awakening, and in the sangha as the community walking that path—is the formal entrance into the Buddhist religion, a ceremonial and public commitment to making a specific spiritual journey. In “taking refuge,” one also commits to keeping the five lay precepts (*pañcasīla*) as the fundamental ethical ground of that path: not killing, not stealing, not lying, no sexual misconduct—and not abusing any substance such that one commits the above unwholesome actions mindlessly, unconscious of what one is doing. The overall rationale here—I was taught—was not causing harm to others. Refraining from non-virtuous actions (*migewa* in Tibetan) is an important first step on the path to individual liberation (Skt.: *pratimoksha*, Tib.: *so-so tharpa*).

Later, my teacher introduced my cohort of students to the Mahāyāna ethic of living a compassionate life. In taking the bodhisattva vow to awaken for the benefit of all beings, one commits to following the guidelines of the actions of a bodhisattva—a being dedicated to altruistic service. This vow formally engages the disciplines of giving (*dāna paramita*), patience, (*kshanti paramita*) and exerting oneself (*virya paramita*) to alleviate the suffering of sentient beings. Again: the key note is training through a vigorous service to others, strongly motivated by the compassionate wish to wake up for their well-being.

This is then the basic understanding of Buddhist ethics that was transmitted to me by my teachers, elders, and spiritual friends (*kalyanamitra*): first, cause no harm, and then, actually help. I would be remiss in not mentioning as well the ethical precepts of the Buddhist tantric tradition—the binding vow of samaya (Tib. *damtsig*) whose essence is awareness of the inherent sacredness of the world. Training in most Tibetan lineages of the Buddhadharmas emphasizes keeping all three vows (Skt. *trisaṃvara*, Tib. *domsum*) at once, as in a set of nested bowls: outer, inner, innermost. My paper takes note of these ethical guidelines as both ancient, thoroughly traditional, as well as of direct contemporary relevance.

Recall the famous first discourse of the Buddha, the *Dharmachakrapravartana Sutra*, in which Shakyamuni announced to his former ascetic colleagues the discovery of an eight-fold path to liberation, the *arya ashtanga marga* leading to the cessation of suffering, *nirrodha*. This formulation of the importance of training in right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right samādhi is—in the classic commentarial literature such as Buddhaghosa's *Path of Purification*—often subsumed under the heading of a complete three-fold training (*trishiksha*) in proper conduct (*sīla*), meditative engagement (*samādhi*), and knowledge or wisdom (*prajna*). In the context of our present gathering as Buddhist educators, we might view this sutra as the inaugural enunciation of a transformative pedagogy for training the whole person—in body, speech, and mind, along cognitive, affective, and behavioral dimensions. (This traditionally holistic approach to training is signaled by the Sanskrit word “*samyak*”—the word we often translate into English as “right” (as in right view, right intention, etc.). “*Samyak*” can also mean “thoroughly, correctly, truly, properly.” My teacher translated it as “complete”—complete effort, complete mindfulness, and complete speech. This canonical view of complete training of all aspects of our being (physical, emotional, and psychological) fits the aim of becoming a complete human being, an awakened one.)

In the tradition of the Buddhadharmas that flourished in Tibet, these three trainings form the core of a practitioner's discipline. The path proceeds from insight into the view (*tawa*) to meditative practice (*gom*) to proper conduct (*chōpa*). That is to say: one first trains in conceptual understanding, subsequently deepened through the experience of meditative stability and insight, and then moves into action on a more enlightened, wiser basis.

Yet, as Berkeley professor Robert Sharf has recently pointed out, the emphasis among convert Buddhist practitioners in the modern West has been placed almost entirely on the middle link of this integrated triad. We have tended to focus on training in meditation while leaving aside the equally important challenges of (1) studying “the view,” and (2) carrying out our meditative discoveries in an ethically responsible life. Sharf understands this bias as part of what has been called “Buddhist modernism”—the selective focus on elements of Buddhist tradition deemed compatible with a Western rational scientific worldview. Needless to say, this edited version of salient fragments may leave out key aspects of the whole. Sharf explains: “My concern is with how Buddhist modernism has isolated meditation, from the context of the whole of Buddhist religious life. So much of what was once considered integral to the tradition has been abandoned in this rush to celebrate meditation or mindfulness or personal transformation or mystical experience as the sine qua non of Buddhism. Again, it's really not a question of right or wrong. It's a question of what gets lost” (interview, Summer 2007 issue of *Tricycle: The Buddhist Review*).

There may be many reasons for this over-emphasis: some of them salutary, others perhaps less so. Religious studies scholar Richard Seager, in his pioneering study *Buddhism in America*, notes that the earliest Japanese Zen teachers, upon arriving in the United States in the 1950s and 60s, “typically encountered Americans seeking authentic spiritual experience but wary of—often in flight from—institutionalized religion. The shared interest of these Japanese teachers and their American students in experiential religion unconstrained by institutions was, in many respects, a perfect marriage.”

There are several pitfalls, however, in separating practices such as mindfulness meditation or *zazen* from their traditional settings within a comprehensive religious framework. As Buddhist scholar and researcher Alan Wallace points out, each meditation practice - whether *metta*, *vipassana*, or emptiness - has traditionally been presented as part of an organic whole that includes teachings on view and motivation. It seems unreasonable to expect that practices done outside this overarching context would bear similar fruit.

In other words, meditation practices divorced from an ethical component can easily become paths to heightened individualism, if not self-enclosing narcissism. What has been taught for millennia in Asia as a path to liberation from greed and selfishness can become a further means of imprisoning ourselves in relatively pleasurable states of egotism. My teacher repeatedly warned of the dangers of what he called “spiritual materialism” - using Buddhadharma as a personal adornment like a new kind of exotic vehicle or costume, dressing up ego in the trappings of a false “holiness.” Sharf again: “So we must ask whether Buddhism, when practiced without the ties of community and tradition, instead of mitigating our tendency toward narcissism, actually feeds it.”

On the other hand, modern political movements could benefit from a dharmic perspective that considers the larger whole. Activism often narrows our focus to a single issue so that we lose sight of the greater good, the global implications of our local actions. The wider perspective cultivated by the teachings of the Buddha could increase the long-term effectiveness of both our social planning and our political engagements. So the loss entailed in a modernist narrowing of the meaning of “living a good Buddhist life” (reducing it to meditating) is to our larger social and political lives as well. To the contrary—as a well-known Thai social activist tells us: “The heart of Buddhist teachings has much to do with social ills. The crux of the Buddha’s teachings transcends the notion of individual salvation and is concerned with the whole realm of sentient beings. One cannot overcome the limits of the individual self in a selfish and hermetically sealed manner. The inescapable conclusion is that Buddhism requires an engagement in social, economic, and political affairs.” (Sivaraksa, “A Buddhist Response to Globalization” in *Mindful Politics*).

One example of a more balanced sense of what we might call “inner and outer dharma” is Naropa University’s approach to contemplative education. Founded by the Venerable Trungpa Rinpoche in 1974 (and named for a learned, eleventh-century Indian Buddhist saint), Naropa is a non-sectarian, Buddhist-inspired institution of graduate and undergraduate study in which disciplines of body, speech, and mind can be engaged in a holistic multi-disciplinary training. Listen for some of the meanings of “contemplative education” in this quote from a recent course catalog: “Naropa University has offered mission-based contemplative education to both undergraduate and graduate students for more than thirty years. Informed by ancient Eastern educational philosophies, contemplative education at Naropa experiments with another way of knowing through its joining of rigorous liberal arts training and the disciplines of the heart... Contemplative education is not solely traditional education with a course in meditation thrown in; it is an approach that offers an entirely new way of understanding what it means to be educated in the modern Western liberal arts tradition. At Naropa University, students wholeheartedly engage in mindfulness/awareness

practices in order to cultivate being present in the moment and to deeper their academic study.”

In terms of our focus here on ethics: Naropa's educational emphasis on training in both contemplative depth and serving our communities through compassionate action corrects the imbalance noted in many convert Buddhist sanghas in the West. “The goal of a Naropa University education is not to nurture the solitary contemplative only; it is also to cultivate those whose interior work is preparation for compassionate and transformative work in the world.... The value of contemplative education is measured in Naropa students' ability to put their wisdom and insight into practice through creative, helpful, and effective action.” Contemplative education aims to prepare and encourage students in their work in the world, establishing communities based on sanity, wisdom, and compassion. Contemplative education reminds us that the true ethical measure of our training is compassionate action benefitting others.

Let me conclude by again noting these concerns and approaches as both thoroughly traditional and up-to-date. The earliest rules for Buddhist monastic conduct (contained in the *Vinaya-pitaka*) were ethical guidelines for establishing sane human communities: how to live together with decency, peace, and harmony. Sulak Sivaraksa affirms: “I turn to the teachings of the Buddha in order to responsibly engage with the sufferings of the world. Throughout the decades of my activism, I am sustained and rejuvenated by a very simple magic the Buddha had to offer.” The issue is how educating in Buddhist ethical principles might be an effective basis for social change. Naropa's founder, Trungpa Rinpoche, spoke of a vision of “enlightened society.” Economist E. F. Schumacher articulated a Buddhist economics, in which “small is beautiful”: is this not a necessary insight for a sustainable, planetary future? Dr. Ariyaratne's pioneering work in the Sarvodaya movement in Sri Lanka is another example of this helpful blend of dharma, ethical education, and social change. As Naropa University's mission-statement concludes: “A Naropa education - reflecting the interplay of discipline and delight - prepares its graduates both to meet the world as it is, and to change it for the better.”

A Historical Look at Pāli Studies in Thailand

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Introduction:

After the Third Buddhist Council, Bhikkhus Sona and Uttara the Elder along with their party came to introduce Buddhism into Suvannabhumi Region. Buddhism has become the religion of the people in this region since then. Buddhism may have been introduced into Thailand through at least² three channels:

- (1) Over land: walking through ancient Bangladesh, Myanmar, and Thailand
- (2) By Sea:
 - a.) Sailing along the coastlines and penetrating into Bengal, Mataban, Tavoy, and over the Tanaosri Range, into what is now Thailand.
 - b.) Sailing around through the Straits of Malacca and up the Malay

¹ Although most portions of this article were previously published for the Association of Theravada Buddhist Universities Conference in 2007, I felt that this article should be updated to include new annual stats, and acknowledge the effort by Mr. Dion Peoples, a PhD Candidate in Buddhist Studies, at MCU with a previous Master of Arts in Thai Studies. He greatly assisted with the revision of this article in terms of historical content, and English grammar - providing editor footnotes and other data, including a re-designed conclusion to fit the scope of the current symposium.

² Editor's note – This should not exclude the importance of Sri Lanka or Southern Indians and their efforts to disseminate Buddhism as well. Not everything originated from out of the Ganges – to spread Buddhism. According to tradition, Sukhothai Kingdom is the first kingdom of Thai people, but familiarization with Buddhism came several hundred years earlier. About 600 years after the Buddha past way, the Ai Lao people in Yunnan, China had already converted to Buddhism. As the Mongol influence drove the Thai's southward, Thai's began to form into city muang's; Thai's would become more and more familiar with Theravada Buddhism. However, we should look at Thailand not as a whole, but in four distinguishable regions, almost like historical stages: the East, the North, the South, and finally, the Central region. In the East: Indian cultural influences spread in several directions [either by land or by sea, indeed as Dr. Somjin suggests here] - 'one' region where Hindu-Brahmanism/Buddhism developed was in present-day Cambodia. The ancient Khmer people built a vast empire, extending to parts of Vietnam, Laos, and most of Thailand. Mahayana Buddhism was also fashionable for some time. Present-day remains of this vast Hindu-Brahmanism/Mahayana Khmer Empire extend into Lopburi, Phanom Rung, Phi Mai, and other areas, including Sukhothai – once under a Khmer governor. In the North: as the kingdom/princedom of Yunnan/Nanchao disintegrated, the Thai people moved further south, eventually forming the first true Thai kingdom, in Sukhothai – removing the Khmer from power. We should not forget about the development of the Lanna Kingdom that developed north of Sukhothai, and other surrounding kingdoms. In the South: Mahayana was established but later disappeared, Theravada arose, and Mahayana came back as a minor religion... Islam also was established about 700 years ago, in the South. In the Central Region, the shaping of modern day Thailand took place. Sukhothai was absorbed by the Ayutthaya kingdom, which also conquered the former Khmer region and incorporated most of the Malaysian Peninsula, according to some published maps. Further purges and the cleaning up of Buddhism led to the establishment of Buddhism as we know it today. Interactions or the exchanging of Sangha members from the past, assisted in continuing an unbroken lineage of monks dating from the time of the Buddha. Most kings, in the Theravada tradition, have ensured the security of Buddhism – some even became monks, at some point in their life. By understanding a deeper sense of the establishment of Buddhism in the different regions of Thailand, one can witness the vitality that existed in former times. However, with the centralization processes that occurred with the expansion of the Dhammayutika-nikaya, many regional characteristics were lost from 'Thai' Buddhism.

Peninsula – to *Nagara Sri Dhammaraja* and Champa, and back into what is now central-Thailand or the Chao Phraya river-region.

In the beginning, Buddhist literary works were introduced into Thailand through these channels; but there is no clear-cut evidence preserved, allowing us to know what form of literary works existed at that time – perhaps oral, and then in the form of inscriptions, or another form. As we know, many Buddhist literary works were written and preserved at the Nalanda Mahavihara - in India, when this university and others prospered. Some of those works were introduced into Thailand, such as The Questions of King Menander – the *Milindapanha*. When Buddhist literary works were written in Lanka, many works were introduced simultaneously into Thailand, as well. Therefore, nowadays: fifty-two commentaries, such as the commentary of Vinaya Pīṭaka entitled *Samantapasadika*, the commentary to the of Suttanta Pīṭaka's *Dīgha-Nikāya* entitled *Sumangalavilasini*, the commentary of Abhidhamma Pīṭaka's *Dhammasaṅgāni* entitled *Atthasalāni* have been well known to Thai monks and laypeople interested in Pāli Studies. Apart from these, there are other important Buddhist scriptures: *Nettipakarana*, *Petakopadesa*, *Visuddhimagga*, *Vimuttimagga*, *Abhidhammavatara*, *Dipavamsa*, and the *Mahavamsa* - all well known to Thai monks and laypeople.

Pāli Studies in Thai History:

During the Sukhothai Period, there was an influx of Buddhist literary works from foreign countries to Thailand because of many factors³, listed in the footnote and text above. King Ramkhamhaeng the Great, of Sukhothai - played two key roles at the same time: ruling the country and teaching the Buddha's Dhamma. King Lithai of Sukhothai also invited the monks to come and study the Tipitaka along with various arts inside Royal Palace.⁴

³ Editor's footnote: according to a recent paper delivered by Dr. G. Deivanayagam, of Tamil University, Thanjavur, South-India – entitled: *The Interactions of the Chola Empire in the Chao Phraya Delta* – there was a considerable Tamil presence in Sukhothai for some considerable amount of time – including around the Chao Phraya River Basin. See his full article from the Proceedings of the International Conference: The Chao Phraya Delta: Historical Development, Dynamics and Challenges of Thailand's Rice Bowl. Vol 2. 12-15 Dec. 2000, Kasetsart University, Bangkok:
http://std.cpc.ku.ac.th/delta/conf/Acrobat/Papers_Eng/Volume%202/deivanayagam.pdf

⁴ Editor's footnote: King Lithai also authored the culturally influential *Traibhumikatha* [or the Verses of the Three Worlds] – ไตรภูมิภคา – This is arguably the single most influential text written by a Thai person. The book was originally written about Buddhism. During the Sukhothai Period of Thai history, King Lithai – the fifth of the Kings of the Phra Ruang Dynasty wrote the *Traibhumikatha – The Story of the Three Planes of Existence* [sometimes translated as *The Three Worlds according to King Lithai*], in 1345 CE. What is important about this ancient text is that it contains a bibliography, references, an introduction and a conclusion – as well as a list of names of Buddhist scholars that assisted King Lithai in Buddhist wisdom. Many works of art are modeled on the *Traibhumikatha* – architecture, temple paintings, inscriptions, and more. In fact, Thai Buddhism is still influenced from this work today; the following paragraphs explain how: Here are the minor-book headings within the Table of Contents: The Three Planes of Existence; Hell; The Animal Kingdom; The Spirit World; The Domain of Asura; Humanity; The Four Quarters of the World; The Universal King; Historical Personages [People]; Some Important Matters; Lesser Gods and Angels; The Higher Non-Sensual Gods; Incorporeality; The Book of Nature; The Book of Ages; Nibbāna...King Lithai tells his readers that he uses the Thai language from the City of Sri Satchanalai – where he served as the second king – the *uparat*; tells the source texts that assisted him, the names of the monks he studied Dhamma with, and that he even traveled to the Mon nation of Haribhunjaya [between Myanmar and Thailand] – for lessons from another learned elder monk. King Lithai was fortunate enough to have no foreign invasions during his reign. He was the first Thai king to ordain as a monk. He sent for monks and a

Some passages in book entitled “Tao Srichulalak”⁵ tell us that some monks were well-versed in one, or two, or four, or five volumes of Vinaya Pitaka, some monks were well-versed in forty, one-hundred, or many more Suttas in Suttanta Pitaka, some monks were well-versed in ten, or many more of *bhanavara* in Abhidhamma Pitaka.

In the Lanna Kingdom, the arrival of Buddhist literary works from foreign countries resulted in Buddhist scholar-monks around Chiang Mai and surrounding Thai areas. One of these scholars, Phra Sirimangalajarn, wrote many Buddhist literary works: the *Mangalattadipani* [a commentary on the Mangala Sutta], *Vessantaradipani* [a commentary on the Vessantara Jātaka], and other works.

However, Pāli studies in Sukhothai and Lanna had not been systematized into: curriculum of study, grade of study and examinations. Later on though, in the Ayutthaya period 1893-2310BE/1350-1767CE, during the reign of King Narayana (1656-1688), curriculum, teaching activity and examinations were set up. The tradition in examination in those days was oral (*mukhapatha*). The grades of qualification, are inversely named, and divided into three categories:

- Grade I, or *Pariantri* - for students who finished translating the Suttanta Pitaka.
- Grade II, or *Pariantho* - for students who finished translating the Vinaya Pitaka.
- Grade III, or *Parian-ek* - for students who finished translating the Suttanta, Vinaya and Abhidhamma Pitaka.

In the current Rattanakosin Period, since 2325BE/1782CE to the present - the method of studying Pāli is similar to the model utilized during the Ayutthaya period, only altered somewhat to fit new circumstances. In the reign of King Rama II, 2352-2367 BE/1809-1824 CE, His Holiness the Supreme Patriarch Mi of Wat Ratchabuarana gave an advice to the King to change the system of Pāli study and examination. The grade of study was divided into nine grades: Pāli I-IX. The teachers were called “Royal scholars” (Rajabandit). The teaching and examination activities were based

relic of the Buddha from Sri Lanka – kept in a stupa/chedi at Nakorn Chum, near Kamphaengphet. His text mentions numerous mythical creatures and even a section on ‘A New World Order’ – detailing: when important events happen, important people come together to discuss the event. Further in that section, he explains the decay of the world, mentioning in the past that people could fly; mentions the qualifications for a Bodhisatta King and distinctions for the various Hindu-Brahmin social castes: warriors, Brahmins, traders/agriculturalists, and hunters/fishermen and other takers of opportunity. He tries to explain aspects of the Abhidhamma in his text, as well. This text was recopied by King Taksin and interestingly by King Rama I; however, King Rama IV and other modern/educated social elite discredited the work on the grounds that it was too mythological and lacked rationality. However this book remains in favorable light because of text portions dealing with performing good actions and avoiding evil, along with the results that can be achieved through cleansing the mind of evil. The law of kamma is seen as the law of reason, because results occur from causes. A modern Buddhist scholar-monk, P.A. Payutto, has written a large text for modern readers – considered a great work of Buddhist scholarship: *Buddhadhamma*. *Buddhadhamma* has become the standard or a modern, classic Buddhist text, replacing the *Traibhumikatha* and the *Visuddhimagga*. However, as I illustrated, in the “TEACHER’S NOTE” - Please compare the chapter on the New World Order to the story in the *Aggāṇṇā Sutta* [#27] from the *Digha-Nikaya*. This chapter follows the sutta, making errors or leaving out details – in an attempt to summarize. Additionally, The Thai National Team for Anthology of ASEAN Literature, most likely, neglects to investigate the *Aggāṇṇā Sutta* for parallel meanings. One may personally witness divergent ‘Buddhist’ beliefs emerging from the *Traibhumikatha*. The Buddha gives the *Aggāṇṇā Sutta* to Vasettha and Bharadvaja – two Brahmins hoping to become monks, and merely ends with the Brahmins rejoicing. See: King Lithai: “*Traibhumikatha*” as translated by the Thai National Team for Anthology of ASEAN Literature, Volume Ia, (ASEAN: 1985)

⁵ According to an informal source: The legend of Tao Srichulalak suggests she is a princess during the Sukhothai Period, and originator of the Thai ‘Loy Kratong’ festival or holiday that pays respects to the river-spirits.

from Wat Phrasirattanasatsadaram (Temple of the Emerald Buddha).

In the reign of King Rama VI, 2453-2468BE/1910-1925CE, the grade structure was reorganized, again:

- (1) Grade I-III: Pariandhamtri (Pariandham I)
- (2) Grade IV-VI: Pariandhamtho (Pariandham II)
- (3) Grade VII-IX: Pariandham-ek (Pariandham III)

Apart from this, a new section of ecclesiastical education has been established for Dhamma Study (Nakdham) and the grade of study has been divided into three as follows:

- (1) Grade I (Nakdhamtri)
- (2) Grade II (Nakdhamtho)
- (3) Grade III (Nakdham-ek)

Along with this, each grade (of Nakdham) has been fixed as the prerequisite of Pāli Studies as follows:

- (1) Grade I (Nakdhamtri) as the prerequisite of Pāli Studies grade I-III
- (2) Grade II (Nakdhamtho) as the prerequisite of Pāli Studies grade IV-VI
- (3) Grade III (Nakdham-ek) as the prerequisite of Pāli Studies grade VII-IX

Later on, in a reign of King Rama VII, the method of examination changed from Oral examinations to written examinations and the Pāli Studies curriculum became fixed for Grades I-IX (in 2470 BE/1927 CE), as follows:

Pāli No.	Subjects	Text-books
Pāli I-III	Translation Pāli into Thai	Dhammapāda Commentary
Pāli IV	Translation Pāli into Thai	Mangalathadipani, Part 1
Pāli V	Translation Pāli into Thai	Saratthasangaha
Pāli VI	Translation Pāli into Thai	Mangalathadipani, Part 2
Pāli VII	Translation Pāli into Thai	Vinaya Commentary – Samantapasadika Part. 1
Pāli VIII	Translation Pāli into Thai	Visuddhimagga
Pāli IX	Translation Pāli into Thai	Saratthadipani (Vinaya sub-commentary)

In the present reign, under King Rama IX (King Bhumipol Adulyadej), Somdet Phra Buddhaghosajarn (Phuen Jutindharo) of Wat Samphraya, Bangkok, was the Chief of Royal Pāli Section. In 2507 BE/ 964 CE, His Holiness changed the Pāli Studies curriculum a little bit to reflect the structural changes that occurred since the time of King Rama VI. New subjects were added to Grades IV-IX – details of this curriculum are illustrated in the next section.

Up until this period, the principle structure of ecclesiastical administration involving Pāli Studies had not changed. The quality of graduates has always been

emphasized over quantity of graduates. Pertaining to only Pāli Grade IX – the topmost level of ecclesiastical Pāli Studies - in some academic years, there are no monks or novices passing examinations. In other years, only a few monks or novices were successful; but this case does not matter at all. All the graduates of Pāli IX must be highly qualified – capable to translate all Pāli passages into Thai or any other language. In the meantime, they must be able to write and speak Thai very well.

Pāli Studies in the Present Day Thailand:

Pertaining to Pāli Studies in present-day Thailand, the ecclesiastical education of the Thai Sangha in Pāli Studies is divided into nine grades and the textbooks for each grade are as follows:

Pāli No.	Subjects	Text-books
Pāli I-II	Translation Pāli into Thai Pāli Grammar	Pāli Grammar books 1-4 Dhammapāda Commentary Parts 1-4
Pāli III	Translation Pāli into Thai Thai Composition Pāli Grammar Method of Letter Writing	Dhammapāda Commentary Parts 5-8 Dhammapāda Commentary Parts 5-8 Pāli Grammar books 1-4 General regulation of secretariat*
Pāli IV	Translation Thai into Pāli Translation Pāli into Thai	Dhammapāda Commentary Part 1 Mangalattadipani Part 1
Pāli V	Translation Thai into Pāli Translation Pāli into Thai	Dhammapāda Commentary Part 2-4 Mangalattadipani Part 2
Pāli VI	Translation Thai into Pāli Translation Pāli into Thai	Dhammapāda Commentary Part 5-8 Vinaya Commentary - Samantapasadika Parts 3-5
Pāli VII	Translation Thai into Pāli Translation Pāli into Thai	Mangalattadipani Part 1 Vinaya Commentary, Samantapasadika Parts 1-2
Pāli VIII	Prosody (Poetry) Translation Thai into Pāli Translation Pāli into Thai	Writing Pāli verses from passages fixed by Royal Pāli Section. (Examinees do three kinds of six prosodies) Samantapasadika Parts 1 Visuddhimagga Parts 1-3
Pāli IX	Translation Thai into Pāli Translation Thai into Pāli Translation Pāli into Thai	Writing Pāli prose from passages fixed by Royal Pāli Section. Visuddhimagga Parts 1-3 Abhidhammatthavibhavini Tika

Learning and Teaching, Assessment and Evaluation:

In Bangkok, there are 80 authorized ecclesiastical schools of Pāli, while in rural area there are 108 authorized ecclesiastical schools of Pāli in various provinces. But in reality, there many more unauthorized schools throughout the country. In practice, each school can manage all the activities by themselves. Lay devotees, for the most part, financially support ecclesiastical schools of Pāli, only some receive financial support from government as well.

The process of assessment and evaluation is called Royal Pāli Examination, because since ancient times, the Thai Kings carried out this activity involving Pāli Studies by themselves; though recently, in the current Chakri Dynasty, kings reassigned this activity to the government officials. The examinations, though, are still supported by the King.

When examination time nears, Bangkok administrators will decide upon or secure the examination date and location based from advice from the Chief of Royal Pāli Section. Then examination-questions are prepared based from a theme. After this, senior monks are selected by Bangkok administrators to organize the examinations on the fixed date.

The process of assessment and evaluation is very strict. There are many unknown details to learn about. For instance, there are no gain-marks found, there are only loss-marks found. For instance, it can roughly be estimated that the examinees have to gain at least 88% of the marks to pass the subject of Translation Pāli into Thai and vice versa, and at least 75% marks to pass the subject of Pāli Grammar. For evaluation purposes, the score: “H” (“Hai” in Thai) – is given. In each subject, the full score is three Hs - examinees have to gain at least two of three Hs, in every subject to pass each grade. This is a tough system of examination. The Pāli Studies examination from the Thai Sangha is highly regarded as being very difficult. Most monks and novices fail these examinations, annually. We should not consider that it useless and a waste of time; but rather, this is the traditional screening-method utilized by the Thai Sangha.

Interesting Six-Year Statistics:

Year	Number of Examinees (All Grades)	Total Exams Passed
BE 2545 (CE 2002)	43,408	4,948
BE 2546 (CE 2003)	41,278	5,177
BE 2547 (CE 2004)	38,805	5,108
BE 2548 (CE 2005)	40,547	5,671
BE 2549 (CE 2006)	37,467	5,513
BE 2550 (CE 2007)	29,342	4,547
BE 2551 (CE 2008)	31,067	2,790 ⁶

⁶ This number does not yet include statistics for the results of second examination of academic year 2008.

It is noteworthy that to successfully earn the Pāli IX (Grade IX) – this accomplishment is a very difficult task; thus: from 2325-2551 BE/1782-2008 CE, in some 226 years - only 1,220 monks and novices have graduated with Pāli IX (Grade IX).

Pāli Studies at Mahachulalongkornrajavidyalaya University

1. Pāli Studies in MCU Curriculum:

Mahachulalongkornrajavidyalaya University is public ‘autonomous’ university, as the university of the Thai Sangha. MCU gives great attention to Pāli Studies. This kind of education has been provided from its inception and onward into the future. The following are MCU levels of curriculum involving Pāli Studies:

(A) Curriculum Majoring in Pāli:

- Certificate in Pāli
- Bachelor of Arts in Pāli
- Bachelor of Arts in Pāli Buddhist Studies
- Master of Arts in Pāli

(B) Pāli Subjects for various programs:

- For the Bachelor of Arts: there are Pāli subjects or related subjects in the group of Core-Buddhist Subjects in nearly every course: Pāli Translation, Tipitaka Studies, Vinaya Pitaka, Suttanta Pitaka, Abhidhamma Pitaka. All MCU students in every major have to study these subjects.
- Lay students in the Master Degree program, not having previous studies in Pāli or related subjects are required to additionally study: Pāli I and II.
- Pāli Language is one of five foreign languages which the Ph.D. students can select for qualifying examination.

2. Scriptures and Books for Pāli Studies

Currently, Mahachulalongkornrajavidyalaya University (MCU) carries out many projects, producing scripture and books promoting Pāli Studies in Thailand. There are at least main six projects involving Pāli Studies:

- 2.1 Pāli Tipitaka, MCU Version (45 vols., completed)
- 2.2 Thai Tipitaka, MCU Version (45 vols., completed, third edition)
- 2.3 Pāli Commentary, MCU Version (52 vols., completed)
- 2.4 Thai Commentary, MCU Version (52 vols., on process)
- 2.5 Thai Tipitaka in Brief, MCU Version (6 vols., completed)
- 2.6 Thai Tipitaka on CD, MCU Version (completed)

Conclusion:

Certainly, Mahachulalongkornrajavidyalaya University takes Pāli studies very seriously – as an ‘ethical’ aspect of Buddhist Education. It is widely acknowledged that Pāli is the form of the earliest Buddhist ‘scriptures’ – retained by Theravāda Buddhists. Buddhism can only be accurately understood if one has the thorough ability to maneuver through the intricate texts. Knowing Pāli is an advantageous educational-key to unlocking important ethical situations demonstrated in the Tipitaka. As part of the university catalogue of courses, Mahachulalongkornrajavidyalaya University ensures the continuity of Pāli scholarship and ethically preserves ancient/early Buddhism through rigorous examinations.

An Approach to Buddhist Ethic through Pāli Language

Ven. Dr. Nodhinana
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The root of Buddhist ethics lies in the vast literature of two important schools: Theravāda and Mahāyāna Buddhist schools. The doctrine of two schools is preserved by two languages: Pāli Language for the former and Buddhist Hybrid Sanskrit for the later. One should inevitably learn one of these two languages to delve into Buddhist literature and grasp the true meaning of literature of these two schools. It is not deniable that if one really wants to know how Buddhist ethics are described in the Texts and what is truly meant by the words of the Buddha with regard to ethics, one should have some extent of skill in the languages concerned. It is not possible to say that one truly goes into the deeper level of Buddhist ethics, if he merely seeks its true and exact interpretation - relying always on the translations of text.

Here particularly my discussion will concentrate on the importance of Pāli in Theravāda Buddhism and the method of teaching it. Pāli protects Theravāda Buddhism from damage to its pristine purity, and is officially recognized as the only language of the Theravāda School by the order of *Sangha* - throughout its peaceful march of more than 2500 years. Both Pāli and Theravāda Buddhism are inseparably interlinked with each other. It can be said that if today Pāli vanishes from this earth, tomorrow there will be certainly the end of Theravāda Buddhism. Therefore, all Buddhists including laypeople should learn Pāli in every possible way. It is probable to say that if people have more familiarity with Pāli, there is the less possibility of quick disappearance of Theravāda Buddhism. For the promulgation of Buddha's teaching, the study of Pāli should not be reserved only for Buddhist monks, but it should be also for lay people because their participation in learning Pāli will be one of effective ways of keeping Buddha's teachings lasting longer. It can be seen that all over the world there is increasing number of lay people who are interested in Theravāda Buddhism and are eager to learn Pāli. As I have mentioned above, it can be taken that learning Pāli is helpful not only for the information of ethics but also for the practice or the propagation and perpetuation of Buddha's teaching. There is no need to say that the purpose of learning Pāli is to fully and exactly understand the genuine words of the Lord Buddha in Five Nikāyas. It is extremely substantial to find out methods bringing us into the perfect comprehension of Pāli within short period and makes us easily access the original *suttas* and thus understand Buddhist ethics.

When Pāli is first taught to the students, the method should be so direct and simple that within a few month students could read original canonical *suttas*. Time should not be wasted on some difficult parts of grammar only intended for advanced learners and Pāli scholars. Therefore, the teacher should teach them important grammatical points only which a Pāli student should have known. For the remaining detailed and complicated grammatical rules, the teacher should discuss with his students while reading Pāli *suttas*. One improves his knowledge of any language by getting much experience of reading.

Sometimes the nature and formation of Pāli words should be explained to the students by comparing them with their own language or a language to which they have already learned. It is extremely necessary for them to understand the basic patterns of Pāli sentences and the formation of words. By understanding them, they come to know that Pāli is also a kind of human language and is accessible to anyone. For the Pāli teacher, the first thing to do before teaching Pāli is that one should get rid of student's preconceived idea that Pāli is a divine language and is so intricate that it could not be understood by ordinary people. I do not mean that Pāli is not the sacred language, but I would like to just give people a message that if one has strong wish to comprehend it, he could get true knowledge of Pāli. It is very important to let students know that if anyone acquires a good method of learning Pāli, one will be skillful at Pāli in any condition.

The best way is to start from verbs when learning or teaching Pāli. Most of words are derived from verbal roots and most of sentence structures are built depending on verbs. The teacher should teach conjugation of Pāli verbs first and then should explain the formation and structure of those verbs. Before conjugation is explained, one should introduce students to seven types of verbal groups considered by different conjugational signs. As a second step, students should know the tenses used in Pāli. Pāli has more precise explanation of tenses than any other modern languages, but the usage of tenses, sometimes, is more flexible. It is found that even the commentators use the present form of verb to mean past time in their commentaries. The following are various tenses with their Pāli names:

- (1) Present (*Vattamāna*)
- (2) Imperative (*Pañcamī*)
- (3) Optative (*Sattamī*)
- (4) Imperfect (*Hiyyattanī*)
- (5) Aorist (*Ajjatanī*)
- (6) Perfect (*Parokkhā*)
- (7) Future (*Bhavissanti*)
- (8) Conditional (*Kālātipatti*)

For the beginner, a study of Pāli should begin from the Present mode of verbs, especially Active (*parassapada*) of Present only, because it is easier for them to learn and recite it. Based on Present, different verbal groups such as *Bhūvādi*, *Rudādi* and so on can be explained. It is better for them to recite the conjugation of Present mode with different conjugational signs of verbal groups, which makes them easily remember these complicated forms of verbs. The verbal groups should be explained as follows:

Name of Verbal groups	Conjugational Signs
(1) <i>Bhūvādi</i>	'a'
(2) <i>Rudādi</i>	'(m) a'
(3) <i>Divādi</i>	'ya'
(4) <i>Svādi</i>	'nu, nā, unā'
(5) <i>Kiyādi</i>	'nā'
(6) <i>Tanādi</i>	'o, yira'

(7) *Curādi*

'(n)e, (n)aya'

Remark: The *Kaccāyana* 'gaṇhati' explains the *gahādi* group using the conjugational sign 'ṇhā'; but from philological aspect it can be formed as 'gah+nā+ti' and by transposing the places of 'h' and 'n', it becomes 'gaṇhati'. So according to modern philologists *gahādi* group is not needed to explain the word 'gaṇhāti'.

It can be seen that depending on a particular root, conjugation can be made with different tenses or based on a particular tense, conjugation can be made with various types of verbal groups. It is very important not to forget that for the particular tense or verbal group exercises should be arranged at the end of lessons because it is very helpful to test their understanding and their memory of lessons. Along with the conjugation of verbs, some nouns, adjectives and adverbs should be introduced to the students. Sometimes students should be asked about the vocabulary and grammar in each lesson to check whether they really understood or not. They should be asked to translate Pāli sentences into English or from English into Pāli. In this way, students will pay more attention to each lesson, at the same time they will have more confidence in learning Pāli lessons.

After teaching conjugation, it is time to introduce them to the declension of nouns. According to the tradition of Pāli grammar texts, there are thirteen types of declensions of Pāli nouns and pronouns which are subdivided under the ending vowels of each noun, namely, (1) *Manogaṇādi* (2) *Purisādi* (3) *Guṇavādi* (4) *Pumādi* (5) *Gacchantādi* (6) *Saṭhādi* (7) *Nadādi* (8) *Gahapatādi* (9) *Sabbanāma* (10) *Cittādi* (11) *Kaṇṇādi* (12) *Rājādi* (13) *Rattādi*. These thirteen different groups of nouns that are included in particular division of declension should be pointed out, to enhance the appreciation of noun-declension. But before starting declension, it is necessary to clarify genders and cases of nouns and most of all, to explain that gender in Pāli is completely different from that of most modern languages. While students are learning declension of nouns, the teacher should explain about cases with examples. It is not adequate to give mere explanations of each case without stating how it is used in the sentences. At first some useful pronouns which are frequently met in the Pāli scriptures should be initiated to the students such as *ayaṃ* (this), *ime* (these), *imā* (these), *tvam* (you), *ko* (who), *kā* (who) and so on. They should be taught how personal pronouns are joined with the corresponding verbs and how statement sentences are changed into interrogative and negative ones. For example:

Ahaṃ pacāmi. (I cook.)*Mayaṃ pacāma.* (We cook)*Tvaṃ pacasi.* (You cook)*Tumhe pacatha.* (You cook)*So pacati.* (He cooks.)*Te pacanti.* (They cook.)

For interrogative sentences:

So pacati nu (Does he cook?)*Te pacanti nu* (Do they cook?)

For negative sentences:

So na pacati. (He does not cook.) *Te na pacanti.* (They do not cook.)

Pāli grammar works, such as the *Kaccāyana* and the *Moggalāna byākaraṇa*, tell us that there are seven cases in Pāli language, namely, Nominative, Vocative, Accusative, Instrumental, Dative, Ablative, Genitive and Locative Cases. It is possible to say that Nominative Case in Pāli is equivalent to ‘subject’ in English and Accusative to ‘object’. Instrumental can be generally rendered as ‘with, by’ in English, Dative as ‘to or for’, Ablative as ‘from’, Genitive as ‘of’, Locative as ‘in, on, upon and at’. It can be said that the understanding of sentences in Pāli texts lies in the knowledge of Cases. So each Case should be explained in detail with full examples. Otherwise, declension and conjugation will be meaningless to the students. This makes them understand the relationship of Cases in the sentence. It is a great help for them to approach the original *suttas* that they come to discern, how Cases in the sentences are related to each other. If the teacher gives some exercises for each Case, it makes them more understandable and attracts greater interest in Pāli. Besides, some prefixes like ‘*pa, parā, ni,*’; some particles such as ‘*hi, ca* and *pana*’; and some adverbs such as ‘*ettha, tattha, tatra* and *yato*’ - should be told to the students while they are studying the declensional structure of nouns.

And then, some basic grammatical points such as the usage of ‘*kriyāvisesana*’ (adverb), ‘*kāla-accanta*’ (duration of time), ‘*addhā-accanta*’ (distance), ‘*anādara*’ (genitive and locative absolute) and so on, which are exceedingly needed for reading canonical *suttas*, should be explained with some examples. The Accusative case can be used as ‘*kriyāvisesana*’ (adverb): ‘*manussā sīgham gacchanti*’ (people go quickly). It also expresses ‘*kāla-accanta*’ (duration of time): ‘*māsaṃ maṃsodanaṃ bhuñjati*, (he eats the curried rice the whole month). ‘*Addhā-accanta*’ (distance) is also expressed by the Accusative case: ‘*gāvutaṃ pabbato dīgho*’ (the mountain is a *gāvuta* long). The term ‘*anādara*’ means that one does not take any account of something or someone else. It can be put in Genitive and Locative case: ‘*dārakassa rudato pitā pabbajati, dārake rudantasmim pitā pabbajati* (he enters into the order of *Samgha* while his son (boy) weeps).

After having the skill of conjugation and declension acquired, the teacher, as a third step, should give his students a brief account of ‘*samāsa*’ (compound), *taddhita* (secondary derivative) and *kita* (primary derivative). Two or more words combined together to form a single term are called a compound (*samāsa*). There are several varieties of compounds in Pāli. Of the first variety, the member is generally an adjective and the second one is a noun. Crude forms (stems) are combined and the last member is declined according to its own gender. It is ‘*Samāsa*’ which is one of fundamental features of Pāli language and which is inevitably met in Scriptures. It can be divided into six; *abyayībhāva* (Adverbial Compounds), *kammadhāraya* (Descriptive Determinate Compounds), *digu* (Numeral Determinate Compounds), *tappurisa* (Dependant Determinate Compounds), *bahubbīhi* (Relative or Attributive Compounds) and *dvanda* (Copulative or Aggregative Compounds). When words are formed by adding suffixes to nouns, they are called ‘*taddhita*’ (Secondary Derivative). The suffixes

that are to be added to nouns are classified into six groups as, ‘*apacca* (Patronymics), *anekattha* (Miscellaneous), *assatthi* (Possession), *saṅkhyā* (Numeral), *bhāva* (Abstract), *abyaya* (Pronominal). *Kita* (Primary Derivative) is formed by adding suffixes to roots or verbal bases. The common suffixes for Primary Derivative are ‘*ta*, *tvā*, *tum*, *tabba* and *aniya*’.

As I have discussed above, it is indispensable for a student to know the information on some basic grammatical points such as declension, conjugation and syntax of sentences, the word-formations like compound, primary derivatives and secondary derivatives before reading *sutta* literature. But it is assumed that after learning them, it is better to make students directly read the canonical *suttas* rather than to waste time analyzing some insignificant and complicated parts of grammar. At that time they may need some complete Pāli-English Dictionary, for their Pāli vocabulary may not be rich enough to read the *suttas*. It is clear that he must need his teacher’s help in the beginning of his reading when some sentence patterns and idiomatic usages of Pāli gets confusing. With help of the basic knowledge of grammar and dictionary, students will solve problems for themselves, to some extent the problems encountered in the procedural study of the original *suttas*. It is certain that the suggestions and advice of a teacher speed up the progress of his knowledge of Pāli language and literature. Gradually, they will have a lot of experience of reading Pāli. While teaching *suttas*, the teacher should sometimes introduce the commentarial and sub-commentarial way of defining of Pāli words to the students. Thus, the students will have a method of reading commentarial and sub-commentarial literature. It is assumed that after learning the essential points of grammar, which helps reading canonical literature, the direct study of *suttas* encourage the rapid acquisition and improvements in the knowledge of Pāli.

If one studies Pāli according to the method discussed above, one witnesses the real ‘Buddha’ - and enjoys the taste of canonical literature. The knowledge of Pāli will greatly assist ones who need the necessary information on the ethics of Theravāda Buddhism. The misinterpretation of a Pāli word leads one to the misunderstanding of Buddhist ethics.

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Educational Program or System of Buddhist University (Mandalay & Rangon)

Professor U Myint Swe,

Founder & Rector of Buddhist University (Mandalay & Rangon)

While working at the "State Pariyatti Sasana University", I found sorrowfully that most (75% or 80%) of the matriculated monks were not admitted to that Sasana University, due to the difficulties of lodging, class-rooms, meal and so on. Therefore, in order to give those unfortunate matriculated monks such a rare chance of getting advanced good university education, soon after my retirement in 1994, I founded a Private University, known as "**Buddhist University, Mandalay (BUM)**", (in the compound of 'Central Sukhar monastery, 83rd Street, between the 32nd and 33rd Roads). Upon receiving the good advice of ten eminent Venerable Monks (Sayadaws) of *Mandalay*, where I, acting as the Professor and Rector as well, taught those monks various subjects such as English, Pāli, Sanskrit, Prakrit, Philology, Buddhism and so on.

When I got some assistant teachers, I adopted the "seven year course (first Program up to the Master Degree (Indo-Aryan):- * **two year Diploma course, * two year B.A. course and three year M.A. course**". For each of those three fold courses, manifold subjects suitable for Buddhist academic and missionary tasks are prescribed and taught, as shown in the "Syllabuses for all classes".

When "Buddhist University, Mandalay" came to the age of ten years, I had about twenty teachers who already got M.A. degree, and founded another "**Buddhist University, Rangon**" (BUR), in 2004 with the help of those qualified teachers (at the Sadhu-Pariyatti Monastery, Kyi-Myin-Dine Township, Rangon), which was managed by Venerable U Paññasiha, Secretary Sayadaw).

The Method of Teaching Pāli:

Indo-Aryan or Indian languages comprise many different local dialects (*desi-bhasa*), but very close to one another. There are two main groups (or families) of Indian languages, namely, Sanskrit and Prakrit, which are very similar to each other.

(1) **Sanskrit**, used by the Brahmans of educated class, who could spend much time on education and earn their living or livelihood by education, contained the words constructed or formed strictly in accordance with the grammatical rules and so it did not undergo many changes throughout its long history.

(2) **Prakrits**, however, used by the common people who had to spend more time on their livelihood than on education, inevitably underwent many changes, generation by generation, according to the time (*kala*), locality (*desa*) and individual (*puggala*), and comprise many different dialects which are very similar to one another, such as "Pāli, Magadhi, Addha-Magadhi, Soraseni, Maha-ratthi, Pesaci, Apabhramsa (early Prakrit), and Hindi, Bengali etc. (later Prakrit).

The Buddha or Omniscient one, skilful in all those Indian languages, went on religious tour for 45 years, in many different parts of Central India (*Majjhima-desa*) in order to teach and propagate His Dhamma (Teaching of Truth) to the people for liberating them from worldly sufferings and leading them to Nibbāna, eternal bliss. As a result, numerous people from different parts of India came to the Buddha and entered the Buddhist Order (*Sangha*). And consequently their own dialects, slightly variant from, but very close to Pāli, intruded upon the Pāli literature.

Moreover, after the passing away (*Parinibbāna*) of the Buddha, His numerous missionary disciples, generation by generation, worked hard to teach and propagate the Buddha's Dhamma or Buddhism, not only in different parts of India, but also in neighboring countries, such as Ceylon (Sri Lanka), Nepal, Tibet, Pakistan, Afghanistan, Bengal, China and South-east Asian countries. When Buddhism declined in India, due to the Hindus and Muslims, Ceylon (and South India) came to the front in place of India and became the centre of Buddhism, by widely learning the Buddhist scriptures and writing numerous commentaries, sub-commentaries and many other books (*ganthantara*) on various topics, such as the traditional Pāli grammars and Pāli dictionaries etc. mainly based on the traditional Sanskrit works. For the above-said reasons, Sanskrit and Prakrit languages exercised a great influence on the later Pāli works.

European (or Euro-Aryan) languages and Indian (or Indo-Aryan) languages belong to the same family of "**Indo-European Languages**" and are very close or similar to each other. So the Europeans can easily learn the Indian languages and vice versa. [But the inhabitants of Far East and South-East Asian countries find it difficult in learning the European and Indian languages, because the language-family of the former is quite different from that of the latter.] Since the late 19th century AD, the liberal-minded European great scholars studied thoroughly both European and Indian (or Indo-Aryan) languages by means of the modern Philological method comparing those languages with each other and wrote the various works or books on Sanskrit, Pāli and other Prakrit languages, which served to know or understand those languages within a short time.

On the contrary, the traditionalist Venerable Sayadaws (abbots) in Asia, especially in Burma, spend a long time (longer than necessary) on learning Pāli by the traditional (outdated) method through the traditional Pāli grammars (such as the Kaccayana, Rupasiddhi, Moggalana, Saddaniti, Bhedacinta and so on), which give illogical or unsystematic (sometimes wrong) explanation of Pāli words, using the grammatical suttas, scattering here and there, but they never become skilful or expert in the real or systematic formation of Pāli words and are unable to decide the Pāli words-"which one is correct and which one is wrong", and "which one is original (primary) form and which one is secondary form".

So, let me say frankly "It is the best way to learn Pāli language by means of the time-saving modern (updated) method of philology, a comparative study of Pāli with Sanskrit and Prakrit languages, so that one can become, within a short time, an expert not only in Pāli but in other Indian languages (Sanskrit and Prakrits) as well". For, the world-conditions are ever changing, the world seems to be as small as a village, and there are too many things to be learnt within a very short life-span. Moreover, it is the greatest mistake that the extreme traditionalist venerable Sayadaws (abbots) do not allow their pupil monks to study Sanskrit and English, and as a result most of

the Burmese monks become backward in the worldly and religious matters, not knowing and not willing to take part in the missionary activities both at home and abroad. So, it is high time to urgently change, modernize or improve our traditional (outdated) monastic education (*Pariyatti learning*) to reach the international standard, in accordance with the ever-changing world situations.

Buddhist University (Mandalay & Rangon)

The aim of our Buddhist University (Mandalay and Rangon) is to teach the monks, nuns and laypeople to be skillful, in not only English, Pāli and Sanskrit, but also in Buddhism and other religions, for both academic and missionary purposes. There are nine Departments in our Buddhist University, namely-(1) Dept. of Vinaya-pitaka, (2) Dept. of Suttanta-pitaka, (3) Dept. of Abhidhamma-pitaka, (4) Dept. of Pāli and Philology, (5) Dept. of Sanskrit and Prakrit, (6) Dept. of English, (7) Dept. of History and Philosophy, (8) Dept. of Hindi and Chinese, (9) Dept. of Buddhist Missionary. Each Department has its own Head and Assistant teachers.

We have adopted three programs for academic and missionary purposes as shown below.

Program I:

Seven year Course for Diploma, B. A., M. A. (Indo-Aryan) - [This (first) program is adopted for the monks and nuns who have already passed the Pathamagyi (or Matriculation) examination and have a good knowledge of Pāli and Buddhism.]

Two year Diploma Course - For this course, the following subjects are taught:

- **English** grammar and lessons, equal to the matriculation-standard.
- **Sanskrit** grammar and lessons.
- **Philology**, a comparative study of Pāli and Sanskrit, and the important Pāli words are philologically explained through Sanskrit.
- **Buddha's first two sermons**- Dhammacakka.ppvattana Sutta and Anatta.lakkhana Sutta- translation of the text and meaning.
- **History** of Pāli Pitakas and Atthakathas (commentaries).
- **History** of Buddhism in ancient India. [Five question papers are set for examination each year.]

Two year B. A. Course - For this course the following subjects are taught:

- **Vinaya Pitaka** (Parajika. kanda) and its commentary.
- **Suttanta Pitaka** (Silakkhandha.vagga) and its commentary.
- **Abhidhamma Pitaka** (Dhammasangani) and its commentary.
- **Sanskrit reader** - "Hitopadesa stories".
- **Philology**, a comparative study of Pāli and Sanskrit, and some difficult or peculiar Pāli words are philologically explained through Sanskrit.

- **Prakrit Languages** - and Philology, a comparative study of Prakrit words with Pāli and Sanskrit.
- **Essays on Buddhism** (in English, covering the various topics on Buddhism.)

Three year M. A. Course - For this course the following subjects are taught:

- **Visuddhimagga** in Pāli, a very famous digest of the three Pitakas, by Most Venerable Commentator Buddhaghosa.
- **History** of Buddhism and Pāli Literature in Ceylon or Sri Lanka.
- **History** of Buddhism and Pāli Literature in Burma (Myanmar).
- **Vedic literature and Philosophy.**
- **Buddhist Hybrid Sanskrit** - grammar and texts.
- **King Asoka's Edicts**- the king's life and missionary activity, and a comparative study of Asokan Prakrit with Pāli and Sanskrit.
- **Abhidhamma Studies** - the whole text or nine chapters of Abhidhammattha.sangaha, a general survey of Abhidhamma Pitaka, written by Most Venerable Anuruddha.
- **Buddha's First Two Sermons** - a detailed study of their significance
- **180 Selected Dhammapada Verses**, to be learnt by heart, together with English translation and explanation.
- **Buddhist Meditation** - Samatha and Vipassana or Calm and Insight meditations.
- **Philosophy** - a brief study of Mahāyāna Buddhism, Hinduism, Christian and Islam
- **Basic Hindi** - grammar and conversation.
- **Basic Chinese** - grammar and conversation.
- **Patimokkha rules** for monks.
- **Research Methodology** - for carrying out a research or writing thesis. [Six question papers are set for examination each year.]

Program II

Eight year course for Diploma, B. A., M. A. (Buddhist Missionary): [This second program is adopted for the monks, nuns and even laypeople (irrespective of sex and religion) who have not passed the Pathamagyi (or Matriculation) examination, and have little or no knowledge of Pāli and Buddhism. To let them have a good knowledge of Pāli and Buddhism, the preliminary one year extra course, called "**Basic Diploma (P. A. B. E.) course**" is arranged before they are admitted or allowed to attend the University classes proper.]

One year basic Diploma course (P. A. B. E.) - For this course the following subjects are taught:

1. **Pāli-grammar and lessons (P 1 & P 2):-** The basic Pāli grammar together with the (corresponding) Pāli exercises for translations. [Two question papers are set for examination.]

2. **Abhidhamma (A 1 & A 2):** The whole Abhidhammatthasangaha, a handbook of Abhidhamma Pitaka, is taught. [Two question papers are set for examination.]
3. **Buddhism (B 1 & B 2):** (i) The life of Buddha; some important stories from the "Dhammapadavatthu" and "Petavatthu", which describe the various good and bad deeds that invariably produce their corresponding good and bad results in order to give the students the knowledge of "cause and effect". (ii) The noteworthy basic principles of Dhamma to be followed by the Buddhists, as explained in the "Mangala Sutta" and "Singalovada Sutta; the virtues of Buddha, Dhamma and Sangha; various moral precepts to be avoided and practiced; the doctrine of "Law of Causation" (=Paticcasamuppada doctrine) and some important ways of "Meditation Practice". [Two question papers are set for examination.]
4. **Basic English** (one question paper) only for those who are not matriculated yet.

Two year (advanced) Diploma course: same as the two year Diploma course in Program I. [Six question papers are set for examination each year.]

- **Two year B. A. course:-** As this course is meant for the missionary purposes, four papers concerning the language studies (three papers for Three Pitakas, and one paper for Sanskrit text or Hitopadesa vatthu and Prakrits) are left out; instead of them,
- **History** of Burma (Myanmar) and
- **History** of other ancient Buddhist countries,
- **Geography** of Burma and
- **Geography** of other ancient Buddhist countries,
- **Health and Medicine-** traditional and modern;
- **180 Selected Dhammapada** verses to be learnt by heart, and to be translated, giving an illustrative story concerning each of those verses.
- **Essays on Buddhism-** same as the Program I. [Six question papers are set for examination each year.]

Three year M. A. course:

- **Visuddhimagga** in Burmese (Myanmar).
- Instead of Buddhist (Hybrid) Sanskrit and King Asoka's Edicts, we teach the manifold Buddhist doctrines contained in 'Milindapañha (King Milinda's Questions), in Burmese, and Ledi Sayadaw's works in Burmese (Samma.ditthi-dipani, Catusacca-dipani, Magganga-dipani, Niyama-dipani), and 16 meanings of Four Noble Truths.
- The remaining subjects are the same as Program I. [Six question papers are set for examination each year.]

Program III

In order to more affectively carry out our Buddhist missionary tasks throughout our country, our "Buddhist University" (Mandalay and Rangun) is preparing to open, in future, "**Buddhist Missionary Colleges**" in the monasteries existing in

the important district towns (about 20 in number) situated in the Seven Divisions and Seven States of Burma, year by year, since about the end of 2008, for giving a rare (golden) opportunity of learning Buddhism, Pāli, Sanskrit, Philology and English (covering the Basic and Advanced Diploma courses) to the monks, nuns and even laypeople, who are not lucky (fortunate) enough to live in Mandalay and Rangon, the most important cities of Burma. Those who have passed the Basic and Advanced Diploma examinations are, for their further study, admitted to "Buddhist University" for B. A. and M. A. degrees, either in Mandalay and Rangon.

U Myint Swe's Method of Teaching Pāli

My method of teaching Pāli is based on Sanskrit grammar and effective and easy, but it is different from the method adopted by both the traditional and modern Pāli grammarians. For, I like to introduce the 4 vowels "ṛ, ṝ, ai, au" used in Sanskrit into Pāli which has only 8 vowels, and 12 vowels should be used for grammatical explanation of some peculiar Pāli words.

It is very necessary to know **3 grades of vowels**, used in Sanskrit (and Pāli) thus- **(i) Mūla** or Primary or Simple vowels- "a; ā; i; ī; u; ū; ṛ; ṝ;" ["ṛ, ṝ, -rarely used in Sanskrit are left out"]; **(ii)** If "a / ā" + "i / ī; u / ū; ṛ / ṝ" are combined, then we get their corresponding **Guṇa** vowels- "e; o; ar"; **(iii)** If "a / ā" + "e, o, ar" are combined, then we get their corresponding **Vṛddhi (vuddhi)** vowels- "ai; au; ār".

In other words, **(i)** if the **Mūla** vowels- "i / ī; u / ū; ṛ / ṝ" are protracted, then **(ii)** we get their corresponding **Guṇa** vowels- "e, o, ar" which can again be protracted to get **(iii)** their corresponding **Vuddhi** vowels- "ai, au, ār".

In reverse order, **(iii)** if the **Vuddhi** vowels- "ai, au, ar" are contracted (reduced), then **(ii)** we get their corresponding **Guṇa** vowels- "e, o, ar", which can again be contracted to get **(i)** their corresponding **Mūla** vowels- "i / ī; u / ū; ṛ / ṝ".

See the diagram (table) below which shows (the fixed law) how the vowels (except "a, ā") become 3 grades and how they interchange **with** their corresponding semi-vowels (or semi-consonants):

	(1) Mūla-vowels→	(2) Guṇa-vowels→	(3) Vuddhi-vowels
1	i, ī	e	ai
2	y u, ū	ay o	āy āv
3	v ṛ, ṝ	av (ar)	āv (ār)
4	r ṛ, ṝ (rare)	(al)	(āl)

[Remarks- "ar, al, ār, āl" are not pure (true) vowels, but only forms derived from their respective vowels.] Of these 3 grades of vowels, the Mūla vowel is an undividable or indivisible vowel, (unlike the other "compound" or diphthong Guṇa and Vuddhi vowels. Again, "**Root**" (dhātu) is an undividable or indivisible (principle) part of the words.

So most (or 90%) of the roots used in Sanskrit (and Pāli) must contain the undividable or indivisible Mūla vowels. According to Sanskrit, "**all the verbs, participles and (primary) nouns are derived from the roots**". According to this theory, if the Mūla vowels containing in the roots are protracted to get their corresponding Guṇa and Vuddhi vowels, to which the suffixes (and verbal terminations) are added, then we get the verbs, participles and (primary) nouns. I will explain some Pāli words according to the above diagram (table) which shows the above mentioned changes of 3 grades of vowels:

<p>i, ī → e → ai y → ay → āy</p>

- * ati> aty + anta= S. atynta= P. **accanta-** "ty> cc"(=perpetual)
- * jāti> jāty + ā (=Instr. sg.) S. jatyā= P. jaccā (= by birth, caste).
- * nadī> nady + am (loc. sg.) = S. nadyam = P. najjā- "dy>jj"- (=on the river).
- * √ji + ta= S. P. **jīta** (= to be conquered).
- * √ji> je + tum= P. jetu- (= in order, to conquer).
- * √ji> je> **jay** + a + ti= S. P. **jayati** [P. jēti-- "aya>e"] (= to conquer).
- * √ji> **jai**> jāy + aya (Caus.)= S. P. **jāyayati** [P. jāyēti--"aya>e"-](= to cause to conquer).
- * √nī + ta= S. P. **nīta** (= to be carried / led).
- * √nī> ne> nay + a + ti= S. P. **neyati** [P. **neti**-- "aya> e"] (= to lead).
- * √nī> **nai**> nāy + aka= S. P. **nāyaka** (= a leader).

<p>u, ū → o → au v → av → āv</p>

- * **tu**> tv + eva= S. P. tveva.
- * bhū> bhv + ādi= bhvādi or bhuvādi ('√bhu' etc.)
- * √hu + ta= S. P. **huta** (=an oblation)
- * √bhū + ta= S. P. bhūta (=a being)
- * √bhū> bho> **bhav** + a + ti= S. P. **bhavati** [P. bhōti--"ava> o"] (= to be / become).
- * √bhū>**bhau**>bhāv +aya (Caus.)=S. P. **bhāvayati** [P. bhāveti- "aya> e"](=to develop).

<p>r, ṛ> ar> ār r</p>

- * √dr̥ṣ> draṣ + ṭavya= S. draṣṭavya=P. **daṭṭhabba** (=to be seen / noted).
- * √dr̥ṣ>drak + ṣyati= S. drakṣyati= P. **dakkhati** (= will see).
- * √mr̥ + ta= S. mr̥ta= P. mata--"r̥>a" (=dead).
- * √mr̥> **mar** + a + ti= S. P. **marati** (= to die).
- * √mr̥> **mār** + aya (caus.) + ti= S. P. **mārayati**, [P. māreti--"aya>e"] (= to kill).

- * √kṛ + ta= S. kṛta= P. kata, kita-- [= r> a, i]- (=to be done).
- * √kṛ> kar + u> o + ti= S. P. karoti (= to do).
- * √kṛ> kur + u + te= S. P. kurute (= to do).
- * √kṛ> kur + u> va + te= * S. kurvate= P. **kubbate** (=to do).
- * √kṛ> kār + aya (caus.) + ti= S. P. **kārayati**, [P. kāreti]-(=to cause to do).
- * √tṛ> tar + a + ti= S. P. **tarati** (= to cross).
- * √tṛ> tīr + ṇa= S. tīrṇa= P. tiṇṇa (=to be crossed).
- * √pṛ> pūr + ṇa= S. pūrṇa= P. puṇṇa (= full, complete).
- * √kṛ> kīr + ṇa= S. kīrṇa= P. kiṇṇa (= to be scattered).
- * ā√cṛ> cīr + ṇa= S. ācīrṇa= P. āciṇṇa (= to be habitually practised).
- * √dhṛ + ti= S. dhṛti= P. **dhiti**--"ṛ>i"- (= courage).
- * ud√dhṛ + tya= S. uddhṛtya= P. **uddhacca**--"ṛ>a"-- (= distraction).
- * √kṛ + tya= S. kṛtya= P. **icca**-- "ṛ>i"- (= work, duty).
- * ku√kṛ + tya= S. kukṛtya= P. **kukkucca**--"ṛ>u"- (=remorse).
- * √bhṛ + ta + ka= S. bhṛtaka= P. **bhataka**-- "ṛ>a"- (=hired servant).
- * √bhṛ + tya= S. bhṛtya= P. **bhacca** --"ṛ>a"- (=servant).
- * ā√hṛ + ta= S. āhṛta= P. **āhaṭa** (= to be brought).
- * S. gṛha= P. gaha, geha-- "ṛ>a, e"-- (= house).
- * S. gṛhin= P. gihī-- "ṛ>i"-- (= a layman).

[**Remarks:-** From the above-mentioned few examples it is clear that it is better to use the roots with vowel 'ṛ / (ṛ)' as in Sanskrit (i. e, √kṛ, √dhṛ, √bhṛ, √mṛ, √hṛ, √tṛ, and so on) rather than to use the Pāli roots with- '**ar**' (the Guṇated form of 'ṛ, ṛ' --i. e., √kar, √dhar, √bhar, √mar, √har, √tar and so on.), because the vowel 'ṛ (ṛ)' used in Sanskrit can be changed into 'a, i, u, e' in Pāli and so on, as explained above.]

Moreover:

(1) Nouns ending in vowel 'ṛ':

It is better to use, as in Sanskrit, ending in vowel 'ṛ' (or made of suffix 'ṛ'), such as- "māṛ, piṛ, bhrāṛ, dhāṛ, satṛ" etc., because 'ṛ' used in Sanskrit is changed into "a, i, u, ar / ār" in Pāli and is useful in explaining the different Pāli forms, such as- "mātānaṛ, māṭito, mātyā=mātuyā=mātarā, mātānaṛ, mātarānaṛ, mātarō, satṛhāro, satṛhārānam" etc. But in Pāli, these nouns are recognized as the nouns ending in vowel 'u', such as, "mātu, pītu, satthu," etc., which cannot logically explain the above-mentioned peculiar Pāli forms.

(2) Nouns and prefixes ending in consonants:

Again, (i) in Sanskrit there are so many nouns ending in various consonants. (a) Some of them are made by adding the suffixes- "at, mat, vat; an, man, van; in, min, vin; as, is, us; yas, vas", and (b) some are the ordinary (or root-like) nouns, such as- "path, pad, gir, diṣ, vāc, vacas, kṛt, āp, sat" etc. These consonantal nouns used in Sanskrit are very useful in explaining some peculiar Pāli forms, such as- (a) * "raññā, rañño; S. karman- i= P. kammani; daṇḍin-ā, daṇḍin.o.; sāmin-ā, sāmin.o.; medhāvin.ā, medhāvin.o.; arahā or arahāṛ; arahat-ā, arahat.o.; satimat.ā, satimat.o.; bhagavat.ā, bhagavat.o.; vacas.ā;

manas.ā, manas.o, manas.i; S. saumanas.ya= P. somanassa; S. karman.ya.tā= P. kammaññatā; **(b)** S. vāc.ā= P. vācāya". S.P. pathi; S. sadbhi= P. sabbhir; S. suhrd= P. suhada (=friend); S. suhrdya= P. suhajja (=friendship); S. P. evaṛ sati (=if it is so); S. kṛt= P. kita; S. safām= P. sataṛ (= of virtuous men); But those consonantal nouns used in Sanskrit are, in Pāli, changed into the nouns ending in vowels, which cannot logically explain the above-mentioned peculiar Pāli words.

Again, **(ii)** of the prefixes or prepositions (upasagga), "ud, nir, dur, sat" used in Sanskrit ("u, ni, du, saṛ" in Pāli), too, play an important part in explaining some peculiar Pāli words. Examples- "**ud**" S. P.- ud-īrati; S. P. ud-āna, S. udgacchati= P. uggacchati--"dg> gg"- by assimilation). * "**Nir**"- S. P. nir-āhāra; S. nir.ukti= P. nir.utti; S. nir.gacchati= P. niggacchati. * "**Dur**"- S. dur.ukta= P. durutta; S. dur.gati= P. duggati.* "**Sat**"-S. sat.puruṣa= P. sappurisa; S. sad.dharma= P. saddhamma.

(3) Roots, "nouns" and prefixes beginning with double consonants are used in Sanskrit, but in Pāli they are reduced to single consonants at the beginning of words, by assimilating them and dropping the first consonants; but these assimilated double consonants reappear, in Pāli, when they are in the middle of words.

Examples:- * S. √**krī**- krī-ṇāti= P. (k)kīṇāti; S. vikrīṇāti= P. vikkīṇāti. S. √**smṛ**- smṛ> smar.a.ti= smarati= P.(s)sarati; S. anu.smarati= P. anu.ssarati. * S. √**grah**- grahaṇa= P. (g)gahaṇa; S. anu.grahaṇa= P. anu.ggahaṇa. S. √**kram**- kramaṇa= P. (k)kamaṇa; S. anukramaṇa= P. anukkamana. * S. "**pra**"-- pra.māda= P. (p)pamāda; S. apramāda= P. appamāda. S. pramāṇa= P. (p)pamāṇa; S. apramāṇa= P. appamāṇa. * S. "**prati**"-- pratyaya= P. (p)paccaya; S. a.pratyaya= P. appaccaya. S. pratyakṣa= P. (p)paccakkha; S. a.pratyakṣa= P. appaccakkha.

How Do Buddhist Colleges Currently Create Buddhist Scholars?

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What could be achieved by one Buddhist institution of higher education? Obviously, we are hoping to deliver Bachelors of Buddhist Studies who could answer – in this challenging era, with its problematic societies and environment; we are hoping for a graduate possessing qualifications and competence - as an educated and trained person (*sikkhapada*). Therefore, observed from a teaching-method point of view, Buddhist higher-institutions should learn from its historical glory, and combine traditional methods with methods from modern science. This single higher-institution was once a popular destination for spiritual leaders and disciples from all over the world, making pilgrimages to study Buddhist wisdom.

Learning from the History of a Buddhist Higher Institution:

The history of Buddhist higher institutions started through the monastic educational system, focusing on religious studies or dharma. Later on, it developed into the maha-vihara, an intellectual educational institution, and functioned as a culture center, such as: Nalanda and Vikramasīla higher institutions. These historical institutions had the facility, knowledge, and various types of teaching to anticipate and initiate the answer to the needs and challenges of their era. They used an adaptive and contextual curriculum to shape and form various skills and knowledge - particularly needed by society at the time. Nalanda grew as a university, marking the peak of a civilization, which helped the development of religion and science.

Even Stadium-Generale¹, with its varying curriculum, had been founded before the emergence of European higher institutions, later on, in the Scholastic and Renaissance Age. Their curriculum was named “*septem artes liberales*” or “seven proficiency of liberated man” – including: geometry (*quadrum*), arithmetic, astronomy, music (*quadrium*), grammar, dialectical logic, and rhetoric (the last three are called ‘*trivium*’).

The pilgrim Hsuan-Tsang reported that everyday life in Nalanda revolved around regular lectures and academic debates. Curriculum not only included Buddhadharma, but also Veda texts. Science was comprised of logic (*hetuvidya*), language structure (*sabdavidya*), health (*cikitsavidya*), calculation (*samkyana*), occulting (from *atharvaveda* and *samkhya*), and tasks given to scholars.

¹ Editor’s Footnote - from <http://www.reference.com/search?r=13&q=Stadium%20generale>: “Stadium Generale is the old name for a medieval university which was registered as an institution of international excellence by the Holy Roman Empire. Most of the early Studia Generalia were found in Italy, France, England, and Spain, and these were considered the most prestigious places of learning in Europe. The Vatican continues to designate many new Universities as Studia Generalia, although the popular significance of this honor has declined over the centuries. As early as the 13th century, scholars from a Studium Generale were encouraged to give lecture courses at other institutes across Europe and to share documents, and this led to the current academic culture seen in modern European universities.” [website quotes from: Haskins, George L. (1941) ‘The University of Oxford and the *Ius ubique docendi*’, *The English Historical Review*, pp 281-292.]

From this historical perspective, we could acquire an educational system, using scientific methods, such as: the *nissaya*-method and *katha*-method. Nissaya became vital when Buddhist education was inside the monastery; while Katha became essential when the vihara developed into the maha-vihara.

Nissaya and Katha:

Nissaya – are the methods used for beginner levels, adopted in the monastic educational system. This method holds the teacher dominant over the pupil. It is characterized by a transfer of knowledge where the pupil receives dharma-authority, in the rule of monks (*vinaya*), moral stories (*jātaka*), or basics of Buddhadharma. These are to be memorized through chanting.²

The purpose is to make sure that the knowledge of *vinaya* and *sutta* is well-remembered, so that the purity and originality of Buddhism stays authentic. The practice, done together, to meet this particular purpose, is called ‘*sangīti*’.³

By using this method, proficiency is raised in acquiring Buddhadharma. There are several accomplished experts, named for their own expertise: Dharma-katthika for teaching Dharma, Suttantika for teaching *sutta*, *Vinaya-dhara* for teaching *vinaya*, and *Matikadharmā* for expert in formulating (*matika*).

A complement to *nissaya* is *katha*. This method allows pupils to actualize and develop dharma texts in a contextual-way, through forms of discussion or debate – emphasizing pupil activeness, through problem-identification - looking at reality, and finding truth.⁴ A more essential point in this method is to enable reflection or dialogue with oneself, reality, and the universe. Finally, students should be able to present it literally or verbally, in a form of literature or other means of writing.

In relevance to the modern context, *katha* performs a skill to ‘structurize’ and encourage dialogue of minds, values, and actual application of theories - made accessible in the form of essay, thesis, or dissertation. These writings reflect a discussion with reality - an intellectual needs to answer actual problems.

This system had been applied by Buddha himself to his immediate Sangha community needing to raise the intellects of newer generations of monks - as seen in numerous dharma texts, such as: the *Kattha-vatthu* (Fundamentals of Katha) scripture composed of debates about the teaching conducted by *sanghayana* (*sanghasamaya*) during the period of King Asoka.⁵

The *Mahagosinga Sutta* shows a dialogue of *Abhidhamma* between two monks - one to ask questions, one to answer, and together they conclude *Dhammasangāni* (composition of Dharma) which classifies as *Abhidharma*.⁶ Intellectually, *kathas* are also used in *suttas*, and in the commentaries on *suttas*, called *Nidesa* (explanation), composed of two books, the *Maha* (major) and the *Culla* (minor). We could also find catechisms inside these groups of teaching, called *patisambhida-magga* (way of analyzing), which comprises character, lexicon, glossary, summary, et cetera.⁷

² Edward J. Thomas, “The History of Buddhist Thought,” London: Routledge & Kegan Paul Ltd., 1953, p.23.

³ Mircea Eliade, “The Encyclopedia of Religion, Volume 2, MacMillan Publishing Company, 1987, p.510.

⁴ Mulyadi Wahyono, SH., “op.cit”, p.208. and Mircea, “The Encyclopedia of Religion, Volume 2, MacMillan Publishing Company, 1987, p.514.

⁵ Mircea Eliade, “The Encyclopedia of Religion, Volume 2, MacMillan Publishing Company, 1987, p.514.

⁶ Mulyadi Wahyono, SH., “loc.cit,”

⁷ Mulyadi Wahyono, SH., “Ibid,” hal. 208., and Mircea Eliade, “The Encyclopedia of Religion, Volume 2,

Katha tradition was commonly used by wisdom-seekers, such as ancient Greek philosophers like Phythagoras, renowned for his own school, Socrates for his dialogues, Plato for his academy, and Aristotle for his university. These were later adopted and developed by modern Western education system such as scholastic, seminary, and nowadays: the university.

The existence of the Katha method, emphasizing intellectual-based education, is reflected on the characteristics of Buddhism itself and the development of the Buddhadharmā. The Buddha taught us the Middle Path, encouraging humans to reflect and think in critical-dialectical ways to confront thesis and antithesis.

“What the is Buddhavadana? The Nettippakarana passage epitomizes the Buddhist tendency to use philosophical rather than historical argument authority”.⁸

The dialectical nature (thesis, antithesis, and synthesis) in Buddhist logical thinking is reflected in the methodology of critical knowledge, which has drawn enormous attention and helped the process of intellectual development.⁹

The development of Buddhist thinking could be seen on Catuskoti, on intelligent dialogue between Sage Nagarjuna and King Menander in the *Milinda-Panha*, and on *Dinnaga* logic. These were followed by the establishment of Buddhist philosophical sects, such as Madhyamika Nagarjuna, Vijnanavadin-Yogacara, Sarvastivadin Abhidharma Realism, Zen Buddhism, intellectual-transcendancy, and the later Engaged Buddhism - which incorporates Buddhist ethical values in formulating its social perspective.¹⁰

Nissaya and Katha methods could serve as a requirement to create Buddhist scholars who are able to comprehend Dharma texts and unfold them intellectually.

Nissaya and Katha method works correspondingly with modern science, which consists of an empirical-cycle along with deductive and inductive ways of thinking.¹¹

Applying theory in one particular situation using deductive methods of thinking needs the comprehension of knowledge, using Nissaya methods. Meanwhile, finding truth from specific symptoms needs Katha methods.

The Present Bachelor of Buddhist Studies:

How can modern Buddhist higher institutions deliver new Bachelors of Buddhist Studies who can answer the challenges of the modern world and current human needs? The answer is to re-apply the traditional Buddhist methods of Nissaya and Katha - combined with present scientific methodology, such as the triangular matrix of modern science consisting of theory, value, and data.

Science methodology or logic of sciences, consisted of theory and data, reflects the way empirical cycle works, while value reflects the critical way science works. These are similar with Buddhism, as one of the branch in human sciences,

MacMillan Publishing Company, 1987, p.531.

⁸ Mircea Eliade, “Op.Cit,” p.535.

⁹ Jacob Vredenburg, “Pengantar Metodologi Untuk Ilmu-Ilmu Empiris,” Jakarta: PT Gramedia, 1985., p.62., Original title, “Inleiding tot de Metodologie der Empirische Wetenschappen, translated by AB Lapien and EKM Masinambow.

¹⁰ Jo Priastana, “Pokok-Pokok Dasar Mahayana”, Jakarta, Yasodhara Puteri, 2005, p.21. Junjiro Takakusu., “The Essential of Buddhist Philosophy,” Delhi: Motilal Barnasidas, 1978, p.11., Ken Jones, “The New Social Face of Buddhism: A Call to Action.”, Boston: Wisdom Publications, 2003, p-173, and Damien Keown Ed., “Contemporary Buddhist Ethics,” Curzon., 2000. p.1.

¹¹ C. Verhāk., R. Haryono Imam, “Op.Cit,” p.24-28.

which raises sensitivity to problems and triggers creativity. Buddhism could be seen as a kind of science with ethical responsibility.¹² Nissaya methods enable scholars to comprehend the knowledge in Buddhadharma in 'holistic and inclusive' ways, while katha enables scholars to develop Buddhadharma 'contextually' by using good logic and intellectual argumentation, whether it is literally or verbally. This is in accord with Buddhism, as a science dealing with human existence.

By using triangular matrix of modern science, it enables scholars to answer the challenge of present world and helps them act as spiritual guide, scientists, and even intellectuals.

Human sciences include: social sciences, an empirical science studying various aspects of humanity - whether alone or collectively. It has an 'analogue' way of thinking, where every community is the similar but at also differ in similarities. Therefore, the approach used in this science is not value-free (wertfrei) but instead valuing.¹³

As a spiritual leader, students have the ability to combine value and data. Students should find gaps between facts of life (data) and universal religious values, so as to understand actual problems.

As a scientist, students could explain facts of life (data) using religious theory and knowledge. Students could use these theories to foster growth in society and to guide society towards a greater quality of life.

As an intellectual, historian, or philosopher - students could combine theory and value by formulating Buddhist concepts in forms of literature to achieve world embracing Buddhadharma values.

Obviously, the applying of these ideas needs further exploration. Recent advancement in information technology allows scholars to access data resulting in the acceleration of traditional Nissaya methods and allows Katha methods to be used in SCL (Student Center Learning).

Scholars are, therefore, expected to comprehend Buddha dharma inclusively and able to formulate and answer phenomena nowadays - using universal Dharma values. Let us expect so!

¹² C.A. Van Peursen, translated by J. Drost., "Susunan Ilmu Pengetahuan," PT Gramedia, Jakarta, 1985, p.96-108 about Heuristik dan Etika dari Strategi Ilmu Pengetahuan. The original title of this book, Prof. C.A. van Peursen, "De Opbouw van de Wetenschap een inleiding de wetenschapsleer, Boom Meppel, Amsterdam, 1980.

¹³ C. Verhāk, R. Haryono Imam, "Op.Cit.," p.66-73.

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Contemporary China's Mahāyāna Buddhist Sangha Education

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Preface

Buddhism originates from ancient India – one of four ancient regions with great human civilizations. Sakyamuni Buddha founded a religious-system from his great practices almost 2,600 years ago - through boundless epochs; currently, his system remains as one of the three major religious beliefs in the world. It cultivates wholesome virtues from human society and allows people to purify their minds – allowing them to become delivered from afflictions and sufferings. It emphasizes all living beings are able to reach the ultimate awakening – as the goal.

Buddhism was introduced to China in about the 1st century A.D. It has been localized as Chinese Buddhism with Chinese national characteristics - over the duration of its dissemination and development. Chinese Buddhism has developed unique characteristics with differences in regional areas – dependent on which era or route the Buddhism was absorbed from – illustrating the differences in national cultures or social and historical background. China features three linguistic branches of Buddhism: Buddhism in Chinese language, Tibetan Language, or the Pāli Language in Yunnan.

Buddhism in Chinese language refers to Mahāyāna Buddhism, as largely practiced by the Chinese Han nationality. Chinese Mahāyāna Buddhism integrated with traditional cultures – giving rise to various sects and schools with ‘native’ distinctions – evident in long-length sutra translations and lectures, as well as integrative interpretations. Chinese Mahāyāna Buddhism was also introduced into Korea and Japan, as well as Thailand – during periods of Chinese prosperity throughout different historical periods.

Since the 19th Century, under the influences of the Industrial Revolution - the situation and perception of religious-beliefs in western countries has changed - while various forms of Buddhism found throughout Asia were introduced to the Western-world. Since then, Buddhism has obtained popularity among the people than any other religion in Western society. With rapid changes, both in society and in scientific-technology in world today - in the 21st century, Buddhism enlarges its influences and deepens its root in human society. Since 1980's, as more and more western people worried about the bad effects of modernization, they began to seek refuges in Buddhism, with humbled minds. Moreover, in the Chinese mainland, and the regions of Hong Kong, Macau, and Taiwan – there has been a growing trend towards Buddhism, through influence and promotion. Buddhism flourishes in areas of Chinese influence.

In April of 2006, the First World Buddhist Forum was proudly held in Zhejiang, in Eastern China through the joint-efforts of the hosts: the Buddhist Association of China, and the Chinese Religions Culture Communication Association. There were more than one thousand eminent monks or distinguished guests from 37

countries and regions attending this forum. The grand ‘assembly’ gained global attention.

In modern China, Buddhism gradually was thrown into the wane along with the Qing Dynasty’s decline. Buddhist communities lacked talented people, because only Buddhist sutra-service confessions were popular at this time. At the end of 19th century, many people inside and outside of Buddhist circles realized Sangha education should be rejuvenated - modern schools were established for the Mahāyāna Sangha to revitalize Buddhist beliefs.

Modern Chinese Mahāyāna Sangha education can be traced back to the early part of the 20th century. In 1903, Ven. Li Yun in Kaimu Monastery in Changsha, Hunan established Hunan Sangha School, which became the earliest modern Buddhist academy in China. Following this step, other Sangha-schools began: the Tianning Monastery of Changzhou and in Nanjing. In 1907, Rev. Yang Wenhui in Nanjing Jinling Sutra Printing House established a Buddhist school called the Sanskrit Academy. After the Revolution of 1911, various schools for Chinese Mahāyāna Sangha education flourished again. Popular schools at that time were: Huayan Buddhist University, founded in Shanghai in 1914; Guanzong Institute, founded in Shuangzong Monastery in Ningbo of Zhejiang; Wuchang Buddhist Academy with complete modern educational modes, founded in Wuchang of Hubei in 1922; Minnan Buddhist Academy, founded in Nanputuo Monastery of Fujian in 1925; China Buddhist Academic School in Nanjing in 1922; the Sanshi Buddhist Academic Society in Beijing in 1927; and the Institute of Han and Tibetan Buddhism in Chongqing of Sichuan in 1932. Through the changing times and different historical situations, all these Buddhist sangha schools gradually waned during the warring-period, from 1930’s to 1940’s.

Looking back upon the history of Buddhism, developments in nations should not depend upon how many Buddhist temples were constructed or how many Buddhist disciples there were in the country – considerations must include the possession of a qualified Buddhist Sangha. In the Tang Dynasty of China, ordinations were very strict - novice monks had to pass thorough examinations. The great Buddhist sutra translator and traveler, the Most Venerable Xuan Zang became a monk under this system. Many other countries, historically, have issued strict regulations, forcing the Buddhist Sangha to maintain pure precepts.

After the founding of People’s Republic of China, the Buddhist Academy of China was established in Fayuan Monastery of Beijing. The Buddhist Association of China, since 1956, has been the highest Chinese Mahāyāna Sangha academy, nationally – for over fifty years. In contemporary China, there are about forty Buddhist academies or schools, of various sizes - having different Buddhist training courses, enjoying popularity amongst monastic communities. Training courses, in some ways, plays a very key role in the education of monks. Although Buddhist academies are booming nowadays in China - under the contemporary situation: there are not enough graduates from Buddhist academies to meet the growing demands of people reclaiming Buddhist beliefs.

Chinese Buddhism has enjoyed more than 2,000 years of history since first introduced into China. It features the coexistence of three Buddhist linguistic-branches, or language-family types found within the country. The three Buddhist linguistic-branches spread into China in succession, and in different forms with unique content-characterizations. Due to the coexistence of the three linguistic-branches, China

abounds in Buddhist culture - an accumulation, perhaps unparalleled in the world.

Historically, Chinese Buddhism has gone through different epochs in its growth; but Buddhism in contemporary China is booming - since an open-policy by the Chinese government began in 1978. In the world today, with the flourishing of materialism, science and technology - there are numerous challenges confronting the Chinese Mahāyāna Sangha education. All these problems are not only limited to the Buddhist linguistic-branches found in China – but are also challenges Buddhists, globally.

The ancient Chinese philosopher, Guan Zi, suggested: a one year's plan is needed for planting crops, a ten years' plan should be made for planting trees, and a life-long plan is needed for the cultivation of talented people. Over the past thirty-years since the Chinese government conducted this open-policy, Chinese Buddhist circles have taken Sangha education as its principle task to cultivate qualified young monks for the future of Chinese Buddhism. The insightful Chinese Buddhist leaders reached an agreement for establishing more schools devoted to Sangha education. The Rev. Zhao Puchu, the late President of B.A.C. suggested Chinese Buddhism is in a grand-new era abundant in helpful situations, and hopes to stay on this path originating from this historical turn of event – being more than just a mere link between the past and future, because all Buddhists are in a great need to develop. Therefore, more and more educated monks would play key roles in the realization of this historical development in Chinese Buddhism.

In the Chinese Mahāyāna traditional-system of practicing and learning - learning doesn't simply mean 'studies'. In Buddhist terms, it means listening and thinking - learning means listening and thinking about Buddhadharma. Pertaining to the higher-levels, the Buddhadharma being learned should relate towards personal practices: both physically and mentally. The abolishment and purification of mental affiliations allows for cultivation or practice of higher-levels. The complete combination of listening and thinking, as well as practicing, refers to the integration of practicing and learning. This means: practicing what you learn for realities and be equipped with the ability to link theory with these realities.

Due to objective reasoning, monks in temples have become engaged with management work or daily temple affairs – inducing a void in learning; while some circumstances might not allow for learning. In this case, when engaging in temple-work, most are without Buddhadharma guidance and fail to really progress. More daily-affairs engage monks, annoying them - or management work bounds them with affiliations. In other instances, although there are some monks who attend only to chanting the names of the various attributes to the Buddha, they have no experience or interest in listening or learning sutras, or reading books – leading them into false beliefs, harmful to both themselves and others, because their weak practice is without systematic learning and training. To confront these problems, Putian Guanghua Monastery in Fujian, China opened classes for monks – to listen to and learn Buddhadharma during their spare time, after daily activities.

The Buddhist academies are similar to public or social schools with professional teachers and arranged lessons – in Buddhist theories. In fact, although monk-students take part in temple activities, like: chanting, dining, or doing daily affairs – this is not enough for training to be a real 'qualified' member of the Sangha.

Temples should arrange for outstanding monk-student to become administrators or manage temple-affair tasks. In this scenario, real management of temple affairs would enable monk-students to perform what they have learned - turning 'theory' into practice. From the combination of practicing and learning in better ways - new Sangha educational-modes for Buddhist academies functioning in temples and any arising problems, could be worked out.

With the theory of *Buddhist academy functioning as a temple, temple functioning as a Buddhist academy* - monk-students in academies, with their knowledge of Buddhadharma, would have the chance to use what they have learned towards practicing the truths of Buddhadharma. Temple-monks, through training classes, could manage temple daily-affairs with Buddhadharma; through lessons, they benefit themselves and others. In this case, daily affairs could be done well, while burdensome affiliations would be released – enabling greater awareness into real meaningful life experiences.

Fujian Buddhist Academy was founded in 1983, through the efforts of the late Most Ven. Yuan Zhuo and late Most Ven. Miao Zhan. It is one of the key Buddhist academies founded during the beginning of Chinese government's open policy. The academy is divided into two branches: one for Bhiksu and the other for Bhiksuni. The Bhiksu branch is at the Putian Guanghua Monastery while the Bhiksuni branch is at the Fuzhou Chongfu Nunnery - which enjoys fame as the best nunnery in Southern China. Education in their Buddhist academy is very different from that of public schools – they aim at focusing on teaching Buddhist knowledge and cultivation of the qualified monk's 'personage', through basic qualities: monk-student vows, aspirations, virtues, talent, and knowledge. Therefore, there are both multi-media modes and traditional teachings for monk-students in the academy - monk-students obtaining rich Buddhist knowledge. In the Putian Guanghua Monastery, both the cultivation of monks and management of the academy fall under the role of the monastery. Monks in the academy and temple enjoy the religious life through sutra-chanting, dining, labor, reciting precepts and undertaking retreats together. Outstanding monk-students in the academy are given practical experience in temple management. Monk-graduates from Fujian Buddhist Academy are not only good at teaching in the Buddhist academy, but also can do management work in Buddhist temples. They maintain traditional Sangha practices and apply lessons to fit modern society. With abundant knowledge and intelligence, they convert what they learn into practical experiences. In the spring of 2004, when the finger relics of Famen Monastery in Fufeng, Shānxi were taken to Hong Kong for worship, there were eight monk-students from Fujian Buddhist Academy on Dharma-duty, accompanying the relics. With these outstanding qualities and deeds - they won high praises from Hong Kong Buddhist communities.

After 25 years' of hard work since its founding, Fujian Buddhist Academy enjoys fruitful achievements. With increasing fame and popularity among Chinese Buddhist circles, there is a group of outstanding young masters qualified in both belief and academics. There are dozens of teachers from both the academy and secular-social schools – educating in three levels. Lessons cover the Buddhist schools of Abhidharma Kosa-satra; Wei-Shih; T'ien-t'ai; Pure Land; Vinaya; and Madhyamika. Presently there are 200 monk students in the academy. To this day, about 1,400 monk-students have

graduated from the academy. There are 40 graduates in further studies at the Buddhist Academy of China and 60 graduates teaching in other Buddhist academies nationwide; more than 50 graduates are furthering their studies or propagations in various other countries; and more than 100 graduates are employed in the management of different national Buddhist associations - in various levels. Other graduates take charge of various temples or propagate Buddhadharmā. There are 200 literary-essays published in various religious magazines nationwide and dozens issued in journals abroad and over ten Buddhist academic texts issued. Under these achievements in education and management, there are many delegations from Buddhist communities in Japan, South Korea, America, Thailand, Sri Lanka, Philippines, Singapore and Indonesia as well as regions of Hong Kong and Taiwan that visit the Fujian Buddhist Academy to experience exchange and friendly communication.

Looking back upon the history of Buddhism, Buddhism was a very advanced religious-system, while Buddhist organizations were very advanced units. In these cases, both the historical and present circumstances and responsibilities of the Buddhist organizations should be clearly noted. Buddhism is a religion with belief as its roots; salvation - as fruit; education as the trunk; and culture as branches. In order to: enhance the fundamental quality of Buddhist fourfold-disciples; to carry forward the spirit of Buddhism for the people's benefit; to contribute to life; and purifying the human mind - in contemporary China, a new system of practicing and learning Chinese Mahāyāna Buddhism was begun towards social development. Within the practical learning-system of Mahāyāna Buddhism, in accordance to the real need for a qualified Sangha to develop Buddhism - traditional education is the foundation, leaving the standards of the will, aspiration, virtues - to the knowledgeable talent developing within modern Chinese Mahāyāna Sangha education.

To eliminate 'practical' deficiencies in monk-students in Buddhist schools, unlearned in sutras - they are encouraged to take advantage of practice in traditional temples and the education found in modern Buddhist academies. From letting temples function as institutes and letting institutes function as temples - a combination of management practice and learning develops under modern regulations.

To maintain a harmonious and peaceful Sangha, under the practical learning systems - ordinations, learning the precepts, and undertaking meditation retreats accord to regulations are undertaken. In order to unite the fourfold-assembly of Buddhists - benefiting society, we established an advanced group of masters, students and laity - peacefully and quietly. In order to enrich practice and learning, we initiated the desalination of the differences in Buddhist schools - to take advantage of benefits found within the various schools of Chinese Buddhism. Moreover, young monk-students are encouraged to practice in 'reality' for greater experiences - and through the teachings of eminent monks, they obtain advice and progress in knowledge and practice. Through various effective measures to cultivate culture and social advantages - outstanding monk-students are sent abroad to study - for greater progression in Buddhist knowledge. This experimentation demonstrates successful stages in the practical learning system developed in Chinese Mahāyāna Buddhism.

Buddhism, existing for more than 2,500 years, is a precious heritage human civilization and societies - remaining glorious since ancient times. We are confident, only if we take unremitting, forwarding steps and efforts together, for Buddhism -

Buddhism as regarded as the lofty monument from Asian civilizations. Buddhism will become more 'splendid' again and contribute more towards peace, progress, and the happiness of all sentient-beings.

Buddhist Ethics and Education: A Postmodern Model

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Introduction:

When I say, “Buddhism is the Religion of Analysis”², I do not mean that Buddhism is an Analytic Philosophy in the Western sense, but mean only that in teaching and educating, the Buddhists have the strong tendency to prepare the teaching by the high technique of analysis, starting from the delicate analysis of numerous virtues in the Suttanta-pitaka or the ethical manual for study, and the presentation of the detailed categorization of the metaphysical reality in Abhidhamma-pitaka, or the metaphysical manual for study. Both manuals are comparable to the *Books of Sentences* of the Medieval Europe in the spirit and intention to prepare the materials for the study and education, not as the articles of faith to be memorized and professed. In the process of study and education, the materials provided must be analyzed and propounded, interpreted and discussed before being concluded for the practice. From this consideration, we can conclude that the analytic method of preparing the materials for the study, as found in the Suttanta-pitaka and the Medieval *Books of Sentences* does not say anything of the school of thought until utilizing the interpretation approach - which is not just a study, but real education. We can conclude at this stage that the real Buddhist Ethics is put into education only when a philosophical approach is applied to interpret the Suttanta-pitaka. However, one is not free to choose any philosophy to direct him to interpret the Suttanta-pitaka because in the Suttanta-pitaka itself you find provisions you cannot escape unless you allow yourself to be inconsistent. That hermeneutics provided by the Suttanta-pitaka to interpret its own material is the so-called Kālāmasutta-kaṅkhāniyṭṭhāna, as follows:

- Be not led by report.
- Be not led by tradition.
- Be not led by hearsay.
- Be not led by the authority of texts.
- Be not led by mere logic.
- Be not led by inference.
- Be not led by considering appearances.
- Be not led by the agreement with a considered and approved theory.

¹ Additionally, Dr. Bunchua lectures at Mahachulalongkornrajavidyalaya University and Mahamakutarajavidyalaya University – both major monastic universities in Thailand, currently near each other in Bangkok – although both schools have built new campuses far from one another.

² Kirti Bunchua, *Contextual Religions* (Bangkok : Assumption University Press, 1994), p.5.

- Be not led by seeming possibilities.
- Be not led by the idea, ‘This is our teacher’.

If this Sutta is accepted, as the official direction of hermeneutics for the interpretation of all the Buddhist Scripture, as it should be, we can without doubt conclude that it must be the official guideline for the Buddhist education from the Buddhist ethics, that is, from Suttanta-pitaka - the official source of ethics from Buddhism. This is confirmed by the opinion of one of the greatest scholars of Buddhism in Thailand, the late Ajahn Soosheep Pannanubhab:

Though the Tipitaka is the primary source of Buddhism, we must not stick however, too much to their letters, but should comply with the Kalama Sutta: *ma Tipitakasampadanena* – do not become attached to quoting Scriptures, because there may be deletions, additions and modifications. This proves that Buddhism teaches us to use our intelligence to scrutinize evidences until everything is clear to the mind. Buddhists are taught to be open-minded and to have full freedom of conscience. Moreover, this fact confirms the policy of Buddhism to be practical, putting it through tests until the evidence comes clear into one’s own mind.³

I try to apply this understanding to develop the philosophy of education for the Thai people in my Thai book *Manual of Ethics Based on the Universal Principles* (คู่มือจริยศาสตร์ตามหลักวิชาการสากล), still unpublished, in which I am going to expose some main points here..

Accepting the Kalama Sutta as our Philosophical Hermeneutics, we can analyze human capacity as it is into four aspects:

- Creative Capacity
- Adaptive Capacity
- Inquisitive Capacity
- Collaborative Capacity

If we agree as a fact that all humans aspire to happiness and only Authentic Happiness According to Reality (AHAR) can satisfy the human aspiration, the above-said quadruple capacity can appease the human aspiration as it gives the encouragement and offers the possibility to realize. It is one of the assumptions that are capable to support the realization of the Kalama Sutta, the realization of which may be also interpreted as the basic steps to realize the Buddhahood in each human.

Bringing students to this point, we can be sure that they would have strong-wills to develop their complex capacity to form a person of strong character, so they are ready to accept all the steps supported by the reasonable arguments in the hints of the Kalama Sutta. I can give here only some main points to be exposed to our good-will students.

³ Susheep Punnanubhab, *Tipitaka for the People.*, 2522, p.24.

The Authentic Happiness:

What is the Authentic Happiness? We can choose from all the possible kinds of happiness, thus:

- Happiness on the Suffering of others = is not
- Suffering for the Happiness of others = is not.
- Suffering for the Suffering of others = is not.
- Happiness on the Happiness of other = certainly is.

Seeking One's Happiness on the Suffering of Others: This attitude is rather wide-spread nowadays. It is an egoistic attitude that sometimes declares frankly; "I want it, yield to me, if you don't want more troubles", sometimes cheating by insincere deeds or words, such as: "I come to develop your village, if you don't sell me your lands, you will face retaliation from not collaborating with me."

Seeking One's Suffering on the Happiness of Others: With this attitude, some people sacrifice their own happiness or even accept suffering so that others may have happiness, e.g. a father willingly seeks getting into an accident in order to earn money for his children's school-fees.

Seeking One's Suffering on the Suffering of Others: It is the attitude of the envious: "If I don't have it, others must not have it either; or I must have it more than anybody else, or otherwise, I must have it alone." Some even labor hard, painstakingly, to inflict misfortunes upon the ones they hate. For examples, those who are AIDS-stricken victims use all their efforts to inflict AIDS to others; or those who missed job-positions use their efforts to inflict revenge on those who won them.

Seeking One's Happiness on the Happiness of Others. Those who hold this attitude are wise and prudent. By analyzing and evaluating prudently, they come across wonderful ways of rendering the great happiness possible to others, and in so doing they gain more happiness for themselves. They are convinced that the more they promote happiness of others, the more happiness they enjoy; and vice-versa, the more they enjoy happiness, the greater desire they have to render more happiness to others.

The Creative Capacity:

Homo-sapiens have developed their Creative Capacity continuously, since their 'inception'. We can roughly divide their development into four steps: in the past, with the present developing into the Adaptive Capacity as the fifth step. We shall call them the five paradigms of human thought. It is to be noted that in the world of paradigms, while a new one rises up, old ones do not cease, but go on side by side with the new one.

Primitive Paradigm: This paradigm occurred in the mind of the primitives as soon as humans appeared on Earth. It is as old as Humanity. We therefore assume, that this paradigm began to exert its role not less than 2,000,000 years ago and never dies away from the human mind.

The first humans who first lived on Earth, lived in pure Nature, at the mercy of Nature, often threatened by over-powering natural phenomena, and sometimes

succumbed as victims of natural disasters. Animals, when danger is near, are pushed by the instinct of fear to flee *or fight*⁴ for life. Once the danger bringing fear is away, animals live unworried, because they don't reflect. Humans are different. Though they have the fear-instinct like animals, and run for life in time of danger like animals, after several experiences of threatening dangers, however, reflections about past experiences came up sometimes during peaceful leisure time. They would have wished for safety for themselves and their families. For such a purpose, they put up such questions as: "Whence came the natural disasters?", and how could they tried to find out the answers? There might have been many possible answers, but the ones that appeared the strains of those primitives were that natural disasters together with all natural events were the manipulations of mysterious powers. There are opinions about their natures and roles, but they are unanimously believed to exist and manipulate capriciously behind all natural happenings. They were called by different names by different groups of peoples.

From such a fundamental belief, primitives concluded that they could avoid the natural disasters only by complying with the will of the mysterious powers and could gain advantages over other creatures by pleasing them. These mysterious powers may be called by any names they agreed upon. They are the All-Highs above all visible. They try hard, and therefore, to know the will of the All-Highs is to know how to please them. Those who know these two techniques were considered knower's or the seers among the primitives. They enjoy plenty of privileges. They were indeed benefactors of the primitives, because if no one could offer satisfactory answers to the fright-stricken primitives, they would have been too miserable, for they would have been in the status of unquenchable fear. Though physically they were still victims to disasters, at least psychologically they could be convinced that they were not destined to the doom of destruction, thinking that they could survive because they knew how to please the All-Highs, unlike all the victims who did not know how to please them.

Someone may ask why the primitives were easily satisfied with the above answer, and why they did not try to solve their problems through the understanding of the Laws of Nature. We can answer that because they did not believe in any law. They experienced the changing Nature and they saw the dissimilarities rather than the similarities, the changes rather than the laws. For them the Universe is a Chaos. This is their Pure Philosophy. Such a Pure Philosophy determines on them that the above answers are satisfactory. Under such satisfaction, a man hardly has interest to find the Laws of Nature - believed inexistent. He bestows, on the contrary, all his efforts to inquire what he is sure of the existence: how to know and how to please the will of the All-Highs. This form of thought was the only trend of human thinking for more than two million years. Surely, with such a paradigm, humanity can hardly make progress of knowledge, except the rare and unintentional inventions by chance. However, the creative capacity of Man could not help advancing to the more advanced form called the Ancient Paradigm about 3,000 years ago.

The highest ideal during all of this period is: "If the will of the All-Highs is not actually expressed, do according to the customs", because the customs are the expressive wills of the All-Highs until further noticed by some believable technique."

⁴ Editor's Footnote: As taught in the American school system, the concept is "fight or flight" – therefore, 'or fight' was to the statement.

You can violate anything except the customs” is the universally accepted criterion of conduct. Even the new will of the All-High is accepted on the basis of some custom.

Ancient Paradigm: The people of this paradigm believe that the World has its own law. It is the Cosmos, not the Chaos of the Primitives.

There might have been some geniuses before the Ancient time who believed that the World has its own law, but as they did not transmit their belief to others, so it disappeared at the time of their death without affecting any change. If they did transmit, but no one believed it, they would have been denounced crazy unbelievers and might have been put to death as cursed persons. They, therefore, who first found out the Cosmos and could safely convince others to their beliefs are indeed great geniuses. We don't know who those men are of the humanity. The oldest document that shows this belief is the first page of the Bible. It is the written record of oral traditions among the Hebrew tribes even before Moses. It had been transmitted orally from generations to generations and was put into the written Bible just about 3,000 years ago. The Bible told us how God put an order into the Universe, thus changing the status of the Universe from Chaos (the Universe without Laws) to Cosmos (the Universe with Laws). Since then the Universe has evolved according to those given Laws⁵. Though God, as the Law-Giver, has the right to change any law at will, He would not have done it without necessity, because, generally, it is quite high prestigious to stress the importance of the Laws that He Himself has established it.

In the Greek historical record, Thales (640-545 B.C.) was hailed to be the first who thought that the World (meaning the Universe) is Cosmos. In the Indian culture, Buddha was the first to teach that the Universe and everything in it strictly follow the Laws of Dharma. In the Chinese culture, we find Confucius presenting Tao as the Laws of conduct for private as well as social life while Lao-Tzu presenting it as Natural Law.

Since Man has believed that the Universe has fixed Laws, he always tries with great interest to find them out. While the Western people had to pass through the phase of interest in the Law of Nature before having interest in the Law of the Spirit in the Middle Ages, the Eastern people jumped over the interest of the Law of Nature to grasp immediately the Law of the Spirit since the time of Buddha and began to have interest in the Law of Nature only when they came into contact with the Western Education just two centuries ago.

In other words, the pure philosophy of the First Paradigm is the belief that the Universe has its own law. Man must know it and use it as the basis for his happiness in this life. By this reason, the Greeks and the Romans constructed great palaces, great theaters, and great baths, but small temples. If they agreed to construct some great temples, it was for the sake of their own fame and pleasure rather than their future life: this last purpose belongs to the Third Paradigm starting in the Middle Ages.

During the Ancient Age, only the very progressive people had the Ancient Paradigm in their hearts. Many others still clung to the Primitive Paradigm, that is, they still believed in the mysterious powers that controlled Nature according to their paradigm: they both hoped and feared at the same time. If they used the facilities offered them by the inventions of the more progressive ones, they used them, then with the mentality of the Primitives, e.g. they might attend the dramas created by the Ancient

⁵ Editor's footnote: Very similar between the Zoroastrian and Brahmanical-Buddhist concept of the battles between Asuras and Devas – concepts that may pre-date biblical stories – Adhamma versus Dhamma.

writers to teach some Natural Laws, but the people of the Primitive Paradigm would attend it with the hope of a Magic Act to gain favor of the Mysterious Powers.

The Supreme Standard of Conduct for this paradigm is “To follow the Laws.” Kings have authority because they guarantee the peaceful coexistence. Their words are Laws, not because they express the will of God, but because they express the Kings’ will to guarantee the peaceful coexistence. By this token, you can transgress anything but Laws promulgated by the will of the Kings or the leaders of societies.

Medieval Paradigm: In Western culture, this paradigm started about 2,000 years ago, with the beginning of Christianity. In the East, it started at the beginning of the Buddhist Era⁶, about 543 years before the Christian Era. The Ancient Paradigm of the East started about the same time by the School of Caravaka, but it did not develop so much and died out soon. This paradigm believes that the Universe follows fixed Laws, but the Laws of this World cannot give Man a real happiness. The medieval men who had this paradigm in their hearts devoted all their worldly resources to pave their ways for the happiness in the next life. They used to be very stingy for their own living, but very lavish in accumulating merits for the life-to-come. There were plenty of examples of those who were serious with it and lived a strictly mortified life. They constructed great and sumptuous cathedrals and religious objects, but only meager homes - just enough for their survival. Their ideal was different from those of the Ancient Paradigm who constructed temples just big enough for their greatest profile; but for their own residences, nothing was spared to make them the most useful and luxurious possible.

Meanwhile, there were some in their midst who lived by the Primitive or the Ancient Paradigms. Therefore, it is not surprising to see in all religions of that time the manifestations of all the three paradigms.

The supreme criterion of goodness in this paradigm is the conscience according to the teaching of each religion. You can transgress anything but the rules laid down by religious authority.

Modern Paradigm: Since the beginning of Natural Science around the year 1500, the scientific method stands up as a fixed and clear method for the advanced knowledge of the Universe. After establishing itself as an independent subject, the Natural Science invented and progressed so tremendously and rapidly that many people hope that it may solve all problems of Man: one day it might cure and prevent all diseases, eliminate death and old age. All men might remain young for eternity, fearing no sickness, old age nor death. The scientific method might be applied to society organization, so that men might share their happiness with equity and justice. Men would share their responsibility by working each one as least as possible. Most of their time would be spent in recreation and enjoyment, without any mixture of fear and worry of any kind. Our Earth would become “a Paradise on Earth” without any need for a future life.

⁶ Editor’s Note: Professor Richard Gombrich has proven the dates of the Buddha to be from 484 BCE – 404 BCE, by tracing records of ordination backwards. See: Richard Gombrich. “*Dating the Buddha: A Red Herring Revealed*”. Heinz Bechert, ed., *The Dating of the Historical Buddha/Die Datierung des historischen Buddha, Part 2* (Symposien zur Buddhismusforschung, IV,2), Vandenhoeck & Ruprecht, Göttingen 1992, pp.237-259. Therefore accepting the ‘traditional’ date of the Buddha’s life as 623-543 BCE may go against the very Kalama Sutta [the Aṅguttara-nikaya’s Kesaputta Sutta] that he issues.

This Paradigm believes that the Universe followed fixed Laws. By knowing enough Laws of the Universe, we may transform our Earth into a real Paradise. The believers of this Paradigm devoted all resources to promote the scientific researches, so that the aimed yearning may become true as soon as possible. The fundamentalists set up policies to undermine all kinds of religious beliefs and hope for the happiness in the after-life. Nevertheless, living along with them were those of the Primitive, Ancient and Medieval Paradigms. In all aspects of life, there were manifestations of the four Paradigms competing with each other. The same phenomenon can be said about the beliefs and the practices of the members of all religions.

The supreme criterion of goodness in this Paradigm is Reason. Reason is used to convince the people. It is the criterion of all kinds of judgment and evaluation. "Reasonable is always right, and unreasonable is always wrong."

The Effects of Creative Capacity:

In the past, the Creative Capacity from the First to the Fourth Paradigm, gave us both satisfaction and frustration. Through Critical Evaluation, we find out that frustration is greater than satisfaction.

Satisfaction:

The success of sciences through the Fourth Paradigm suggested a hope that one-day Natural Sciences will be able to solve all human problems: we shall be able to cure all diseases, prevent all weak symptoms, eliminate all harmful viruses, prevent and cure even senility. In a word, we shall be immortal in this World.

As there is no more sickness, senility, or death for all humans, we have no need of new members, so new birth will be completely eliminated. We shall waste no more time for education of the young and for hospital services. All schools and hospitals will be closed forever. We shall use computer and robots to help us as much as possible for the remaining services. Humans will work very little, but will have a great deal of time for recreation and touring. By dividing and sharing our works and responsibilities to humanity, it is possible that one person may work only for one day in a month and take rest for the rest of the month. For traveling, each person will be given a traveling machine, by which he can go anywhere with a desired velocity by just pushing the buttons. For cookery, each one will receive enough food capsules for each month and a certain number of tickets for delicious dishes prepared under the computer control so that health, quality and excellent taste may be guaranteed. Presidency and Premiership will be the most tiresome positions, so we shall ask 30 persons to undertake the burden of each position, and they also take turn in their offices, so that each one should work only one day per month and can rest also like others for the remaining days of the months. This is the prospected Paradise on Earth that the promoters of the Fourth Paradigm may aspire.

In such a situation described above, all citizens of the World Government will be satisfied. There will be no more aspiration for anything better. No one will aspire for the right of something more or something less. Each one enjoys oneself or abstains

from his right at will. There will be no more jealousy, competition, persecution, corruption, nor opportunism. Everyone will be willing to perform one's duty - minimum service and enjoy one's own maximum pleasure. Permanent Peace will be realized once and for all. This is the Utopia, the Paradise on Earth.

Disappointments:

The First World War took about 10 millions of human lives because the warriors used scientific weapons to kill each other and destroy a lot of valuables. The Second World War sacrificed about 100 millions of human lives and invaluable treasures of humanity because the Warring-Nations used technology and nuclear energy to exterminate one another. If a third World War should occur, most probably, the whole humanity will be extinct and the Earth itself will be split into pieces. Science is creative and destructive.

It seems, at present, that there is not any possible prospective that human kind will be able to avoid sickness, senility (old age) and bringing up new generations. Medical Science sees no end of preventing and curing diseases because when one disease seems to be under control, one or more new diseases appear upon the scenario, often more serious than the overcame-one. Moreover, the hope of preventing senility seems to be farther away than before because decay seems to be naturally innate to every individual living creature, as birth and growth. In this case, there is no disease to prevent or to kill and to prevent nature is evidently unnatural.

The more the sciences advance, the poorer the people become. The poor people now work harder than before, still they do not have enough to eat. A small number of the rich people become richer and richer, and they themselves do not know what the extent of becoming richer is, because the greater riches cannot add any more to their actual pleasure, but worries and pains. However, they cannot resist their own instinctive desire of having more and more without limit.

The progress of Science and Technology brings with it all kinds of pollutions of environments, the dilemma of which no one, so far, can find an effective way out. (If you want to solve the problem you have to progress more in scientific invention, and if you invent more, you pollute more!)

With the advancement of technology so far, men do not work less as it was expected before. On the contrary, they have to work more to pay more taxes to develop the defensive capacity of the Government, and also to pay more expenses for the safety of their own lives, their families and properties.

Causes of War and Peace:

Once we come to the conclusion that another World War cannot be allowed to happen without risking the total destruction of Humanity and the Earth, we must be sure that we can prevent it effectively, because we cannot concede to even another risk. We must immediately analyze to find out the real sufficient cause of War so that we may tackle the right problem. We find out fortunately by the capacity of our critical mind, that it is the 'attachment'. We find out further that all the four previous

Paradigms belong to the same category -- Philosophy of Attachment – that is when an opinion is confirmed right, all the others must be wrong. The followings are the sequences of attachment:

<i>Attachment</i>	<i>begets</i>	<i>Division</i>
<i>Division</i>	<i>begets</i>	<i>Competition</i>
<i>Competition</i>	<i>begets</i>	<i>Distrust</i>
<i>Distrust</i>	<i>begets</i>	<i>Annihilation</i>
<i>Annihilation</i>	<i>begets</i>	<i>Fights and Wars.</i>

It is not surprising, then, that the whole course of the History of Mankind is full of wars and fighting. It is a pitiful observation that the whole Human History sees only one fortnight of global peace – no record of any fighting between nations. It was the only special fortnight after the explosion of the Atomic Bomb over Nagasaki.

Therefore, if we can eradicate attachment from human minds, it will be like throwing the cause of wars into the flame, or cut the Invading Fire from the blowing-wind. By so doing, we hope to eradicate wars, fights and quarrels from the roots. Detachment will replace attachment, thus:

<i>Detachment</i>	<i>begets</i>	<i>Division of Responsibility</i>
<i>Division of Responsibility</i>	<i>begets</i>	<i>Collaboration</i>
<i>Collaboration</i>	<i>begets</i>	<i>Trust</i>
<i>Trust</i>	<i>begets</i>	<i>Mutual Understanding</i>
<i>Mutual Understanding</i>	<i>begets</i>	<i>Peace.</i>

We evaluate, then, that if we wish peace we have to eradicate attachment.

Method of Growing Detachment:

The birth of Detachment means the death of Attachment. However, we cannot cause a sudden birth of Detachment nor cause the sudden death of its counterpart. Detachment is born gradually in proportion to the gradual death of Attachment. Detachment starts with the first doubt. The start of Detachment may be caused by a nonsense doubt, a doubt that should not be doubted, a doubt that does not concern any interest, a doubt that does not affect any belief. Once a nonsense doubt is proved to be a real doubt, it will stir up profounder and more serious doubts, until the Attachment itself is challenged.

The Inquisitive Capacity:

We had seen how the Human Creative Capacity is critical if it is not controlled by the Adaptive Capacity. As for the Adaptive Capacity, it would not be strong enough to perform its controlling duty, if it is not strengthened by the Inquisitive Capacity. Humanity is lucky to have this last capacity abundantly. Men need four accessories for living: provisions, clothing, shelter and remedies. If a man has not enough for living, he struggles; but when he has enough, he is still dissatisfied, because, out of the depth

of his nature, he yearns for something higher than the material requisites. Man keeps searching for it until he finds it in a form of religion that satisfies the supra-material needs of man, at least phenomenologically.

The common teaching of all Religions is the belief in the life-to-come – for the continuation of this life. A system of thought that has no concern about the next life, may be a philosophical system, but cannot be a Religion. Religions are also Philosophies: philosophies that believe in the life-after-death. However, Religions require more than Philosophies: they require regulations to be observed in order to conform to the belief of the life-to-come.

Religions are social phenomena that no intellectual should overlook whether or not he believes in any of them. That is because the human Inquisitive Capacity is so powerful that it can bring fourth many beneficial achievements that nothing of equal quality can perform. Nevertheless, if this capacity were wrongly used, great damage would result instead. We can read from History of Mankind that Religious Wars are crueler than Political Wars; Political Wars are crueler than Economical Wars; and Wars between Sects of the same Religion are the cruellest than Wars between two different Religions.

Interpretation of Religious Language:

Surface Meaning is the meaning at the level of the ordinary people, imbued with personal feeling and inclination. Oftentimes they quarrel with each other because of their differences in their feelings and inclinations, with the result of killing and wounding each other, leaving aside the smaller innumerable cases of hurting and displeasing the feeling of each other.

Let us take the word “snake” as an example. When people hear the word “snake”, they may bear different meanings in each of their mind. Some of them may be able to understand only the surface meaning and nothing more: that is they understand according to their own feelings and inclinations when they have experiences with snakes in their lives. Some may have an experience of eating snakes and like to eat them; some may hate snakes because they were once bitten by snakes; or some may be snake-tamers and have experiences of playing with snakes; some may have experiences of healing poisonous-snake bites, and some others may have experiences of bringing up snake in a snake-farm, etc. All these people have various experiences with snakes and have different feelings about snakes, because of profits or damages they might gain experiences from snakes.

Deep Meaning is the meaning at the scientific level. The people at this level have also feelings and experiences about snakes and have therefore the surface meaning in their minds, but they know that it is only relative understanding at the popular level. They try, therefore, to get the scientific data about snakes and deduce a scientific knowledge independent of feeling and inclination. It is scientific and absolute knowledge based on the scientific method. “Snake is a crawling animal, without feet, moving through scales under the abdomen...”

The Deepest Meaning is the meaning in the mind of the mystical communicators, especially the Founders of Religions and of the Religious Schools. These venerable persons understand something beyond ordinary human experiences.

They cannot express it by ordinary languages to communicate what they experience or to explain their experiences. The communicators also understand according to their experiences (surface meaning) or according to what they can deduce from their experiences (deep meaning). If they try to understand the language of the mystics they may understand these two levels. They can never rise up to the understanding itself of the mystical communicators. Many mystics, e.g. the Pacceka Buddhas, emphasize at this human defect and decide not to communicate so as to avoid misunderstanding. Some, however, like Sammasam-Buddhas hope that at least some disciples may reach the “deeper meaning”.

We can imagine an allegory of a man climbing up and reach the top of a high mountain. He sees a beauty never experienced by his villagers in the valley. However, he desires to share to his village fellows the beauty he perceives. He comes down to his village on the valley and tries to communicate to the villagers by comparing, in many ways, to what the villagers can understand in their experiences. Most villagers laugh at him because of their incredulity. Some suspect something behind and beyond their ordinary experiences. The latter climb up the same mountain. The more they climb up, the more extraordinary experiences they see: they are having the “deeper meaning”, until they reach the top of the mountain, then they experience the same beauty as the communicators. Now they have the same difficulty to explain what they see to the people in the valley. If they try to do at all they have to use the same method of the first communicator, to use the language of ordinary experiences to explain the extraordinary unknown experiences. Such a communication is called by Venerable Buddhadasa “Dharmic Language”, which means using the Human Language (the Language of ordinary experiences) to explain what is beyond. We have to look for the inner part beyond the cover to see the core of reality.

Deeper Meaning is the meaning at the level of Dharma-practitioners of any religion. They are not satisfied with the ordinary levels of human language, so they put Religious Precepts into practice, though they don't clearly understand yet the ‘what and why’, but they have confidence in the communicator and believe in His words. By practicing, they are sure to get deeper and deeper meaning of reality. The more they practice, the deeper meaning of reality they reach and they are happy. It is the happiness unexperienced by those who never practice it at all.

Critical Meaning derives from the fifth paradigm of philosophy. It is composed of an analysis and evaluation with an unbiased attitude. At this level, we take all levels as granted and consider all of them as data for our analysis and evaluation, so that we may choose the best at the moment, and always expect the best. It is the Contextual Method that leads us to the Critical Understanding.

By the above analysis we find out that the fifth level is the best for contemporary intellectuals to follow, because it opens the way to further and further creativity: the intellectual creativity for peaceful co-existence of Mankind. Surely it does not promise a way to supernatural happiness - to reach a required religious means. This fifth level promises only the sure way for enhancing the quality of life for all people-of good-will, regardless of their faiths or traditions. It prepares, however, the sure means for any religious way that brings them to the deeper and deepest meanings.

Understanding and putting into practice is required for the enhancement of the quality of life in all levels is necessary.

Character Education by Three-Dare Principle:

To dare to encounter problems. We have to accept that to be born human means to encounter problems. Problems are not our burdens, but our delicious daily bread. We make up our mind to enjoy it. Such an attitude will render us happy and able to help others to be happy.

Observe a school head-master who shuns problems. He suffers with problems and cannot avoid them. Suppose a student is wounded: then becomes gets angry and is in bad mood. He tries to throw the burden on a teacher, but no one is willing to collaborate with him. The one who is called out, by him feels reluctant and thinks of himself as unlucky. He lives in misery until his death. He does not suffer alone but causes also sufferings in others. He witnesses only the first of the four Noble Truths taught by the Lord Buddha, that is Man is born in suffering and he will suffer until his last moment. It is a pity that he is a man, but he does not know enjoying to be a Man.

Another school head-master in another school is a man who loves encountering the problems. Suppose a student is wounded: he shows his willingness to shoulder the problem with full responsibility and happiness. Everybody wants to collaborate with him, because it means good experience and sharing in success. Problems are his delicious dishes. He enjoys encountering his own problems and those of others. He is happy and is ready to help others to be happy. The more he is happy, the more he helps others to be happy. The more he helps others to be happy, the more he becomes happy. He is the Man who enjoys being a Man. He witnesses all the four Noble Truths: Man is born in suffering, but it is possible to get out of it and he can get out of it.

To dare to evaluate the solution. When the problem is encountered face-to-face, it is not as great as we fear it to be. Now, with tranquility of mind, we study all the possible ways to get out of it. We weigh the pros and cons of each possible solution. We may inquire from books, from experts, from experiences until we are satisfied, then we choose the best according to our actual estimation.

To dare to act with responsibility. When we act upon the best possible solution, we are responsible that it is always really the best one. After some handling, we may find out some drawbacks; it is not really the best solution. We are ready to improve it. Our slogan will not be only “Eureka” (I found it!), but “I found it in order to search further”. Ours will be a life of research. We shall always find something new. New things make our life always new. In so doing, our life will be always fresh and enthusiastically new. We shall always keep the sentiment of the Psalmist who sang about 3,000 years ago and the Christians have always repeated the same meaning: “I sing the new song to the Lord.” It is always new in the sentiment of enthusiasm, though it has been repeated millions of millions of times since the composition, but it is always new in the sentiment of the singers.

To be a Man of the World and for the World:

A Man-of-the-World is satisfied with only observing, analyzing systematizing the World. He may gain a great amount of exciting knowledge; it is not enough for the Man-for-the-World. He will proceed to evaluate and find out how to improve the Worlds, including himself. The first step of evaluating is to evaluate the truth value of the five aspects of human interest as shown above. We have accordingly five aspects of human truth.

Mathematical Truth. It is true according to the assumptions (axioms + postulates). This kind of truth helps facilitating the systematization of ratios among material objects, and ratios of their changes.

$1 + 1 = 1$ is true, if we suppose that the units can be unified, as in the example of adding one sand heap to another sand heap result in the unification of the two heaps of sand into one bigger heap of it. By the same token, one drop + one drop = one drop (of water or any liquid).

$1 + 1 = 2$ is true according to our supposition that the units cannot be unified, e.g. one-baht coin plus one-baht coin must be separated to make two-baht coins.

$1 + 1 = 3$ is true, if we suppose that the units cannot be unified, but can reproduce new units. We can draw a clear-cut example from a marriage of one man and one woman, which after some times there will be three, four, or five persons.

Scientific Truth. This kind of truth is evaluated according to the data known at the time of the truth announced. When a concerned datum is changed, the truth is subjected to change. Manuals of Sciences require perpetual changes because of this reason. We can say that the Scientific Manuals begin to be backward on the day of the publication itself. It continues to be more and more backward until a new manual of the same subject is published, then, it becomes immediately obsolete. This is the case because it is scientifically believed that the later publication should contain more current data. Nevertheless, in fact, it depends also on the actual knowledge of the writer concerning the subject he is writing about. If he has only backward data, his book is surely backward. It is not so with the religious books, the more remote in time, the higher accredited they are.

For example, the age of humanity on earth had been calculated according to the data of the Bible, from the world creation to the first Christmas, to be 4,004 years, making the total age of the Universe about 6,000 years.

When I was studying in the Primary Classes, the student manuals put out 10,000 years as the age of humanity on earth. The Secondary Classes manuals extended it to 100,000 years. When I was at the University, I was told that the age of humanity may be as remote as 500,000 years. When I began my profession as instructor at Chulalongkorn University, the data fixed it at 1,000,000 years, but more recent researches confirmed to be more possibly 2,000,000 years. Among these different figures which one is true? – This concerns scientific truth, therefore each figure is true in its context; that is, it is true according to the known data of the time of the announcement. No figure can claim to be the absolute truth, because we expect new data offering new scientific truths. The future figure may be two, three, four, five, ... millions of years.

Historical Truth. It is evaluated according to the testimonies which may be monuments and documents. Documents may be oral or written. Where the testimonies are defective, the scholars' conjectures try to supplement them. Therefore, the Historical Truth can be changed whenever there is a change in the testimonies which may occur when new testimonies are discovered or old testimonies are found to be false or fake. Where scholars' conjectures disagree – the fact that most often occurs – various schools of thought are proposed to the curiosity of the audience and challenges researchers to find out more testimonies or profounder insight of the problems concerned.

Where is the remotest origin of the Thai race? The traditionalists say that the Thai people emigrated from the Altai Mountain Range and stationed themselves at the Southern Provinces of China, before a part of them migrated to the actual Thailand. However, the Progressives prefer to announce that the Thai race stationed themselves here. Parts of them emigrated to many directions, and some stationed in the Southern Provinces of China. After some time, some of them turned back home in a series of eventualities: only this last event is well documented.

Philosophical Truth. This is evaluated according to the basic belief of each person. To evaluate in this way is called Contextual Philosophy. There are many other Schools of Philosophy, but the Contextual Philosophy developed into Postmodernism is most appropriate to enhance the quality of life, to promote mutual understanding and sincere collaboration.

The basic belief may come from the popular Five Paradigms of Thoughts, from renowned philosophies, or from personal insights. The Four Idols have great influence on the choice and decision of each person's belief. Once a belief is chosen, a Philosophical Truth starts, then other Philosophical Truths will follow indefinitely.

Religious Truth. This kind of Truth is evaluated according to the capacity of enhancing the quality of life.

Why Religious Scriptures are globally the best sellers for all time and accept no change from the original text? Because they will never be obsolete as long as their Religions are living. It is not so with others, say Scientific Truth which requires continual modifications. Such is the case of Religious Truth, because the Religious readers of Religious Scriptures intend to find principally the Religious Truth principally as the means for the betterment of their quality of life. If they read for the Scientific or Historical Truths, they do not read as Religious persons as such, but as a Scientist or a Historian. Surely, they can get better information by reading more up-to-date materials. In fact the Religious readers of the Scriptures do not mind if the Scientific or the Historian data therein are obsolete, provided that they are there to present the context for the profound understanding of the Founders' intention, and therefore they know how to enhance their quality of life. For all this utmost important reason, all contexts must be preserved intact, neither by adding nor by erasing, so that the Founders' spirit may remain in the Scriptures as it is forever.

When the Buddhist Scriptures say that the Lord Buddha, immediately after his Birth, walked seven steps and under each step a lotus appeared to receive His step - Religious readers do not bother to learn if it is historical scientific Truth or not, but pay attention to the intention of this passage along the way of enhancing the quality of life. Instead of troubling themselves about scientific data or the historical testimonies; they

prefer to identify with the Religious interpretation that lies behind the narration, such as: a person of great merit [the Lord Buddha] is always welcome by good people all over the world. Good people surely have pure and beautiful hearts lotuses.

The intention of all Religious Founders is primarily the enhancing of the quality of life. The Religious readers have to conform to this intention. Those who read for scientific data or historical testimonies are not religious readers and they should have more profit by reading more up-to-date treatises that are written directly for their purposes.

Such is the Religious Truth - the Truth that intends to enhance quality of life. A Religion is prosperous only when the faithful read their Scriptures for the betterment of their quality of life. A Religion that no longer enhances the quality of life is doomed to die away. Scriptures that are not read anymore for the betterment of the quality of life, lose their status as Religious Scriptures to become only Religious Literature which may be read or studied like any other literature. We may conclude as follows:

*Man as a Part of the World, Can
Know the World (Scientists)
Organize the World (Mathematicians)
Learn from the World (Historians)
Modify the World (Philosophers)
Improve the World (Religious Leaders)
Man as a Benefactor of the World, Must
Evaluate the Truth
Evaluate the Language
Enhance the Quality of Life*

To enhance the Quality of life, one must:

Be Peaceful With Oneself. Various methods of oriental meditation and yoga, practiced in the right way, may help to reach this goal. However, students must be discrete in this matter, because nowadays there are many false masters who have not or have wrong knowledge, work for lucrative purpose and lead many astray. Much mental and spiritual turbulence is caused by their ignorance. The right method must bring the practitioners to calm and internal peace. If the opposite is the result, please stop and seek for another master proved to be authentic.

Be Peaceful With Neighbors. To this end Philosophy and Ethics may help. Philosophy helps us to know our own and other's hearts, to be able to understand various paradigms and hence to bring to a calm disinterestedness. As for Ethics, it helps us be able to analyze and evaluate everything concerning human happiness and suffering, then to select with Critical Mind.

Be Peaceful With Society. To be so, knowledge of Laws and Traditions may help. Whether we like it or not, we have to know the social norms and keep them for Society's sake, otherwise we shall fall into intermittent troubles.

Be Peaceful With Nature. In this matter, sincere Love is important. We have to practice Love until it is our habit to love everything, one another, and things that we should love: to love Dhamma or God (according to the beliefs of each), to love our

parents, relatives, our beloved ones, friends, fellow men, environment and Nature. Anything we love, we care for it and preserve it so that we and our beloved ones can also love it.

Those, who love fellow humans and have a strong desire for them to be happy, seek happiness on the happiness of others and care for everything that will bring happiness to everyone. Sharers of suffering, be happy! This is the Postmodern Buddhism and Ethics.

Nalanda Education: the Basis of Buddhist Ethics

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Dhamma or Dharma is the ultimate foundation for the Buddhist ethics. The term Dhamma is a multi-significant term but the study of Pāli literature reveals two main meanings of the word Dharma which has been preserved throughout the ages.

Firstly it means to ‘sustain’ which is its general meaning and derived from the root/Dhr (dhareti) and the other meaning is more specific meaning based on the realization which refers to ‘nature’ or ‘characteristic’. Thus, the underlying meaning refers to ‘universal law’ which sustains and governs both the physical and moral order of the universe. Dharma can best be translated as ‘law of nature’, a term that captures both its main sense namely as the principle of order and regularity seen in the behavior of natural phenomena and also the idea of universal moral law whose requirements have been revealed by the enlightened beings such as the Buddha. It is a given fact that every aspect of our life is regulated by Dharma, seasons to the movements of the planets, day and night are all in succession because of Dharma.

In his 1st sermon, the Buddha was said to have turned the wheel of Dharma and given the doctrinal expressed to the truth about how things are in reality. It was in this discourse that the Buddha set out the four noble truths and the eight fold paths, which can be summed up in three categories – Sīla, Samādhi, and Paññā.

Dharma may be defined as the laws of nature or nature of laws which, when realized through insight, lead one gradually towards the goal of full liberation. Some can say Dharma has these essential ingredients:

The focal point is laws of nature or nature of laws, cutting across all sectarianism. These laws, or their nature, have to be realized through insight at the experiential level, thereby saving Dharma from being degraded into a mere intellectual game. One should have the feeling of being led on to the final goal of full liberation, which will make one persevere on the path of Dharma.

Dharma is thus an exposition of the laws pertaining to our inner and outer world, just as science deals with the laws pertaining to the outer world. The difference between science and Dharma is thus only a difference in the realm of enquiry – as there are differences between the various “departments” of science, such as physics, chemistry and botany. Yet there is a perception of irreconcilability between science and Dharma.

The distinctive feature of Dharma is that it should be capable of being realized at the experiential level through insight and applied in daily life. Unless Dharma becomes applicable in daily life, it will be like a flower that is lovely and beautiful to look at, but does not emit any fragrance.

With the proper application of Dharma in daily life, one is bound to get amazing results. When this starts happening, one begins to realize sooner rather than

later that applied Dharma is nothing but an art of living, as it keeps one happy and contented in all situations.

Although Dharma is universal and nothing to do with sectarianism, the misconception that these are one and the same has prevailed in India for a long time. Even in the Buddha's time there were people who would use such terms as "my dharma" and "another's dharma". They called their own dharma perfect and the other's dharma imperfect. Thus contending, they quarrel with each other. They consider their own depositions to be true. To guard people against such statements, the Buddha gave a clear and succinct message to the Kalamas, who also felt perturbed by similar talk on certain occasions:

"Now look, you Kalamas. Be not misled by report, tradition, or hearsay. Be not misled by proficiency in any scripture, or by reasoning or logic or reflection on and approval of some theory, or because some view conforms with one's own inclinations, or out of respect for the prestige of a teacher. However, when you know for yourselves: these things are unwholesome, these things are blameworthy, these things are censured by the wise; these things when practiced and observed conduce to loss and sorrow-then do ye reject them. But if at any time you know for yourselves: These things are wholesome, these things are praised by the intelligent; these things, when practiced and observed, conduce to welfare and happiness, then Kalamas, do ye, having practiced them, abide."

Thus, the accent in this message was on realizing for oneself for the sake of one's welfare. Such realization comes through the practice of Dharma and realizing by experience, through deep introspection through the technique of the practice of morality (*sīla*), mastery over the mind (*samādhi*) and insight (*paññā*).

Nearly two centuries after the passing away of the Buddha, the Emperor Asoka practiced and propagated the Dhamma for the spiritual development of his people, with remarkable success. This earned him great fame in the annals of the world. H.G. Wells, the renowned historian of modern times, pays glowing tribute to him in the following words:

'Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and gracious nesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star.'

Emperor Asoka explains in one of his edicts how he could achieve amazing success while his predecessors could not. According to him, in olden times other rulers also wanted their subjects to progress by the adequate promotion of Dhamma. He himself was filled with a similar desire, and to achieve this goal he undertook various measures. He provided several types of amenities to the public, as his predecessors had, but doing this proved of no avail. Then he exhorted people to follow certain dhamma practices, so that they might develop compassion, charity, truthfulness, purity, gentleness and goodness. For this purpose he adopted two means: the issue of dhamma proclamations and the practice of deep introspection (*nijhati*).

It was this Dhamma which is the ultimate foundation of the Buddhist ethics that was the main underline principle of the Nalanda Mahavihara. Unlike in the present day the secular society dictates that institutional education should only focus in preparing students mainly for their career. As a result the major cause of our educational problems lies in this commercialization of our education. In today's turbulent world, however, eagerness to learn is often stifled, defamed by the moral twists that afflict the wider society. Such a conception of the aim of education is quite different from that of consistent Nalanda principles. Practical efficiency certainly has its place in Buddhist education, for Buddhism propounds a middle path which recognizes that our loftiest spiritual aspirations require a healthy body and materially secure society. However, for Buddhism the practical side of education must be integrated with other requirements designed to bring the potentialities of human nature to maturity in the way envisioned by Lord Buddha. Most importantly, an education policy guided by Buddhist principles must aim to instill values as much as to impart information. It must be directed, not merely towards developing social and commercial skills, but towards nurturing in the students the seeds of spiritual nobility.

Buddhist education is concerned above all with the transformation of character. Since a person's character is mold by values, and values are conveyed by inspiring ideals, therefore, the first task is to determine the ideals of educational system. If we turn to the Buddha's discourse in search of the ideals proper to a Buddhist life, we find five qualities that the Buddha often held as the hallmarks of the model disciple, whether monk or layperson. These five qualities are faith, virtue, generosity, learning, and wisdom. Of the five, faith and generosity, these two relate primarily to the heart. They are concerned with taming the emotional side of human nature. Two relate to the intellect that are learning and wisdom. The fifth, virtue or morality, partakes of both sides of the personality: the first three precepts -- abstinence from killing, stealing, and sexual abuse -- govern the emotions; the precepts of abstinence from falsehood and intoxicants help to develop the clarity and honesty necessary for realization of truth. Thus Buddhist education aims at a parallel transformation of human character and intelligence, holding both in balance and ensuring both are brought to fulfillment. Based on the principles of the teachings of the Buddha, 'making of man' was the main theme of education in the ancient Nalanda Mahavihara and still continues to be at the Nava Nalanda Mahavihara.

The Nalanda University was undoubtedly a great centre for the study of Buddhism. Although all the available texts of the eighteen Theravāda sects were thoroughly studied here, yet Nalanda was famous especially for the study of Mahāyāna Buddhism. However, later on Esoteric Buddhism developed and came up as an offshoot of Mahāyāna Buddhism, which was studied here - in theory and practice. Tantric Buddhism was the name given to this Esoteric Buddhism, which was otherwise called Tantrayana Buddhism. Vajrayana, Kalacakrayana, and the like had been its latter developments - whatever might be the name that does not matter. The fact was that Buddhism in general was taught and practiced at Nalanda Mahavihara following the age-old Buddhist concept of Pariyatti (theory), Patipatti (practice) and Paṭivedana (experience) thereby, acquiring knowledge both mundane and supra-mundane.

The gigantic teachers of Nalanda, of unfathomable knowledge and a peaceful, serene environment attracted the student-scholars from the distant places like China,

Korea, Tibet, Mongolia and Southeast Asian countries. This was the only center where all the branches of the Buddhist philosophy, Buddhist logic and metaphysics were taught from their grass-root level. Student-scholars came to Nalanda and if they were admitted going through severe tests of knowledge, they learnt Sastra-texts written in Sanskrit thoroughly and translated them in their own mother language and propagated the same in their own countries. In this way Buddhism was disseminated throughout Asian countries. For this dissemination, credit goes undoubtedly to the renowned Pandits of the Nalanda Mahavihara.

It is indeed true to state that an institution is known because of its faculty, its staff and students. The personality of teacher plays a great role in the development of the character and culturing the outlook of the student which in totality leads to the development and rise of institution. In this Nalanda made a great contribution to the arena of education, art and culture by creating an environment of enthusiasm for the pursuit of both intellectual and spiritual endeavors. A good number of eminent teachers of the Nalanda Mahavihara dedicated their life for the dissemination of Buddhism in India and abroad through the medium of studying, teaching and translating the Buddhist Sastras.

To conclude we may say that there is an urgent need today for a reassessment of the role of education in this rapidly changing world. The ideal of value education that many educators have begun to talk about today was achieved in Nalanda through the practice of the universal teachings of the Buddhist ethics. Character development should become a conscious process wherein students become aware of the complexities of their minds and how instincts, desires, emotions, will, thought and imagination relate, can be understood and harmonize. The ideal of all education, all training, should be to encourage students to explore and discover their immense potential, to nurture ethical citizens with the idea in mind that development of the individual will lead to development of the whole, whether it be family, community, state, nation or world.

*Bhavatu sabba mangalam
May all beings be happy*

The Buddhist Ethics as Basis of Education

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In the advancement of human civilization and culture, Ethics has played an important role in history. It is regarded as a subject of great interest for modern thinkers. Its problems are concerned with human conduct. The modern thinkers have tried to analyze the different ethical concepts like 'a good society', 'a good nation' to understand the deeper meaning and significance of ethical problems. Man is regarded as a unit of value and the analysis of value judgment give new perspective to understand both the man and the society. The analysis of the ethical principles and concepts have become an important study in the life of individual society and nation. Therefore, many ethical thinkers consider their task to pursue a purely theoretical study of ethical problems and value judgment as a new mode of understanding human social behavior.

In ancient times, ethics was regarded as a branch of religion, the analytic study of ethics is fulfillment of the growing inquisitiveness of the people. Today ethics is primarily connected with the basic assumptions of society and the theoretical study dealing with the ideal or standard of right and wrong, good and evil - involved in human conduct and its critical and analytic study has become the vital issues of moral life.

The Scope and Limitation of Buddhist Ethics:

Before examining the scope and limitation of Buddhist ethics, we are to fix the area of its operation because Buddhism as a moral system has an infinite variety of names and ideas in morality which sometimes, though included in the same categories are regarded as moral from entirely different point of view. In Buddhism holy-life consists of three stages i.e. *sīla*, *samādhi* and *paññā*.¹ Each of them serves as a sufficient condition for the other; *sīla* is the basic foundation of ethical life and it prepares a congenial atmosphere for *samādhi* rather it is conducive to *samādhi* and *samādhi* forms a background for *paññā* which means *samādhi* is conducive to *paññā*. With the proper fulfillment of these gradual stages, the Buddhist holy-life is complete. However, though all the three stages are complementary to each other yet each of them has its limitation; *sīla* provides training to the body and speech, *samādhi* provides mental training and *paññā* unfolds the nature of reality whereby the nature of the *Dhamma*, is clearly understood. In this way each stage has a definite function and a definite field of operation, though with congenial inter relation.

According to Buddhism in order to reach final release from suffering the Noble Eightfold Path must be strictly and perseveringly followed. In treading this Noble Path it prescribes the three graduated stages of practice. These three graduated stages must be followed respectively. As *Nibbāna* can be attained only when all defilements become exhausted, the purpose of following the three graduated stages of practice is but to do away with all such mental impurities. In observing *sīla*, the coarse

¹ DN. III. p.220; AN. I. p.229.

type of defilement are said to be eradicated. *Paññā* performs the functions of uprooting the most subtle type of defilements called *anusaya*. When these three forces taken together start functioning - all types of defilements are put to an end into a single moment. However, since the three stages of practice are associated with different functions, they should be considered separately.

Sīla in the context of the moral practice refers particularly to the codes of morality. In the *Visuddhimagga*, *Buddhaghosa* explains that *sīla* is the moral state which begin with volition present in one who abstains from killing living beings etc. or in one who fulfills the practice of the duties. There is *sīla* as volition, *sīla* as consciousness-concomitant, *sīla* as restraint and *sīla* as non-transgression.²

Sīla as volition is the volition present in one who abstains from killing beings, from stealing another's properties etc. *Sīla* as consciousness-concomitant is explained as the abstinence in one who abstains from killing, stealing, etc. *Sīla* as restrain means the abstinence in one who dreads evil and results, from doing every kind of evil action. *Sīla* as non-transgression, is the non-transgression by speech and body, through the precepts that have been undertaken.³ Buddhist precepts can be classified under four heads as follows:

1. There are moral precepts laid down for male and female lay followers called *gahattha-sīla*. This refers to the five precepts (*pañcasīla*)⁴ which lay Buddhists are required to observe regularly and the eight precepts (*atthasīla*) or *Uposathasīla* which they are advised to observe from time to time on the days of full moon, new moon (*pannarasi*) and waxing and waning half-moon (*atthami*).⁵
2. There are moral precepts laid down for male and female novices called *anupasampanna-sīla* consists of ten such rules and thus it is sometimes called the ten precepts (*dasasīla*).⁶
3. There are moral precepts laid down for *bhikkhus* called *bhikkhu-sīla*. This category of *sīla* refers to two hundred and twenty-seven such rules.
4. There are moral precepts laid down for *bhikkhunis* called *bhikkhuni-sīla*. This category of *sīla* refers to three hundred and eleven such rules.

Each of these four categories of *sīla* is required as the preliminary virtue of one who wants to tread the path of purity. They are distinguished into four categories in order to suit the nature of the followers of the Noble Path. If the followers of the path is a *bhikkhu*, he is required to fulfill *bhikkhusīla*, or the moral precepts laid down for *bhikkhus*; if the follower is a *bhikkhuni*, a novice or a layman, he or she is required to comply with the precepts particularly laid down for him or her. No one can step up to practice meditation (*samādhi*) or insight knowledge (*paññā*) successfully without fulfilling the preliminary step of *sīla*. When this step is accomplished, the three constituents of the Noble Eightfold Path: right speech, right action and right livelihood are regarded having been perfected. Thus, *sīla* or precept is the primary virtue of one treading the Path of Enlightenment.

² Buddhaghosa, The Path of Purification (Visuddhimagga) tr. Bhikkhu Nanamoli, Colombo. 1975, p. 7.

³ Ibid.

⁴ DN.III. p. 235; AN. III. p.203, 275; Vbh. p.285.

⁵ Buddhaghosa, The path of purification (Visuddhimagga) Tr. Bhikkhu Nanamoli, Colombo, 1975) p. 7.

⁶ Khu. I. p. 1.

According to Nāgasena, *sīla* is the support upon which all good qualities, viz. controlling faculties and their powers (*indrivabalas*), limbs of enlightenment (*bojjhargas*) – paths (to Nirvana, application of mindfulness (*satipatthana*), right efforts (*sammappadhanas*), bases of psychic powers (*iddhipadas*), meditation (*jhāna*), deliverance (*vimokkha*), concentration (*samādhi*) and attainment (*samapatti*) depend.⁷ He points out that *sīla* is of four kinds, viz., *Patimokkha samvarasīla* (the fundamental moral code), *Indriyasamvarasīla* (morality pertaining to self-restraint), *Ajivaparisuddhasīla* (morality pertaining to purity of livelihood) and *paccayasannissitasīla* (morality pertaining to the use of the necessities of live). These are collectively called *sīla-visuddhi* (purity of virtue). By following and observing the rules of morality, one reaps a rich harvest and progresses to his desired path. It has also been interpreted in relation to the ideals of purification and restraint, as they realized with the body, the speech and the mind.⁸

In all the scheme of Buddhist training, therefore, we find that training in *sīla* is an essential preliminary to further progress. Therefore, the disciple should first have completely perfected this preliminary training in *sīla*.

As above mentioned, *sīla* has its own scope and limitation only upon the physical and verbal. Its field is limited to the various types of physical and vocal actions. According to *the Atthasalāni, the commentary on the Dhammasaṅgāni*, there are three physical immoral actions and three moral ones: killing, stealing and committing immoral sexual action are the three immoral actions, and refraining from killing, refraining from stealing and refraining from committing immoral sexual action are the three moral actions. Similarly, there are four vocal immoral actions and four vocal moral actions. Lying, slander, uttering harsh words and talking nonsense are the four immoral vocal actions. Refraining from lying refraining from slandering, refraining from uttering harsh words and refraining from talking nonsense are the four vocal moral actions. There are a number of other activities both physical and vocal connected with moral actions enumerated above. The function of ethics is to present a clear and detailed analysis of the same in a scientific manner. Thus, it may be said that Buddhist ethics is limited to the examination of the various types of physical and vocal activities from moral and immoral standpoint.

The Criteria of Good and Bad Action

Buddhism is a *kirivavada* system, a religion promulgating belief in the consequences of action. The doctrine of ethics or *sīla* is its fundamental principle and Nirvana is its ultimate goal of holy life. The Buddha teaches that all things are causally connected to one another and that they are dependent in origination and hence impermanent, subject to decay and destruction.⁹ With regard to the life of beings, he points out that this life process which has come into existence in such manner and which is full of suffering, has to be completely ended if suffering in life is to be ended; and this could be done only by destroying the root cause of *samsāra* which is called craving (*tanha*); and craving can be destroyed only by developing insight based on

⁷ The Milindpanha, ed. V. Trenckner, PTS., London, 1962, p. 33.

⁸ DN. I. p. 63.

⁹ MN. II. p. 32; SN. II. pp. 28, 70.

the ethical practice into the true nature of things; and insight into the true nature of things could be developed only in a concentrated mind, and concentration of mind is possible only by overcoming all prejudices of the mind by the practice of discipline or virtue. Disciplining of the mind is connected with social life which involves a conduct motive by service of humanity. Therefore, according to Buddhist Ethical point of view good is that which is good for all, and that is good for all is that which is good for one.

In Buddhism, actions of man are threefold: bodily action (*kayakarma*), vocal action (*vacikarma*) and mental action (*manokarma*).¹⁰ It is this threefold action of man that causes him to wander in *samsāra*; and good actions are those that contribute to make life pleasant and happy here (*ditthadhammasukha*) as well as benefit in the world to come (*samprayahita*) culminating in the realization of the truth or *Nibbāna*; and all actions that go against these are bad. This implies that a good cause always leads to a good consequence and a bad cause produces a bad result. This principle is always true, regardless of time and space. This indicates those wishing to attain happiness in a future life should prepare for it here and now. He has to avoid unwholesome actions which lead to an unhappy birth and perform only those wholesome actions which produce pleasurable consequences.

With regard to the terms used to denote good and bad, the most extensively used terms are *kusala* and *akusala*.¹¹ The word *kusala* is used in the sense of 'skill', 'clever', 'efficient' and 'expert', and *akusala* to mean their opposites.¹² *The Dhammasaṅgāni* defines this term as 'It is called *kusala* in the sense that it drives away evil.'¹³ The selection of these two terms to denote good and bad in Buddhism is very significant. Doing evil is very easy and could be done without effort. It could be called the natural tendency. In this way, attachment and hatred come to a person without effort and ignorance is inherent in everyone. To overcome attachment, to feel friendly and to look at things in an unprejudiced way is quite difficult and has to be done with some effort. Therefore, it is quite significant that all actions that contribute to weaken craving, hatred and ignorance are termed *kusala* and their opposite as *akusala*.

Two other terms used to denote good and bad are *puñña* and *papa*.¹⁴ These are often translated as merit and sin. The commentator *Dhammapala* defines *puñña* as 'that which purifies and fills the mind.'¹⁵ According to the Pāli-English Dictionary it is recorded that '*puñña*' is always represented as the foundation and condition of heavenly rebirth and a future blissful state, the enjoyment and duration of which depends on the amount of merit accumulated in a former existence.¹⁶ In this sense *papa* could be rendered 'the foundation and condition of suffering in woeful states'. These two terms in their usage in the Pāli canon seem to be concerned mainly with the idea of *karma* which are known as the psychological force that determines the future state of a being, according to the good and bad he does. Thus in the *Mahamangala Sutta* the Buddha says that the fact of having a store of accumulated good *karma* is an auspicious thing for a person.¹⁷

¹⁰ MN. I. p. 373; SN. Vs. 232.

¹¹ DN. II. P. 157; MN. I. P. 489; SN. V. P. 91.

¹² PED. P. 51.

¹³ VVA. P. 169; Athas. P. 39.

¹⁴ DN. III. P. 119; SN. I. P. 114, II. P. 82; AN. I.P. 154.

¹⁵ VVA. P. 19.

¹⁶ PED. P. 86.

¹⁷ Sn. vs. 260.

The problem now arises; by what criterion is action to be judged as good or bad? To this question, we find answer in the *Sangīti Sutta* where there is a mention of three standards which are collectively called Supremacy (*adhipateyya*). They are: (1) the supremacy of the Self (*attadhipateyya*), (2) the supremacy of the world (*lokadhipateyya*) and (3) the supremacy of Righteousness (*dhammadhipateyya*).¹⁸ These three types of supremacy generally refer to the motive in performing action, but they can also be applied to the manner of making a judgment regarding ethical values of actions:

1. *Attadhipateyya* means the Supremacy of the Self. It means the standard of moral judgment colored by one's own interests before every thing else. In other words, it is a judgment particularly based on one's personal motive or point of view. Since personal motive and sentiment dominates the whole sphere of this criterion of moral action, the deed which one has done has an equal chance of turning out good or bad. An action is accounted as good or right only when it is in accord with the universal principle of righteousness. However, a person who bases his judgment solely on his personal point of view may regard an action as good or right even when it is in conflict with such a principle. This apparently is the defect of the criterion of moral action called the supremacy or the self.¹⁹ For this Buddhism does not regard this standard for passing moral judgment as proper or dependable owing to the defect inherent in its nature.
2. *Lokadhipateyya* means the Supremacy of the World. The World here means other people or the social community which is contrary to the 'Self' or the individual. The supremacy of the world means the standard by which other's points of view are taken into consideration before making a judgment. Here social norms dominate the whole sphere of a persons. According to this, the accepted norms or traditions of society have upper hand in passing moral judgment in any action. Since this standard is principally based on social norms, an action following them is more likely to be in accord with the universal principle of righteousness. Still it cannot be regarded as the universal standard, since what is accepted as good and right by one society may not be so for another community. Moreover, not all accepted social practices are in accord with the law of righteousness. Buddhism, however, approves of supremacy of the World as a criterion for moral action to the extent that the principle of righteousness is not violated.²⁰
3. *Dhammadhipateyya* means the supremacy of Righteousness. It is the most important of all the standards of judgment distinguished in the *Pāli Tipitaka*. This principle is based on reason and decency, and thus it is fully approved by Buddhism. Doing good, according to this principle, is particularly for the sake of good.²¹ A person is guided by the supremacy of righteousness and performs good action because the realization is: it is good to do good. Moreover, in performing such actions he cares little for praise or blame, because his principal motive is purely moral.

¹⁸ DN. III. P. 220; AN. I. P. 147.; Editor's footnote: Maurice Walshe translates the passage as the three predominant influences, being: oneself, the world, and the Dhamma. See: Maurice Walshe [trns]: The Long Discourses of the Buddha – A Translation of the Digha-Nikaya (Somerville: Wisdom Publications, 1995) p. 486

¹⁹ Ibid. P. 220.

²⁰ Ibid., p. 220.

²¹ Ibid., p.220.

Now, a further problem may be raised: how do we know what type of action is good and what type is bad, or, what is the universal standard for determining that such and such action is good or right and such and such is bad? To these questions, the answers can be seen in the *Aṅguttara-Nikāya*. It is said in the text that when the Buddha arrived in the village of *Kesaputta* of the *Kosala* kingdom, the *Kalama* people came to visit him and informed him of their doubts and suspicions regarding many religious teachers who came and preached their doctrines in the village. They said that every teacher asserted his own doctrine to be good, proper and worthy of acceptance while he denouncing the views or teachings of others. All or them who visited the village did the same, as a result of which the villages were thrown into doubt and confusion as to whose teachings they should regard as correct. Having listened to their complaints, the *Buddha* he says:

“It is so, *Kalamas*, you are quite justified to have such doubt. Your doubt has arisen in circumstances really deserving of it. Now look you, *Kalamas*. Do not accept any thing merely because it is a popular report; merely because it is traditionally handed down; merely because it is an exciting wonder; merely because it is textually referable; merely because it is a probable conjecture; merely because it is theoretically a logical conclusion; merely because it is seemingly a sensible inference; merely because it is agreeably consistent with one’s own doctrine; merely because the speaker is trustworthy; merely because the speaker is one’s own teacher. Whenever you know for yourselves that these things are evil, these things are harmful, these things are censured by the wise, these things, if performed in full, conduce to unprofitable consequences, to suffering, then you do abandon them. Whenever you know for yourselves that these things are merit, these things are harmless, these things are praised by the wise, these things if performed in full, conduce to benefit, to happiness, then you do keep on fulfilling them.”²²

According to the above-passage, two main attitudes of the Buddha towards accepting any view or doctrine have been shown as follows:

1. One is to avoid every view or doctrine propagated by other people without rational examinations. This is apparently intended to void blind faith or uncritical acceptance of such doctrines.
2. Other is urged to exercise his own power of reasoning in full in considering and making a judgment regarding what he has been told.²³

In this way the Buddha, being fully aware that reasoning may differ from one individual to another, accordingly proposed the formula or argument which everyone can employ to arrive at the proper and correct judgment by himself. Such a formula or argument can be applied, not only to evaluate other’s views or doctrines, but it can be used as a standard argument for proving good and bad actions as well.

It has previously been pointed out that an action inspired by evil thoughts results in evil consequences and an action inspired by wholesome though results in

²² AN. I. PP. 189, 190.

²³ Sunthorn Na-Rangsi, *The Buddhist Concept of Karma and Rebirth*, (Bangkok: Mahamakut Rajavidyalaya Press, 1976), p. 213.

wholesome consequences. Hence, in this context an action motivated by a thought of either lust (*lōbha*), hatred (*dosa*) or ignorance (*moha*) is always bad (*akusala*) as the Buddha says:

When a man's deed, O Monks, is performed under the influence of lust (*lōbha*)...under the influence of hatred (*dosa*)...under the influence of ignorance (*moha*), born of *moha*, caused by *moha*, originated by *moha*, it is demeritorious (*akusala*), unprofitable it has suffering for its result, it conduces to the arising of further actions not to the ceasing of actions.²⁴

From this, it can be said that a good action must always be in accordance with the principle of righteousness, conditioned by *alōbha*, *adosa* and *amoha*. Thus, the good action and bad action may be defined as :

1. An Action, in order to be righteous, must be meritorious;
2. Such a meritorious action must not be harmful either to the doer himself or to the rest;
3. Such an action is praised and approved by the wise;
4. Such an action, if performed in full, conduces to benefit and happiness to both the doer and the rest.²⁵

Any action performed in accordance with these four principles is considered as the good action and that which is contrary to them is regarded as the bad action.

The Buddhist Formulation of Education

The basic principles of Buddhist education are based on the three fold of training cause as mentioned; *sīla*, *samādhi* and *paññā*. Buddhism does propagation of the principles of education as *pariyatti*, *patipatti* and *pativetha* that form basis of the various schools of Buddhist education. *Pariyatti* and *Patipatti* are considered as the foundations of education because they are steps leading to deliverance. They may be explained as :

1. *Pariyatti* means the true doctrine of study.²⁶ In the Buddhism, education begins with the study of Discipline (*vinaya*) and Doctrine (*Dhamma*) for the destruction of sufferings. Buddha ordained *Annakondanna at Isipatana* and said: 'come then, Brother, well taught is the *Dhamma*. Live the holy life for the utter destruction of woe'²⁷ Destruction, discarding and eradication of woe are the goal of education in Buddhism. Every disciple who wants to overcome all defilements or to get deliverance has to study the discipline and doctrine that is, a man can follow the path only if he knows the path clearly and he can know the path by study only. With this the formation of *Sangha* and system of monastic order started. The relationship between the teacher and his pupils within the monastery becomes the educational system because all new

²⁴ AN. I. P. 203; MN. I. PP. 487; DN. III. P. 214; Dhs. p. 32, 313; Iti. p.

²⁵ Sunthorn Na- Rangsi., op.cit., p. 126.

²⁶ Prayuddha Payutto, Dictionary of Buddhism, Bangkok, 1985, p. 125.

²⁷ VIN. (Mahavagga) p. 15.

comers have to pass first five years under the spiritual preceptor or teacher's care until they are properly trained in the Discipline and the Doctrine. This system is called *Nissaya*. In this way, the relations between preceptor and pupil are like that of a father and a son, based on confidence and love. The subject matters of study were the Buddhist legends and moral fables. The curriculum of the monks included what were termed as *Suttanta*, *Dhamma* and *Vinaya*, together with *Suttas* and *Sutta-vibhanga*. This system of education was established in the monasteries automatically because of relation between preceptor and pupils. The teacher means spiritual preceptor took sometime his class in the open air informally or he, sometime, stood under the tree and taught his pupils. The relations between teacher and pupil are also governed by the *Vinaya*. The newly ordained monks have to undergo an arduous ethical training under the supervision of some elder and able monk. Therefore, *Vinaya* or disciplines are the orders of *Sangha* that have to be preached by all.

In this way, Buddhist education is appreciated because it leads to *Nibbāna*. Thus, the three-fold path: morality, meditation and wisdom form the basis of educational system of Buddhism. *Nibbāna* can be attained by practice in accordance with the three-fold path only.

2. *Patipatti* means practice, training, cultivating oneself in the path that purifies himself. These sayings, according to Buddha, explain the function and the purpose of cultivating virtue, meditation and wisdom for the cessation of the three root causes of evil: lust, hatred and delusion.²⁸ These root causes are eliminated through following, practicing or training in virtue, meditation and wisdom that are called the path. Without the path, one can not purify himself. The Buddhist monk giving up worldly pleasures endeavors to lead a life of voluntary poverty and completes celibacy to attain the higher aim. He has to practice his function within the bounds of a monk's life to attain deliverance of mind. In Buddhism, there are two ways to leading to life of a monk: one entails continuous meditation, this is called '*Vipassana Dhura*' and the other is studying and teaching the *Dhamma* that is called '*Gantha Dhura*'. Between these two, it is obligatory on every monk to take up one of these ways in accordance with his temperament, environment and intention. *Vipassana Dhura* is regarded as the intense process of cleansing one's speech, action and thought. Buddha warns against bookish learning of a monk as:

*'Though he recites the sacred texts a lot, but acts not accordingly that heedless man is like a cowherd counting other's cattle and not obtaining the products of the cow. He shares not the fruits of the tranquil man.'*²⁹

This clearly indicates that even if a person becomes expert academically after learning by heart much from the texts, but he has yet to practice of what has been heard and learnt by him by means of following the right path. He remains only a learner until he completes the whole process.³⁰ The Buddha does not praise an academic intellectual development as important because it cannot rid a man from the cycle of birth-and death. Buddha has always put emphasis on the practice of eight-fold path and living up to the

²⁸ Khu. II, p. 149.

²⁹ DN. P. p. 19.

³⁰ MN. I, p. 144.

high ideals. As he says:

*‘Though he recites only a little of the sacred texts, but acts in accordance with the teaching, abandoning lust, hate and delusion, possessed of right understanding, his mind entirely released and clinging to nothing here or hereafter, he shares the fruits of the tranquil man’.*³¹

These sayings indicate that the Buddhist way of life does not depend on mere academic and intellectual development but on practical teaching because later can lead to enlightenment. Method of grasping the highest truth is the awakening from ignorance with full knowledge and practice of virtue, concentration and wisdom. Each is a way to an end and none of them is an end in itself. These three go together supporting each other. Virtue or regulated behavior strengthens meditation and meditation in turn promotes wisdom. Wisdom helps one to get rid of the clouded view of things to see life as it really is that is to see life and all things pertaining to life as arising and passing away.³² Virtue, concentration and wisdom are related to each other and they can not be separated.

3. *Pativedha* means the true doctrine of penetration or realizable aspect of the true doctrine.³³ It is the practical result for mental development until one purifies his mind, gets right understanding with clinging to nothing and sees all things as impermanent, unsatisfactory and without self. As the Buddha says: ‘All conditioned things are impermanent; All conditioned things are dukkha, unsatisfactory; All dhamma are without a self, a soul’. With the consideration of the five aggregates - one sees them clearly as they really are, one’s mind is uplifted at the stage of right understanding known as Insight (*Vipassana*) and he continues to develop his Insight-meditation, until one day, he gets insight into the true nature of himself and he attains partial experience of *Nibbāna* by attaining the first stage of realization. The achievement breaks the three fetters: (1) self-illusion, (2) doubt (*vicikiccha*), and (3) indulgence in rites, rituals and ceremonies (*sīlabbata paramasa*).³⁴ When he breaks the three fetters, he becomes a stream-enterer (*sotapanna*). His defilement is not fully burnt, after he dies he will be reborn seven times at most but never below the human being. He could live a life of high morals and then he continues to develop his ‘Insight-meditation’ and weakens to two more fetters: (4) sense desire (*kama raga*) and (5) ill-will (*Vyavada*).³⁵ He attains the second stage of realization with a clearer vision of *Nibbāna*. He becomes a *Sakadagami* (a once-Returner) who will be reborn on earth only one time, if he fails to attain *Arahantship*.

One breaks the weakened fetters of sense desire (*kama-Raga*) and ill-will (*Vyavada*) and he attains the third stage of realization of *Nibbāna* with a clear vision. He is called *Anagami* (a non-Returner) because of sensuality rooted out and as such, he cannot be reborn in the realm of sense pleasures including the human world. He is born in the *Brahma* worlds.³⁶

³¹ DN.P., p. 20.

³² Piyadassi The Buddhist Path, London; Riders company, 1964, p. 80.

³³ Dhp., p. 277.

³⁴ DN. (Sangiti Sutta), p. 33.

³⁵ DN. p. 33.

³⁶ SN. V, p. 61.

After that, one attains the final stage of realization by his clear insight and he becomes *Arahant* (the Perfect one). He breaks the remaining five fetters: (6) lust for form (*Rupa Raga*), (7) and for the formless (*Aruparaga*), (8) conceit (*Mana*), (9) restlessness (*Uddhacca*) and (10) ignorance (*Avijja*). One who breaks these ten fetters holds nothing in the world for himself. He attains the height of *Nibbāna*. This is the educational process in Buddhism.

Conclusion:

According to Buddhism *Nibbāna* is considered as the highest goal of ethical life. With a view to enabling man to secure the supreme end of life, Buddhism draws attention to the unsatisfactory nature of mundane existence and exhorts people to seek deliverance from it. It is for the sake of attaining the highest end that ethical codes of conduct and behavior are laid down by the Buddha. Ethics is considered as an indispensable means for the consummation of the holy life because truth and value are attributes of reality. Both these elements of truth and value are joined in the concept of *Nibbāna*, which has been a central concept in the Buddhist ethics and education. Therefore, Buddhist theory of knowledge is a way to pave the path for the spiritual development of man. The aim and purpose of education according to Buddhism is to bring about a perfect and integrated development of human personality.

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Buddhist Ethics and Trends in Education

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Introduction:

Humanity stands at this century's end in a situation of extraordinary challenge and openness. Scientific and technological advances are creating new opportunities on a scale previously unimagined, even as they threaten to destroy the very foundation of human life. The forces of a globalizing economy are creating great widen the gap between the haves and haves-not within and among societies and nations. Increasing global interdependence gives rise to ever more complex transboundary questions, defying traditional situations.

Ideas and institutions, values and practices that served humanities so well in its endeavor to industrialize and modernize are increasingly called into question. Individualism, rationalism, scientism and teleology of progress, which had been the driving forces of the modern industrial civilization, seem now to be working at cross purposes with the tasks of human survival and flourishing as societies and nations attempt to come to terms with the new historical realities. Yet, no culture is possible without agreement on a foundation of common values and ideas to guide the tasks of governance.

Here then is a common ethical framework within which all Buddhist cultures, societies and individuals are invited to deliberate on the tasks of survival and flourishing. It invites all stakeholders in the ethics of the 21st Century to take their respective positions. It will lead to a common ethical vision and a process that must be nurtured in an open-ended way through dialogue mutual learning, and, above all, good will, namely¹:

1. Relationship to Nature
2. Human Fulfillment
3. Individual and community
4. justice

As we consider the alternative views on the nature of values, we need to asses the various methods of justifying value judgments. Here, come up the epistemological question: "How does one know?" Now, as we enter the field of axiology [the study of the nature, types, and governing criteria of values and value judgments], we rephrase the question and ask, "what sorts of reasons and what kind of thinking justify a value judgment. Such questions concern the logics of ethics, and, logically speaking, they come first; when you say what you value, you imply a prior stand on how you value. However, psychologically speaking, the process is reversed. We make all sorts of

¹ OTTO Chang (2002); An Article on "Humanistic BUDDHISM and Knowledge of Ethics Management, Hshi Lai Journal of Humanistic Buddhism, vol.3 p.227-243

claims about what is valuable (normative ethics), and only later, if ever, do we examine the grounds for our value-beliefs, their logical foundations (which involves us in the inquiry known as meta-ethics). Can any theory about what is valuable be valid unless the thinking leading to it is itself sound and reliable?

Questions to consider (philosophically)

1. Is lying always wrong?
2. When I want to do something but society says it is wrong, how can one decide which course to take?
3. Why not get fun of life without worrying about long-term consequences?
4. Is it wrong to try out things, like: cocaine?
5. Who really has the authority to set up rules about right and wrong?
6. Is conscience a reliable guide?
7. Isn't every act selfish, because even martyrs do what gives them satisfaction?
8. Don't we say Thai life is better simply because we've been brought up that way? In other words, aren't all values relative?

Value question can be approached in two quite different ways: take the proposition "It is bad to lie". Why is it lying bad?

One answer would be,

"Because it is morally wrong; it violates a moral law and it is our duty to obey moral law" right or duty (deontological theory)

Another answer might be,

"Because lying has undesirable consequences; it destroys people's trust in one another, and such trust is an ingredient of a satisfying human life and the second a "consequence" or "good life" (teleological theory)

Conclusion of the manual of ethics - An Ethical continuum²:

- | | |
|----------------------------------|-------------------------------|
| - Utilitarianism | -Situationism |
| - Egoism | - Rational choice |
| - Cultural Relativism | - Objectivism or subjectivism |
| - Relativism | -Absolutism |
| (Feeling, culture, consequences) | (Law, reason, reality) |

In the course of making day-to-day choices involving a value dimension, we must operate in terms of a fundamental ethical decision. Our motives can be either egoistic or altruistic. We can choose or adopt or reject the key principle that each person is to count as one. We can be guided by an ethic of rules or by an ethic of consequences. We must make choices about the kind of people we are to become.

In the final analysis, each of us must make a personal decision. However, our decision concerning the nature of values and the methods for justifying value

² Honer/Hunt/Okholm: (2002): "Invitation to Philosophy" Thomson Learning, Singapore. P.162

judgments need not be made in an arbitrary fashion. We can choose responsibility after a careful examination of the available options (including a check of their claims against the findings of the natural and social sciences) and after an imaginative assessment of the overall way of life within which our preferred option would find its place. Ultimately, perhaps the most precious ingredient in a way of life is not a constellation of “content” values but an open and deeply questioning process for making value commitments.

Education - Introducing, Science, Education and Ethical Values into the Buddhist Classroom and Laboratory:

My most respected Venerable and distinguished guests and Buddhist scholars, this symposium concentrates on the integration of Buddhist ethics with Science and Education, and perhaps little on ethical reflection itself. Had implications for:

- its structure
- the subjects to be discussed
- the speakers and participants to be invited?

The speakers were experts on more theoretical questions, such as:

- moral reasoning,
- collective decision-making
- the methodology of science
- science and Buddhism
- moral development

...or more practical questions such as development, testing of new teaching materials and curriculum developments (ethics, psychology, philosophy of science, Buddhism and education). Please look at these models:

Figure 1 = Models of Science Curriculum and associated STS studies: (STS = Science, Technology and Society):

Model	Aims	Perceptions of science	Teacher/student relationship	Type of STS course
Product	To impart an unproblematic body of knowledge about the natural world	Empiricist and inductivist; always as common sense	Hierarchical; a transmission belt from both sides.	Utilitarian
Inquiry	To satisfy curiosity about the way the world is. Some times: Knowledge for its own sake and the reproduction of practitioner/science	A methods of enquiry; frequently Poperian and synthesis	A partnership though not an equal one.	Liberal/ humanistic
Relevance	Acquisition of knowledge for the sake of collective liberation and personal development	Problem solving response to human needs	Collaborative inquiry into natters of agreed concern	Reflexive

I have, (as requested), discussed some alternatives to present patterns of science education, and some implications towards being properly integrated into the applied course of Buddhist Ethics in Thailand for the years of B.E. 2552/3. This might be considered as a compromise between the teachers and students from the contexts of differing “texture” and rationale in their appropriate contexts of ethics.

Role of Concern - The situations are as follows:

There is an urgent need for all Buddhists to pay more attention to ethical/moral implications of science in science education at all levels. How do we implement new educational approaching to the Buddhist World University’s curriculum? There are roughly three situations in which you have to deal with adoption and **implementation, namely:**³

- You wish to innovate your own teaching. (Buddhism);
- You wish to innovate the teaching of your colleagues in your own institution or school;
- You wish to innovate the teaching of ethics and education outside your own institutes or Universities.

The concept of “stages of concern from all various communities in your society, must be called for fixing pattern of concerns to implement an innovation that is essential to know. Those stages of concern are as follows:

³ Ibid; pp. 43, 45, 46, 50.

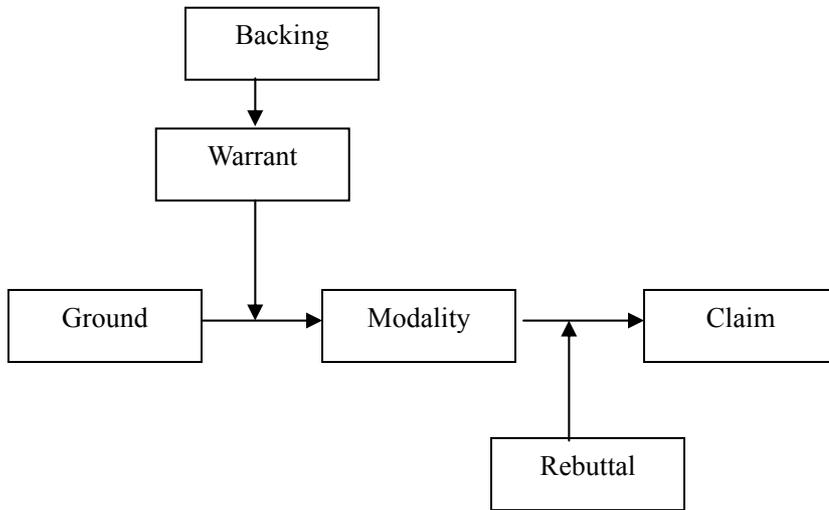
- awareness
- information
- personal
- management
- consequence
- refocusing

With the help of a questionnaire, one can measure the extent of the concern. It is possible here to draw from the scores on this questionnaire a profile of a person's concerns before an implementation process. The concerns of teachers can greatly impact curriculum change. Five dimensions of a teacher are as follows:

- subject matter or materials;
- organizational structure;
- role/behavior;
- knowledge and understanding
- Value internalization.

These dimensions are very fruitful in understanding the complexity of the process, of innovation and competency. However there are also differences between scientific and moral reasoning. In scientific reasoning one explains how things can happen; in moral reasoning one justifies why one is obliged to do what is to be done. In short, both in science and ethics argumentation is a technique for providing reasons for accepting: claims to truth of rightness. However, science resorts to explanatory and ethics to justificatory reasons. The structure of argument shows an explanation as follows:

Figure 2:



This claim of argument involved in real life arguments are well-founded only if sufficient grounds of an appropriate and relevant kind can be offered in your support. These grounds must be connected to the claims by reliable, applicable warrants, which are capable in turn of being justified by appeal to sufficient backing of the relevant kind. In moral reasoning the argument concerns justifying reasons:

Figure 3 - Scientific Reasoning:

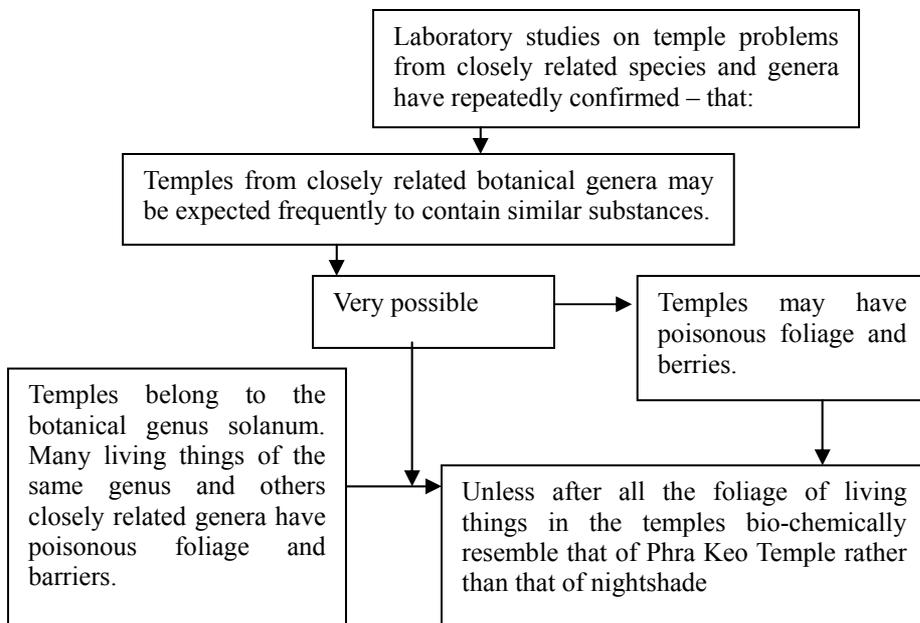
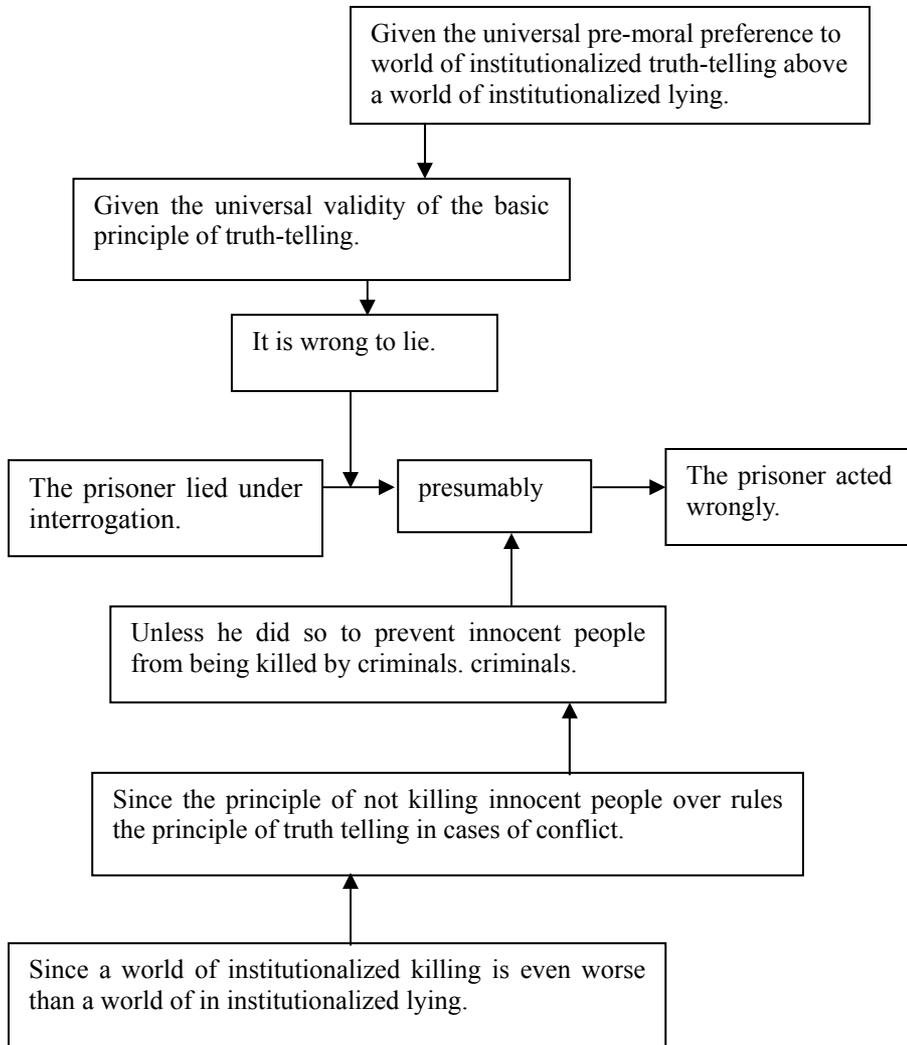


Figure 4 - Moral Reasoning:



In scientific reasoning, if you can stay within the limits of the same story, a contradiction between the pro-evidence (the backing) and the con-evidence (the rebuttal) says that at least one of them cannot be true, whereas a contradiction between the two pro-and con-in moral reasoning does not say that, but obliges you to choose which of the two principles involved over-rules the other.

In scientific reasoning you normally stay within the limits of backing and rebuttal (if you cannot give a satisfactory explanation in that way you switch over to an alternative theory) whereas in moral reasoning you always can go beyond the basic principles of backing and rebuttal into the domain of the pre-moral preferences for a certain concept of human well-being.

In the next example, certain domains indicate going reliant on the limit of the moral argument into a domain of pre-moral preferences for a certain concept of human well-being. This going-beyond is necessary to point out the non-arbitrariness of the moral basic rules. It demonstrates that choosing these basic rules is a rational act

from a rational person.

Now there are two questions to be answered. The first one is what are the basic principles used in a moral argument and they mutually related. The second is how is scientific reasoning related to moral reasoning in those cases (as is normal) in which scientific and moral arguments are both in question? These questions will be considered in the next article at this great Assembly-Hall of the Most Venerables and the Buddhist scholars, the world Buddhist University. For example:

Figure 5 - Proposed Science Education & Buddhist Ethics in Curriculum Meeting:

The Historical Survey in World Buddhism

- 1) Subjects or Contents:
 - History of Buddhism
 - Science Education
 - Ethics of the World Buddhism
 - Humanistic Buddhism and Environmental Ethics
 - Field-works and Study-Tours.
- 2) Methodology:
 - Induction
 - Deduction
 - Reconstruction.
 - Analysis – Synthesis
 - Application
 - Appreciation
 - Service and Competency
- 3) Science Education.
 - Science- Laboratory
 - Theories of Learning and education (Learning by doing)
 - Workshops.
- 4) Competency based Recruitment and selection, namely:
Company and organization, i.e.:
 - Fit the right job
 - Fit the right man
- 5) Under a model for Effective Performance with:
 - Motive
 - Trait
 - Self –Image and social role.
 - Skills (Buddhism and Science).⁴
 -

The current environmental crisis we are facing brings to our attention the critical need for some kind of individual and collective change of outlook and behavior for human survival as well as the survival of other species. This process of ethical performances includes-creating-constructing a positive, sustainable lifestyle for the future requiring healthy mental and behavioral transformation. What are the possible future scenarios

⁴ อารกมล ภูมิวิภาตพันธ์ (2550): Competency based interview/Questions; H.R. Center Company; Bangkok.

based on our current behavior? “Stasis, Change, or Crash” - which one is most likely?

1. **Stabilize** but still not solve the issues-hope of extending our time.
2. **Change** and simplify-transform and create sustainable numbers.
3. **Crash**-like all other biological organism (most are destroyed but some survive) as “the seeds for the new” when the population/resource ratio is non-sustainable.⁵

Conclusion:

Most humans are still in the “**island mentality**” of destruction, we may “know” but don’t change. However, always be the optimist. It is said that “We can transform bad into good, just as we can also transcend impermanence and enter into the permanent Dhamma/Dharma realm of Thusness/Suchness.” We know what is happening to it and have the “tools”, including Ethics and abilities needed to make transformations. The choice is ours: change or extinction. We hold our own survival and evolution in our hands, and minds! Thanks for your attention and co-operation. We need your performance and metta to germinate the seeds of Buddhist Ethics in Science Education.

⁵ Judith Jewell (2003) Brain Fitness and work, Octopus Publishing Group; London.

The Practicability of Buddhist Ethics in Modern Education

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Fundamental Concepts of Buddhist Ethics:

Ethics in the sense of moral principles appeared very early in the Buddhist teachings. It may be said that they were formed ever since the Buddha and his immediate disciples gathered in one place for the purpose of studying and practicing his teachings. Accordingly, it is evident that Buddhist ethics originated from the practical needs of Buddhist monks in their pursuit of the path leading to the ultimate goal: liberation from suffering. Otherwise, ethics were set forth to meet the Sangha's needs in disciplining its members and assembling them under common conditions - living and working together in a highly democratic community. In this connection, Buddhist ethics have gradually grown into an indispensable part in structured Buddhist education.

Generally speaking, Buddhist education aims at training humans to liberate themselves away from suffering. This aim is formulated by the Buddha in the Four Noble Truths. After expounding these to his earliest disciples – proceeding from the First and Second Truths, he affirmed that there was a path overcoming the gloomy side towards the attainment of ultimate bliss. In order to achieve this aim, Buddhist followers are thus advised to strictly follow only this path. Accordingly, there are eight factors or conditions to fulfill, some of which are: Right Speech, Right Action and Right Livelihood - considered the moral basis (*sīla*) for higher stages of discipline [further using concentration or *samādhi*, and wisdom or *paññā*].

Apart from this ethical foundation, various rules of conduct and discipline were circumstantially introduced throughout his preaching career. These rules served as favorable conditions to assist disciples to develop their individual discipline and for maintaining the perfected community. Such community was helpful in many aspects: facilitating the Buddha's task of preaching, providing a favorable seat of learning and practicing for his disciples; and served as the background of their mission of spreading the Buddha's teachings among masses – near and far. For such a community to be maintained and developed - it was necessary for all its members to observe certain regulations. The history of developments in Buddhism owes thanks and appreciation towards these monastic communities or *Sangha* in Buddhist terminology. The Buddha's teachings were disseminated and preserved through the monastic community – further accentuating how disciplinary rules have been so strongly emphasized in Buddhist monastic cultures. After the Buddha's passing away, rules were recollected and systematized into one of the “Three Baskets” of Buddhist literature, the *Vinaya-pitaka*.

Thus, the *Vinaya-pitaka* may be considered the most systematic and voluminous documentary evidence of Buddhist emphasis on ethics. There is no doubt that such an emphasis may be found not only in the *Vinaya-pitaka* but also in the other

Baskets, since the Buddha's teachings are for all beings. In the *Sigalovada Sutta*, for instance, there are suggestions for moral conduct for lay-followers. These suggestions were formulated by the Buddha as necessary conditions for perfecting lay-follower's personality and good family; hence, another peaceful community. They are further summarized into the five principal precepts, observed by all Buddhist lay-people, these are: refraining from killing, not taking what is not given, refraining from prohibited sexual activity, refraining from unjust speech, abstaining from intoxicating substances.

These fundamental concepts demonstrate how Buddhist ethics cover three major fields of Buddhist education: (1) *individually*, they aim at helping a Sangha member with the process of purifying body and mind, serving as a means of developing his wholesome faculties (*kusala-indriya*) into favorable conditions of achieving the ultimate liberation; (2) *monastically*, they serve as the pivotal foundation for all sorts of Sangha's activities, and as unique support for any possible preservation and development of Buddhist Teachings in the world; (3) *socially*, in lay people's living they serve as basic conditions of making a morally perfect personality; hence, a happy family life and a peacefully developing country.

The Practical Value of Buddhist Ethics in Improving Individual and Community:

All the above-mentioned positive characteristics of Buddhist ethics and their practical influence on human life may be easily recognized by any reader interested in the history of Buddhist development - inside and outside India. The most obvious evidence was given by the Buddha himself, immediate disciples, and the Buddhist monastic order over time. Numerous stories of the Buddha's former lives recorded in *Jataka*, and in the Buddha's lifetime through various Buddhist accounts - tell us: how and what he did towards saving other beings' lives; to liberate himself out of suffering; to realize the Perfect Enlightenment; to teach human beings and deities to improve themselves and the world in which they are living. For such a perfect personality as the Buddha's to be achieved, two essential qualities must not be lacking: compassion (*karuna*) and wisdom (*paññā*).

Since the Buddha's lifetime, these two qualities nurtured Buddhist living, that is: living with monastic or lay followers, in a community of Buddhist monks, and also towards distinguishing types of Buddhist followers from the other. After the Buddha passed away, the Buddhist Sangha preserved and spread his message of compassion and wisdom. Internally, they continued to train themselves in accordance with what their Great Master had taught: morality developing parallel with wisdom. Externally, they tried their best to spread that message in Indian society at the time. It would not be an exaggeration for us to state that never previously before in the history of mankind has there been any message fraught with so much humanity as the message disseminated by the Buddha to Indian society at that time. In social life the message appeals for an immediate abolition of any possible discrimination of social and racial classes; in individual life, it appeals for a restoration of human freedom; that is: a total abandonment of any human bondage of an absolute Creator, a dominating Self, the worship of superhuman forces, rituals of sacrifice, and so forth. It affirms that the individual human alone, is responsible for all that he has done. Not any forces, whether natural or supernatural, can determine and arrange his destiny unless he

voluntarily allows his own life to be conditioned by them. This illustrates the primary and final freedom that the Buddha's message intends for humanity.

In the world's history such freedom could be obviously expressed in the personality of Emperor Asoka in India in the 3rd century BCE. As the supreme sovereign of a vast empire, Asoka possessed rampant power and authority to make final decisions of which various contemporary systems of morality were implemented towards improving and developing his vast empire. There were then for his selection at least two major moral systems flourishing in India, that is: traditional morality and Buddhist morality. The former accrued the submission of humans towards the Absolute Being (*Brahman*) through the worship of all kinds of gods, discrimination of racial and social classes, the sacrifice of animals, and so on. The later, on the contrary, is based totally on the principle of causal dependence. All that creates a sentient being is what he has done and is doing; in other words, it is the *status quo* of all his actions of mind, speech and body that makes him what he is. Not any God, not any superhuman forces, not any designations, not any social conventions but all the mental and physical constituent conditions of a human's existence decides what he truly is. On this guiding principle, Buddhist ethics are formed to help human beings improve themselves by transforming such constituent conditions of their existence from evil to good, from imperfect to perfect. In the Buddhist view it is only with such a transformation that a perfect personality can be truly made, a good family can be formed, and a peaceful and prosperous country can be founded. The existent edicts by the Emperor Asoka, inscribed on rocks and stone pillars, reveal his decision; and historical accounts tell us about how a bloodthirsty conqueror was transformed into a benevolent, brilliant emperor as well as an empire in incessant warfare into a peaceful and prosperous India.

Another illustration we would like to present to the Conference today is also about an emperor, but not in India. In the 11th century CE, the Vietnamese people underwent, for the first time in their national history, the rule of a king who had been raised and educated rightly, in Buddhist monasteries, namely: the Emperor Thai To of Ly Dynasty. Born in 974, Ly was sent to the Co Phap Temple at the age of three. The temple was then presided over by Zen Master Van Hanh, who had been a special advisor to the previous imperial court. Under the personal instructions of Master Van Hanh and then of Zen Master Da Bao at the Kien So Temple, Ly gradually acquired a wide knowledge of not only Buddhist teachings but also of other branches of learning at the time. It should be noticed that, since there were not any state-run academic institutions in Vietnam at that time, most of Buddhist temples and monasteries served as seats of learning for mostly the intellectual circle across the country. After leaving the temple Ly worked as Commander of Imperial Guards under the reign of Le Long Dinh, who was an extremely brutal king. One of this king's most favorite recreations was to watch killing. He took pleasure in watching prisoners or criminals being executed or tortured to death by means of extremely barbarous instruments. It is recorded in Vietnamese official history books that the king once had summoned the Supreme Patriarch Quach Mao, ordering him to kneel down on the ground and hold up his head firmly as if a block of wood on which he could remove sugarcane bark. Owing to the king's inhuman and immoral conduct - the courtiers, at his death in the fourth year of his reign, agreed to select Ly as successor to the imperial throne. Immediately after being enthroned in 1009, Ly carried out a new policy of reforming

and developing the country. From his own experience of a countryman disciplined and educated in Buddhist monasteries, he knew exactly what had to be done for his nation and people. On the one hand he maintained Buddhist temples and monasteries as centers of education and culture, where competent trainees would be supplied as soon as possible for his court as qualified officials and missionaries; on the other, he ordered as many temples and monasteries to be quickly built. Shortly after the capital was removed from Hoa Lu in Ninh Binh to Thang Long in present-day Hanoi, eight temples were built as educational and cultural institutions in the Thien Duc Prefecture, hundreds of temples in other parts of the country were reconstructed - more than one thousand men in the capital city were ordained as Buddhist monks.

No doubt, various policies concerning other fields of development of the country were simultaneously carried out by the Emperor Ly; for the dynasty of which he was the first emperor became well known as one of the most peaceful and prosperous ages in Vietnamese history. The above-mentioned events, however, may suffice to illustrate the fact that educational policies employed by Emperor Ly were completely based upon the fundamental principles of Buddhist Teachings. As a well-disciplined Buddhist follower, Ly comprehended that the so-called 'nation' was nothing but a 'designation' (*paññatti*) denoting a large community of people sharing a common history. Conventionally, there exists a community as such; yet, the genuine existence of this community is in essence the existence of its members. And each member participates in the formation of community through his own actions of speech and body, which are for the most part motivated by his own volition (*cetana*), or rather, by his own states of mind and body. Accordingly, this existence of individuals determines the essence of the community in which they exist, and not vice versa. On this principle there is not a peaceful and prosperous country if its people are not industrious and peace-loving. Even Buddhism cannot go beyond this principle. There will never be a truly *pure* Buddhist community, irrespective of whatsoever holy label put on it, if its members are not pure. It was from such a view of the true nature of any conditioned existence that Ly had decided to select the Buddhist teachings in general and Buddhist ethics in particular as the most crucial condition of educating his people to develop and protect the country. The reasons for his choice may be summarized as follows:

(1) Of the three ideologies, Taoism, Confucianism and Buddhism, flourishing in his country at the time, Ly realized that only the Buddhist ideology could meet the urgent requirements of his country's advancement. Taoism is too much interested in the spontaneity of individual living to boost the development of a country. Confucianism, in spite of its systematic doctrine of an ideal social structure, fails to help people to abandon their abiding attachment to individual and social achievements. Towards the successful advanced-development of the nation, he needed officials possessing two qualities: morality based on altruism and good all-round knowledge - knowledge of the administration and other fields of social life. If they had morality but not knowledge, they would be good for nothing; on the contrary, if they had good knowledge but not morality, their possession of some authority or position would become harmful to others and to the whole governing machinery. Without any system of laws properly established his country's prosperity and development had to depend mostly upon personal qualities of officials and functionaries.

(2) The Vietnamese Sangha at the time comprised a great number of qualified

monks. They were versed not only in the Buddhist teachings but also in various branches of work and study such as Taoism, Confucianism, history, geography, astronomy, handicraft, agriculture, and so on. It may be said that this is one of the characteristics of Buddhism in Vietnam. Out of the reality that they were living in an agricultural country frequently threatened by either natural disasters or wars, Vietnamese Buddhist monks understood clearly that, if they wanted to preserve and introduce the Buddhist teachings to the people effectively, they had to learn how to carry out Buddhist activities not in the mountains but just amidst the world. Accordingly, in addition to academic activities in monasteries and missionary activities among the population, some of them were invited to work as emissaries, receive foreign emissaries, or serve as special advisors to imperial courts. It was due to such a great variety of activities that the Buddhist Sangha together with their lay people came to be the most powerful and influential force of the Vietnamese people at the time.

(3) Ruling a country in which the administrative system was not founded on any educational system, that is, without any academic institutions for training officials and missionaries for the government, the Emperor Ly could not help employing the source of human labor supplied by the Buddhist Sangha from their own academic institutions to meet the urgent requirements of development, particularly when this source could supply for his court those officials who were qualified in both morality and ability. Consequently, not only did he go on renovating the existing Buddhist institutions but he also ordered many other ones to be built across the country.

A Practicable Application of Buddhist Ethics to Education in the Modern World:

The afore-said illustrations may, to some extent, present the positive and practical influence of Buddhist education upon human society during the course of its development. For the past decades the Buddhist Sanghas together with their lay devotees in many different countries have made their great efforts to preserve and develop this educational tradition. Based on the universal development of the world today, it may be said that their efforts aim at not only preserving an educational tradition that was founded more than two thousand years ago but also making, through this tradition, some possible contributions to the development of the world. Today, this development, in spite of its different forms in different countries and regions of the world, has a common point with the West - since the Renaissance and the East in the past century – both have developed along materialistic lines. In the course of such developments, there is no doubt that various things are being replaced with others in both the environmental and human fields. The increasing deterioration of our environment along with its global changes of climate, atmosphere, ecological and geological conditions, and so on, may be too evident for all of us to deal with. The point mentioned here is the change of moral and spiritual values in human society, which takes its root in the change of education.

In order to serve the development along the afore-said lines there have undoubtedly been some changes in the educational field of modern world, of which the most remarkable is of the objective of education. Generally speaking, in modern education, students are for the most part trained and educated to become not *free* and *perfect* people, but specialists in many different branches of work and study, as well as

in many different fields of social life. There is little doubt that such a tendency in education has proceeded from the requirements developing the world. We have few ideas of giving any remarks on its pragmatic value in modern living. The point demonstrated here is that such education methods indicate that student-specialists, in a certain field, will hardly have a perfect understanding of other fields, including himself - not as a physical structure or a psychological organism, but as an extremely complicated individual of mental and physical operations in relation with others in a community. For that reason, in order to have a rather general knowledge, the student-specialist must gather additional information supplied by specialists in other fields. Accordingly, most of the information he has gathered is provided not from his insight into the true essence of things but either from other sources or from his superficial grasping of the phenomenal world – often as interpreted by others. Although this information may then be regarded as nothing other than a description of things, it is extremely necessary for him because all of his ideas, thoughts, decisions, feelings, and sensations can hardly be formed or raised without it. In this case it would be hard for him to think or feel freely; instead, his thinking and feeling are raised and restricted within a certain fixed pattern, logical or psychological, formed in his mind not by his personal experience but by descriptions [*often provided by others*], alone. In Buddhism, such a process of cognition is considered to be based on the view of things not “as they are” but “as they have passed into the past”. Hence, the student-specialist possesses nothing other than collected-delusions. For everything is in constant change. In this way, the more knowledge one gathers, the more separated from reality one is; the more personally-engaged with the phenomenal world, both physical and psychology, the more strongly one is controlled by “name” (*nama*) and “form” (*rupa*) – losing control of himself unconsciously. By “unconsciously” we mean that he is not aware that feelings are being controlled not by oneself but by patterns defined by educational and social conventions. One’s thinking is directed not by personal insight but by descriptions collected from all that has passed away. So one may be doing something wrong but thinks it would be right; one may be doing something harmful to oneself and others, but firmly believes it is useful.

As a student born and raised in one of the most powerful countries of the world, for instance, one feels satisfied with: the pure environment in which he is living, with the academic institution he is attending, with the modern education he is receiving, with the well-developed industry and technology whose products he is enjoying. He would be satisfied with these things; and he would be kind enough to wish that all the underdeveloped countries in the world may soon be well developed as his country. But, ironically, he never wishes he could learn from the knowledge collected from the educational and the phenomenal world, or from personal-insight – the true cause and state of his country’s development, and its global influence in every aspect of life on earth. He knows that his country’s environment is kept pure, but he never asks himself how it may be kept as such with so many harmful chemical and industrial wastes thrown away every day by well-developed industry; and so forth. As a student supposedly to have been educated to love peace and hate war, one is willing to join demonstrations to protest war in some distantly-removed place across the world. After demonstrating, one is comforted because of this small contribution to the movement of making peace in the world. Through this recent act of selflessness,

through being concerned with other people in the world; and with such thoughts, one can feel quite comfortable and sleep soundly afterward. He never knows that wars already erupting can never be stopped with demonstrations, a great number of demonstrations, or a worldwide appeal for peace. One never comprehends that it can only cease through halting all the conditions that created the disruption - including the so-called modern educational system in which he has been trained. Certainly he would not and could not accept the last idea previously suggested unless insight is gained into the inner-relations between this system of education and all the current crises on earth.

From the Buddhist view: the modern education, in spite of its variety of systems and structures in different countries in the world, will not and cannot help to stop crises and conflicts caused by current world developments. The single reason for this is that *it is not intended to do this*. In this education-system, a student is educated:

(1) Not to free himself out of his negative states of mind, which arise from the two abiding, deep-rooted ideas within himself, which is: self-protection and self-preservation. For self-protection he has to depend upon the force of something else as a safe support, such as a family, a gathering of friends, a group of colleagues, a community of people sharing the same race or belief or nationality, and so forth. For self-preservation he has to seek for wealth and power. From these two ideas there accrue various volitions, good or bad, which control and direct his actions of thinking, speaking and acting. Accordingly, when he is educated to love or serve, for instance, there is no doubt that he must love or serve himself first, then his relatives, his friends, his colleagues, his native land, his country, etc. Such a love or service is, of course, quite reasonable because it accords with many concepts he has been taught concerning the protection and preservation of himself, of his family, of his organization, of his company, of his nation, and so on. The noteworthy point is that if his love or service arises from his consciousness of self-protection and self-preservation, it may inevitably cause negative frustrations or conflicts, first within himself and then in the world around. To gratify his unwholesome desires, for instance, he is ready to reject his good volitions, if any. To preserve himself as a whole he may reject his relatives. To protect his family he may reject his friends, and so on.

(2) Not to be perfect. By “perfect” it means, in Buddhism, perfect understanding (*paññā*). Perfect understanding is the understanding of something, not by description of it but by insight into it. All that may be felt, conceived, or grasped by human beings are viewed in Buddhism as conditioned; that is to say, they are formed by at least two conditions. They can arise neither from only one condition nor from no condition at all. In this connection, a conditioned thing arises in a twofold existence: its form and its nature. So for a thing to be fully comprehended, both its form and nature must be penetrated. On the absolute level, it does not have its own nature or self-nature, in Buddhist terms, because it is conditioned. Relatively, however, its nature refers to all the conditions that are being combined with each other to give its form. Thus a perfect understanding is an insight into the currently changing conditions of a thing, which manifests under certain forms, and at the same time into the absence of what is conventionally called “self-nature.” For such an understanding to be achieved, a student must be disciplined to get rid of all kinds of his own experience, psychological, logical and even intellectual, during the course of his cognition; for it is due to the intervention of his experience that distorts his true understanding, hinders

him from getting an insight into a thing as it is.

A human being viewed in such light is nothing other than physically and mentally changing conditions, bearing a distinct name and certain form – distinguishing one from another. Thus, in appearance one exists as an independent being from others; yet, in essence indifferent from others because there is no self-nature. As a result, a true understanding means an insight into the operation of mental and physical conditions, moment after moment. This illustrates the fact that our understanding of ourselves and the world around is quite relative, and thus not perfect, since it arises not from direct experience but from our experience of what has passed away.

We have discussed in brief two characteristic features, i.e., freedom and perfection of the Buddhist educational tradition, in which an individual is considered an inseparable part of the world. From this fundamental standpoint, the preliminary requirement for a Buddhist student is learning how to control oneself first - that is to say, gain knowledge of the general operation of physical and particularly mental factors within. Upon this knowledge, one becomes disciplined to weaken step by step and then abandon unwholesome states of mind, which affect and distort true understanding of oneself and the world around. At the same time, arousing and strengthen wholesome states of mind, which may overcome frustration and conflicts caused by unwholesome states becomes necessary. In such a process of discipline, the mind is gradually kept calm long enough to penetrate deeply into the phenomenal world including all that is taking place within and with the external world. This penetrating view is absolutely important towards comprehending the true nature of phenomena - causes and conditions, mutual relations with others, and thus the way of treating or dealing with situations. In addition, these activities serve as the foundation for Buddhist students in every aspect of individual and social life. If students understand that there is not a so-called “evil person” but only evil volitions or evil actions which arise within that person, self-love would arise easily and naturally as evident in other so-called “good people.” If understanding causal dependence of all so-called “nations” in the world, conventional values of geographical boundaries, living and working conditions of humanity on the same planet – one would never accept the idea that war must be made somewhere else on earth to help preserve peace in one’s own country; that conflicts in every aspect of social life must be activated in some countries to help preserve the economic development of one’s own country; that the pristine environment of some nation must be sacrificed for the pure environment of one’s own country, and so forth.

Conclusion:

The presentation above concerning the way of understanding and activity of a Buddhist student with regard to oneself and the world around are only some factual illustrations of the objective of a traditional Buddhist education. For more than two thousand and five hundred years those who have been educated and disciplined in this educational system have never waged war of any kind, in any place - on this planet. Instead, they perform for the benefit of humanity and deities - exactly in accordance with the advice of their Compassionate Teacher. The reason for this may now be no longer misunderstood by those who would question if Buddhist teachings might be purely individualistic, pessimistic, nihilistic, etc. A question which may be raised here

is: what is contributed to current world developments by these teachings?

Before giving the answer, let us confirm the fact that Buddhism in general has never aimed at changing the whole world. The world as it is arises and disappears owes nothing to the arising and disappearing of its own conditions, including mankind and its activities. So it is not any God, not any superhuman force but humanity deciding the destiny of this planet. Upon this principle, the only thing Buddhism can do is to show or remind humanity how and what they have to do to preserve the world and all kinds of life living on it, as great as possible. So far, if humans lack true comprehension of the true nature of the world and the true cause of the world, they will never find out an appropriate way to change the world. All these things were already introduced to mankind over twenty five centuries ago, by Buddha Gotama, the Sakyamuni. Yet, how many people across the world have attempted to study and apply these techniques towards the development of themselves and the world? From the Buddhist view, development in the true sense of the term does not and cannot mean the increase of delusions, selfish desires, hatred, jealousy, pride, impurity, frustrations, conflicts, warfare, terrors, famine, natural disasters, and the like. If all of these things may be regarded as part of the whole current development of the world, Buddhism will not and cannot contribute anything to it. Instead, Buddhism is making its greatest efforts to preserve and develop its educational tradition in many different forms: a temple, a monastery, a school, a college, a university, a center of Buddhist culture, a meditation institution, and so on, for the purpose not of contributing to but attempting to balance the world's development - that is, to become a constructive institution among numerous destructive conditional-elements within this present global-system. For that reason, it must not be misunderstood that Buddhist institutions of all kinds have been built to introduce Buddhist teachings as branches of learning, such as: philosophy, religion, theology, psychology, ethics, educational methodology, etc., to the world - just as it was ever suggested that techniques of Buddhist meditation might be applied to the increase of production labor in factories. Buddhist education is characterized by the consistent combination of learning and discipline. Therefore, it is no use to think that Buddhist teachings, the whole or some part of it, should be chosen as a branch of learning, or as a department, or as a faculty among the others of a certain college or university. For if limited, it will then provide for the world, not free and perfect beings, but specialists in Buddhist Philosophy, Buddhist Psychology, etc., even in Buddhist Ethics. These specialists may acquire an excellent knowledge of Buddhism in every aspect; yet, they will surely go on to contribute to numerous crises of the world - since their existence among humanity remains being founded on self-protection and self-preservation. Therefore, it may be rather obvious for us to demonstrate practicable solutions to what was presented so far - based upon facts:

- Buddhist ethics, or rather, Buddhist moral principles, can maintain their intrinsic worth and practical functions only in those achieving some level of positive transformation in their states of mind...
- Only those who have achieved some level of such a transformation can apply these principles effectively...
- For some levels of transformation to be achieved, the study and practice of meditation (*vipassana*) in some measure are indispensable...

- To attend and maintain the above course of discipline, a philosophical passion for Buddhism, that is, a new view of human life and the world, must be aroused and kept alive in each member of the course...

It may prove that Buddhist ethics cannot be separately employed as an independent subject from others in a certain curriculum. Instead, it must be applied in connection with Buddhist philosophy, with Buddhist meditation in the sense of the practice of insight, and with the discipline of transforming physical and mental conditions individually. All these applications, therefore, must be carried out in a single course, which is opened not in parallel with other courses, but as the fundamental course for all others. Naturally, for such a system of education to be effectively carried out, it is to require, in the first place, much more effort from every Buddhist Sangha in different countries. For, on the one hand they have to preserve their current monastic academic institutions so as to be able to provide expert instructors for those 'Buddhist' courses; on the other hand, they have to found by themselves Buddhist colleges and universities for both Buddhist and non-Buddhist students who want to be trained in such an education system. In these new institutions, of course, students may have to choose, apart from the Buddhist course, other required courses. In reality, it is hard for the educators in non-Buddhist academic institutions to expect some prospect for such a model of education. Yet, they will undoubtedly wait and see. By the time they are awakened that their current education system in some respects, has been one of the destructive conditions of the world itself, and that great efforts to reduce and weaken partly, the destruction of the world caused by human beings, has been silently and incessantly made in many different Buddhist academic institutions of the world so far - then they certainly must reflect upon what they have been doing, not by means of the great knowledge they have acquired, but through their own insight.

In summary, it should be affirmed again, that Buddhist teachings in general and Buddhist ethics in particular, existent on earth for more than two millennia, are not intended to present humanity with a utopian-system of education or society; nor are they intended to become the greatest religion or philosophy that should dominate humanity. The Buddha Sakyamuni's message to humanity conveys the significance of compassion and wisdom. A decision to choose the Heavenly-Kingdom or the Darkness of Hell depends entirely upon all of humanity.

Buddhist Ethics and Education

The Most Ven. Ching Hsin
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It is my pleasure to attend “The First Summit of the International Association of Buddhist Universities (IABU) and International Academic Seminar on Buddhism and Ethics” held at the new campus of Mahachulalongkornrajavidyalaya University at Wang Noi, Ayutthaya Province in Bangkok, Thailand. It is my honor to have the opportunity to deliver my humble opinions.

In the time when ethics are losing or being forgotten and human relations are sinking, it is the right time to hold the symposium on Buddhism and Ethics. The seminar is imperative and meaningful. The results of the discussions are absolutely helpful to the world.

The main theme of the symposium is Buddhism and Ethics, including the eight sub-themes: Buddhist Ethics and Economy, Buddhist Ethics and Education, Buddhist Ethics and Literature, Buddhist Ethics and Mind Culture, Buddhist Ethics and Politics, Buddhist Ethics and Science, Buddhist Ethics and Social Development, and Buddhist Ethics and Youth Today. Each of them is very meaningful. Being an education practitioner, I certainly choose Buddhist Ethics and Education to share my personal humble opinions without any hesitation. Today’s education only emphasizes on the knowledge of technology but neglects the establishment of good human personality and culture. In such an educational environment, our children will be educated to be such people only possessing high technology knowledge, without caring for morality and developing a good personality. This is why ethics are losing and human relations are sinking in today’s society. If Buddhist education only focuses on the studies of scriptures and theories but ignores the cultivation of human personality, morality, and culture, we will educate our Sanghas to be scholars merely with professional Buddhist knowledge instead of having good personality and morality after they get the degree of Bachelor, Master, or Doctor. Some excellent Buddhist scholars who have great achievement in academic studies have the same problem as mentioned above. We should pay more attention to this situation and think of how to improve it.

Confucianism emphasizes on ethics – through the so-called five constant virtues, including: benevolence, righteousness, propriety, wisdom and fidelity. All sentient beings should comply with these five humanities. Besides, morality is the foundational principle of all human relations. Although “morality” – as a term, is not mentioned in Mahayana sutras, Buddhism puts great stress on this aspect of morality and ethics.

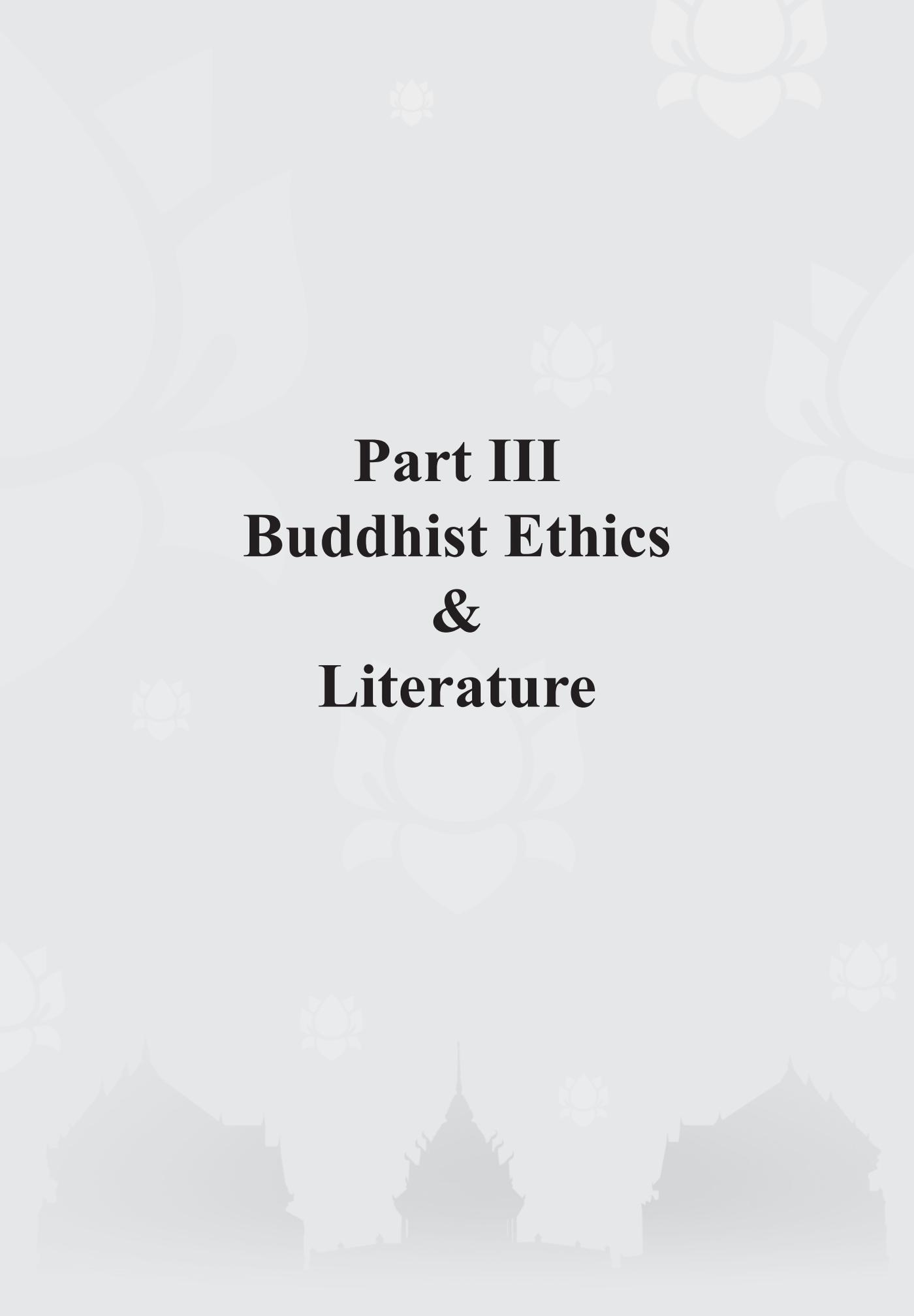
Buddhist morality is derived from the theory of dependent origination. Everything and everyone in the world cannot exist alone but needs to help each other and depend on one another. When people help others or receive other people’s help and depend on one another - ethical relations are produced. The main characteristics of Buddhist morality are the organization and standard of Sangha. The Eight Right Ways

gives all sentient beings the right guidance and correct direction to behave properly. Therefore, the basic principle of Buddhist morality is the Eight Right Ways.

According to the Six Principles of Reverent Harmony in Mahayana sutras, Buddhist practitioners should work in harmony and be respectful of one another. The Six Principles of Reverent Harmony are (1) action, (2) word, (3) mind, (4) observance of the precepts, (5) congenial views, and (6) an average allotment of the possession or goods. Sanghas should follow the six points and maintain a harmonious, united, and happy life.

The Eight Commands were given by Buddha to Mahaprajapati. These are the ethics and standards for Bhikkhu and Bhikkhuni to obey. According to Mahayana sila, Sanghas have to follow: “Who accepts the ordination first, has the right to sit first, and in the front; the latter has to sit later and in the back.” In Vinaya Pitaka, there are relevant ethics and standards for Samanera and Bhikkhu and teachers and disciples to follow. Besides, there are detailed standards for lay Buddhist practitioners to comply with towards getting along with monks or nuns.

In a word, the strict practice of morality and ethics is essential to the unity and consolidation of Buddhist groups. The Sangha, as a model for all - should strictly follow the standards of morality and ethics, and naturally we can win the respect of all from heart. In this way, dignity will be naturally expressed as well. Then, we can teach and educate all sentient beings with great dignity. Hopefully, Buddhism will be prosperous. I really praise this conference for the meaningful themes on Buddhism and Ethics. I deeply expect that all Buddhist universities can be the breeding ground for talent with good personalities and virtues, besides being just institutions providing high Buddhist knowledge for the Sangha.



Part III
Buddhist Ethics
&
Literature

Ethical Teachings of the *Jatakas-Avadanas* and Early Buddhist literature: Illustrations in Early Indian Buddhist Art.

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During the *bodhi*-experience, the Buddha became the first to have *purvenivasasmritijñana*. This is the basic presupposition of the *Jataka* stories. When encountering a 'present' incident, the Buddha recalled the past of a certain character involved with his own role as the Bodhisattva in these situations. Thus, ostensibly, the *Jatakas* recall various incidents from the life of the Bodhisattva in his previous births. At the same time, we have to remember that much of the material of the *Jatakas*, *Avadanas* and early Buddhist literature was derived from popular tales – often folk tales. In these tales, popular cults of *yaksas* and *nagas* and Vedic Gods, in their popular form - played a dominant parts. But now, when adopted by the Buddhists as Bodhisattva stories or *Jatakas*, the original cults are subordinated to Buddhist ideas and motifs. In the Buddhist cosmology *yaksas*, *nagas* and Vedic deities like Indra, Yama, Varuna are all deities of the *Kamadhatu*, i.e., of the sensuous world. Above these are the deities of the *rupa* and *arupa dhatus* which have numerous worlds reached by meditation and deities are mentioned for each of them. Beyond the three *dhatus* is *Nirvana*. The worship of the Buddha is not the worship of Gods in any of the three *dhatus* but of a principle beyond them. Buddha is, in principle, *Bodhi* personified. Having directly attained *Nirvana*, the Buddha chose to work among human beings to show them the way. This is the root idea of the Bodhisattva ideal as reflected in the *Jatakas*. In every condition of life Buddha helps the process of enlightenment through compassion.

Buddhist ethical values are inculcated in terms of the *sīlas* or virtues. There are various lists of the *sīlas*. The most important consists of the five *sīlas*. These are as follows, viz., desisting from taking life, desisting from taking what is not given, desisting from speaking untruth, desisting from sex and desisting from acquisition of property. These *sīlas* in their rigorous forms are mainly for the monks. For the householder, these are qualified by the needs of marriage and family. For the householder, there are positive virtues to be practiced like *dana* or liberality.

The Bodhisattva has to cultivate perfections called *paramitas*. Of the many *paramitas* mentioned, one of the most prominent is the *dana paramita* because it has a direct effect on the limiting force of egoism. The idea of *dana* is, in one sense, an ancient idea, to be found in the *Vedas*, *Smrtis* and the *Puranas*, but in the Buddhist conception, the idea of *dana* becomes dematerialized. It requires not merely giving up material possessions, but giving up whatever is one's own, ultimately one's self. Another important and basic *paramita* is the *śīla paramita*, which among other virtues, emphasizes continence. There are other *paramitas* also such as *khanti*, *virya*, *dhyana* and *prajna*.

The present paper is an attempt to show how early Indian Buddhist art illustrates, among others, the two basic ethical values of charity and continence. The literary form of the *Jataka* consists of three main parts. The first, *pacchupannavatthu* literally means the ‘present plot’ (or story).¹ It is the story of the present occasion which prompts the Buddha to recall the past which is called *Atitavatthu*. This part is essentially the *Jataka* story, which relates the deeds of the Buddha as a Bodhisattva in his past life. This is a prose narrative. The third important part, which gives the message, is in a verse form which is called the *Gatha*. The *Gatha* includes *Veyyakarana* and *Samodhana*. *Veyyakarana* is explanation and prophecy. *Samodhana* is ‘connection’ or ‘putting together’. Here, finally, the Buddha clarifies by identifying the characters of the ‘past story’ with that of the present. Today, of the original, only the *Gathas* survive. The other parts are drawn from the *Jatakaṭṭakatha*. An *Avadana* means ‘a noteworthy deed or feat’. Like the *Jatakas*, the *Avadana* too, by way of introduction, relates where and on what occasion the Buddha related the story from the past, and at the end, the moral of the story is pointed out by the Buddha. Thus an *Avadana* consists of the story of the present, and a moral. There is a special kind of *Avadana* in which the Buddha instead of narrating the story of the past speaks prophetically of the future. As the *karmas* or actions of the past explain the present existence, so also the *karmas* or actions of the present indicate the future existence. There are also *Avadanas* in which a *karma* also brings forth the results as good or bad fruits in the present existence. Both the *Jatakas* and *Avadanas* were narrative compositions whose primary function was the dissemination of ethical values and inculcation of morality amongst the people. They advocate the doctrine *karma* as they intend to show that the actions of one’s existence are closely connected with those of the past or future existence. However, the main protagonist of the *Jataka* is always a Bodhisattva while an *Avadana* may have been a monk, an *arhat* or a king.

Thus, the *Jatakas-Avadanas* and early Buddhist literature preach ethical values. When illustrated in art, they encouraged the inculcation of ethical values. These are rendered in art through the narrative form, viz., either a single, significant episode may be depicted, a few significant events may be syncopated in a panel, or if the pictorial space permitted, a succession of significant events was depicted. At Bharhut (200 BC), the name of the *Jataka* was inscribed along with its depiction, but at Sanchi, Amaravati and Ajanta, these labels were not deemed necessary. This paper discusses the ethical values of charity and continence as illustrated in the *Jataka*, *Avadanas* and early Buddhist literature.

Vidhurapandita Jataka: The story in brief is given below. In this *Jataka*, the Bodhisattva is a wise minister (*amacco tassa attadhamma ..ahosi...*) to the Kuru King Dhananjaya in the city of Indapatta. He was famous for his eloquence and sagacity throughout Jambudvipa. Once in a meeting of four kings, which included Dhananjaya and the Naga King Varuna, a dispute arose as to who was the most meritorious. One spoke of forbearance, one of being gentle, one of control of passion and yet another spoke of freedom from impediments leading to religious perfection.

¹ The study in the current symposium-volume by Dion Peoples is primarily concerned with the ethics around the *pacchupannavatthu* situations. Dion Peoples would determine that these are more like basis or setting for the delivery or reason for the *Jataka* – an introduction, perhaps, and following the *Jataka* is a sort of summary or conclusion stating the level of attainment by the receiver of the story.

Vidhurapandita praised all four by declaring all these qualities as essential virtues. Varuna, the Naga king, gave him a bejewelled necklace and thereafter, told his wife Vimala about the matter. The queen immediately desired to hear Vidhurapandita's valuable discourse on the Law. Hence, pretending to be sick, she asked her husband to get Vidhurapandita's heart for her which could be the only cure for her ailment. Varuna sought the help of his beautiful daughter Irandati. She [Irاندati] took upon herself the responsibility of procuring Vidhurapandita's heart. Since she herself was only a woman, she sought a suitor to carry out this task. She decorated with flowers, a couch in the Himalayas. She danced and sang a song, inviting a valiant and chivalourous suitor capable of procuring Vidhura's heart and, in return, she would become his wife.

Charnati ca yani himavante vannagandharasasasampannani pupphani tani aharitva sakalapabbatam...katva manoramena karena nachchitva madhuram gitam gayanti sattmam...tasmin khane...punnako nama yakkhasenapati.... "bhaddo, aham mama pannaya dhammena samena vidhurapanditassa hadayam anetum samattho ma..."

Yaksa Purnaka mounted his flying horse and went to the kingdom of Kuru. He enticed Dhananjaya to play a game of dice with him. The king lost the game and with that he had to hand over Vidhurapandita as the price of the wager. Thereafter, Purnaka took Vidhurapandita on his flying horse and on the way to the Naga kingdom, he made several attempts to kill the Bodhisattva so as to procure his heart. However, he was unsuccessful. Thereupon, the Bodhisattva himself told the *yaksa* the way to kill him. He also gave Purnaka the sermon of the duties of good men: *yakkhassa catttharo sadhunaradhamme buddhalilaya kathesi*. Purnaka, deeply impressed, brought him alive to the Naga kingdom. Vidhurapandita delighted the hearts of Varuna and Vimala with his wise sermon: *...nagaraja mahasattassa dhammakatham sutva....* The *Jataka* tale ends with the wedding of Purnaka and Irاندati and Vidhurapandita is sent back to the Kuru kingdom.

At the Bharhut stupa [200 BC], this *Jataka* was found depicted on an entire side of a pillar of the Northern Gateway. It is labeled as *Vitura-Punakāya Jatakam*, i.e., the '*Jataka* of Vidura and Purnaka'. The *Jatakas* episodes are depicted in four panels. The sculptural reliefs are placed in a vertical manner, one below the other, though not in succession. [Plate 1]. The top panels depicts Purnaka and Irاندati meeting in a mountainous region. The *naaga* princess is shown in a dancing pose. From the top panel, the next scene is depicted at the bottom panel-Vidhurapandita comes out of a gate where Purnaka is waiting for him with a horse. The next two scenes move upwards, viz., Purnaka trying to kill Vidhurapandita, the latter delivering a sermon to the *yaksa* general and finally also at the Naga court.

At Amaravati [200 AD], this *Jataka* is found illustrated on a fragmentary rail coping. It is, however, at Ajanta that this *Jataka* finds its fullest aesthetic expression. It is painted in Cave 2 at Ajanta. The pictorial space is divided generally into two main parts. The part on the right depicts the Naga kingdom, while that on the left is depicted the Kuru kingdom. The scenes show the Naga king Varuna requesting his daughter Irاندati to help [Pl. 2, Fig. 1]. Irاندati is depicted on a swing [variation from the textual description, Pl. 3]. Purnaka on his flying horse sees her, lands and proposes to her. Thereafter, on the left side, the following episodes are depicted, viz., Purnaka in

the Kuru kingdom, the episode of the game of dice, efforts to kill Vidhurapandita and the journey to the Naga kingdom [Pls. 4, 5]. The center foreground shows Vidhurapandita and Purnaka with a large procession of soldiers. This apparently suggests both his departure from the Kuru country, as also his final farewell from the Naga country back to the Kuru kingdom. The artist possibly deemed it unnecessary to paint the panel twice.

Some important points are borne out from this *Jataka*. The references to the Kuru kingdom, city of Indapatta, game of dice and the name Vidhurapandita itself shows the influence of the Hindu epic *Mahabharata*. The incorporation of the folk cults of the *nagas* and *yaksas* is interesting. Though these folk deities are amalgamated in the Buddhist pantheon; they are, of course, subordinated. Vidhurapandita, the Bodhisattva, towers over both the Naga-*raja* and the powerful *yaksa* Purnaka both by his mental and moral prowess. He agrees to offer away his life himself to the *yaksa* general. This illustrates the *dana paramita*. In fact, around the 300-200 BC, the *yaksas* were popular folk deities, worshipped both for protection and wealth. Their statues were generally carved as monumental and over life size. At Bharhut, the *yaksa* and *naga* figures are literally 'cut to size', and shown in humble and venerating stances. It is significant that at Bharhut, the *Jataka* is named after the two main protagonists Vidhura and Purnaka, the Bodhisattva hero and the *yaksa* pitted against each other.

The other popular *Jataka* is the Sibi *Jataka* wherein Sibi donates his eyes as alms to Indra. Another version of the story is the *Sarvamadadavadana* which speaks of the text where the Vedic gods Indra and Agni test the King Sibi. To save the life of a pigeon [actually Agni in disguise] from a hawk [Indra] who was chasing him, the king offers parts of his own flesh. Ultimately, since the pigeon kept outweighing him, he sits down on the scales himself offering his entire body. He is ultimately revived and extolled by the Gods.

This version follows the story of King Sibi as given in the *Vana Parva* of the *Mahabharata*. This *Avadana* and *Jataka* are portrayed in the sculptures of Gandhara (Pl. 6), Amaravati (Pl. 7), Nagarjunkonda (Pl. 8) and in the paintings of Ajanta (Pls. 9 & 10). This is a perfect example of *dana paramita* where the king is ready to sacrifice his own flesh to save a dove. It was popular not only in Indian art but is also illustrated in the Mogao Caves of Dun Huang (Pls. 11 & 12).

At the site of Bagh, Central India, is a complex of nine caves in a poor state of preservation now. These were adorned with paintings which may be dated to 5th century A.D. and were contemporary with Ajanta. In the verandah of Cave 4 was a panel of about half a dozen paintings, which the author has interpreted to be the story of Nanda. The ethical values of continence and celibacy are effectively and brilliantly written in the epic *Saundarananda* of Asvaghosa [100 AD]. The dominant note of the story is the idea of eschewing desire and passion and embracing complete celibacy. The main scenes in the verandah of Cave 4 were as follows:

1. Two women seated in an open pavilion, one of whom is weeping and the other consoling her (Pl. 13).
2. The scene to its right is that of four men seated in a grove, hearing the sermon of one who is distinctly an ascetic (Pl. 14).

3. A group of flying male figures who are obviously *arhats* or monks. Below them is a group of five female musicians. Only the heads may be discerned below (Pl. 15).
4. Next are two groups of beautiful women singing and dancing with a male figure in the centre (Pls. 15, 16, 17 & 18).
5. Next is a cavalcade of horses bearing male figures of high birth as is evident by their magnificent dresses and one of whom has a parasol on his head (Pl. 19).
6. Separated from this scene is yet another procession, this one of elephants. The man heading the procession is a young man very simply dressed, bare to the waist and only in a short *dhoti*, holding a lotus flower. But, despite this, he is a person of royal rank as the fly whisk (*camara*) and the parasol (*chatra*) are held over him. The vanguard has two elephants with three women in each (Pl. 20).
7. Two male figures are seated in a grove, unadorned and with shaven heads. One is preaching, the other listening.

The interpretation of the main scenes of painting which have remained, have long puzzled art historians. Vogel frankly admits that he is not able to reconstruct anything except that it is possibly some *Jataka* or *Avadana*. Several questions have to be answered before one seeks to identify the various scenes.

1. Who possibly could the weeping woman be? What is the cause of her sorrow?
2. There are two scenes of sermons in the grove, one with two men, the other with four. What is this exposition? The answer is that it is obviously a Buddhist one. But in what context? What is the nature of the exposition?
3. The most significant, perhaps, are the figures flying in the air that look like Buddhist monks. Who are they? Where are they heading for? Such a scene is not seen elsewhere and is quite unique. There are flying *gandharvas*, *kinnaras*, *apsaras*, and other celestial figures, but not austere monks flying in the air or moving through the clouds. Since this is quite exceptional, it could perhaps be crucial in identifying the scene.
4. Who are the bevy of beauties in the next scenes? Who is the gregarious man in the center? The context is obviously the same in both.
5. What is this great procession of horses and elephants? Where is it heading to? Who is the man simply dressed but yet of royal rank? Who are the ladies following behind?

Unlike other Buddhist tales *Saundarananda* does not remain purely didactic and is certainly not dull. There are indeed, long sermons regarding Buddhist tenets to eschew passion and desire, embrace celibacy, that the pleasures of the world are quite transient since the body is subject to old age, decay, constantly threatened by disease and death. The laughter of today may turn into tears tomorrow! The epic is, however, well developed. Nanda, the younger brother of Buddha, is young, handsome and full of passion and love for his very beautiful wife Sundari. The Buddha forces him to become a monk, whereupon hearing this news, his wife swoons, screams, and weeps.

Unlike other Buddhist tales, he does not, on hearing a single sermon by Buddha eschew passion immediately and become a monk overnight. His conversion is shown through stages and very reluctantly he agrees to become a monk. Yet he is

recalcitrant in the monastery. He tries to run away, but is almost forced to stay back. The disciples try to prevail upon him to forget his passion for his beloved, but to no avail. This is the sermon in the grove delivered to him to persuade him not to run away from the monastery. Not even the wisest of preaching by Buddha himself has any effect on him. Finally, when all doors seemed to be closed, even the Buddha has to resort to tricks and magic. He flies with Nanda to other celestial spheres, stopping at Himavanta where *siddhas* and *caranas* as also beautiful celestial musicians, the *kinnaris*, greet them. Finally, the Buddha flies with Nanda to Indra's paradise. The celestial beauties or *apsaras* of Indra's paradise leave Nanda breathless. These beauties had ensnared great seers and sages and Nanda was a mere mortal. He forgets his beloved Sundari. His passion for her is replaced by an even greater passion, that is, for the *apsaras*. He resolves to do penance if only for the sake of obtaining these celestial beauties of paradise.

The story now reaches a stage where Nanda's passion reaches a totally absurd point. Nanda wants to live a monastic life for the sake of passion! A sermon by Ananda (The Chief Attendant Disciple Buddha), points out to him the absurdity of the situation, as also the fact that Indra's paradise with its *apsaras* is quite transient, he may have a fall and be born right back on earth again, this time may be as a beast!

By now, Nanda seems to have realized that his passion and desire have made him a totally ludicrous object. Secondly, just as a man even though craving for good food has starved himself too long, will in the bargain lose appetite, so it was with Nanda and his physical desires. His mind, for too long agitated and disturbed by desire, longs for peace and meditation, and so the Nanda goes to the Buddha for explanation of the Supreme Laws. "Then the 'Tathagata' knowing his disposition and that while his senses were still contrary, the highest good was now within his range." The Buddha then expounded Dharma to him in detail. Faith in the Dharma and Discipline and conquest of the senses are mandatory, concentration of the mind, the Noble Truths all have to be inculcated. Thus, "the teacher converted some by soft words, some by harsh speech, some by both methods." Again, "at the time of giving counsel He made use of now joining, now separation, now pleasant methods, now harsh ones, now fables and now mystic meditation, for the sake of healing, not at His own whim."

Being thus instructed, Nanda departs to the forest for austerities. He has to fight his passions, internal weaknesses and after successive stages gains emancipation and becomes an *arhat* or saint. The tale does not end here. Nanda goes to the Buddha with his heart full of gratitude and asks Him as to how he can serve in return. He is told to preach to all the townsfolk so that they follow the Dharma. They listen in wonder and say, "Look! This is a miracle - that he who was so addicted to passion, now tells the tale of final emancipation." The Buddha also prophesies that Sundari, too, will abandon worldly life and embrace the Law. The last two paintings show the conversion of the Sakyas. The cavalcade shows Suddhodhana and his nobles marching to the Banyan Grove to meet the Buddha where he converted them. The elephant procession depicts Nanda along with his wife preaching to the townsfolk as prophesized by the Buddha.

Buddhist ethical values combine self-regarding and other-regarding virtues. As the Mauryan king Asoka has said that the essence of all *dharma* lies in self-restraint [*samyama*] and purity of heart [*bhavasuddhi*]. The virtue of *samyama* is illustrated

primarily in the form of continence, and of *bhavasuddhi* especially as reached through liberality or *dana*. These can all be seen within the plates provided below.

Plate 1- Vidhurapandita Jataka, Bharhut:



Plate 2 – Vidhurapandita Jataka, Cave 2, Ajanta:



Plate 3 – Vidhurapandita Jataka, Cave 2, Ajanta:



Plate 4 – Vidhurapandita Jataka, Cave 2, Ajanta:



Plate 5 – Vidhurapandita Jataka, Cave 2, Ajanta:

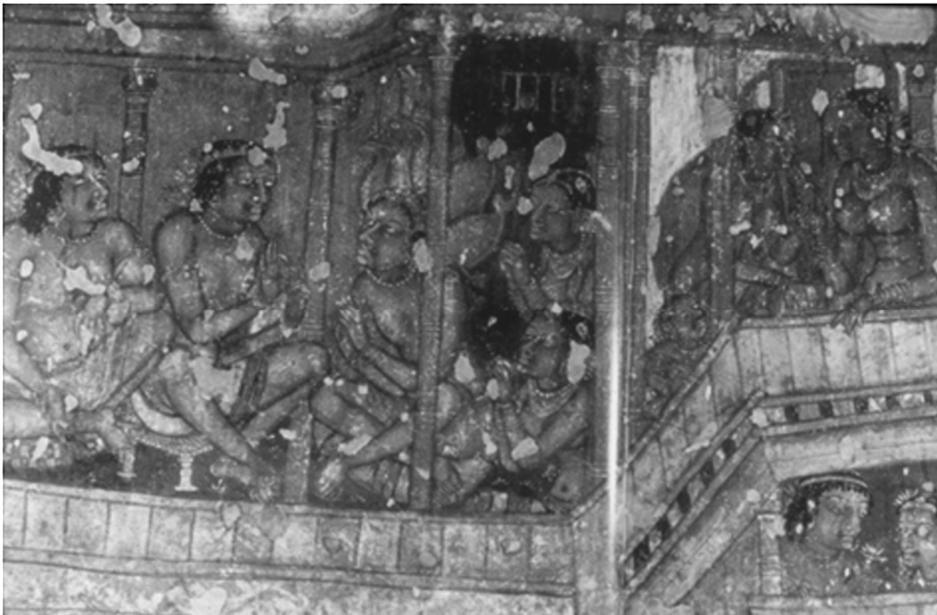


Plate 6 – Sibi Jataka, Gandhara:



Plate 7 – Sibi Jataka, Amaravati:



Plate 8 – Sibi Jataka, Nagarjunakonda:



Plate 9 – Sibi Jataka, Cave 1, Ajanta



Plate 10 – Sibi Jataka, Cave 1, Ajanta:



Plate 11 – Sibi Jataka, Cave 275, Dunhuang:



Plate 12 – Sibi Jataka, Cave 85:

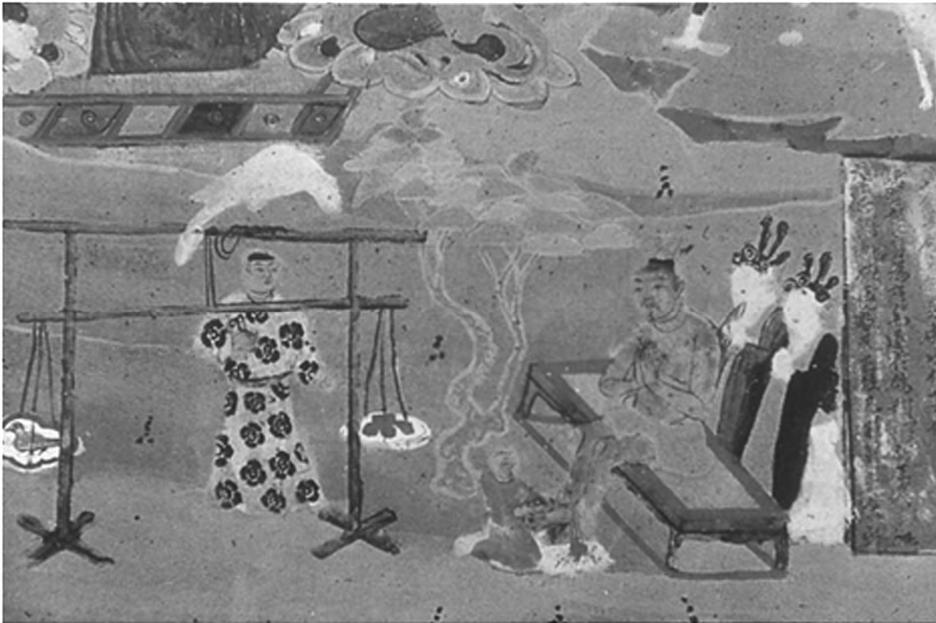


Plate 13 – Weeping Sundari, Bagh



Plate 14 – Sermon in the Grove, Bagh



Plate 15 – Flight to Mt Himavant, Bagh:



Plate 16 – Nanda with Apsaras in Indras Paradise, Bagh:



Plate 17 – Nanda in Indra's Paradise, Bagh:



Plate 18 – Nanda in Indra’s Paradise, Bagh:



Plate 19 – Cavalcade of Horses, Bagh:



Plate 20 – Elephant Procession, Bagh:



Figure 1 – Vidhurapandita Jataka, Cave 2, Ajanta:



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Misidentified Frescoes – Paintings of the Ajanta Caves

Dr. Meena Talim

Recently, while studying the fresco-paintings of Ajanta along with Jātakapali and Jātaka-atthakatha, I have realized that some of the paintings have been misidentified. In this paper, we study an episode from Mahavagga's popular Jātaka, named Mahajanaka and, 'Persian Embassy'- incorrectly identified by the scholars. Generally, an identification done by our predecessors like Drs. John Griffiths, Lady Herringham, G. Yozadani and others have been taken for granted by later scholars, historians and art-critics. I must confess here that I was also one of them, hence my due apologies for my unawareness. In the present paper, I will make a humble submission to rectify the mistake and identify the episode of Mahavagga, Mahajanaka Jātaka and Persian Embassy based on Buddhist literature and history.

At the beginning, I will narrate a story in brief of a concerned Jātaka, as given in Jātakapali and Jātaka-atthakathas. Thereafter a comparative study with the paintings will be made which will enable us to identify it, correctly. Similarly episode from Mahavagga will be studied. The Persian Embassy will be studied on literary and historical basis.

Mahajanaka Jātaka (No. 539)¹:

In the past King named Mahajanaka was ruling over Mithila. He had two sons, named, Ariththanaka and Polajanaka. After the death of the King, the elder son Ariththa became King and younger one, Polajanaka was made a viceroy. Later on Ariththanaka listening to one of his ministers that Polajanaka intends to kill him, arrested Polajanaka, tied him with iron-shackles and house-arrested him. However, Polajanaka got himself free by performing an act of truth (saccakiriya) and ran away to the border land.

The people of the border land recognized him. Polajanaka along with the men of border land waged war against his elder brother. Ariththanaka was killed. The queen of Ariththanaka heard the news of the death and decided to run away from the city. She wore torn clothes, collected all the ornaments in a cloth and kept the bundle in a basket, covering it with rice and ran away from the palace. At that time she was pregnant. She, not knowing any place to seek refuge, sought shelter in a destitute house (anathasala), at the outskirts of the town.

King of God, Sakka realizing that Bodhisatta was in her womb, came to the place in disguise as a charioteer. He then shouted, "Any one wants to go to Champanagara"² She heard him and told that she was unable to climb the cart and would walk behind the chariot. The charioteer helped her to climb and made her sit at the back of cart, comfortably. He provided her with cloth and food. In this manner, by evening they arrived at the city gates of Champanagara. Charioteer relieved her saying

¹ Jataka – atthakatha Vol.VI, Vipassana Research Institute, Publ. Igatpuri, Nasik, 1998, pp.38-82

² Ibid., p.39

that he had to go further and she was left at the city gates, near a bank of a river.

At that time a Brahmin, teacher of five hundred pupils arrived there to take a bath. He saw the woman sitting in a distress and a brotherly feeling arose in his heart. He went near her and asked her about her identity. She narrated him everything. He assured her that he would take care of her and her child as an elder brother. He then called and handed her over to one of his pupils and said, "Go home and tell Brahmani about my younger sister and make all the preparations".³ Brahmani made hot water ready, gave her bath and made bed for her to lie down. As Brahmin returned after taking a bath he called for his sister and both of them were served with the food by his wife, inside the house.

Thus she delivered a boy in the house of a Brahmin and named him as Mahajanaka –a name of his grandfather. The child grew up and learned essential arts with the Brahmin. At the age of sixteen he decided to go to sea-voyage. He then bid farewell to his mother and Brahmin.

In the midst of the sea a storm arose and boat was sunk, all the people were thrown helter and skelter by huge waves of ocean. A sea-deity named, Manimekhala took pity on Mahajanaka and lifted him from the sea, took him to a mango-grave of Mithila and kept him on a rock and made him sleep.⁴

At that time King Polajanaka had died and had no son but a daughter named, Sivali. The ministers of Mithila sent a chariot of horses to select the king for the country. Horses, roaming around the city came to rock where Mahajanaka was sleeping. Thus he was made King of Mithila and was married to princess Sivali.

Mahajanaka ruled righteously and begot a son named Dighavu Kumara. At the age of sixteen Prince Dighavu was made a viceroy. One day Mahajanaka went to Mango Park and at the gate saw two Mango trees, one laden with fruit and other was barren. He tested one fruit and decided to eat more while returning but as he returned he saw that the tree was thrashed by people, in search of fruits. However, the barren tree was not. His minister narrated him the reason saying "Fruitless one has no destruction".⁵ Pondering over these words he decided to renounce the world and go to Himalayas.

He returned to the palace and said to his minister "From today onwards, for four months, I shall live in the upper-story of the palace, in seclusion. No one should be allowed to see me. Let there be one attendant to look after my meals and other needs. I shall perform duties of an ascetic (Samanadhammam)."⁶

In this way four months have passed in seclusion and his mind was firmly established to renounce the world. He ordered his attendant to bring ascetic robes and an earthen pot. He called a barber to cut off his moustache. Thus cladding himself in an ascetic garment, taking a curved-stick and an earthen pot he descended the palace along with an attendant.

Queen Sivali, knowing the completion of four months, adorned herself with ornaments, came down from her pavilion. She thought, "I will not let him go away but tie him with my bondages." The King was so changed that she took him to be Paccekabuddha and saluted him. However, seeing the jet black hair, she realized him

³ Ibid., p.40

⁴ Ibid., p.45

⁵ Ibid, p.52

⁶ Ibid., P.52

and proceeded further to embrace him. However, knowing the determination of the king, she wept similarly all the people of the country lamented. She started following him along with people and pleading all the way to return – a distance of sixty yojanas. Other people too accompanied her.

She tried to dissuade him in many ways and continued to follow him. On the way an ascetic named Narada, hearing the lamentation of the people, came through the sky⁷ to meet him. He blessed him and advised him to follow asceticism righteously. Another ascetic named Migajina came through the sky to meet him. He blessed him and advised him to be watchful in following asceticism. Thus these two ascetics on their own came to see him through sky to encourage him and Mahajanaka did not go to see them. Dr. Dieter Schlingloff writes, "After visiting an ascetic he sent home the crowd of people accompanying and continued on his ways with his wife".⁸ This explanation does not tally with narration given in Jātakapali or Jātaka-atthakatha.

Based on forty-four pages of original sources let us attempt to interpret painting based on Mahajanaka Jātaka.

Paintings of Mahajanaka Jātaka (No. 539):

My identification will be explained with visuals:

- I. In the Cave No. XVII, on the upper wall of the right cell, there is scene of a kitchen-pantry, which has not been so far identified.
- II. In Cave No. I, there is a painting depicting a sea-voyage. Here, we can observe a boat sailing in the sea; in which there are five men sitting and two sailors.
- III. There is an episode painted in a Cave No. XVII, which scholars⁹ have labeled, it as an episode from Vessantara Jātaka. However, on the basis of literary sources I take it as an episode from the life of Mahajanaka.
- IV. In a Cave No. I at the rear wall of the cave there is panel on the upper part. In this panel an ascetic is delivering a religious sermon to a king, who is seated besides him. The King with reverence had folded his palms and is looking at him. Many scholars think it as, "King Mahajanaka having heard the wise words of the sage and returned to the palace, decides to renounce the worldly life."¹⁰ It is hard to accept this conjecture after, reading forty four pages of original source the reasons are enumerated.

Pabbajjā-Katha:

Story: In "Pabbajjā-katha" of Mahavagga¹¹ there is an episode of a wealthy Merchant' son named Yāsa. His life and life of Prince Siddhartha have many similarities. His father had made three palaces for him, one for winter, one for spring and one for monsoon. He had provided all the facilities of luxuries and amusement

⁷ Ibid., p.69

⁸ "Ajanta Paintings, Identifications and Interpretations", Ajanta Books International Publ., Delhi, P.181.

⁹ Dr. M. N. Deshpande, 'Ajanta Murals', A.S.I., New Delhi, 1966, P.16

¹⁰ Benoy Behl, 'The Ajanta Caves', Publ. Thames and Hydsen, Singapore, 1998, P.86

¹¹ Mahavagga-pali, Nalanda Devanagari Pāli-gantha-mala, Bihar, 1956, pp.18-20.

including female musicians, singers and dancers. Once when Yāsa was surrounded by female maids, slept and his retinue of musicians and dancers seeing him fast asleep also slept. An oil lamp was burning. However, in the midst of night Yāsa got up and saw the ladies, unaware of their clothes, disheveled hair, some blabbering, some passing saliva, in short it looked like a cemetery scene, and seeing this he exclaimed: "It is indeed annoying! It is indeed distressing!"

Thus being disgusted, he put on his golden sandals and descended the palace. He gradually walked to Isipatana, in a deer forest. At that time, early in the morning Buddha was doing his 'cankamana'. He saw Yāsa from a distance and sat on the seat. Yāsa having come closer to him uttered the same exclamation. Buddha said to him, "Come Yāsa, sit here I shall preach you Dhamma." Yāsa immediately gained insight into the Dhamma (dhammachakku).

The mother of Yāsa not seeing him, immediately went to his father and informed him about it. The merchant sent all his men on horses and himself arrived at Isipatana in search of his son. There he saw golden Sandals of his son and entered into deer park. Buddha made a miracle and Yāsa was not visible to his father. Buddha asked merchant to sit and said "Soon you will see your son sitting near you". Buddha gave him religious sermon and he got insight of Dhamma. He became a first upasaka of Buddha who uttered three refuges (tevaciko). He saw his son sitting near to him. He informed him of the grief of his mother saying "Give life to your mother". Later on his mother also became the first female lay follower by taking refuge in three gems.

Identification:

The subject is painted in the Cave No. XVI., Dr. Burgess and Bhau Daji have identified it as a bedroom of Prince Siddhartha's wife wherein he appeared to have a last look at her and his newly born son Rahūla. John Griffith also agrees to this identification and adds that Rahūla is not been in the picture, but he may have been in the part of picture, that is now destroyed. Between two column is seen Gotama, who has formed to abandon all worldly ties".¹² Dr. Foucher has identified the scene with that of conception in which Mahamaya saw in a dream a white elephant entering her body from the left.

Interpretation:

With the back ground of the surmises of the great stalwarts I would humbly submit my identification. However, before interpreting the scene I would specify that why I do not agree with these giants. If one accepts views of Dr. Burgess and Bhau Daji then some one may point out that why no child had been delineated. The lady (Yasodhara), according to Nidana Katha was sleeping on fragrant flower-bed keeping one hand on the forehead of the child. John Griffith is trying to shield the two great scholars under the pretext that the fresco is much damaged. However, the posture of lady lying on the bed does not reveal any portion of the body of the child. Dr. Foucher has identified the scene with that of dream of Mahamaya. If one accepts this conjecture then there would be two queries to wit:

¹² Painting in the Buddhist Cave Temple of Ajanta, Vol.I, Caxton Publ. Delhi, 1983. P.33

[a] Why there is no delineation of an elephant and [b] what about a man standing in between the columns, raising his palm with disgust?

Taking into consideration all the prose and cons, I feel that it is a scene from Mahavagga. Here is Yāsa, who had got up in the mid-night and being disgusted with his retinue is leaving the palace. This can be very well made out from the partial body and face of the man. His eyes and open palm speaks lot about his distress. Besides the lady sleeping on a bed is lying on her back and not on one side, her right hand above her head and left hand lying straight on the bed. This posture can be of a woman, who is lying comfortably on the bed and who is keeping her feet on the bolster. In this room one can see musical instruments and toilet accessories, which is rather in contrast to a room of Yasodhara, which is described in Pāli Sources.

Persian Embassy in the Court of Pulakesin II:

There is another important scene on the wall of Cave No. I, which is labeled as "Persian Embassy in the court of King Pulakesin II" (610 to 642 A.D.). Many scholars do not accept this conjecture.

Dr. D. Schlingloff suggest that "It is a tale of King Mahasudassan of Kusavati and visitors wearing Persian clothes, for artist wanted to convey, not only the splendor and wealth of Kusavati, but also their appearance."¹³

Dr. W. Spink writes, "This Persian scene is actually an unidentified Jātaka tale; an event which was known to have taken place in 625 A.D. It is not correct identification and groundless". Thus he rejects it. Incidentally, I may point out here that it is not an unidentified Jātaka tale, as mentioned by the scholar for I have scrutinized all 547 Jātakas in Pāli and found none to tally this scene.

Dr. Karl Khandalawala, Dr. W. Spink also felt that it was erroneous to assume it as Persian Embassy in the court of King Pulakesin-II.

Identification:

In this panel one will notice that the king is sitting on the royal throne and is surrounded by his retinue and thirteen Persian men. Now question that arises: who is this royal personage? My suggestion is he is none other than King Asoka, who is crowded by Persian artisans. This artisan class consisted of sculptors, engravers, rock-cutters and scribes, who have helped him to raise Pillar and Rock edicts. Based on this painting and his history I do not think that Pulakesin II (of 7th Cent. AD) had any connection with this panel as the Cave No. I, was excavated in 5th Cent. A.D. Secondly, since a chapter from Mahavamsa¹⁴ (5th A.D.) could have a painting in Ajanta Cave, known as "Vijayabhiseka" where coronation ceremony is painted, why not a King Asoka who too is glorified in twenty-five gathas of Mahavamsa? The details of my identification will be explained with visuals.

¹³ Dr. D. Schlingloff, "Studies in Ajanta Paintings, Delhi, 1988, pp.59-60

¹⁴ Prof. N. K. Bhagwat, Mahavamsa, Un. of Bombay Publ., Bombay, 1936, pp.53-59

Jātaka Stories in Far East Asian Literature (With Special Reference to Japan)

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Introduction:

We all know that Jātaka Literature is part of Khuddhaka-Nikāya of Sutta-pitaka. We also know that these are stories from the earlier births (of the Buddha) or Bodhisatta Stories - as interpreted: 'jata' means 'birth'. A 'Jātaka' is a story in which the Bodhisatta in one of his earlier existences lays a role, whether as the hero of the story or as a subordinate figure or even as a spectator.

When such stories crossed geographical boundaries, especially in East Asian countries – we might question: whether the original version has been faithfully retained in both letter and spirit or are these stories enhanced conceptually to establish the true spirit of Buddhist thought and philosophy through such narration?

In keeping with the above views, I would like to throw light on two important Jātaka Stories, from the perspective of how and why certain variations have been made in those stories - although popular among the scholars of the East Asia. Is it to suit the native thought or is it because of the translator's interest? I confine research to only the Rasyarnga Jātaka and the story of the Rabbit who attained the status of a bodhisattva in the Jātakamala and the version from Japanese Literature.

The story of Rasyarnga – *Alambusa Jātaka*¹:

The story of Rasyarnga is known popularly as 'Ekarnga'² - 'Ikaku sennin'³ one-horned sage in Japan. This story is also enacted in the Kabuki play in Japan known as "Narukam."⁴

The story of the Rabbit in the Moon - UBEE⁵:

The story of the Rabbit explains that he sacrificed his life to offer hospitality and food to an old man, who is none-other than Lord Indra (Sakka). The Rabbit by his

¹ Allambusa Jataka, cf. A.Holtzmann, Gathas of Jatakas, Nos. 523, 526

² Luders on the Buddhist -Gathas – 'The oldest literary version of the Rasyarnga legend' and these stanzas were at least in parts known to the author of Mahabharata version and must have been included in his book translated into Sanskrit and more or less modified. But how popular this form was, is shown by the fact that it is also known in various version in China and Japan and has left behind its traces even in the unicorn – legend of the occident .Cf. Konjaku Monogatari-5.4.pp.178-183

³ Cf. F.W.K. Muller, Ikkaku Sennin- A Japanese Opera of the middle ages transcribed and translated, pp.513-38;

⁴ The Kabuki Handbook – A Guide to Understanding and Appreciation, with summaries of Favorite Plays, Explanatory Notes and Illustrations, Aubrey S.& Giovanna M. Halford, pp.230-231

⁵ Butson, Dichterlandschaften, tr. by G.S. Dombrady .pp.380-381

sacrificial nature helps the other; the needy gave him not only the status of Bodhisattva but also the place in the moon.

The Rabbit in the Moon by Ryokan – Zen Monk Poet of Japan:

The poem written by Ryokan is the retelling of one of the Jātaka stories of the Buddha in his earlier incarnations - when he performed various acts of self-sacrifice. Ryokan follows the version of the tale found in the fifth chapter of the *Konjaku Monogatari*, a collection of stories in Japanese; many are Buddhist in nature and were compiled around 1100. This version relates to the Jātaka tale.⁶

Gyōki as Bodhisattva⁷:

For more than a thousand years, the Japanese Buddhist priest Gyōki has been well known for his seventh-century charitable religious activities. His biographies and hagiographies tell that not long after the “official introduction” of Buddhism into Japan, Gyōki roamed the countryside propagating the teachings together with farming techniques to oppressed people - hungry for both. His activities, in defiance of secular law, were carried out in a time when the government maintained strict control of Buddhists by confining them to temple grounds for academic study. With supporters outside the capital swelling to thousands, an imperial edit was issued against his actions and Gyōki was arrested. This tactic backfired as a government attempt to quell the growth of Gyōki's hero status among the non-aristocratic population. As a result, the government reversed its stance toward Gyōki, awarding him with the rank of High Priest (*Daisōjō*). Meanwhile, among the masses he became known as the Bodhisattva Gyōki (Gyōki Bosatsu). Subsequently, he became the first person in Japan to be awarded the title *Bodhisattva* by the government as an official rank.

Throughout Japanese history, Gyōki reappears in literature as an archetype of both a man of the people and as a shaman-priest. The most famous of Haiku poets, Matsuo Bashō, wrote of Gyōki in his seminal work *Narrow Road to the Deep North*: The Chinese graph for *chestnut* consists of *west* and *tree* and is, therefore, linked up with the Western Paradise of Amitābha (J. Amida). This is why the Bodhisattva Gyōki all throughout his lifetime used the wood of this tree both for his walking stick and for the pillar supports of his house. Men of the world fail to see its blossoms: Chestnut of the leaves.

Bashō's literary conception of Gyōki follows the often-portrayed image of his predecessor. Since at least four hundred years after Gyōki's death, when he was further immortalized in the *Miraculous Tales of Japan*, typical features found characterizing his persona as seen in Bashō's words include:

- 1) Much walking and living among the people as opposed to being confined to temple study as the government of his day would have it,
- 2) Fervent belief in Amida's Paradise in the West,
- 3) The blend of shaman-like powers and Buddhism as with his ability to perceive

⁶ Burton Watson, Columbia University Press, New York, 1977, pp.46-49

⁷ For Details cf. Traditional Cultural Link, Mrs. K. Sankarnarayan, Somaiya Publication

the true nature of things, in contrast with the vision of “men of the world.”

These qualities may explain his popularity and even the worship of him in the Kamakura period, over five hundred years after his death – his image would be revered. Yet, from biographical and physical evidence dated earlier, researchers now question at least the latter two components of his popular image, if stopping short of the more radical suggestion that his entire biography could have been fabricated. Nevertheless, if Gyōki’s faith in the saving powers of Amida was grossly exaggerated and if his life was not a blend of shamanism and Buddhism, the emerging portrait of him as propagator of an earlier or ‘more pure’ form of Buddhism is even more appealing to a modern audience. The early national histories of Japan clearly indicate the government’s position on Buddhism at the time Gyōki lived was that it offered to their disposal a magical potential that could be harnessed for economic, political and healing powers. Writings such as the *Nihon Shōgi* and *Shoku Nihongi* leave little room for doubt that this accounts for the official interest in Buddhism and controlled support of its study and practice. Nevertheless, besides being perceived as an uncontrolled spiritual power, Gyōki may have been imagined to present, his arrest was likely related to reports of huge gatherings of rural people he was organizing. This was seen as an imminent political threat to the instable power of the capital.

Gyōki’s reported behavior centers on building hostels, opening farm lands, constructing irrigation systems and other charitable activities aimed at improving life for a large number of people. This emphasis does not tell of a tendency to rely on magic or the saving power of another (*tarikī*)⁸ as seen after Gyōki’s time in the esoteric Buddhist movements of the Heian period and the Pure Land traditions become immensely popular afterwards. For this and other reasons, researchers have suggested the possibility that the Buddhism Gyōki propagated may instead be seen to represent a tendency toward rejection of the notion of magic Buddhism embraced by the government, as well as their scholastic studies. In addition, Gyōki’s Buddhist master was master Dōkyō, who first propagated the Hossō (Sanskrit: Yogācāra) tradition in Japan. Many aspects of Gyōki’s charitable projects are easily understood in light of the content of Yogācāra texts that Dōkyō is known to have imported from China and taught in Japan. Viewed in this way, Gyōki’s was a mass movement against the government’s insistence on magic and scholastic study by Buddhists. Instead, like the historical Buddha Shakyamuni, Gyōki emphasized Buddhist practice, stressing charity work. Saichō, the famous Heian period founder of the Japanese Tendai Buddhist tradition, praises Gyōki for these very qualities and sought to emulate his lifestyle.

Gyōki’s place in the history of Japanese Buddhism has been insured for centuries by hagiographies and literary works disseminating the image Bashō upholds this. If, however, recent scholars are correct in assessing the nature of his form of Buddhism, Gyōki’s role in the history of Japanese Buddhism has not only been mistakenly categorized – but, also likely underestimated. Regardless, a fabricated image persisting in various usages - a thousand years is no less influential. It is the task

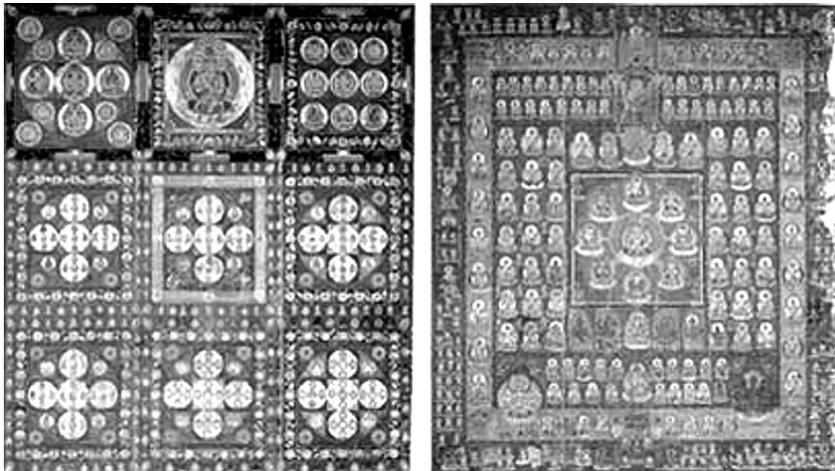
⁸ To contrast Buddhist traditions, the historian Gyōnen used the classifications *jiriki* (salvation by means of one’s own efforts) and *tarikī* (reliance on the powers of another for salvation). According to the argument above, Gyōki’s Buddhism should be classified as *jiriki* in contrast to the *tarikī* of Pure Land Buddhism

of the present study to familiarize the reader with portraits of Gyōki's life; because of the importance of legends about Gyōki for both the history of Japanese Buddhism and that to Japan in general. While this study points to modern scholarship and sometimes interprets Gyōki's actions for a Yogācāra perspective, it also introduces the most influential legends of Gyōki. In order to explain better, the activities of his life - these are framed within the context of Japanese history and the history of Japanese Buddhism.

To contrast Buddhist traditions, the historian Gyōnen used the classifications *jiriki* (salvation by means of one's own efforts) and *tariki* (reliance on the powers of another for salvation). According to the argument above, Gyōki's Buddhism should be classified as *jiriki* in contrast to the *tariki* of Pure Land Buddhism.

Many Bodhisattvas in Japanese Mandalas:

Two of the most significant mandalas in Japanese Buddhism are the *Taizokai Mandara*, the "Womb-realm Mandala", and the *Kongokai Mandara*, the "Diamond-realm Mandala". Both are displayed at *Toji*, a *Shingon* sect temple founded in 796 in Kyoto, as well as in other *Shingon* temples throughout Japan. The two mandalas are used in worship and in meditation practice as a means to secure enlightenment. Almost immediately, one is impressed by the sheer number of images in these two works of art. The *Taizokai Mandara*, for example, contains 414, while its companion, the *Kongokai Mandara*, has a total of 1,461. There are almost two thousand Buddhist figures in these mandalas:



Kongokai Mandara and Taizokai Mandara (To-ji, Kyoto, Heian)

Distinction between Buddha and Bodhisattvas:

To answer these questions, we first need to identify a couple of important Sanskrit terms. One is *Tathagata*, which means "Thus-Perfect One." The term refers to a spiritual being that has attained the highest enlightenment (i.e., *nirvana*) like the historical Buddha at the age of eighty. A *Tathagata* is a Buddha or refers to one who has attained Buddhahood. The Japanese word for this type of spiritual being is *Nyorai*.

The other important Sanskrit term is *bodhisattva*, which means "enlightenment being." It refers to an enlightened spiritual being qualified in every way to enter into the supreme state of *nirvana* but holds back until all human beings are saved from suffering. A *bodhisattva* is described in Buddhist literature as a compassionate, enlightened being ready to take upon the suffering of all human beings. The Japanese word for such a being is *bosatsu*. In Mahāyāna Buddhism—the kind of Buddhism prevalent in Japan—there are countless *bodhisattvas* and several Buddhas.

Japanese Characters distinguishing the Bodhisattva from the Buddha:

如来

BOSATSU - Bodhisattva

菩薩

NYORAI – Tathagata/Buddha

While *Jizo* is the only *bosatsu* portrayed as a monk (i.e., with a shaven head), other *bosatsu* are regularly depicted with elaborate headdresses. (The portrayal of these *bosatsu* as princes is perhaps done by the artist to symbolize their "spiritual wealth" or merit). These headdresses hold precious clues. An image of *Amida Nyorai* in the headdress of a standing Buddhist sculpture, such as those at *Sanjusangendo* in Kyoto, nearly guarantees that the sculpture is *Kannon*. Although there are thirty-three different ways of depicting *Kannon*, each of the various forms (e.g., *Senju Kannon*, *Juichimen Kannon*, and *Fuku Kenjaku Kannon*) will contain an image of *Amida* on the headdress or crown. Similarly, other *bosatsu* are easily recognizable because of the objects they carry, the decorative items they wear, or in some cases the creatures they ride. *Monju* is frequently depicted with a sword in one hand and a sutra in the other. Sometimes he carries a lotus flower and is riding a lion. One way to distinguish *Fugen Bosatsu* from *Monju Bosatsu*—who often appears together with *Shaka Nyorai* and *Dainichi Nyorai* - is to know that he is usually depicted riding a white elephant. Awareness of details such as these will greatly assist the viewer in ascertaining the identity of a *bosatsu* in Buddhist painting and sculpture.

Conclusion:

To conclude it is apt to quote from the Mahāyāna scripture quite popular for its Buddhist Philosophy of the East – the Prajnaparamita Sutra, states: “Doers of what is hard are the Bodhisattvas, the great beings who have set out to win supreme enlightenment; They do not wish to attain their own private ‘nirvana’; On the Contrary, they have surveyed the highly painful world of Being and yet desirous to win supreme enlightenment, they do not tremble at birth and death; they have set out for the benefit of the world, for the ease of the world, out of pity for the world; they have resolved; we will become a shelter for the world, a refuge for the world, the world’s place of rest, the final relief of the world, islands of the world, lights of the world, leader of

the world, the world's means of salvation.” Thus - the Buddha had numerous, different births as a Bodhisattva as depicted in Jātakas. In Japan, the faith and the concept of Bodhisattva is so strong that the birth of a Bodhisattva who is concerned for the welfare of the people and works for the benefit of the people – demonstrates the ethical nature of a Bodhisattva. This is the feeling ‘at large’ and is no mere ‘mythical story’. True to the statement: *‘bahujanasukahaya bahujanahitaya’*, Gyogi worked relentlessly for the benefit of the society and was not merely given the title as ‘Bosatsu’, but was ‘The Bosatsu’ - the Bodhisattva who lived in reality to prove that Jātaka stories are not mere narrations - but are as true as the birth of any other living being. Thus, through Gyogi’s personalized and actualized demonstrations of Buddhist ethics as a living-system – the stories of this living legend are depicted and narrated in Japanese Konjaku Monogatari.

The Operation and Implications of Buddhist Ethics from Journey to the West (*Xiyouji*)

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Introduction:

“Buddhism and Chinese Literature...becomes a unity of spirit and body”
-- Zhang, Man-tao

This paper aims to offer an introduction to what Buddhist ethics is. To what extent that the concepts of Buddhist ethics are reflected in Chinese literatures? As we know, Buddhism was acculturated to China in the *Dong Han* Dynasty (25-220 A.D.) around the First Century A.D.¹ Since then, Buddhist thoughts were often interwoven onto Chinese traditional arts, as well as, formats and theories of literature. Traces of Buddhist doctrines can always be found in most poems, chants, odes, essays, calligraphies, or paintings written in that time period. Aimed at delivering Dharma, liberating sentient beings, appreciating the era or expressing feelings, incorporated with the key doctrines of Buddhism; many extraordinary splendor Chinese Literatures were created. Undoubtedly, Buddhism and Chinese literatures have dynamically interacted over thousands of years and it becomes “a unity of spirit and body (靈與肉的一致體)” that for those who want to comprehend Chinese literatures, one must have some basic understanding about Buddhist ethics.²

The famous Chinese fiction, “Journey to West (*Xiyouji*)” in the Ming Dynasty (1368-1644 A.D.) was one of those. The archetype of the story, *Xiyouji*, was based on a real legacy of a Buddhist monk, Xuanzang (玄奘), who did the pilgrimage to India in the Tang Dynasty (618-907 A.D.).³ Having gone through a long period of conventional/folk transmission (俗講) in temples during the Song Dynasty (960-1279 A.D.) to the Ming Dynasty (1368-1644 A.D.), contents of the story have been very distorted regarding many Buddhist concepts, as well as Buddhist moral life practices.⁴ Finally, the story was compiled as a hundred chapter fiction by Wu, Chengen (吳承恩).⁵ This famous fiction, no matter the personae or plots - permeates with lots of

¹ Chen, Kenneth. *Buddhism in China: A historical Survey*, Princeton: Princeton University Press. c1974, p.29

² Zhang, Man-tao. *Xian dai fo jiao xue shu cong kan: Fojiao Yu Zhongguo Wenxue* (Vol. 19), Taipei : Da sheng wen hua chu ban she, c1978, p.2

³ Cheng, Xiao-hui成曉輝. “Lun ‘Xiyouji’ di fo xue yi yun論‘西遊記’的佛學意蘊”, *Qiu suo*求索, c2004 (6), p.123

⁴ Song, Kejun宋珂君. *Ming dai zong jiao xiao shuo zhong de fo jiao “xiu xing” guan nian*明代宗教小說中的“修行”觀念, Beijing: Zhongguo she hui ke xue chu ban she, c2005, p.3

⁵ Although the authorship of *Xiyouji* is not yet confirmed, Hu, Shi & Lu, Xun claimed that Wu, Chengen is

Buddhist ethics ideas. Hence, with some quoted relevant examples from the story of *Xiyouji*, this paper will elaborate the operation and implications of Buddhist ethics on this famous Chinese fiction and discuss how this story can make a difference in sentient beings' lives.

What is Buddhist Ethics?

*Not to do any evil,
To cultivate what is wholesome,
To purify one's mind:
This is the teaching of the Buddha.
-- Dhammapāda, verse 183*

What do “Buddhist ethics” mean? The term “ethics” comes from a Greek word: “*ethikos*”, which pertains to the character of “*ethos*.” It means “moral philosophy,” therefore, the alternative meaning of “ethics” is “the scientific treating of morals.”⁶ Williams (1926) describes ethics as an examination of the general character and habits of humanity in different period of times, which ethics is usually confined as an investigation to the particular field of moral principles.⁷ Moreover, Wolf (1951) states that the main problem of ethics turn chiefly on the ultimate ideal aim, which may serve as the ultimate standard of right conduct.⁸ Hence, if applying Wolf's and Williams' ideas to Buddhism, the scope of Buddhist ethics can be defined as an investigation on the Buddhist ideal of mind purification - serving as the ultimate principles and standards of Buddhist moral conduct.

From the above verse, we know that the teaching of Buddhism is “not to do any evil, to cultivate what is wholesome, to purify one's mind.” Transforming the human mind and characters from unwholesome to purity; attaining the highest level of perfection; and being an enlightened one - is the ideal of Buddhism. This is a crucial achievement to the ultimate goal - that Buddhism is nothing but a way of life.⁹ In order to become liberated from the cycle of births and deaths (*samsāra*), Buddhist ethics emphasizes the practice of moral activities by means of the Noble Eightfold Path.¹⁰ Thus, acting morally is a core issue and basic practice in Buddhism. In another sense, practicing Buddhist morality is a bridge connecting Buddhist ideals and principles of

the author of *Xiyouji*. Hu, Shi胡適. “‘Xiyouji’ kao zheng ‘西遊記’考證” & Lu, Xun魯迅. Lu Xun xiao shuo shi lun wen ji: “Zhongguo xiao shuo shi lue” 魯迅小說史論文集: “中國小說史略”(1923); collected in Lu, Qin ed.陸欽選編. *Ming jia jie du “Xi you ji”名家解讀“西遊記”*, Jinan: Shandong ren min chu ban she, c1998, p.22-26 & 35

⁶ Dictionary, Odhams, J.L.N. O'Loughlin, and A.H. Smith. *Odhams Dictionary of the English Language: Illustrated. A Modern Guide to the Meaning, Pronunciation and Derivation of Words in Literary and Current Use*. London: Odhams Press Ltd, c1946; Muirhead, J. H. *The Elements of Ethics*. London: John Murray, c1901, p.4; MacKenzie, John S. *A Manual of Ethics*. London: University Tutorial Press, c1941, p.1

⁷ Williams, H.H. “Ethics.” *Encyclopedia Britannica*. Chicago: Encyclopedia Britannica, Vol. 9, c1926, p.809

⁸ Wolf, Abraham. “Ethics.” *Encyclopedia Britannica*. Chicago: Encyclopedia Britannica, Vol. 8, c1951, p.757

⁹ Walpola Rahula. *What the Buddha Taught*. London: G. Fraser, c1978, p.81

¹⁰ The Buddha says: “For a wise person who arrived at true knowledge, right view springs up. For one of right view, right intention springs up. For one of right intention, right speech springs up. For one of right speech, right action springs up. For one of right action, right livelihood springs up. For one of right livelihood, right effort springs up. For one of right effort, right mindfulness springs up. For one of right mindfulness, right concentration springs up.” (*Samyutta-Nikāya*, (PTS ed.); Eng. tr.: *The Connected Discourse of the Buddha*, c1950, II. 1523-4)

Buddhism.¹¹ Here two questions come up. First, what are the principles and standards of moral conduct in Buddhist ethics? Second, how do they connect to the final goal of Buddhism or how do Buddhist ethics operate?

Moral principles and standards of conduct in Buddhist ethics

- Buddhist moral principles

Basically, there are three main moral principles in Buddhist ethics. The first principle is to abandon evil and do good deeds. According to Buddhist moral teaching, this principle has two levels. The first level is a conventional/worldly ethics in the two opposing positions of “wholesome” or “evil”. People are taught “not to do any evil but to cultivate what is wholesome.”¹² The next is beyond the conventional one that requires sentient beings to purify their minds from impurities of ignorance, sufferings, etc. or vice of wholesome. It is a supramundane level. Whoever attained this level, morality is also to be left behind as it is only the means towards the ultimate goal.¹³

The second principle is equality (*sama*) and compassion (*metta-karuna*).¹⁴ Equality means non-discrimination.¹⁵ Compassion is “to make the heart of the good quiver when others are subject to suffering, or that which dissipates the suffering of others.”¹⁶ The principle of equality and compassion does not just limit to the realm of human beings, instead, it also extends to the basic relationship between human and other living beings. Embracing oneself with this principle, one can experience the profound love for helping others.

The third principle is improving oneself and bringing benefit to others (*attattha-parattha*). Self-improvement means paying efforts to do all wholesome deeds, which finally leads oneself to liberation. After self-salvation by works or discipline in Buddhist moral life, one can save others, being essentially altruistic.¹⁷

- Buddhist moral conducts

In order to attain the Buddhist’s ideal and fulfill the principles of Buddhism, Buddhists emphasize the moral standards of practicing the Five Precepts (*pañca-sīlāni*), the Ten Meritorious Acts (*daśa-kuśala-karma-patha*), the Four All-embracing Virtues (*cattini saṅgaha-vatthūni*) and the Six *Pāramitās*.

¹¹ Keown, Damien. *Buddhist Ethics: A Very Short Introduction: A very short introductions*. Oxford: Oxford University Press, c2005, p.3

¹² From Buddhist perspective, “wholesome or evil” can be classified into three aspects: (1) the moral aspect of human thoughts and behavioral judgment. One can easily experience this aspect from Buddhist percepts; (2) the aspect of human beings’ innate nature of wholesome or evil; and (3) the metaphysical aspect of liberation from birth and death cycle as wholesome and conventional sufferings as evil. (Wang, Yueqing 王月清. *Zhongguo fo jiao lun li si xiang* 中國佛教倫理思想, Taipei Shi: Yun long chu ban she, c2001, p.24-28)

¹³ Horner, I. B. *The Basic Position of Sīla: The Ninth Lecture Under the Dona Alphina Ranayake Trust*. [Colombo, Ceylon]: The Buddha Sahitya Sabha, c1950, p.11

¹⁴ *Dazhi du lun* 大智度論 (*Mahāprajñāpāramitā-sāstra*), “Metta (and) karuna are the root of Buddhism. (慈、悲、是佛道之根本)” (CBETA, T25, no. 1509, p. 256, c16)

¹⁵ Xingyun 星雲, and Cihui 慈惠. *Fo guang da ci dian dian zi ban* 佛光大辭典 電子版= *Foguang Buddhist dictionary*. Goaxiong Xian: Fo guang shan wen jiao ji jin hui, c2003, p.1914

¹⁶ Narada. *The Buddha and His Teachings*. Kuala Lumpur, Malaysia: Buddhist Missionary Society, c1988, p.372

¹⁷ Keown, Damien. *The Nature of Buddhist Ethics*. Basingstoke: Macmillan, c2000, p.139-142

The Five Precepts (*panca veramani*). This is the most fundamental but important standard in Buddhism. Five precepts refer to no killing, no stealing, no adultery, no lying, and no intoxicating liquors. They are binding on laity, male and female, as well as on monks and nuns.¹⁸ The first precept of no killing refers to any kinds of living beings of life, from insects up to and including man.

The Ten Meritorious Acts (*daśa-kuśala-karma-patha*). In *Shishan yedao jing* 十善業道經 says that the Ten Meritorious Acts refers to abstain from killing, stealing, sensual misconduct, false speech, speaking harshly, speaking divisively, speaking idly, being greedy, and having wrong views.¹⁹ These ten acts can be further classified as three *kammic* (三業) practices of deed, word and thought. The first three acts of no killing, no stealing, and no sensual misconduct is about the moral deed practice. The following four acts of no false, no harsh, no divisive and no idle speech can be grouped as word *kammic* practice while the last three acts refers to the thought *kammic* practice. According to these ten acts, they advocate the social and personal morality. Actually, the spirit of the five precepts and the ten meritorious acts is a standard of living morally as well as a way of respecting for every being.

The Four All-embracing Virtues (*cattni saṅgaha-vatthūni*) and the Six *Pāramitās* are two ethical-moral important tools for practicing and undertaking in order to attain the Mahāyāna Buddhist ideal of the Bodhisattva. It is the duty of all Buddhists to the community. The Four All-embracing Virtues are (1) giving what others like (*dāna*); (2) affectionate speech (*priyavacana*); (3) conduct profitable to others (*arthakṛtya*); and (4) co-operation with and adaptation of oneself to others (*samanarthata*). The purpose of The Four All-embracing Virtues is to lead all sentient beings to love, respect, and lead them to the truth.²⁰

The Six *Pāramitās*. The six *pāramitās* are: (1) generosity (*dāna*); (2) upholding precept (*Sīla*); (3) effort (*vīrya*); (4) endurance (*kṣānti*); (5) contemplation (*dhyāna*); and (6) wisdom (*prajñā*). Actually, '*pāramitās*' is a Sanskrit word which means 'gone to the opposite shore', 'complete attainment' or 'perfection.'²¹ The practice of the six *pāramitās* is the six methods to deliver us to the enlightened side – the way to be a Bodhisattva. In the *Śūraṅgama Sūtra*, the Buddha said that the six *pāramitās* is the respective act of beings. It is a completeness of attaining the Buddhahood.²² In order to attain Buddhahood, all Bodhisattvas cultivate merits by practicing the six *pāramitās*.

¹⁸ Soothill, William Edward, and Lewis Hodous. *A Dictionary of Chinese Buddhist terms: with Sanskrit and English equivalents and a Sanskrit-Pāli index*, Taipei: Hsin Wen Fung, rpt. of 1937 Kegan Paul ed., c1983, p.118

¹⁹ *Shishan yedao jing* 十善業道經, "What are the ten (Meritorious Acts)? The ever abstain from killing, stealing, sensual misconduct, false speech, speaking harshly, speaking divisively, speaking idly, being greedy, having wrong views. (何等為十。謂能永離殺生偷盜邪行妄語兩舌惡口綺語貪欲瞋恚邪見。)" (CBETA, T15, no. 600, p. 158, a5-6)

²⁰ Soothill, William Edward, and Lewis Hodous. *A Dictionary of Chinese Buddhist terms: with Sanskrit and English equivalents and a Sanskrit-Pāli index*, Taipei: Hsin Wen Fung, rpt. of 1937 Kegan Paul ed., c1983, p.175-176

²¹ Monier, Monier-Williams. *A Sanskrit-English Dictionary*, New Delhi: Asian Educational Services, c2003, p. 619

²² *Lengyan jing* 楞嚴經 (*Śūraṅgama Sūtra*), "All existing are the name of the first *pāramitā*, it is a respective way of behavior. It can complete rules of all good deeds and it is called Buddhahood. (種種現前咸是第一波羅蜜多名尊重行。如是圓融能成十方諸佛軌則名善法行。)" (CBETA, T19, no. 945, p. 142, b17-19)

For examples, by practicing generosity, we can eliminate feuds and conflicts; and accumulate merits. All precepts that we uphold leading us acting like a Bodhisattva and directing the way to Buddhahood.²³ The endurance *pāramitā* trains us to overcome anger and resentment. Under such circumstance, we would not lose any merit that we have accomplished and able to accomplish cumulatively – it is a gradual way towards Buddhahood. Moreover, the Buddha also teaches us that with ceaseless effort, we must also have a right beginning – attaining dharma and helping sentient beings (上求菩提, 下化眾生). Without a right pure mind, one could not attain enlightenment.²⁴ Through meditation, all Bodhisattvas purify their mind and attain wisdom.²⁵

The operation of Buddhist Ethics

“Man’s position, according to Buddhism, is supreme. Man is his own master, and there is no higher being or power that sits in judgment over his destiny.”

-- Walpola Rahūla

Buddhism claims that everything comes up from the “mind”; human’s “mind” is the true “idea-creator” of all “idea-creations”.²⁶ The mind is the generator of all *kammās* and the receiver of all kinds of feelings such as sadness and happiness within men’s “hearts”.²⁷ In this sense, the key of Buddhist ethics or the major teaching of Buddhism is essentially a mind-culture.²⁸ Thus, Buddhist ethics begins with Right View (*sammāditthi*). According to Buddhism, right view leads to a right vision (*sammādassana*) into which leads sentient beings, rightly to the right goal. A right view is not just a guide to right action, but also a means of realizing the nature of reality.²⁹

²³ *Busa jieben* 菩薩戒本 (*Bodhisattva-śīla sūtra*), “Precept of moral, good deeds and beneficial others can lead us to act in a Bodhisattva way, and attain Buddhahood. (律儀戒。攝善法戒。攝眾生戒。此諸戒法。能起菩薩行。能成菩薩道。)” (CBETA, T24, no. 1500, p. 1110, a17-19)

²⁴ *Lengyan jing* 楞嚴 (*Sūramgama Sūtra*), “First, determine the pure mind...like cooking sand in the hope of converting it into rice. After timeless periods, it could only become hot sand. Why? It wasn’t rice by nature; it was only sand. (第一決定清淨明誨.....如蒸沙石欲其成飯。經百千劫祇名熱沙。何以故此非飯本石沙成故。)” (CBETA, T19, no. 945, p. 131, c24-26)

²⁵ According to Mahāyāna tradition all Bodhisattvas after cessation of suffering, they choose not to be *nirvāna* immediately, and can fearlessly freely dwell on birth and death. Under such circumstance, they rebirth life by life and deliver all sentient beings from suffering. (*Miaofa lianhua jing* 妙法蓮華經 (*Saddharmapuṇḍarīka-sūtra*), “You have to know that person is a great Bodhisattva, has already attained *anuttara samyak sambodhi*. Just because he is compassionate to all sentient beings, hence willing to rebirth in this world and deliver the Lotus sutra...The Medicine King! This is a person who gives up his purified karmic rewards. After self *māha-nirvāna*, who is compassionate to all sentient beings and choose to live in the deluded world teaching the dharma. (當知此人大菩薩, 成就阿耨多羅三藐三菩提, 哀愍眾生, 願生此間, 廣演分別妙法華經.....。藥王! 當知是人, 自捨清淨業報, 於我滅度後, 愍眾生故, 生於惡世, 廣演此經。)(CBETA, T09, no. 262, p. 30, c21-24, 26)

²⁶ *Dafangguang fo huayan jing* 大方廣佛華嚴經 (*Buddhāvataṃsaka-mahāvaiṣṭya-sūtra*), 19th fasc, “All things are created by the mind alone (一切唯心造。)” (CBETA, T10, no. 279, p. 102, b1)

²⁷ Keown, Damien. *The Nature of Buddhist Ethics*. Basingstoke: Macmillan, c2000, p.68-69

²⁸ Saddhatissa, H. *Buddhist Ethics; Essence of Buddhism*. New York: G. Braziller, c1971, p.28

²⁹ Walpola Rahula. *What the Buddha Taught*. London: G. Fraser, c1978, p.50

There are three fundamental doctrines for the operation of Buddhist ethics:³⁰

- Advocacy and justification of moral life (*kammavāda*)

This means that Buddhism acknowledges moral good and bad, right and wrong - as the operations of the community and society. It is the understanding by consensus that certain actions are considered “unworthy” or “worthy”.³¹ Buddhist morality resides on Dependent Origination. In other words, an action does operate on several causes so there is no single effect from a single cause, there are multiple causes and multiple effects.³² For instance, when killing takes place, five factors are involved: (1) a living being, (2) the actual perceiving of a living being, (3) a thought of killing, (4) the attack, and (5) death - as a result of it.³³

- Recognition of the efficacy of moral acts (*kiriyaavāda*)

This means that Buddhism recognizes that every intentional act bears its fruits, whether good or bad, wholesome or unwholesome and that there are causal relations between the very act and the consequences. Therefore, the doer must be totally responsible for the consequences of his own action no matter good or bad.³⁴

- Necessity and desirability of human effort in the practice of moral life (*viriyavāda*)

It means that for actions to be considered as possessing moral values, human efforts are required. In other words, one needs to make an effort in leading a moral life. Therefore, the Buddha says: “*You yourselves must strive; the Buddhas only point the way. Those meditative ones who tread the path are released from the bonds of Mara.*”³⁵ This is the reason that the Buddha laid down various precepts of training and practice for both monks and lay people to follow in order to attain moral perfection.³⁶ These precepts are not commandments but to be followed and practiced voluntarily.

Karunadasa stressed that these three doctrines, *kammavāda*, *kiriyaavāda*, and *viriyavāda*, are foundations for the operation of Buddhist ethics. They are very important and meaningful in two ways: (1) serve as a “rational explanation as to the advocacy and efficacy of moral actions,” and (2) emphasize “a justification of the necessity and desirability of the role of human effort in the practice of the moral life.”³⁷ According to the early Buddhist doctrines, moral values collapse if any one or all of these three foundations are absent. In order to have a concrete idea for explanations about the operation of Buddhist ethics, below is a route map as the basis theory on this paper.

³⁰ Karunadasa, Y. “The early Buddhist teaching on the practice of the moral life,” Calgary: The Numata Chair in Buddhist Studies, c2001, p.4 (<http://www.dhammadownload.com/Karunadasa_2001.pdf>)

³¹ Harvey, Peter, *An Introduction to Buddhist Ethics*. Cambridge: Cambridge University Press, c2003, p. 46-47

³² Dharmasiri, Gunapala. *Fundamentals of Buddhist Ethics*. Antioch, Calif: Golden Leaves, c1989, p. 13

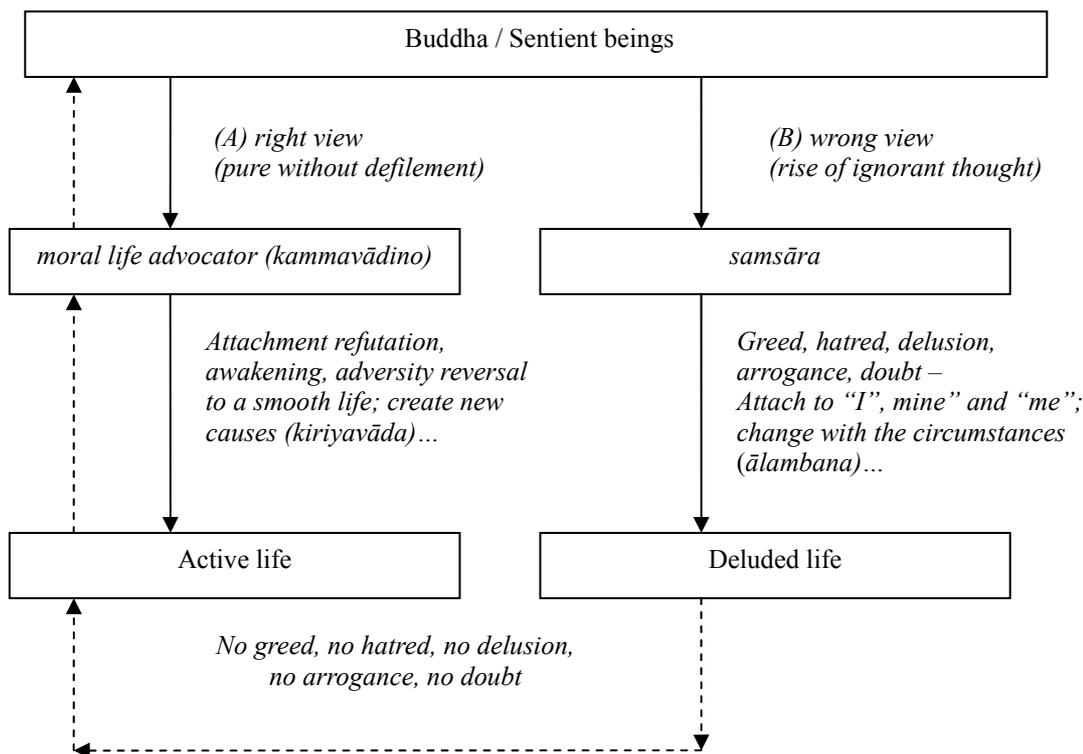
³³ Saddhatissa, H. *Buddhist Ethics; Essence of Buddhism*. New York: G. Braziller, c1971, p. 89

³⁴ Harvey, Peter, *An Introduction to Buddhist Ethics*. Cambridge: Cambridge University Press, c2003, p.15

³⁵ *Dhammapāda*, verse no. 176

³⁶ Harvey, Peter, *An Introduction to Buddhist Ethics*. Cambridge: Cambridge University Press, c2003, p.66

³⁷ Karunadasa, Y. “The early Buddhist teaching on the practice of the moral life,” Calgary: The Numata Chair in Buddhist Studies, c2001, p. 5: http://www.dhammadownload.com/Karunadasa_2001.pdf



(C) “faith and practice (viriyavāda)” – transcend “mind, mental states and consciousness” by practicing Noble Eightfold path

Chart: Buddhist Ethics operation route map

In Buddhism, sentient beings and Buddha are the same.³⁸ Mind of sentient beings can attain “impermanence” and “causal conditions”. The characteristic of “causal conditions” is things always change. Here comes the first question: How can this be? Simply follow the “A” route, use the right view to perceive the reality and aware that “results” are created by “causes and conditions”. Thus, just changing the “causes and conditions”, we can have different “results”. Actually, reality is nothing but “a combination of causes and conditions”. This implies the four forms of mind activities (四種心相) – “arising (生)”, “abiding (住)”, “changing (異)” and “ceasing (滅)”.

The next question is how to change its “causes and conditions”? A simple theory is to be attachment refutation, awakes and reverses *the cause of the adversity to the cause of favorable circumstances*. Under a hypothesis of the causes and conditions

³⁸ *Damo dashi xie mai lun* 達磨大師血脈論, “Whoever sees his nature is a Buddha; whoever doesn’t is a mortal (若見性即是佛。不見性即是眾生).” (CBETA, X63, no. 1218, p. 2, c19 // Z 2:15, p. 405, d5 // R110, p. 810, b5) English translation cited from Red Pine (translated). *The Zen teaching of Bodhidharma*, New York: North Point Press, c1989, p.15. King (1964) explained that “‘Human nature’ is rather a name for the opportunity and capacity of genuinely ethical behavior than a description of any intrinsic qualities or specific moral tendencies.” King, Winston. L. *In the Hope of Nibbāna: An Essay on Theravada Buddhist Ethics*. Chicago: Open Court Publishing, c1964, p.23

of “adversity” will have unfavorable “results” and vice versa. Practicing this simple theory, the “adverse results” is expected to be converted to “favorable results”. If one practices this moment to moment, one lives in the condition of “reality body of the *Tathāgata*.”³⁹ This makes one’s life active.

On the contrary, if one follows the “B” route, the wrong viewed mind is deluded by ignorance, who is unaware and attaches to the wrong view of “I”, “mine” and “me” as well as drives by the five hindrances of “greed”, “hatred”, “delusion”, “arrogance”, and/or “doubt”.⁴⁰ One who lives in this plurality of deluded thoughts, his or her life must be a negative one.⁴¹ In Buddhism, for those who take the wrong route of “B”, they still have opportunities to change their lives. Just vow for “faith and practice (*viriyavāda*)” that justifies the role of the human effort (*viriya*) in pursuing the moral life and transcend “*mind, mental states and consciousness*” through practicing the various standards of conduct in Buddhism; move upwards and come back to ones’ innate nature of “the great wisdom”⁴² through the “C” route. This is what Buddhism claims the way to *nirvāna*.

Implication of Buddhist ethics on *Xiyouji*⁴³

The story of *Xiyouji* talks about a monk, Tripitaka, who did the pilgrimage to India in Tang Dynasty with his four animal disciples the Monkey King (孫悟空), *Chu Pa-chieh* (豬八戒), *Sha Monk* (沙和尚) and the White Horse, is very famous around the world. Some scholars claimed that the Great Four Fictions in China – *San Kuo Yen I* (三國演義) explains strategies and tactics; *Shui Hu Chuan* (水滸傳) talks about methods; *Hung Lou Meng* (紅樓夢) is a story of human interest and relationships;⁴⁴

³⁹ Skt. *tathāgata-dharma-kāya*. In *Yogācāra-bhūmi-sāstra* (瑜伽師地論), 16th fasc, “Reality body of the *tathāgata* is inconceivable. It is the realm of Buddha. (如來法身不可思議。諸佛境界)” (CBETA, T30, no. 1579, p. 363, a3)

⁴⁰ Walpola Rahula. *What the Buddha Taught*. London: G. Fraser, c1978, p.3

⁴¹ This is the state of the mind when disturbed, the latent forces of evil possessed the mind. The *Bhayabherava Sutta* of the *Majjhimanikāya* gives a good description of such a state of the mind. “*When recluses or Brahmins who are (1) covetous and full of lust... I am covetous... (2) ...with a mind of ill will and intention of hate... (3) ... overcome by sloth and torpor... (4) ... overcome with restless and unpeaceful mind... (5) ... uncertain and doubting... (6) ... given to self-praise... (7) ... subject to alarm and terror... (8) ... desirous of gain, honor and renown... (9) ... lazy and wanting in energy... (10) ... unmindful and not fully aware... (11) ... unconcentrated and with stray of minds...*” (*Majjhima-Nikāya*, (PTS ed.); Eng. tr.: *The Middle Length Sayings*, tr. Horner, I.B, PTS, c1954, vol. I. 17-20)

⁴² The *Āṅguttara Nikāya* says when “*living with his heart overcome by coveting and wrongful desire... overcome by hatred... overcome by sloth and torpor... overcome by distraction and flurry... overcome by doubt and wavering... he does what he should not.*” “*That ariya disciple, knowing coveting... casts out the mind’s depravity of coveting... he is of great wisdom...*” (*Āṅguttara-Nikāya*, Eng. Tr.: *Gradual Sayings*, tr. by Woodward, F.L., London: PTS, rpts, c1979-1988, vol. II. 66)

⁴³ Unless specified, otherwise, all Chinese texts of *Xiyouji* are cited from Wu, Cheng-en 吳承恩撰. Miao, Tianhua (ed.) 繆天華校注. *Xiyouji* 西遊記, vol. I-II, Taibei Shi: San min shu ju, c2003; and English translations in this section are cited from Yu, Anthony C. ed. and tr., *The journey to the west*, vol. I to IV, Chicago: University of Chicago Press, c1977-1983 (abbreviated as surname of author, number of volume, page number)

⁴⁴ Cheng, Xiao-hui 成曉輝. “Lun ‘Xiyouji’ di fo xue yi yun 論“西遊記”的佛學意蘊,” *Qiu suo* 求索, c2004 (6), p.123

and *Xiyouji* (西遊記) is a book of awakening.⁴⁵ The story of pilgrimage is a metaphor of morality cultivation. Its main intention is that demon is created by mind and conquers by demons.⁴⁶

Just started from the topic of the first chapter “The moral nature once cultivated, the Great Tao is born (心性修持大道生)”, the author of *Xiyouji* had already unveiled the main theme of this fiction – a path of seeing one’s own originally enlightened mind (明心見性). In this chapter, the first verse claimed that “if you would know creation’s work through the spans of time, you must read *The Chronicle of (suffering) Deliverance in the Westward Journey* (欲知造化會元功, 須看西遊釋厄傳).”⁴⁷ Actually, “The Chronicle of (suffering) Deliverance in the Westward Journey (西遊釋厄傳)” is the name of this book. The Chinese word of “*shi* (釋)” means “liberation”, “elimination”; “*e* (厄)” refers to “disaster”, “sufferings”. If refers to the Heart Sūtra, the term “*shi e* (釋厄)” means “saving all beings from suffering (度一切苦厄).” Generally speaking, the term “Westward (西方)” refers to a pure non-defiled mind.⁴⁸

Therefore, the meaning of “西遊釋厄傳” is the way of mind liberation and realization of self-nature - the path of seeing one’s own originally enlightened mind. The Monkey King is the main protagonist of *Xiyouji*. According to Cheng (2004), the life of the Monkey King can be divided into three stages: (1) “invasion and

⁴⁵ Xie, Zhao-zhe 謝肇淛. “*Wu za zu* 五雜俎,” collected in Zhu, Yixuan, and Yuchen Liu 朱一玄 . 劉毓枕編. “*Xi you ji*” *zi liao hui bian* “西遊記”資料彙編, Zhengzhou shi: Zhongzhou shu hua she, c1983, p.213

⁴⁶ Yu, Ji 虞集. ‘*Xiyouji xu* 西遊記序,’ collected in Ding, Xigen 丁錫根. *Zhongguo li dai xiao shuo xu ba ji* 中國歷代小說序跋集. Vol. II, Beijing: Ren min wen xue chu ban she, c1996, p.1352

⁴⁷ Wu, I, p.1; Yu, I, p.65

⁴⁸ *Liuzu dashi fabao tanjing* 六祖大師法寶壇經, “Although the Dharma is uniform, men vary in their mentality. Because they differ from one another in their degree of enlightenment or ignorance, therefore some understand the Law quicker than others. While ignorant men recite the name of Amitabha and pray to be born in the Pure Land (Westward), the enlightened purify their mind, for, as the Buddha said, 'When the mind is pure, the Buddha Land is simultaneously pure.'... if your mind is free from evil the West is not far from here; but difficult indeed it would be for one whose heart is impure to be born there by invoking Amitabha! "Now, I advise you, Learned Audience, first to do away with the 'ten evils'; then we shall have travelled one hundred thousand miles. For the next step, do away with the 'eight errors', and this will mean another eight thousand miles traversed. If we can realize the Essence of Mind at all times and behave in a straightforward manner on all occasions, in the twinkling of an eye we may reach the Pure Land and there see Amitabha... If you understand the Birthless Doctrine (which puts an end to the cycle of birth and death) of the 'Sudden' School, it takes you only a moment to see the West. If you do not understand, how can you reach there by reciting the name of Amitabha, as the distance is so far? 人有兩種，法無兩般。迷悟有殊，見有遲疾。迷人念佛求生於彼（西方），悟人自淨其心。所以佛言：『隨其心淨即佛土淨。』……心地但無不善，西方去此不遠。若懷不善之心，念佛往生難到。今勸善知識，先除十惡即行十萬，後除八邪乃過八千。念念見性，常行平直，到如彈指，便觀彌陀……若悟無生頓法，見西方只在剎那。不悟念佛求生，路遙如何得達。”(CBETA, T48, no. 2008, p. 352, a18-b3); English translation is cited from Humphreys, C. and Wong, Mou-Lam. *Sutra Spoken by the Sixth Patriarch on the High Seat of “The Treasure of the Law”*, the Buddhist Association of the United States, c1998: <http://www.sinc.sunysb.edu/Clubs/Buddhism/huineng/content.html>

disturbance of Heaven (大鬧天宮”); (2) the “Monkey of the mind returns to the right (心猿歸正”); and (3) “westward journey of scripture pilgrim (西行取經).”⁴⁹ It was the process on mind cultivation and moral practice of the Monkey that had gone through.

First, during the period of “invasion and disturbance of Heaven” the Monkey’s mind was defiled with wrong views and many ignorant thoughts (at the starting point of the route “B”). He was so attached to immortality (the wrong view of “self”) and magic powers (wrong view of “mine” or “possessions”) that he had already acquired. The Monkey was appointed as the post of *pi-ma* (官封弼) by the King of the Heaven, but was still dissatisfied (心何足). Though the Monkey’s name is equal to Heaven (名注齊天), he was still discontented (意未寧).⁵⁰ He was so arrogant that desired to be the King of Heaven. His mind was changed with the circumstances and lived in a state of *samsāra* (deaths and births cycle). Finally, he was subjugated by Buddha under the Five Phases Mountain (五行山) for five hundred years (deluded life with lots of sufferings).

Second, after five hundred years beneath under the Five Phases Mountain, the Monkey’s mind was stilled (五行山下定心猿)⁵¹ and returned to the right. At the time when Tang Tripitaka (唐三藏) was born, the Five Phases Mountain was renamed as Two Frontiers Mountain (兩界山).⁵² What does “two frontiers” mean? They refer to the pure and defiled mind. Good or bad, right or wrong is clearly distinct. Once the Monkey escaped from the Two Frontier Mountain and took refuge to Buddhism, he claimed that he had “given up evil and returned to good (改邪歸正)”. What had the Monkey given away and returned to? Certainly, he had given away all the wrong views and self-attachment, and returned to the path of pure and right view. How? The way is to take the “faith and practice (*viriyavāda*)” – transcend “mind, mental states and consciousness” by practicing Noble Eightfold path (at the starting point of the route “C”).

Over the westward journey (the third stage), the Monkey followed his commitment on the advocacy on moral life (*kammavāda*). He converted to be a Buddhist monastic once he was released from the Two Frontiers Mountain by Tang Tripitaka.⁵³ This was the moment that he jumped from the side of delusion to the side of pure mind. In addition, he showed his greatest effort (*kiriyavāda*) on creating new causes by attachment refutation, awakening, adversity reversal (working hard to move upward through the route “C”). His ways were: (1) to destroy the six robbers⁵⁴ of “Eyes that Sees and Delights (眼看喜)”, “Ear that Hears and Rages (耳聽)”, “Nose that Smells and Loves (鼻嗅愛)”, “Tongue that Tastes and Desires (舌嘗思)”, “Body that

⁴⁹ Yü. I, p.15, 297

⁵⁰ Wu. I, p.38; Yu. I, p.117

⁵¹ Wu. I, p.71; Yü. I, p.166

⁵² Wu. I, p.160; Yu. I, p. 297

⁵³ Wu. I, p.162; Yu. I, p. 300

⁵⁴ “The six robbers, or *cauras*, refers to the six senses of the body which impede enlightenment”, Yu. I, p.521

Bears and Suffers (身本憂)”, and “Mind that Perceives and Covets (意見慾)”,⁵⁵ (2) to held and rein the horse of will (意⁵⁶馬收韁) ; and (3) to extinguish “Seven passions (七情)”⁵⁷ of “pleasure (喜)”, “anger (怒)”, “sorrow (哀)”, “joy (樂)”, “love (愛)”, “hate (惡)”, and “desire (欲)”. All these “six robbers”, “horse will” and “seven passions” are always regarded as obstacles on moral life practice. Due to the Monkey’s advocacy and effort on moral life, finally, he became the Buddha Victorious in Strife (鬥戰勝佛).⁵⁸ His life is a real example of how the operation and implication of Buddhist ethics can make a different to sentient beings life.

⁵⁵ Wu. I, p.167; Yu. IV, p.307

⁵⁶ In Buddhism, “意” means deluded thought mistakenly produced in the mind. Hence, one must practice to hold his or her deluded mind.

⁵⁷ Wu. II, p.868; Yu. III, p. 358

⁵⁸ Wu. II, p.1203; Yu. IV, p. 426

Conclusion

In view of the story of *Xiyouji*, the main theme is to tame the human mind.⁵⁹ Over the sutras seeking journey, it is a process of converting human's weaknesses into strengths. This implies a long journey of purification process on human's mind. All demons, ghosts or monsters are the embodiments of our desires. Greed, laziness, feebleness or ignorance is the qualities that sentient beings must to amend. If we understand that a pure or defiled mind is only one of the two sides of a coin, whenever in an adverse situation, we can turn it over. Thus, life can be switched from adversity into favorable circumstances.

The life of the Monkey King in *Xiyouji* is one of the examples that reflect the importance of advocacy and efficacy of moral actions as well as the necessity and desirability of the role of human effort in the practice of moral life. Nowadays, human beings are facing many pressures and difficulties in their lives. Through the understanding of the operations of Buddhist ethics - according to the law of causality, any feelings of happiness or sufferings are not permanent. It is not necessary to attached to the falsehood of "I", "mine", and "me". With the right view on no-self, everybody is mutually considerate, cares to communities and respects all beings' lives.

Anyhow, *Xiyouji* is only fiction. It serves ordinary readers. The original intention of this fiction could not be clearly revealed unless the author elaborated on it personally. There were many scholars had expressed their own interpretations on this piece of literature over hundreds of years. If anyone who insists that *Xiyouji* is a Buddhist text due to its content on the story of Xuanzang's pilgrimage to India, it must be a wrong view. Thus, the examples quote in this paper for the explanation on the operations and implications of Buddhist ethics might not be hundred percent correct. However, if there is any idea that can benefit us or make a difference to anyone's life, it does its own work. It brings the ideal of Buddhist ethics to the application level that Buddhism is not a religion of only metaphysical concerns. Practically, it is a process of mind-cultivation and the spirit of living morally.

⁵⁹ Jin, Dai 金岱. "You shou" yu "zuo shou": Jin Dai si xiang sui bi ji 右手與左手: 金岱思想隨筆集, Guangzhou: Guangdong ren min chu ban she, c1998

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Abbreviations:

- T *Taishō shinshū dai zōkyō* 大正新修大藏經
CBETA electronic Buddhist text 電子佛典 V1.46
(ex.: T02n0099 = *Taishō* volume 02, text no. 0099)
- X *Xuzangjing* 續藏經
(ex.: X02n0099 = *Xuzang* volume 02, text no. 0099)

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- Dazhi du lun* 大智度論 (*Mahāprajñāpāramitā-śāstra*) T25n1509
- Damo dashi xie mai lun* 達磨大師血脈論. X63n1218
- Lengyan jing* 楞嚴經 (*Śūraṅgama Sūtra*) T17n0945
- Liuzu dashi fabao tanjing* 六祖大師法寶壇經. T48n2008
- Miaofa lianhua jing* 妙法蓮華經 (*Saddharmapuṇḍarīka-sūtra*) T09n0262
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Ethics through the Medium of Buddhist Art

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The theme for my presentation is ethics through the medium of Buddhist art. Buddhist art began about two or three centuries after the passing away of the Buddha. Buddhist Art started after the religious revival that took place in the Mauriyan Period. It is to be noted that not only Buddhist Art but Hindu Art Traditions in India also developed in the Mauriyan Period. Even though the ruins of Indian Arts that exist in the Indian Valley civilization, dating from around 3000 B.C., are just few – the Buddhist art that developed from the Mauriyan Period, its art and architecture continued through a period of thousand years - and later attained maturity.

It appears that the history of art in the world is clearly divided into two as: the art in the east and the art in the west. The art in the West is based on Christianity; the art in the East is built based on Buddhism. At first it developed being influenced by the construction of monasteries associated with Buddhism. But later it developed through the influence of Hindu Art. Buddhism was introduced to Sri Lanka as a result of the Dhamma's ability to conquer, and through the efforts of Emperor Asoka. According to the Mahavamsa, together with the 'conquering Dhamma' came eighteen families engaged in various forms of art. There is no doubt that with the spread of Buddhism to other countries, they also received Buddhist arts and its cultural heritage.

Buddhism has greatly contributed to the development of art and architecture in India. The spread of Buddhism was necessary to teach Buddhist ethics. Thus to spread Buddhism: painting, sculpture, literature and art - were used as the means for this purpose. Our attention demands an inquiry into this.

Prof. Havell says that according to Buddhism: music, dancing, painting and sculpture go against the realization of Four Noble Truths - though he maintains this, there is ample evidence in the canon to show how much the Buddha and his disciples appreciated the beauty of nature.¹ Those saints appreciated it not under the influence of any lustful thoughts. It is very clearly stated in the Bodhiraja Kumara Sutta of the Majjhima-Nikāya and the following verse from the Dhammapāda.

“Delightful are the forests where worldlings delight not. The passionless ones will rejoice therein for they seek no sensual pleasure.”

Saints without passions take delight in these beautiful forests - worldlings will sadly miss these, certainly now that many areas in the world suffer from great levels of deforestation. These saints appreciated forests without indulging in passions.

¹ Editor's footnote: Somewhere in the Tipitaka, mentions that the Buddha heard that a lute's strings should not be too tight or too loose, but just right – and this led Siddhata Gotama to strive towards enlightenment. Music, therefore, might have a greater place within Buddhism, if presented in a proper format – but different people have different or diverse musical preferences. Music of course is something played by humans and sensually-received by humans – through the ear – giving rise to certain wholesome/unwholesome forms of consciousness. Music can be sensually addicting – and thus, perhaps the prohibition towards visiting forms of entertainment for Buddhists. Buddhist chanting, from many nations is quite melodic/harmonious – some nations incorporate musical instruments in their daily recitations.

The charming beautiful environment in the flowing rivers and streams together with the mountains forests and caves were predominantly suitable for mediators. The environment was quite appropriate for keeping mental rest and mental concentration.

Audio visual arts became the means of communicating Buddhist ethics, as philosophy found it impossible to go so far. Because language finds it difficult to convey the sentiment of liberation there is room and other means for Buddhist art of literature to grow - because of this fact. Life stories of the Buddha and the Bodhisattas amount to as many as 550 Jātaka stories; and through the arts - paintings and sculptures produced and based on these - spread the message contained in these, all over Asia. If we just consider the output of prose or literature based from the foundation of the Jātaka stories and the life of the Buddha - we come across a very large number of books. All these works improved the level of morality of the people. These stories in general, taught the people virtues, like: charity, morality, generosity, self-control, patience, speaking truth, non-violence, loving-kindness, compassion, altruistic joy, refraining from drinking alcohol, cultured conduct, proper way of living, determination, contentment, simple living, faith and wisdom.

In Sinhalese Buddhist literature, like: the Butsarana, the Amawatura, and the Saddharmaratnawaliya - these books have been composed to suit audio-visual methods of learning – to benefit illiterate people, profiting through listening. As a result of that book, the literate and illiterate listeners came to possess a good knowledge of Dhamma and began to follow a moral life.

Writers composed books based on: the life of the Buddha and Bodhisatta - while sculptors employed art to demonstrate ethics. The Borobudur temple-complex in Java took sixty-years to complete – assisting people to cultivate and practice good qualities. People became happy and satisfied. They avoided wrong paths. Truth, justice and comparison became prominent. As monasteries became beautiful and attractive, people came from distant places – some banded together and ventured on pilgrimages. With their eyes they saw Buddha images made of stone and mural paintings and became absorbed with the value of ethics. They avoided evil ways of conduct; faith and wisdom increased.

Mural paintings are a powerful medium for conveying the message of Buddhist ethics. These drawings very clearly depict the disadvantages of evil actions and advantages of good actions - in this world and the world to come. They were encouraged through the assistance offered in the Jātaka stories – as valuable as listening to preached discourses. The message of the Dhamma conveyed through paintings - disciplines and elevates the mind. Concentration directed towards paintings leads to awareness and wisdom. Ven. Buddhaghosa in his commentary to the Dhammasangāni says: “There is no profession higher than that of painting. The mind associated with it becomes higher”. There is nothing more charming than a painting. Through paintings [as a *kasīna*-object or *nimitta*-sign], a transcendental status can be attained. This shows how Buddhist art steers, encourages, enriches the mind and directs it towards the spiritual development.

People in various parts of the world visited: Ajanta, Ellora, Barjan, Karle in India, Borobudur in Java, and served places in ancient cities like Anuradhapura and Polonnaruwa in Sri Lanka. So they get the benefit of experience and learn much through them and thus they make advances in ethical behavior. There is not only

the influence of Buddhism and Buddhist culture upon societies existing today – the flexibility of Buddhism is revealed when speaking of the fundamental characteristics of Islam, which can also influence Buddhists.

In periods shortly after the introduction of Buddhism to Sri Lanka, during its first few centuries - Buddhism did not encourage the art of painting and sculpture. Monks devoted to mediation adopted an indifferent attitude towards drawing human figures and making decorations like favorable creepers etc. This becomes obvious from the stories related to Elder Chittagutta resident in the cave at Kurandaka and Elder Mahawitta resident in the Great Monastery of Coraka.

It is recorded in the Visuddhimagga: the Elder Chittagutta stayed in this cave but never saw the beautiful ceiling painting. This painting portrayed the renunciation of seven Buddhas! It was some visiting monks who happened to go draw his attention to these. As monks devoted themselves to develop the virtues of renunciation – transcending away from desires - at the early stages in the development of Buddhism, art in the form of paintings or sculptures were not employed to communicate Buddhist ethics. Throughout the history of Buddhist art, this incident has been used to prove the point of showing the sentiment of screams. Mediating monks confined to monasteries appeared to believe that art and aesthetics led to the lustrous thoughts of human beings. So they refrained even from the use of decorations of creepers in image houses – there is a great deal of archeological evidence to support this.

In the Panchayatana Monasteries, constituting five buildings at Ritigala and Anuradhapura, no attractive carvings were employed. At various other times, even the molding was not used. At these monasteries there was only one place where a beautiful carving was used. That was the place meant for a toilet – as a tool to contemplate facts when sitting inside to answer the call of nature. In a relief-carving, a three-storied palace was carved-slightly and urine was to be able to pass through the door of the palace. At the door an opening was dug for urine to pass out. This beautiful item is meant to illustrate to the mediator to reject the fivefold sensual-pleasures. If so this also demonstrates how the resident-monks viewed fivefold sensual-objects. Here a deep lesson to teach and learn where ‘ethics’ were carved.

Moon-stone:

Buddhist ethics form a part of the main teachings of Buddhism, such as: Dependent-Origination and the Four Noble Truths. It is astonishing to use such instrumental philosophies to suitably convey ethics through art objects made of stone. The best evidence for it is the Moonstone of the Queen’s Pavilion known as the Biso Maligawa at Anuradhapura. This Moonstone lies at the entrance to a Monastery or a Palace. It is at the bottom of a flight of steps. It is a half-circular stone slab. In it there are artistically done five lines of carving. One who enters the Monastery first sees the torch of fire carved in it. Then inside the second line there can be seen the display of a group of four animals going after each other, one by one. This demonstrates craving - on account that people are born again and again. These depicted animals are: the elephant, horse, bull and lion. In the third row, there is the undulating creeper motif. The fourth line is a group of swans. The fifth line shows a simple line of a creeper. The sixth is a large lotus in the middle – the central carving.



The first line indicates how the ordinary worldling is burnt with the five types of defilements, and thus – subjected to suffering in samsāra. The four animals in the second line represent the truth of suffering, births, decay and death. The third line refers to the cause of suffering by the artistic creeper representing craving. A creeper undulatingly unfolds ahead. This indicates craving after five sensual-desires. Craving which is the cause of suffering can be controlled through virtue. So virtue is the first step in the noble ethical path. The Buddhist artist uses the flock of swans to represent the virtue. Swan is able to move in water, on earth, and in the sky. The layman is shown as a peacock with its heavy feathers. The movement of the swan is the morality of the monk. The layman also can observe even five, eight, or ten precepts. Buddhist tradition accepts that the swan is able to separate milk from water. Knowing wholesome deeds and the unwholesome deeds - one can promote the former. That state is concentration – and the creeper shown in the fourth line is a simple one - there is no confusion there. Through concentration craving can be subdued. It shows how to develop concentration. Then at last, at the center, a prominent symbol in Buddhism is seen: the lotus. It represents wisdom, Nibbāna, and Supreme Enlightenment. So, it is worthwhile to find out how the Buddhist artist demonstrated the nature of the Buddhist ethics through the moonstone.

Buddhism emphasizes the significance of ethics in political philosophy as well. When ethics in Buddhist philosophy are examined, we encounter important principles known as the Ten Royal Duties, Ten Duties of a Universal King, Seven Conditions Preventing Decline, Four Methods of Approach and Four Wrong Paths. These are all considered part of ethics in Buddhist political philosophy. Asoka was the first Emperor who practiced the ethics of Buddhist political philosophy. Archeological evidence corroborates with the fact that Asoka made a great deal of effort to bring culture to the people through sculpture, paintings and constructions of monasteries.

Imperialists in the West valued conquest, laying much emphasis on victory through armed struggle. They delighted in Alexander's victories over the 'East'. It was Alexander's victory that created the Trojan Tower. But the first Emperor to be victorious across the 'East' was Asoka the 'Pious', who built Sanchi. This gateway, with richly carved bas-reliefs, illustrates Prince Vessantara's giving away his wife and two children to a hermit-beggar. Also carved are the Chaddanta Jātaka story and the Maha-Kapi Jātaka story.

The Vessantara story shows the virtue of perfection of charity and asceticism. The Maha-Kapi Jātaka story is about the Bodhisatta, as a monkey – sacrificing his own life, in order to save his followers. Then again, the Elephant-tusker in the Chaddanta Jātaka story discloses how the Bodhisattva gives away its own tusks and practices conformity and patience. This art and art-objects teach all, that the value of noble-ethics is essential for various institutions and individuals in society. In this way, to give an account of Buddhist ethics requires in large number of Books; therefore, I am going to give you, using the visual medium – the message of Buddhist ethics through the recent construction of a monastery.

It is known that nature has provided various qualities to flowers for the purpose of fascinating bees and butterflies to attain nourishment. In the same way art has evolved for the purpose of attracting ordinary people to temples. Thus various forms of art contribute to the development of ethical-ideals in Buddhist societies. Thus began a tolerant human-community.

Now I would like to introduce to you very briefly an account of a monastery developed by me. It is not yet finished – being only about 90% complete. In this monastery, I wanted to bring many aspects of highly important subjects, like Buddhist education and ethics to light - through artistic-representations. I am happy to say through the construction-process, I have been able to include a large number of features never having been a part of any temple. Some of my realized presentations are:

1. Through terracotta carvings and decorations- the life of the Bodhisatta and some events in history
2. For the first time: oil mural paintings done on the surface of wooden panels
3. Mahāyāna and Theravāda temples, so far, only display a few gestures. I am happy to say that I have been able to represent 27 gestures of the Buddha.
4. I introduce 37 wooden statues displaying various positions of the Buddha.
5. The largest Wooden Buddha Image was constructed and is displayed in the Preaching Posture (Dharmacakra Mudra) - placed it in a specially made Image House.
6. Completion of a Moonstone.

7. Completion of Monastery complex with masks representing various folk traditions.
8. Ten Jātaka stories explaining Buddhist political philosophy through wooden mural painting.

I must say: paintings, sculptures, literature, dancing and cinema are important media for teaching Buddhist ethics. It is left to us to undertake research to find out how to utilize this available media for the noble purpose of making people attracted to the subject. No doubt it is our responsibility.

Venerable Sirs, the theme I deal with is admittedly very wide. I have tried my best to do justice to the subject and place before you an outline of it. Before concluding I wish to thank you for your patient listening.

Ethical Value–Practices And The Buddhist Indic-Tibetan Resources

Prof. S.K. Pathak

Three Es (Eco, Ethic and Emic):

As no ethical value is estimated to originate from the ecological conditions of classical Buddhist communities - the Indic-Tibetan resources deserve attention. The Pāli Buddhist literature preserves authentic data of the Eastern Buddhists of Classical Period of the Indian Peninsula. After the Asokan Period, the Theravāda Buddhists spread wide with an altruistic mission to promote ethic-awareness among the inhabitants of South and Southeast Asia. In remaining areas of Indian influence - multiple groups among the 'then' Buddhist intelligentsia preferred to be engaged with interpreting the teachings of the Buddha through the multiple lingua-media of those days [oral debates]. Resultantly, the ethical value-practices became varied with reference to diverse socio-ecological conditions; because, ethical value-practices depend on the ecological context.

For instance the Eightfold Avenues presented by Gautama Buddha in his First Declaration of the Dhamma at Sarnath among the Group of the Five are directed according to the then socio-eco-context. The *Mahavagga* in the Pāli *Vinaya-pitaka* clearly states that the then Magadha people had faced a departure from the principles of morality in the individual and the social life. It became like a dilapidated residence unfit for habitation. That refers to the socio-ecological pollution of the then Magadha and that demanded an ethical-mending in order to make a good society. *Sadhama*, as designated by Gautama Buddha regarding his contribution refers to the 'good way of life'. Thus the ethical value practices are interdependent to the personal and the social ethics.

Social Values of Ethics and Emics:

As stated above, ethics refer to the stipulated beliefs or attitudes belonging to a particular society to make up their moral value dependent to the Social-ecology. Again, ethics being a branch of philosophy, has more than one school in the European social thoughts to determine.

- (1) An emphasis to distinguish right from wrong depending on an analysis of the *utility* in the consequence of an action is regarded as Ethics. That theory has been sponsored on the basis of the utilitarianism sponsored by Jeremy Bentham (1748-1832) and that followed by John Stuart Mills (1806-1877).
- (2) Prior to them, Immanuel Kant (1724-1804) established the de-ontological ethics to assert some obligatory duties to promote the social relationship independent of consequences. For instance, not to tell a lie, to pay regards to the seniors etc. These concepts are post-Industrial Cultural Revolution

Ethics in Europe, when the value-ethics of the Greek demand ramification.

- (3) Aristotle (384-322 BC) of Greece innovated value-ethic theories dependent on the mundane estimation of right from wrong - with their moral co-relations. For instance, Alexander the Great, appreciating the value ethics the heroic spirit of Porus, the Indus valley ruler, returned back his mundane gain after conquering the region by his army.

In that context the account of 'emic' in their dialogue played an important role. That had been explicit. The value-ethics distinguish the value of an emic account in a language. Their social behaviors internally or indigenously form the linguistic determination through their expressional phonemes externally. Anthropologists and sociologists find those internal or indigenous prospects in the meaningful understanding for various forms in life – this can be traced hermeneutically. Some sociologists observe the emic accounts as that distinguishes phonetic from phonemics in the Linguistic Sciences (vide *Language in relation to a unified theory of the structure of Human Behaviors* by K. Pike 1967, Preliminary edition, Glendale Summer Institute of Linguistics).

In the meaningful understanding of the value ethics prompted by the Buddhists in the multiple socio-ecological situations - the Buddhist Code of Discipline or the Vinaya moral rulings appear to be a guide book for professional monastic members towards their correlation with the wider Buddhist lay population. It may be inadequate to consider Buddhist Ethics as a professional code of the medical doctors, lawyers or that of Marketing Association.

Again, Buddhist Ethics may have some teleological relevance to the Aristotelian value-ethics but that never agrees to Shantideva's enunciation of value-ethics of a bodhisattva in determining equality between one another in terms of *paratma-samata* with unbounded compassion of the individual for others on the equal footing of sensations. Nor, that of a bodhisattva in the *Jātakas*, who never cared for personal life in doing good and welfare of others with a pledge.

A meaningful understanding or explanation of Buddhist Ethics requires recognition of Buddhist beliefs, motives, purposes and reason adequately in two phases: 1. as depicted in the scriptures claiming to be statements of *Buddhavacana*; 2. Subsequent ethical explanations with necessary changes in the regional social behaviors. For example, the scripture regarding the purse with money chips; or, the scripture about the looking at dance and music, etc. Those had been meaningful in respect to those renunciate Buddhist ascetics who had been away from any chance of being allured again as they had been in their past days. Those leave a further scope for purposive explanation as the Interpretative Sociology requires today.

In this context, the *Sīla-dhamma*, as laid down in the scriptures in multiple versions and recensions including the Buddha's sayings and commentaries, sub-commentaries etc., preserves an ample resource to study Buddhist Ethics with their predication and regional depictions. It is admitted that the value-ethics enunciated by Aristotle, or the state governance-ethics by Confucius (6th cent B.C. of China) to achieve harmony with the world and nature in reasonable manner do not agree with Buddhist Ethics.

Contrarily, the ethical values of the Indians societies about the *sīla-dharma*, in Sanskrit, referring to the Pāli *Sīla dhamma* are regarded distinct from the others. *Dharma* in the context of Bharatavarsa passing on multi-ethnic hydraulic culture, suggests to understand the meaning of the human life in the mundane universe. The Buddhists, the non-Buddhists and the unidentified indigenous groups endeavor to explore the significance of their respective *dharma* meaningfully according to their socio-ecology and behavior patterns. Gautama, the Buddha rightly laid emphasis on the issue since the inception of his institutionalized monastic order. In that respect the Pāli resources have been already worked out to understand Buddhist Ethics.

As stated above, ethics in a society become interdependent to multiple relative factors like ethnicity, social institutions, social manners, economy grown out of agro-production, trade, etc., and governance of the locality. Keeping these eco-factors the *Sīla-dhamma* prescribed by the Buddha aims to cultivate the inherent goodness belonging to the individual. In that respect the first premise ‘proper speech’ in the Eightfold Avenue becomes the primary approach to generate a harmonious social negotiations between the individual and the society.

In the context of the Asians in spite of regional variations develop separate social ecology. Thus ‘proper speech’ becomes the primary modus to exchange between two persons, who may be strangers or inmates. Hence, it may be stated that the Buddha had laid basic importance to the social manners through his eightfold means to access the ethical value-practice. In this regard the Indic-Tibetan resources have not yet been examined how the Trans-Himalaya Buddhists engage them in ethical value- practices.

The Indic-Tibetan Buddhist Resources

Since the eleventh century of the Buddhist Era, corresponding to the 7th Cent. AD. - the Trans-Himalayan Tibetan inhabitants have not been aware of Buddhism in India and China. Thereafter, Shantaraksita, Padmasambhava and Kamalashila of Nalanda followed by Atisha Dipankara of Vikramshila disseminated Buddhism among the Tibetans by their personal efforts. After the decline of Buddhism in India (17th century BE) a large number of the Buddhist erudites had flocked to Tibet with their vast treasure of written manuscripts of doctrinal treatises. The translations of the Indic-Tibetan treatises organized since the 12th century BE were reinforced till the 20th century B.E. (circa the 16th cent. AD.). The Indic-Tibetan resources preserve the following Indian Buddhist Scriptures.

- (i) Sutra-Aphoristic précised sayings of the Buddha from the Pāli, the Mixed Sanskrit, the Prakrit languages.
- (ii) Vinaya: codes of discipline for recluses and lay persons as well.
- (iii) Tantra: (in place of *Abhidhamma* in Pāli) dealing with harmonious correlation between the universe and the humans through the esoteric ethics to practice.
- (iv) A large number of commentaries and doctrinal treatises of the Indian intellectuals on Buddhism and secular subjects composed on Indian soil, up till the 16th cent. B.E.
- (v) Apart from them, numerous indigenous works contributed by the Tibetan erudites on the Indian Buddhist themes also be taken in account here.

Plurality in the Buddhist Ethical Values

As stated above, the vast Indic-Tibetan Buddhist Literature in an alien socio-ecology and topographic change in the Tibet demanded a different approach to what the Buddha's Eightfold Avenues access to the meaningful understanding of the ethical values. Thus, the Theravāda Vinaya ethics had not been introduced and were substituted by the Mathuran Mula Sarvastivada Vinaya - in cohesion with the Kashmirian Sarvastivada Vinaya rules - because of diverse conditions, in of the Land of Snow.

The Buddhists in India discarded the Vedic ecology designed on the theory of 'social exclusion' by the name of the genetic purity of blood. That refers to the social caste divisions promulgating Vedic ritualists after claiming the superiority of the Brahmanas having their white colored physique. The *Dhammapāda* rightly declare "Brahmana, you clean yourself externally, while you are darkened inside".

Within the Buddhist organization after the Demise of the Buddha (1st Century B.E.), the ethical values and their practices in the individual actions and their community livelihood underwent changes and those were welcomed by no less their eighteen divisions. As a result of that, those Nikāyas depicted their variations in the separate ethical value practices. Those were also endorsed in different codes of the Buddhists disciplines, as they have come down.

Some of them had crossed the boundaries of the then India and entered in West Asia. Subsequently the Buddhist recluses did not hesitate to carry forward their separate Codes of Discipline to China through Central Asia prior to the 7th century A.D. Resultantly, the Buddhist ethical value practices are neither uniform in structure nor equally applicable among themselves.

Critically speaking, the philosophical concept of ethics to distinguish good from bad, virtue from vice by the specific norms of utilitarianism may not be of meaningful understanding always. A few academics have endeavored to evaluate Buddhist Ethics on the sociological paradigm of post-Industrial Revolution European ethics. Those endeavors may not be wise in the junk-shop of modernity. The Buddhist ethical value practices have been divergent depending on merit of on action performed by the individual or by a community. Their fruitions are determinable in the course or time while that particular action bears the related merit to the bliss and complacency in the performer's mind. That is the plus point of 'donation' and the 'ethical value practices', instead of the credit account and its pay back.

Dimensional divergences in the Modern Buddhist.

Since the glorious Industrial Revolution in Europe, the Buddhists in Asia have been facing the uniform dimensional divergences through cross-cultural alliances and alienations. The socio-ecological hegemony thrust upon peoples of Asia has been changing fast after the World War II in which the Asian countries have been partially involved and suffered. Resultantly, the enclosure of the Buddhist ethical value-practices may be described under the following points:

1. Involvement of the Buddhist population of multiple Asian countries to reevaluate their ethical values prior to engage themselves in practice. That bounds no end to allure the persons of all walks of life for socio-economic development between the Third World countries and the advanced countries in Asia during the 21st century A.D. The avenues of ‘proper livelihood’ and ‘proper action’ require a review.
2. The narrow lanes of coordination between the lay Buddhists and the recluses have undergone diverse socio-economic strains for the last six decades among the Asian Buddhists. Those precarious situations have been unprecedented in the Asian Buddhist societies. Their value-ethics based the Vinaya codes prepared during the Classical Period of Indian Buddhism may not satisfy the bio-ethical requirement of the contemporary world. The electro-magnetic appliances used for the massive distant communication like videos, televisions, etc., have generated a new approach to meet the human needs. In respect to the Buddhist lay communities the five Essential Disciplinary codes may not suffice to promote the multipronged dimensional divergent livelihood and actions.
3. Also, the call for Buddhist serenity in many respects among the highly advanced societies of Euro-America, Africa and Australia is a wake-up for introspective review among the Buddhists of Asia despite of dimensional divergences. A column of solidarity endeavors Buddhist activists through extensive altruistic missions for humane welfare services. The socially engaged programs by them establish an unprecedented leap forward step towards the Universal Buddhist Brotherhood.

The Moment-wise Mindful Awareness [MMA] Program

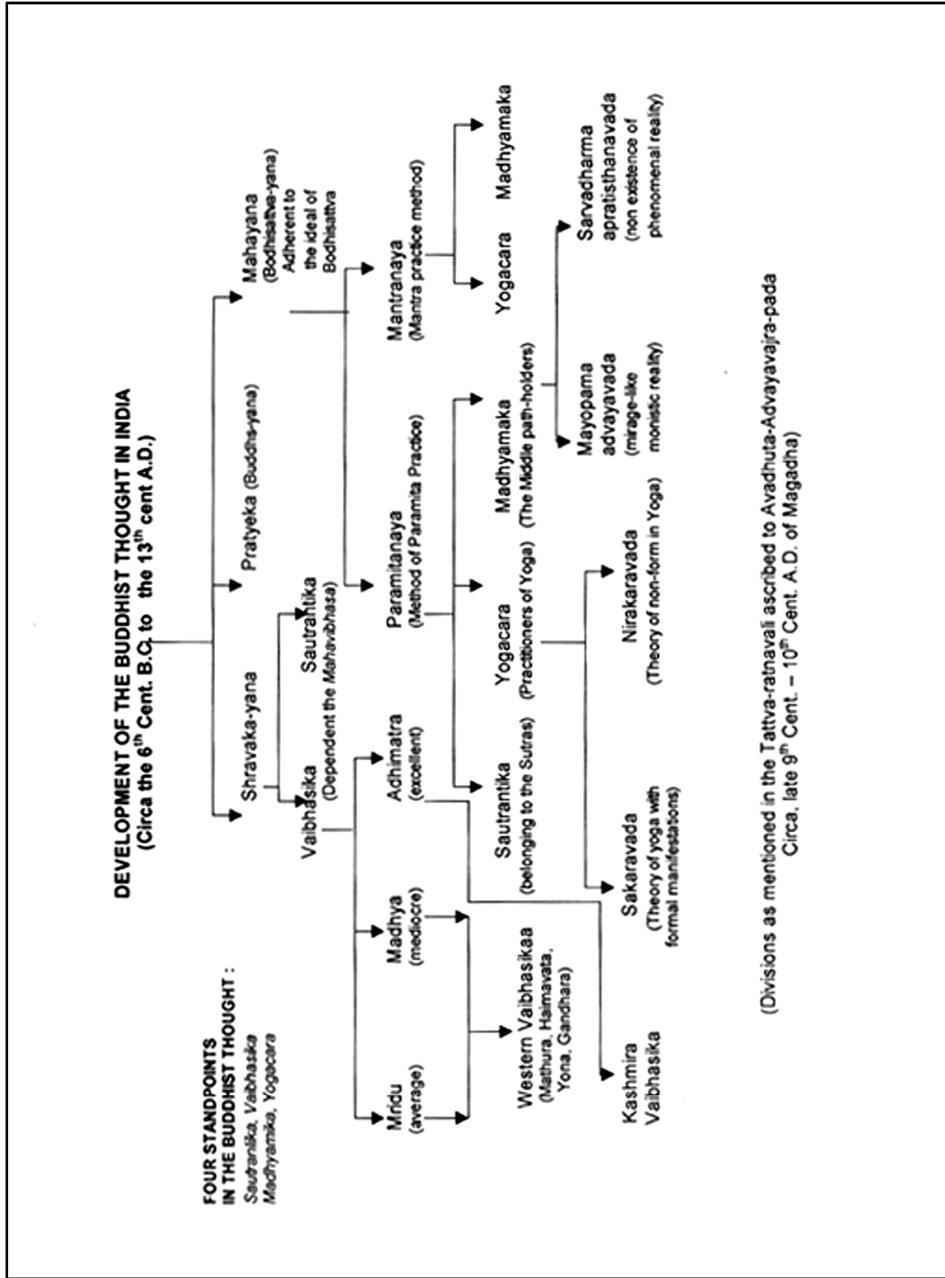
In order to cope with the contemporary conditions, the Buddhists hold the basic ethical norms of Shakyaputra Gotama the Buddha as his First Teachings at Sarnath preserve. That is the *in-between path*, otherwise the Middle Path.

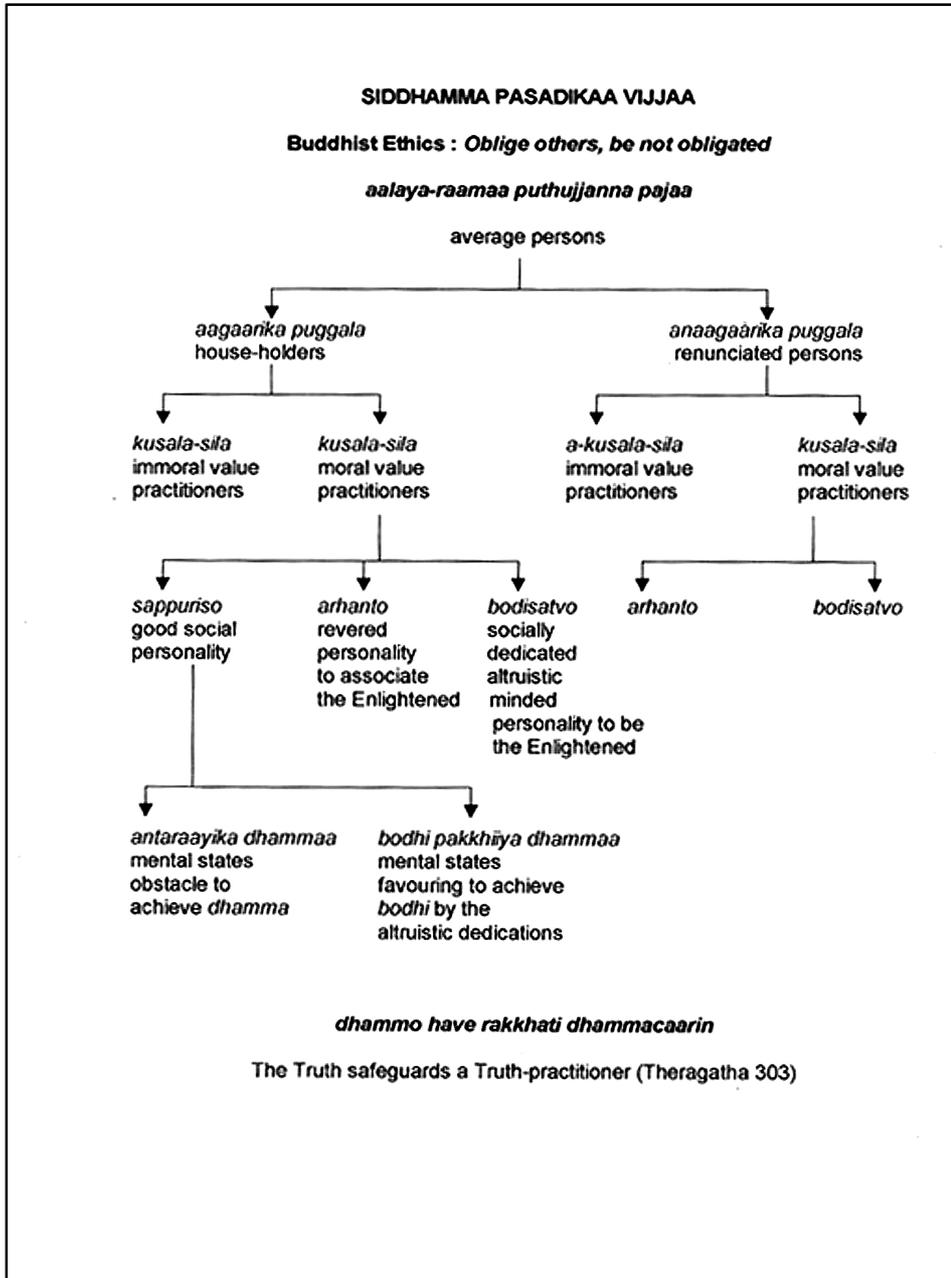
Diversities in the schismatic Buddhist thought disclosed multiple meaningful understanding and interpretations among the Buddhist through the ages uninterruptedly; because Buddhism lays emphasis on three constituents of the mundane universe as the Abhidhamma records. Those are:

- (i) A phenomenon or matter, constituted under the PDO (Principle of Dependent Organization) having no agent other than the individual, is of no essence.
- (ii) The mind that belongs to the average and every sentient being holds continuously change by time, locality and conditionality.
- (iii) The speech or sound occurring out of vibrations caused in the external space and those within by the psycho-somatic reacting on the individual, is impermanent.

So, dimensional divergences are neither negative, nor positive but the continuity of the mundane, constitute the universe in the process of uninterrupted change. Under such, fluidity and flexibility in the apparent phenomenal conventional existence - the moment-wise mindful awareness [MMA] prior to enacting enables the guiding principle of ethical-values practiced by the individuals to arise. Let the harmony be achieved between the individual and others in the rest of the world. Let all beings be in good disposition with bliss.

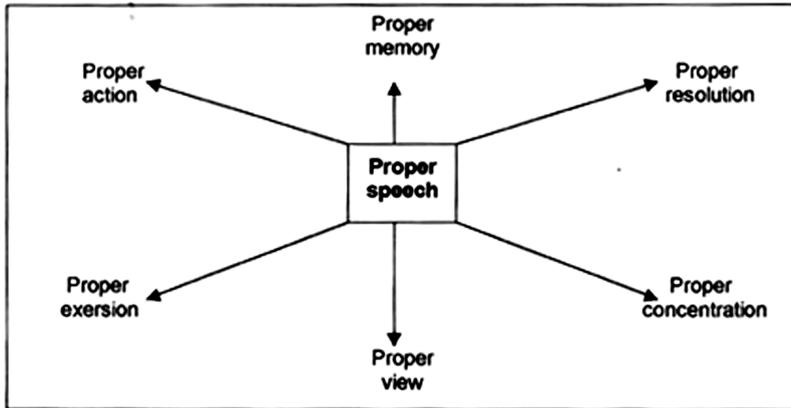
APPENDIX:





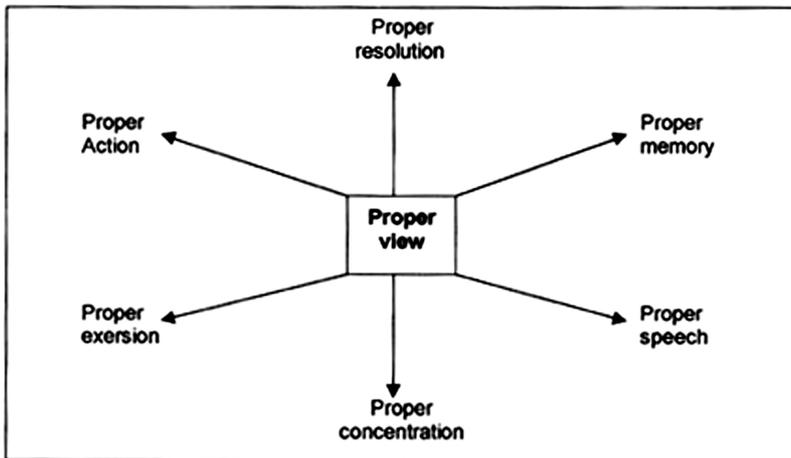
**Eight-fold Avenues
(To access the meaning of Life)**

Extrovert Means



Proper livelihood

Introvert Means



Proper livelihood

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The Concept of Karuṇā: Its Efflorescence in “Nāgānanda”

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Introduction

The great virtue karuṇā is intimately associated with the *dānā-pāramitā* and is exhibited, practiced and developed chiefly by *dāna*. It is mentioned as an attribute of Buddha and budding *Bodhisattva*, a being who desires to attain enlightenment.¹

Karuṇā – Compassion has become the principle feature of the ideal of Bodhisattva’s service to society. The term *karuṇā* (compassion) can be rendered in English as mercy (*Kṛpā*), pity (*dayā*) and *anukampā* (empathy) and all their approximate synonyms put together. The Pāli English Dictionary defines *karuṇā* thus: “Desire of bringing welfare and good to one’s fellow-men (*ahita- dukkha –apanaya-kammātā*) or the desire of removing bane and sorrow of one’s fellow men, it also denotes the exalted state of compassion for all beings.”²

The Buddha also confirms that developing great compassion means developing the mind. “Develop the (mind), development that is compassion, Rahūla. For, from developing the mind, development that is compassion, Rahūla, that which is harming will be got rid of.”³ Gautama the Buddha preached Dhamma out of compassion (*Karuṇā*) and empathy (*anukampā*) for the lay people.⁴ This thought of *Karuṇā* foreshadows the great role of *Karuṇā* found in later periods of Buddhism. It is perhaps the word that occurs most frequently in Mahayanist literature – the *Bodhisattva* endowed with *Karuṇā* is a conspicuous feature of *Mahāyāna*. A Buddha is endowed with *Mahā-Karuṇā*, the adjective *Mahā* being prefixed in order to emphasize the importance of this attribute.

Though the *Bodhisattva* is one of the most important ideas of *Mahāyāna*, it has been mentioned in the *Pāli* Literature and it stems from the original *Pāli* Buddhism. The term is used more or less exclusively to designate Gautama the Buddha prior to his enlightenment, as well as the various previous lives of Gautama Buddha as depicted in *Pāli Suttas* and *Jātakas*. *Karuṇā* is the noble characteristic which *Bodhisattvas* possess while they practice the path of enlightenment.

***Karuṇā*: Its philosophical aspect**

Karuṇā needs to be analyzed in term of compassion – proper comprehension of the lot of innocent, hapless and helpless sufferers, sharing their experiences of pain and suffering with due respect for them and co-operating and helping them to overcome

¹ On this point cf: Dr. Har Dayal “*The Bodhisattva Doctrine in Buddhist Sanskrit Literature*” Delhi 1999, p. 4 ff.

² *The Pāli English Dictionary* page 197

³ *Majjhimanikāya* II 95

⁴ *Ibid* I. 400 – 413 .

their distress not only verbally, physically or emotionally but even at the cost of one’s own existence. In one’s struggle for respectable existence one may be obstructed by any type of handicaps and hindrances. In such situation the persons should be helped without their asking to overcome suffering that has come to their lots.

In *Theravāda* tradition *karuṇā* is often interpreted in terms of sympathy and forgiveness directed at one self. There it takes the form of sympathetic concern for suffering.

In the *Mahāyāna* tradition, compassion is analyzed as sympathetic understanding universally. Even at the cost of suspension of one’s own emancipation, we are told *Bodhisattvas* are ready to help others because of *karuṇā*. The interpretation of *karuṇā* in *Theravāda* and *Mahāyāna* are in accordance respectively with *pratyeke-Buddha-yāna* which emphasizes on development of self-reliant excellence of character and *Bodhisattva-yāna* which emphasizes on impartial externalization of our potentiality of emancipation. These two schools are individualistic and socialistic in nature for it is basically individualistic that develops first and then collective extension is possible.

A *Bodhisattva* should practice four psycho-physical modes of living known as *maitrè* (empathy), *karuṇā* (compassion), *mudītā* (sympathetic joy) and *Upekūā* (equanimity) which are not to be viewed in isolation. Here also there is centrality of *karuṇā* and the remaining three are its co-relation. *Maitri* which means non-discriminating bond of disinterested friendship, is the basis of *karuṇā*. *Mudītā* is altruistic sympathetic joy which is consequence of *karuṇā*. *Upekūā* is a prerequisite of *karuṇā* which means equanimity of mind apart from impartiality.

Karuṇā: Its Ethical aspect

Compassion is the root motivation of the *Bodhisattva* who sacrifices himself selflessly for the welfare of many. When a *Bodhisattva* has no selfish motives for his charitable deeds, he can be actuated and inspired only by *karuṇā*. He desires enlightenment for all beings and not for himself.⁵ He is consumed with grief on account of the suffering of others and does not care for his own happiness.⁶ He desires welfare and good of the world. All his faults are destroyed when his heart is full of *karuṇā*. He loves all beings like a mother loves her only child.⁷ Aryaūra and Śāntideva extol *karuṇā* to skies. “The earth with its forests, great mountains and oceans, has been destroyed a hundred times by water, wind and fire, but the great compassion of a *Bodhisattva* abides for ever.”⁸

Āryaūra says that *dayā* (mercy) is really the sum and substance of ethics as wickedness and corruption will be impossible when all men learn to love each others.⁹ According to Śāntideva, *Bodhisattva* need not learn many things but only *karuṇā*, which leads to the acquisition of all the principles and attributes of Buddhahood.¹⁰

Karuṇā consists in realizing the equality of oneself and others (*para-ātma-samata*). When a *Bodhisattva* cultivates the habit of regarding others as equal to

⁵ *Sikūāsamucchaya* – 146.10

⁶ *Jātakamāla* 41.1

⁷ *Laṅkāvatāra sūtra* 244.8, *Avadānaśataka* I, 184.12

⁸ *Jatakamala* 155.18

⁹ *Ibid* – 174.9 ff...

¹⁰ *Śikūāsamucchaya* – 286.8 ff

himself, he gets rid of the narrow thoughts of ‘I’ and ‘you,’; ‘yours and mine’. He learns to feel the joys and sorrows of others like his own and does not prefer his happiness to that of others.¹¹ He is ready to exchange his happiness for the miseries of others.¹²

The *Bodhisattva* should not think of self at all, when he exerts himself for the good of others. He should be filled with love and compassion without any admixture of self interest. His mind must be so overwhelmed and saturated with the feeling of pity for others that it is impossible for him to think of his own enlightenment. Thus only altruism is recognized and recommended as the root-motivation of the *Bodhisattva*. When pure altruism pervades him, the words ‘*Sva*’ and ‘*Para*’ become synonyms for him.

Bodhisattva Jimütavāhana:

Thus, the budding concept of *karuṇā* in the early Buddhism gained efflorescence in the later period which is reflected very boldly in the play *Nāgānanda*.

The hero of the play: *Bodhisattva Jimütavāhana*, has reached such an advanced state when he says: “If I don’t save this man who is in distress, whose life is endangered, what is the good to me with my body then?”¹³

The Buddhist authors could not resist the temptation of employing the stories of charitable and self-sacrificing altruistic personalities as a medium of religious instruction. As a consequence of that, this literature abounds in such stories. In the *Jātaka* literature, many stories are found which show how the *Bodhisattvas* fulfilled the *Dānā-pāramitā* by giving their bodies, their own flesh, then hands and feet, in the former birth stories of Gautama, when he was a *Bodhisattva* either in human form or no-human form. In *Mahākapi Jātaka*¹⁴ the *Bodhisattva* is a great monkey-leader, who at the attack by the men of the Varanasi king, allowed the fellow monkeys to pass off safely by treading on his body, stretched as the extension of a bridge. In *Sasa Jātaka*¹⁵, the *Bodhisattva* is a young hare who offers his own body in the absence of any other thing to offer, just to observe the sacred vow. The story of Prince Vessantara,¹⁶ which is widely appreciated, shows Prince Vessantara, in fulfillment of his vow to give what ever he is asked to give, including his wife and children. No wonder that the famous story of Jimütavāhana, the ‘*karuṇā* incarnate’, is related in *Vidyādhara-jātaka* (now lost) and *Kathā-Sarit-sāgara*, which is dramatized in Harūadeva’s¹⁷ *Nāgānanda* in which *Bodhisattva* replaces a *Nāga* by himself to save his life.

Drama is a very popular form of literature and a performing art which is liked immensely by the folks. The fact that the self – sacrificing *Bodhisattva Jimütavāhana* to become the hero of this play, is evident of the popularity of the Mahāyānistic doctrine of *karuṇā* in contemporary India. The play also reveals the advanced stage of the development of *Bodhisattva* doctrine of *Mahāyāna* which had captivated and attracted the learned as well as the masses.

¹¹ *Bodhicaryāvatāra* viii.90,95

¹² *Ibid.* viii.110,131,136,140

¹³ *Nāgānanda* Act IV. 10

¹⁴ *Stories of the Buddha’s former Births Jataka* No. 516, p. 16 ff

¹⁵ *Ibid Jataka* No 316 , p 34ff

¹⁶ *Ibid Jataka* No. 547, p 246 ff

¹⁷ For the author of this play, see Vincent Smith - *Early History of India* pp.335 - 356

The spiritual play *Nāgānanda* is composed by the Emperor Harúadeva who had fully become conversant with Buddhist ideology under the guidance of the Chinese traveler Xuan-Zang who stayed in his court for sometime and was inclined towards Buddhism.

The play¹⁸ is like a mosaic which commences primarily as a slight sentimental comedy of amorous intrigue, concludes with forthright expression of Buddhist ideal of compassion and the last to acts are mere dramatization of the Buddhist legend of self sacrificing benevolence of the *Bodhisattva*.

The hero is the *Vidhyādhara* Prince Jēmutavāhana who reveals his Buddhist ideals about the negation of existence in the very beginning of the play. The Prince Jēmutavāhana along with his father has been described as pious and even ascetic. He enjoys fully the life in a penance grove; he loves to use any opportunity presented to him to be useful to others. He believes that the body is certainly for service of others. He spurns the glories of royalty as well as the pleasures of conjugal life and appears as a *Bodhisattva* in the sense of *Mahāyāna* Buddhism when he says “Grassy ground to lie down, clean rock to sit, residence under the trees, the cool water of the streams to drink, roots the food and animals the companions – thus all the require rich materials are available in the forest, but only one fault is there in it i.e. supplicants are not easily available here”.¹⁹

He is off on a holiday pilgrimage to a delectable mountain. While walking by the shore with his friend, he sees a mountain of accumulated bones. These are the bones of the *Nāgas*, dead snakes, daily consumed by *Garuda* the vulture of devastation. There is an agreement executed between the King of *Nāgas* and *Garuda* that the former will everyday offer latter voluntarily one of the *Nāgas*, so that he may not make the race of the latter to become extinct. A mother snake and her son, anthropomorphically represented appear, the son being the victim appointed for this very day. The mother is weeping and wailing in the neighborhood. The mind of the *Bodhisattva* Jēmutavāhana is moved by this. He says, “I have great pleasure to give up my body for the sake of another”.²⁰

Convinced of the supreme importance of self-sacrifice and the horror of violence, the prince, at once offers himself in place of the *Nāga*. In spite of the boy’s protest, he donned the red garments and sat on the stone of sacrifice. The terrible giant bird does actually seize the prince, slays him and began to devour him. Even when the blood was oozing out, Jēmutavāhana looked happy and contented *Garuda* too was astonished to see the high spirit and a peaceful grace on the countenance of his victim. When Jēmutavāhana says – “Some flesh is still existing in my body and I do not find satisfaction in you. Then why have you retired from eating?”²¹ Then *Garuda* comes to know that here is a *Bodhisattva* whom he has killed and believes that he cannot atone for this sin, otherwise than by burning himself. But Jēmutavāhana convinces him that the right form of atonement for him will be to take the vow of never killing any living being. *Garuda* repents of his evil and forever renounces his sinister practices and restores the dead *Nāgas* to life by bringing ambrosia. Then the hero dies uttering the

¹⁸ *Nāgānanda* by Harúadeva, translated by Palmer Boyd, ed by S. N. Tiwari Delhi 2004

¹⁹ *Nāgānanda* act IV.2

²⁰ *Ibid* IV.20b

²¹ *Ibid* V. 16

real Mahayanistic concluding words “Through the merit (*punya*) which I have acquired today as a result of protecting the snake, by offering my own body, my acquisition of body in every future birth, may become only for the sake of helping others.”²²

This verse which is used twice in the play and the epithets “*karuṇāviṭa-cetas Mahāsattva Jagatāmupakārin*” used for Jëmütavāhana emphasize that the play is rich in pathos and is a sincere expression of Mahayanistic faith. At the end, the goddess Gauri revives the hero. Though the Buddhist doctrine of *karuṇā* has been endorsed through the blessings of the goddess Gauri- symbolic of a happy blending of the religions, leading to a moral harmony, the self-sacrificing benevolence of *Bodhisattva* Jëmütavāhana captivates and pervades the readers. The Buddhist coloring of the play appears right from the beginning of the invocation to Lord Buddha and last two acts carry the Buddhist message of love and compassion very effectively.

Jimütavāhana as *Dayāvèra* and *Dānavèra*

Common men may consider the action of Jëmütavāhana in offering his body to *Garuda* just to save one *Nāga* and remove the grief of that *Nāga*'s mother, unmindful of the agony his action may cause to his own parents, his newly wedded wife, is thoughtless and purely prompted by emotion. But the idea of one's own people and others and a comparative evaluation of the loss and misery do not enter the mind of a *Bodhisattva* to whom all are equal and he does not distinguish between small and big or one and many in rendering help.

This spiritual play, depicting *Bodhisattva* Jëmütavāhana as *Karuṇā*-incarnate, presents the advanced stage of the *Bodhisattva* doctrine. The horror of evil is vividly presented but not allowed to predominate. In the end, the sacrificial hero might exclaim: “No man hath greater love than this, that he lays down his life for his friend”. His idealism might extend even further. To the prince the young *Nāga* is a total stranger. Hence his deed is in reality performed for all humanity, and even for all living things.

Jëmütavāhana believes that only love and compassion bring real happiness. His compassion made the entire race of *Nāgas* happy, that is what the title of the play conveys. It is with joy he offers himself as a prey to *Garuda* and when his flesh is being cut and eaten, he maintains calm and cheerfulness out of compassion for the young *Nāga*.

Such is the concluding precept of Buddhist idealism. Over and beyond agony is a concept of altruistic joy. The gospel of *karuṇā* promulgated in *Nāgānanda* with quietness and charm is worthy of being praised and cherished.

²² *Ibid.* Act IV.25

Buddhist Re-Interpretation of Folk Literature on the Example of *Epic of King Gesar*

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Singing, poetry, and storytelling constitute important elements of Tibetan life and culture. The content of oral narration has been forming the national identity as well as the views, standpoints, and behaviour of the Tibetan Plateau inhabitants. It is interesting to investigate the influence of Buddhism, which has been present in Tibet since the second half of the 7th century, and acquired for well in the 11th century, on popular folk themes and literary forms. The paper is merely an introduction into the subject and it is going to concern only one work fundamental for the Tibetan mentality.

The most important epic poem of Tibet and large area of Central Asia (Mongolia, Buryatia, Tuva, Kalmykia, Ladakh, Zanskar) is the story about the heroic conquests of Gesar – the superhuman warrior, ruler of the Kingdom of Ling in eastern Tibet.¹ This colourful, vast epic, longer than the Indian Mahabharata, and probably the largest existing oral epic in the world², has accompanied the peoples of Tibet and Mongolia for over a thousand years.³ The mythology that it contains refers to both the secular people and those who have devoted themselves to spiritual life, and since the second half of the 20th century to the worshippers of the Buddhist doctrine in the West.

On the plot level, the epic itself is sub-divided into three parts, presenting the birth of Gesar, his campaigns against enemies, and his return to heaven. At the beginning, the situation in the Ling country is bad, because interregnum chaos and anarchy thrive. In addition to that, the country is afflicted by disasters and diseases. Because of these reasons, people pray to the ruler of heaven to send to the earth their son – the saviour of their nation. The prayers are fulfilled and there is a miraculous conception as well as a birth take place. The future hero has father who is both the god of heaven and a sacred mountain, and his mother is an aquatic deity of the underworld or, in another version of the myth, a dragon princess.

Similar threads of plot are also present in earlier Tibetan stories concerning mythical ancestors, however here one can discern a difference: in the epic of Gesar there are two clearly distinguished stages of the hero's life, and this division emphasizes the fact that the hero has in sequence two different names. In his youth his name is Joru and he is ugly, malicious, and unpleasant. When his father dies, the cowardly and vain paternal uncle expels Joru together with his mother with the hope of gaining rule,

¹ *rGya po ge sar dgra 'dul gyi rtogs pa brjod pa* ("The Great Deeds of King Gesar, Destroyer of Enemies").

² Edou J., Vernadet R., *Tibet. Les chevaux du vent*, l'Asiathèque 1993, Paris 1993, p. 237.

³ According to some of the researchers, the *Epic of King Gesar* originally stems from Mongolia, whereas according to the majority of others it appeared there only together with the expansion of Tibetan Buddhism, from Tibet. The stories about Gesar had been transmitted from generation to generation long before they were written down. In Tibet mentions of Gesar are present in literary works written down at least from the 11th century (Milarepa's Songs, *Mi la mgur 'bum*). However, the first written down documented publication of the epic is in the Mongolian language version (published in Beijing in 1716).

the inheritance after the deceased brother, which is a frequent topic in Tibetan culture. The exile becomes an experience that changes the boy.

The second stage of the hero's life is connected with the assumption of the name of Gesar, regaining the throne and subjecting the demons and rulers of remote lands. Thanks to Gesar's rules, peace and welfare come back to Ling. However, Gesar still has to wage wars to maintain the status quo. The following generations add new episodes to the epic of Gesar. In the 20th century one can hear that Gesar fights with Germans during the Second World War, or later on with the Chinese. The epic is constantly growing but the ending is unchanged: when Gesar thinks that he can safely entrust a country to the next generation, he leaves with his wife to the mythical kingdom of Shambhala. According to the epic, an oracle suggests from the 12th century, after around a thousand years' time evil powers from the whole universe will attack Shambhala, after which a great war between good and evil will begin. Good will win and there will be 1800 years of welfare and spirituality on the earth. According to one of the Shambhala myth versions, Gesar will return to the earth again as the general commanding the victorious army of good.

Because of the specific character of the oral transmission of songs about Gesar it is not easy to differentiate between historical truth and fiction. The names of the important epic characters and the names of things were noted in the Lang (Tib. Rlangs) clan chronicles from the beginning of the 15th century.⁴ However, the central character's name, Gesar, seems to come from another epic cycle, about which not much is known. Gesar is mentioned in *Milarepa's Songs (Mi la mgur 'bum)* from the 11th century. The name "Gesar" probably stems from "Caesar" (like the German "Keiser" and the Russian "Tsar"⁵), the stories about whom certainly reached China via the Silk Road.⁶ This trace indicates other names present in the epic, e.g. Phrom, showing some, although remote, phonetic similarity to Rome.⁷ The epic seems to be fictionalisation of the ancient Tibetan idea of the existence of the four sons of heaven - the rulers of China, India, Iran and the barbarians from the North. Gesar was to be the ruler of the North.⁸

Usually the epic was and is sung and recited from memory by bards wandering from village to village. Together with the strengthening of Buddhism, after singing out the song there usually follows a lamas' interpretation. The myths about Gesar can be read not only literally as a history of a brave warrior, but also as the description of the spiritual path of development, the inner transformation of a human being. Together with the popularization of Buddhism it was assumed to take Gesar as an incarnation or a person connected by visions with the Tantric teacher Padmasambhava, who introduced Buddhism to Tibet. In folk consciousness there appeared a conviction that, like Padmasambhava who introduced Buddhism – the spiritual freedom – to Tibetans, Gesar is to liberate the country and propagate the Buddhist teachings again.

⁴ Stein R.A. *Une source ancienne pour l'histoire de l'épopée tibétaine, le Rlangs Po-ti bse-ru* [In:] *Journal Asiathique*, Paris 1962.

⁵ Cf. Midal F., *Mythes et dieux tibétains. Une entrée dans le monde sacré*, Editions du Seuil 2000, p. 112 and Stein Rolf A., *La civilisation tibétaine*. Langues et Mondes, l'Asiathèque Paris 1996, p. 198.

⁶ It is also worth to remark that the pre-Islamic Persian word for "sovereignty" is *sahr*.

⁷ Gesar is said to have ruled the land of Phrom from a city called Rum. The town that later became the legislative capital of the eastern Roman Empire, Byzantium (Constantinople, nowadays Istanbul) was often referred to as *Rum*.

⁸ For more precise geographical position and sources – cf. Stein Rolf A., *La civilisation tibétaine*, op.cit., p. 198.

In order to understand the important role of Gesar in the Tibetans' consciousness, one has to remember about the fact that the ancient Tibetans were a warrior nation. Since the 7th century Tibet had been a military power. The Tibetan army comprised of around 200,000 perfectly trained soldiers, and the whole country was under military administration. During over two centuries the Tibetans were invading and conquering the neighbouring countries, including China. It was only after the conversion to Buddhism that the military expansion of Tibet was put to an end. The brave and cruel people gradually became a peace-loving nation. Despite that the Tibetan culture has preserved the memory about the ancient times and that particular tradition has left its stamp on Buddhism. Probably there were special Tibetan martial arts techniques. According to martial arts experts, it is meaningful that that “Tibetan deities are presented in poses known to contemporary experts of oriental martial arts.”⁹ They claim that the multiplicity of hands presented in the iconography is nothing else than the different phases of corresponding movements of a pair of hands. Based from this, they determine what martial techniques and weapons might have been known in the time of Tantra development.

The cult of Gesar of Ling is popular among Tibetans, who for many centuries have been building him temples as well as have designed a special flag and composed numerous prayers connected with him. They also willingly listen to the stories about his feats.¹⁰ Gesar makes an important example to be followed, however not as a hero that resorts to bloodshed in confrontation with enemies but as a figure that personifies universal ideals of chivalry: nobleness, fearlessness, extending care over others.

While reading the epic, Gesar first presents himself as a war hero, whose wars were extremely cruel. Chinese emperors even worshipped him as the god of warfare. However, Buddhism has gradually made him a compassionate bodhisattva, who by putting the enemies to death can make them be born again in Buddha's pure lands. At the turn of the 19th and 20th centuries a Tibetan Lama, Mipham Rinpoche, composed a whole cycle of practices devoted to Gesar as a tutelary deity, which comprised of the fumigation rituals (*bsang mchod*), invocation of life power (*rlung rta*), and sacrificial rites. Gesar is also an example for the Western adepts of contemporary, already deceased lama Chogyam Trungpa Rinpoche, who was popular especially in the United States.

In 1977 Trungpa began transmitting the teachings called “the path of the Shambhala warrior”, in which he proposes a collection of principles and individual meditation practices that are to lead to the establishment of the “enlightened society”. He developed a complete spiritual training system. As an example to follow he gives Gesar interpreted “spiritually”. According to him the story of Gesar is the demonstration of a warrior's mind action.

Propagated by Trungpa and those who have followed him the so-called path of a warrior, contrarily to common associations, does not consist in military skills or arousing aggression in oneself. It consists in waking up in oneself the so-called state of a warrior, which is watchfulness, attentiveness, alertness, being “here and now”, power, dignity, certainty, and belief in one's own potential.¹¹ As Trungpa Rinpoche has pointed

⁹ Tokarski S., *Ruchowe formy ekspresji filozofii Wschodu*, Glob, Szczecin 1989, p. 177.

¹⁰ Sakyong Mipham Rinpoche, *Foreword* [in:] Penick Douglas J., Magyel Pomra Sayi Dakpo, *The warriors Song of King Gesar*, Wisdom Publications, Boston 1996, p. ix.

¹¹ Cf. Trungpa Chögyam, *Shambhala. La voie sacrée du guerrier*, Editions du Seuil 1990, *passim*.

out an average human being tries to arrange one's life comfortably in order not to be disturbed by anything unexpected and distracted from everyday routine. However, a warrior is not likely to escape every situation; therefore one must be fearless, and ready to face any new tasks.

Tibetan interpreters enumerate similarities between the spiritual warrior's path and the Buddhist path of bodhisattva, who is not contented with personal comfortable situation but faces efforts to aid others. Bodhisattva does not satisfy oneself with single victories but always acts when an opportunity appears. Gesar – a warrior – is never arrogant, conceited, and professes the principle of non-action (Chinese *wu wei*), which is the lack of "I" in what he does. He is then not directed by fear, aggression, greed or own, egoistic aim. Obedience and sincerity describe both Gesar-warrior and the Buddhist bodhisattva. According to the Buddhist interpretation, Gesar's wars are not the presentation of outer warfare but the internal change of personality.

In the epic read in the spiritual way there are parallels between the attack of the outer enemy – the daemon ruling the inimical to Gesar country – and the inner enemy's attack understood as the so-called mental poisons. Gesar's conquests that take place in the four parts of the world: east, south, west and north are symbolical for overcoming hatred, pride, lust, and envy. According to the Tibetan schemes, the geographical directions are correlated with negative emotions transformed into wisdom. Following this interpretation, the overcoming of daemons of the four directions is the overcoming of the so-called poisons of the mind. Thus, the enemies from the four parts by means of images show what should be discarded when walking the spiritual path.

Trungpa Rinpoche interprets the attributes of Gesar in a similar way: the magical arms and wind horse, as important principles in the world of a warrior. The magical arms are the symbol of warrior's status, whereas the wind horse symbolises his certainty.

In iconography Gesar, also called the Great Lion, the Jewel that Restrains Enemies (*seng chen nor bu dgra 'dul*), as the Tibetan superior of warrior deities, the so-called dralha (*sgra lha* or *dgra lha*), is presented in armour and white helmet with flags, on white, immortal wind horse. The afore mentioned wind horse (Tib. *rlung rta*; Mong. *kei mori*) is the pre-Buddhist symbol of harmony of the four elements: earth, water, fire, and air. In Indian mythology the instantly moving horse is an attribute of a universal ruler. For a Tibetan it is the synonym of life power (*srog*), good fortune (*dbang thang*); it has become the symbol of prosperity. Its image is present on the popular prayer flags covered with wishes and mantras. Wind horse is also the symbol of yogic mastery, the Tantric ability to focus the subtle energies in the central channel.

In Trungpa's teachings the mythical land of Shambhala plays an important role. The path of a warrior is based on Gesar, who, according to the Tibetan folk epic, is in spiritual relation with it. The teachings or training of Shambhala uses the image of the mythical kingdom to present the ideal of secular enlightenment, i.e. the possibility of improving personal existence in everyday householder life. Shambhala is to be a land of the enlightened society that has come into existence thanks to the application of the principles and meditation of the warrior's path.

The popularisation of Buddhism in Tibet influenced not only the way of reading the popular epic, but also its form, e.g. the introduction of invocation of various Padmasambhava's aspects opening every song or episode.

The epic of Gesar of Ling is exceptional for several reasons. Firstly, it is still alive in double sense: its fragments are still performed by bards, and, secondly, new episodes are being added, by which the epic is constantly becoming longer. The artists that perform it are known and their performances are documented. In the 19th century, the epic became known in Europe¹², several years ago a film showing the Tibetan bards' performances¹³, and there has been an opera about Gesar staged in different countries.¹⁴ Soon, a computer game based on the life of King Gesar will be developed.¹⁵ Therefore, it is not merely an ancient literary monument but also an active culture component.

The fact that would interest a myth and ideas researcher is that in terms of religion in the epic of King Gesar one can find ancient Tibetan beliefs (the relics of the so-called “religion of people”) as well as the elements of Bön, and, of course, Buddhism. The elements of the epic that can be described as secular heroic myth will be in turn subjected to Buddhist interpretation. The epic reveals itself as a complex and inspiring work for various scholarly research.

What is characteristic of the civilisation of the Orient is the fact that religious beliefs, philosophical schools and views, and frequently literature are strictly connected with spiritual and body practices. In the case of the epic of King Gesar it is the mentioned Shambhala – the path of a warrior, propagated in many western countries, Poland being among them. Because of the lack of precise statistics, it is difficult to determine the number of worshippers and supporters. However, the activity of Trungpa Rinpoche is another proof of the vitality of the myth about Gesar and the influence of Buddhist values on society.

¹² Thanks to the researchers: G.N. Potanin (Russia), P.S. Pallas, I. J. Schmidt, R.O. Franke (Germany), and others.

¹³ *The Saltman of Tibet*, directed by Ulrike Koch, 1997.

¹⁴ The recorded Western version: Peter Lieberson, *King Gesar*, Associated Music Publishers Inc., 1996.

¹⁵ http://en.tibet.cn/news/tin/t20070903_278152.htm Access: 05.01.2008.

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An Application of Buddhist Hermeneutics for Understanding the Image of Gods

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Introduction:

My attempt is made in this paper to investigate at first the idea of God and gods in Buddhism and that of Buddhist Hermeneutics, and then to apply the Buddhist Hermeneutics especially that of hermeneutics as described in the Guide (Nettipakarana) for understanding the image of God and gods in the Buddhist texts. By doing so, we could grasp the essence and necessity of hermeneutics for proper understanding of Buddhism in the light of Ethics. By the way, we will be hermeneutically equipped with the knowledge of God and gods as appeared in Early Buddhist texts and the idea of God and gods according to modern scholars, especially Buddhadasa Bhikku - a Buddhist monk scholar from Thailand. Meanwhile, three different opinions about the concept of God and gods in Buddhism will be discussed. They are: weak form thinkers called in other words, 'inclusionist'; strong form thinkers called 'exclusionist'; and moderate form thinkers known as 'pluralists'. According to the weak form, there is the idea of God in Buddhism; for the strong form, the idea of God is not available with the exception of the concept of gods; but the Moderate form would stand in between the two opinions by accepting both God and gods.

What is Hermeneutics?

Hermeneutics is taken as both science and art. Hermeneutics is derived from the Greek term "Hermes", meaning a Greek messenger God who brings messages from superior Gods to other Gods and men. In other words, a study of the theories of interpretation is known as hermeneutics, which is the effort to squeeze out the meaning of the religious scriptures. So it is recognized as an art. It is a type of knowledge about the theories of meaning of meaning, which emphasizes the characteristics of understanding the texts – so, it is known as a science. In ancient Greek, hermeneutics is known as philology, which nowadays is called "linguistics". During the medieval period, the study of the Bible is made possible by using the method of exegesis. Modern hermeneutics arises as a general theory of understanding and the interpretation of all texts, whose authority was given to Friedrich Schleiermacher (1768-1834), who is known as the "father of modern hermeneutics". Contemporary Hermeneutics involves

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religious texts. In the West, Martin Heidegger (1889-1976), Hans-Georg Gadamer (1900-2002), and Paul Ricoeur (1913-2005) (Lopez, 1998, p.1; Stiver, 1996, pp.87-111) are proponent; and in the East, especially in Thai Buddhist thought, Buddhadasa Bhikkhu (1906-1993) could be included in this category of Post-modernism.

Buddhist Hermeneutics:

Is there any hermeneutics in Buddhism? Does Buddhism need hermeneutics? According to Lopez, hermeneutics has been already there in Buddhism and Buddhist hermeneutics started with the Buddha's instruction to Venerable Ananda: "The Doctrine and the Discipline, Ananda, which I have taught and enjoined upon you is to be your teacher when I am gone". What, exactly, was his teaching and what does it mean for the teaching to be the teacher? It was the contemplation of these questions that led to what can be called Buddhist hermeneutics. Lopez opined further that Buddhism needs hermeneutics, for "Buddhism has a vast sacred canon, a fact due both to the length of the Buddha's teaching career and to the posthumous attribution of many discourses to him, especially by the Mahayana" (Lopez, 1998, p.1). For Lopez, "a belief common to the major schools of Buddhist thought in Asia is that the Buddha did not teach the same thing to all, but rather expediently adapted his message to meet the specific needs of his audience" (Lopez, 1998, p.5). The reasons that hermeneutics is essential and necessary for Buddhism were given further by Lopez as follows:

The tradition maintained that as a Buddha, his teachings must be free from error and contradiction. But how is one to harmonize the statement 'the self is one's protector' with the statement that 'there is no self'?

Another two cases of the complicated meaning are given by Lopez to illustrate the need for hermeneutics to understand Buddhism:

How can the advice that suffering is to be identified, its origin abandoned, its cessation actualized, and the path to that cessation cultivated be seen as compatible with the declaration that 'there is no suffering, no origin, no cessation, no path'?

How is one to interpret the statement 'From the night that he attained Enlightenment to the night that he passed into Nirvana, the Tathagata did not utter a single word'? (Lopez, 1998, p.3)

With the above-mentioned problematic statements, Lopez has drawn his conclusion that it gave rise to the development of interpretative formulae in India, the formal beginning of Buddhist hermeneutics. It also gives rise to the different schools of Buddhism at present. Lopez is quite sure that "the Buddha was seen in some instances to provide auto-commentaries in which he explained what he meant by some previous teaching, while in other instances he provided rules for the interpretation of his own statements. One guideline was that found in the Catupratisaranasutra, in which the Buddha provided four kinds of reliance:

Rely on the teaching, not the teacher; rely on the meaning, not the letter; rely on the precise meaning (*nitartha*), not the indeterminate one (*neyartha*); rely on wisdom (*jnana*), not on (ordinary) consciousness (*vijnana*).” (Lopez, 1998, p.3)

The aforesaid verse signifies that although hermeneutics is needed for Buddhism, such a hermeneutics must be confined to the Buddhist context - stressing wisdom gained through ‘insight meditation’. This means an interpretation of any text must be accompanied by the practice of direct experience. Further evidence, most essential for the Buddhist needing a guideline for hermeneutics, is found in the Mahaparinibbana Sutta, where there is an interpretative principle based on advice given by the Buddha on his deathbed on how to deal with statements on the doctrine-disputes; as the Buddha says:

Then, monks, you should study well those (disputed) paragraphs and words, and investigate whether they occur in the discourse (*sutta*), and compare them with the discipline (*vinaya*). (S.II.1)

The principle of interpretation laid down here is: disputed statements on the doctrine should be compared with the recorded words of the Buddha, the books of discourses (*sutta*), and with the ethical principles recorded in the books of discipline (*vinaya*), to gauge whether they are accurate and in accord with Buddhist ethical principles. The Buddha gave this strict and literal interpretative method at a time when Buddhism was an oral tradition. The Buddha’s statement in the Mahaparinibbana Sutta is thus meant as an injunction to monks to adhere closely to the actual teachings of the Buddha, which they had committed to memory.

Stories or Texts of Gods in Buddhism:

Before getting into the process of interpreting the story of God and Gods, information on the stories of God and Gods should be provided at first as material for further interpretation. The Buddha represents God on the model of worldly beings, granting earthly favors to men. According to Buddhism, gods (*devas*) respect even human beings, because it is only in the human sphere that there is freedom of choice between wholesome and unwholesome deeds.

Gods as Brahmas:

In the *Aggañña-sutta*, the Buddha points out how a being, at the beginning of the world-process, on account of the exhaustion of his life-span or merits, falls from the world of radiance and born in the empty mansion of *Brahma*. The *Tevijja-Sutta* also speaks of the union of man with *Brahmas*, (D.I.236). The afore-mentioned exposition contained in the Buddhist scriptures shows the traditional belief of *Brahma* as the first cause, which is prevalent in the *Upanisads* and the *Bhagavadgita* as well.

But in Buddhism, all beings, including the first born *Brahma*, are said to have come into existence on account of their own past deeds. Therefore, gods also try to accumulate meritorious deeds in the human world by listening to the *Dharma* of

the Buddha or visiting some *Arahants*, for example, when the Buddha was born as the *Bodhisatta* named Sankhapala in the *Naga*-world, (Francis, p. 90). The Buddha and other Bhikkhus are said to have been visited several times by gods and by different *Brahmas*. Of the individual *Brahmas*, one named Sahampati, makes his first visit to the Buddha for the purpose of inviting him to teach his profound doctrine to gods and men, (Warren, p. 340).

Three Kinds of Gods:

In this connection, the classification of gods deserves to be mentioned here in brief. According to Buddhism, gods are mainly divided into three classes: (i) gods by convention (*sammati*), (ii) gods by rebirth (*uppatti*) and (iii) gods by purity (*visuddhi*), (Nd., 307). The first type of gods means human beings of high levels of human world, such as kings, emperors and so on. The second kind signifies the beings that live in higher spheres (*devalokas*). They occupy that world because of their good deeds. The third type means the super-human beings such as the Buddhas and *Arahants* who have attained the state of *Nirvana*; because of their purity, they are regarded as the gods of gods.

Gods as Dhammas:

Buddhism provides two criteria of 'god'. Of these one is 'conscience' (*hiri*) and the other is 'fear of evil' (*ottappa*), (A.I.51); these two are known as the 'world guardians' (*Lokapaladhamma*). The two criteria are also regarded as the fundamental percepts for the basic development of mind of those who are born as human beings and gods.

Modern Buddhist Philosophical Thinkers' Interpretation of Gods:

Three versions of the Buddhist interpretation of God may be identified as a weak form, a strong one and a moderate one as follows:

The Weak Form Thinkers: This view called in other words as 'inclusionist' would accept the theistic view point that there is Personal God in Buddhism. Dhammakaya, one of the three bodies (*kayas*) of the Buddha in Mahayana Buddhism can be personalized as the God, and the Personalized Dhammakaya God is to be understood as the Naturally Powerful Element that can generate the world. Edward Conze, the British famous Mahayana Buddhist Scholar, critically represents the weak version of the theistic position, as for his opinion, the agnostic and polytheistic views are available among the Buddhists. He writes:

Buddhist tradition does not exactly deny the existence of a creator, but it is not really interested to know who created the Universe. The purpose of Buddhist doctrine is to release beings from suffering, and speculations concerning the origin of the Universe are held to be immaterial to that task. They are not merely a waste of time but they may also postpone deliverance from suffering by engendering ill-will in oneself and in others.

Edward Conze furthers his argument in support of the weak form position by regarding the Buddha as Brahma God, thus:

While thus the Buddhists adopt an attitude of agnosticism to the question of a personal creator, they have not hesitated to stress the superiority of the Buddha over Brahma, the God who, according to Brahmanic theology, created the Universe.' (1959, p. 42).

However, for Conze, the Buddhists applied the position of agnosticism to the question of personal creator. In his opinion, if indifference to a personal creator of the Universe is Atheism, then Buddhism is indeed atheistic, (1959, p. 42). However, he identifies one possible exception to his position: "About 1000 AD, Buddhists in North-West of India came into contact with the victorious forces of Islam. In their desire to be all things to all men, some Buddhists in that district rounded off their theology with the notion of an *Adibuddha*, a kind of omnipotent and omniscient primeval Buddha, who through his meditation originated the Universe. This notion was adopted by a few sects in Nepal and Tibet," (Conze, 1959, p. 43).

According to Sharma, 'there is in Buddhism a philosophically explicit acceptance of polytheism which matches its explicit denial in the Judaic-Christian tradition,' (Sharma, 1997, p. 11). Conze opines thus: "In order to appreciate the Buddhists' toleration of polytheism, we must first of all understand that polytheism is very much alive even among us," (quoted in Sharma, 1997, p. 11).

The Strong Form Thinkers: This view in other words called 'exclusionist' would stand on the atheistic viewpoint that there is no Personal God in Buddhism. This form of opinions almost belongs to the Theravada thinkers, among whom some of them are radically conservative in their views towards atheism. K.N. Jayatilleke is mentioned as the representative of this form. According to him, when the word 'God' is used in the sense of 'a personal creator God' then 'the Buddha is an atheist, (1975, p. 105). Although Dhammasiri's comment on the Buddha's atheistic standpoint is seemingly polite in one place, but some other places in his book are quite strong. In a sense he seems to be soft, when he says that Buddhism does not reject theism outright, but his continuing statement is having much measurement in the sense of 'strong form', when considering this word of him: "While the Buddha was critical of theistic religions, he accepted that they had a limited value: he referred to them as 'unsatisfactory religions' (*anassasika*) rather than as 'unreligious religions' (*abrahmacariyavasa*) such as Materialism," (1988, p. xix). In another place, Dhammasiri's addressing to the Buddha's atheism is clear when he says that 'the Buddha's rejection of theism was that if there were an omniscient creator God, then the moral discourse in the world would become impossible and meaningless. He was emphatically criticizing the idea of omniscience because he saw the existence of free will as a fact. The Buddha denied that he was omniscient, and, according to him, any form of omniscience would necessarily involve determinism. Dhammasiri quoted the text of the Buddha's saying (D.III. 4-5) thus: "There is neither a recluse nor a brahmin who at one and the same time can know all, can see all, this situation does not exist," (1988, p. 51).

The Moderate Form Thinkers: This view in other words called ‘pluralist’, tries to compromise the two views by accepting the Impersonal God in Buddhism. Buddhadasa Bhikkhu’s view seems to belong to this category, because he makes a comparison between God and Dhamma, the nature of both are impersonal creators. According to Buddhadasa, if ‘Theistic Religion’ means the one that believes in personal Creator God and if ‘Atheistic Religion’ means the one that does not believe in personal Creator God, then he would say that it is shallow idea indeed. As he says thus: “The classification of religions into two groups, atheistic and theistic, is a very shallow classification and does not touch the real essence or meaning of religion. The reason is because people in general are unable to get down to the heart of religion. Consequently they come to despise religion more and more. And especially they despise God. Finally, some of such people declare that they have no religion and they feel proud to be atheists,” (1967, p. 66). The Buddhadasa’ point of moderation can render the inter-religious dialogue possible.

Buddhadasa Bhikkhu says: “Dhamma is God”, he further opines, “However, it should be noted that all these things, i.e. ignorance, knowledge and Karma are all included in the single term Dhamma. Moreover, such things as kindness, beauty, justice, truth, etc., all of which can be thought of as being God’s or parts of God, are all included in Dhamma, Dhamma being all-inclusive. Therefore, Dhamma is God,” (1967, p. 67). In Buddhadasa’s view, God as repenting that he had created the world (as is found in Genesis 6:6, 7) is known in Buddhism as ‘knowledge’, which opposed to ignorance. God as controller of the world, who punishes or rewards creatures, is known in Buddhism by the word Kamma or Karma or the Law of Karma, which controls all creatures living in the world. God as destroyer of the world is known in Buddhism under the name ‘knowledge’ in its capacity to bring all suffering to a final end. God as omnipresent witnessing all that man does is again known in Buddhism as Kamma or the Law of Kamma.

According to Buddhadasa, the anthropomorphized concept of God in Christianity is only one rendering of ultimate reality on the level of human language. In the Dhamma language, God transcends our usual distinctions between good and evil, personal and impersonal. To know God is to know things as they really are or from the perspective of the divine (1967, p.63). In Buddhadasa’s view, Jesus like the Buddha, was in favor of the middle way, he lived it and taught or persuaded his followers to live it in order to avoid the extreme of being too loose or too strict in attitude and conduct. For example, such a middle way can be seen in the Bible: "Bend your necks to my yoke, and learn from me, for I am gentle and humble-hearted; and your souls will find relief. For my yoke is good to bear, my load is light," (Matthew 11/29-30 in Buddhadasa, 1967, p. 53).

Regarding the view on the origin of the world, this group of thinkers believes both the origin of the world according to the Buddhist text and according the biologist. The biologist believes that living beings initially originate from the chemical evolution, later on the chemical evolution changes into life element called ‘cell’, which is regarded as the preliminary structure of all living beings. In the Aggaññasutta, the Buddha spoke of the genesis of plant and human lives. The wheat is supposed to arise from the scum floated on the water, which resembles the organic substances. The scum receiving sun’s ray became earth surface that rendered a support to the growth of wheat. Immediately,

after the appearance of the world the first group of human beings appeared; they are regarded as our ancestors who came from Abhassara Bramaloka and who originated from their own mind without parents because they did not die but came with their subtle form which later mixed with the gross materials of the new world which became grosser.

Buddhadasa distinguishes two hermeneutic levels of the Buddha's words in 'the Buddha's discourses' (*Suttapitaka*), calling these two levels "human language-dhamma language". He gives the following definitions: Everyday language is worldly language, the language of people who do not know dhamma. Dhamma language is the language spoken by people who have gained a deep insight into the truth or dhamma (1974, p. 1). On the level of what Buddhadasa calls 'language of truth' (*phasatham*) there are many similarities among all religious adherents.

The human language interpretation of a term is then simply its conventional or literal meaning while the same term's dhamma language rendering is its spiritual or symbolic sense. Buddhadasa used the distinction to argue that many of the traditional readings and interpretations of the Buddhist scriptures in Thailand remain at the literal or human language level. In his work Buddhadasa places more emphasis on the notion of dhamma language.

An Interpretation of Gods according to the Guide (Nettipakarana):

In Buddhism there are two levels of Dhamma, called the *Dependent Origination (samsara)* and *Dependent Cessation (nibbana)* (S.II.1). The tradition that there are two levels of the Buddha's discourses has been systematically expressed in the Abhidhammapitaka (the deep and profound teachings) as the Buddhist theory of two truths, namely 'conventional truth' (*sammatisacca*) and 'ultimate truth' (*paramatthasacca*). The conventional truth denotes the everyday level of knowledge, while the ultimate truth denotes a form of knowledge based directly on underlying truth or reality (AA.I.95).²

Interpretative Method in the Guide (Nettipakarana): According to George D. Bond, the Nettipakarana is the Theravada's first solution to the problem of interpretation, (1982, p.34). The Nettipakarana teaches that the scriptures can be interpreted at two levels: at the level of understanding the literal meaning of statements and terms, and at the level of understanding how those terms and statements point towards or are suggestive of Nibbana. Bond opined that the Nettipakarana developed the notion of the gradual path to Nibbana and employed it as a hermeneutical strategy for explaining the Dhamma. According to Bond, the Nettipakarana represents the social facts of ancient India, which generated two kinds of religious traditions. One was called the "disciplines of salvation," which were applicable to the renouncer, and the other one was "religions", which were characterized by the provisions they made to meet the needs of the people living in the society (in Lopez, 1988, pp. 33-35). To delineate the structure of the gradual path, the Nettipakarana set forth classifications of types of persons to whom the Buddha addressed his teachings and

²Some more terms are further elaborated in the Abhidhamma, such as, the *conditioned* and the *unconditioned*, the *lokiya* dhamma or *cariya* dhamma for the layperson, which promotes well-being but does not end the process of rebirth, and the *lokuttara* dhamma or *sacca* dhamma for the renunciation, which leads directly to the cessation of rebirth and to liberation from suffering (Dhs., 193, 245).

types of discourses that the Buddha employed to reach these persons. (See Appendix II)

Essential Principles Contained in the Guide: There are certain principles that we need to recognize before preceding to use the Guide for the purpose of understanding the discourse or text in accordance with the Buddha's teachings.

Text or discourse: Every discourse or text contains two aspects, namely, verbal content or word (byañjana) and meaning (attha).

Of them words consist of letters, words, verbal content, etymology, presentation (niddesa) and manner (ākāra). *Meaning* consists of the following six: explaining (sankāsānā), displaying (pakāsana), divulging (vivarana), analyzing (vibhajana), exhibiting (uttānikamma) and designating (paññatti). These twelve are called 'thread'.

Analysis of discourse is threefold: indication, demonstration and counter-demonstration.

Modes of conveying are sixteen. They are: conveying a teaching, investigation, construing, footings, characteristics, fourfold array, conversion, analysis, reversal, synonyms, designation, ways of entry, clearing up, determining, requisites, coordination.

These modes of conveying can be summarized under the following categories: (1) By way of causes, they are footings and requisites. (2) By way of effect, they are synonyms, designation, ways of entry and clearing up. (3) By way of causes and effect, they are teaching, investigation, fourfold array and coordination. (4) By way of the location of causes, it is analysis. (5) By way of incompatibility, it conversion. (6) By way of compatibility and incompatibility, it is conversion. And (7) by way of method, they are characteristics, construing and determining.

There are five methods recommended to interpret or guide the discourse or text: Conversion of relishing, the cleansing triad, Lion's play, plotting of directions, and hook. Further explanations of them are: (1) Conversion of relishing refers to whirlpool in a river, Like a piece of wood caught up in a whirlpool beings are tossed into the ocean of *samsāra* by craving and ignorance. Such beings are rescued by quietness meditation and insight one. (2) The cleansing triad refers to a spreading like lead. This is to describe the defilements as caused by craving, hatred and delusion and the purification as caused by non-craving, non-hatred and non-delusion. (3) Lion's play is to describe how such perversions as the view of soul are driven away by the lion-like Buddhas, Individual Buddhas, and the Arahants. (4) Plotting of directions means to survey regions or to determine whether something is wholesome or unwholesome. Friendliness, kindness, participatory joy and equanimity are four directions. And (5) hook is a form of discourse or text given by drawing all wholesome or unwholesome matters relevant to a particular subject.

Root-terms are 18 (9 wholesome and 9 unwholesome): The 9 wholesome roots are quietness, insight, non-greed, non-hate, non-delusion, perception of ugliness, perception of pain, perception of impermanence, and perception of non-self. The 9 unwholesome roots are craving, ignorance, greed, hate, delusion, perception of beauty, perception pleasure, perception of permanence, perception of self.

There are 16 patterns of the discourses or texts: Type of discourse dealing with 'corruption, with morality, with penetration, with the adept, with corruption and morality, with corruption and penetration, with corruption and the Adept, with

corruption, penetration and the Adept, with corruption, morality, and penetration, with morality and penetration, with corruption by craving, with corruption by view, with corruption by misconduct, with cleansing from craving, with cleansing from view, with cleansing from misconduct.

Conceptual framework for the use of the principles of the Guide. The person who gains knowledge from what is condensed must be instructed, in a manner which makes the doctrine good at the beginning, with points emphasizing emancipation, by indication with letters and words, through the method of conversion of relishing by the two modes, namely, explaining and displaying. From this he or she achieves the states of mind-freedom and freedom by wisdom through the wisdom made of what is heard and what is thought.

The person who gains knowledge from what is expanded must be instructed, in a manner which makes the doctrine good at the middle, with points emphasizing disadvantages and emancipation, by demonstration, through the cleansing triad by two modes of divulging and analyzing. This way he or she achieves realization through the wisdom made of what is heard.

The person who is guidable must be instructed, in a manner which makes the doctrine good at the end, with points emphasizing gratification, disadvantages and emancipation, through the method of lion's play by two modes of exhibiting and designating. This way he gains a mere verbal understanding.

An Application of Buddhist Hermeneutics to Understanding Gods:

An interpretation of gods according to the Guide: The Guide contained 3 main doctrines taken as tools to interpret any texts, namely, the mode of conveying (a meaning) (*hāra*), the guideline for meaning (*naya*) and the pattern for dispensation (*sāsanapathhāna*). Here, the pattern for dispensation should be applied at first to understand the story of gods.

An understanding of gods through 'The Pattern of the Dispensation (sāsanapathhāna): The story or discourse or text of God and gods as indicated above could be interpreted and understood in the light of the pattern of the dispensation, especially 'the type of discourse dealing with corruption and morality' (*sankilesavasanābhākiyasutta*). Because the story of gods or God in Buddhism depicts morality from which the person could take his or her existence as a god. To be born in the heavenly world is to be described in the context of giving charity and observing precepts. Those who donate charity or observe precepts are usually expecting to gain some results as to be born after death in the well-to-do family or in the heavenly world. Their accumulation of good deed is motivated by some gains backed up by desire, attachment and delusion. In other words, to be born in the heavenly planes as 'gods' or 'Brahmas' is due to 'craving for existence' (*vibhavatanhā*).

An understanding of gods through 'The Modes of Conveying (Hāra): There are sixteen types of 'the modes of conveying', but not all the modes of conveying meaning could be applied to interpret the story of gods. The Guide establishes an outline of the Dhamma which serves both as a norm or principles of interpretation, a point of contact between any teaching in the Dhamma, and the essence of the Dhamma. Let's apply the 'conveying a teaching' to understand the story of gods.

Conveying a Teaching (Desanāhāra): There are six aspects of four noble truths: gratification, disappointment, escape; fruit, means, and injunction. These six aspects of the ‘conveying a teaching’ are purposively corresponding to the Method of Progressive or Graduated Sermon (*Anupubbikatha*). Normally, the Buddha preaches this sermon at first and then followed with the Fourfold Noble Truth, so this teaching deserves to be called the real gradual path in its etymological meaning of the term. This doctrine started with: (1) Talk on charity (*dana*), (2) talk on morality (*sila*), (3) talk on heavenly pleasures (*sagga-katha*), (4) talk on the disadvantages of sensual pleasures (*kamadinavakatha*), and (5) talk on the benefits of renouncing sensual pleasures (*nekkhammanisamsakatha*), (D.I.148). This sermon represents a distinctively Theravadin method on interpreting the Tipitaka.

The story of Gods has been taken as ‘the talk of heavenly pleasures’, which is corresponding to the ‘gratification’ in the Guide. Contextually speaking, the state of being born as ‘God and Gods’ is impermanent, it will not last for too long time, and it is subject to change to be born in other planes according to kamma, then disadvantage will follow immediately after the gratification. A safe escape for this, as a real Buddhist, is to strive for the way out of this suffering - try to attend the final truth of Nibbana. On the course of striving for Nibbana, if he or she has not reached it yet, he or she could live happy life in this world, which in turn will pave a way for good life in the world to come. This is to be called as ‘fruit’ in the ‘conveying a teaching’. To be born as ‘god’ thus serves as the ‘means’ for further striving. So the heavenly life though it is not the final aim of a Buddhist and encouraged by the Buddha, nevertheless a Buddhist being as a good friend to all other living beings should take it as one of the useful injunction of the Buddha and convey it to other fellow beings.

Conveying an Investigation (Vicayahara): In the ‘conveying an investigation’, this investigation of the story of ‘gods’ will be focused on different kinds of ‘plane of existence’, which known in other words, as *The Planes of Kammic Consciousness*. Within the vast *lokadhatu* as quoted earlier, thousands of inhabited spheres with diverse social order are there. Besides man, gods, and Brahmas, there are numerous other varieties of beings, (A.III.35). The Brahma is the Lord of the thousandfold world-system and is of different grades, (M.I.289). There are other worlds which are beyond the Brahmaloкас, (M.I.329). In the *Mahasihanada-Sutta*, the Buddha tells us about five destinies of the lower worlds, the animal kingdom, the spirit-sphere, human existence and the higher worlds, (M.I.73). These five are actually classified into the world of hell, human-world and heaven-world. Each one can be subdivided into numerous *bhavas* dependent upon the "levels of consciousness of all beings," according to which the *texts* classify the planes into three kinds, viz., the sensual pleasure enjoying planes (*kāmāvacarabhūmī*), ‘the plane of form’ (*rūpāvacarabhūmī*) and the plane of formless (*arūpāvacarabhūmī*), (D.III.215). However, later on the Abhidhammikas classify them into four categories by subdividing them into (i) *apāyabhūmī* (the plane of misery), (ii) *kāmasugatibhūmī* (the better plane of the world of desires), (iii) *rūpāvacarabhūmī* (the plane of form) and (iv) *arūpāvacarabhūmī* (the plane of formless). It is obvious that the *apāyabhūmī* and *kāmasugatibhūmī* of the latter category are included in the *kāmāvacarabhūmī* of the former one.

Actually, the mode of 'conveying an investigation' should be done extensively to cover the points of 'term, question, answer, consecutively', and so on, but I would like to preserve space for other 'modes of conveying'.

Conveying an Construing (Yutihara): In the Yutihāra, the core of Dhamma is constituted by the Four Noble Truth, and by the Dependent Origination. The law of Kamma and the consciousness, which are two constituents of the 12 links of Dependent Origination are supposed to be main concern in the discourse of gods. Let's talk about *the Relationship among Kammas, Consciousness, and Planes of Existence*: The *Anguttara-Nikaya* defines *karma* as deeds or actions that are associated with the mental state of volition (*cetana*). All volitional actions involving mentality (*mana*), word (*vāca*) or body (*kāya*), are regarded as falling within the domain of *kamma*, which is constituted by good, bad or neither good nor bad actions. According to Buddhism, *kamma* without volition, namely, the instinctive actions such as sneezing, respiration and so on, is not regarded as *kamma* because it does not consist of a volitional consciousness, which is the most important factor in determining the nature of *kamma*. To quote the passage in the *Anguttara-Nikaya* thus: "I declare, monks, that volition is *kamma*; having intended, one does a deed by body, word or mind."

Kamma is an agent of rebirth or rebecoming;³ *kamma* is the cause of rebirth, whereas the rebirth is proof of the validity and truth of *kamma*. The Buddha, when asked by Ananda Thera as to what are the causes of rebirth, replies that it is caused by the *kammas* of their respective nature, that is, the *kammas* of sensual nature produce sensual planes; the *kammas* of meditation-levels based on Form produce the planes of Form; and the *kammas* of the nature of meditation based on Formlessness produce the planes of Formlessness. Therefore, *kamma* is comparable to a field, consciousness (*vinna*) to a seed, desire (*tanha*) to the sap or life-force within the seed. For, *kamma* or volition of beings hindered by ignorance and bound by desire, takes place in sensual planes, material planes or immaterial planes. Thus there is repeated rebirth, (AN,I, 222-224). It is evident from the above discussion that rebecoming is made possible through the combined functions of three conditions, namely, *kamma*, desire and consciousness. It is consciousness that is reborn. As it is said, it is the seed that will grow if planted in the soil of *kamma* and watered by desire - and if some external conditions are also present. The Buddha also comments that through the entry of the consciousness of a departed person into a womb of a suitable woman, the personality of a new individual is reborn, (DN. II. 62-63). Dealing with the process of rebirth, the Buddha states that where there are three conditions combined together, there a germ of human life is planted, that is, mother's ovum, father's sperm and there is being-to-be born (*gandhabba*).

As we have already known, there are twenty nine types of consciousness with their thirty-two resultants that are called 'Reproductive *Kamma*' (*janakakamma*). These *kammas* will give rise to rebirth in different planes.⁴ Strictly speaking, it is *kamma* that

³There are 4 kinds of birth in Buddhism, namely (1) moisture –born living beings, i.e. ameba; (2) egg-born living beings; (3) womb-born living being; and (4) Heavenly -born living being. There are 4 kinds of death, namely (1) due to the exhaustion of live; (2) due to the exhaustion of *kamma*; (3) due to the exhaustion of both; and (4) due to the interruption of *kamma*.

⁴That is to say, they can be classified into the so-called three spheres of existence as follows. The twenty types, viz., the eight *sahetukakamavacaracittas* and twelve 'unwholesome consciousness' (*akusalacittas*) along with their resultants, viz., the eight *kusalavipaka-ahetukacittas*, eight *sahetukakamavacaravipakacittas* and seven *akusalavipakacittas* are grouped into the *kamasugati-bhumi*; the five

conditions consciousnesses (*cittas*) to rise in the respective planes of existence, (A.I. 222-24). Hence, *belief in the kamma doctrine is conducive to that of rebirth.*

The belief in rebirth like that of *kamma* is made firm by considering the 'Three Kinds of Knowledge' (*tevijja*) attained by the Buddha, as discussed earlier. It can also be considered from the utterance of the Buddha: "Through many a birth, wandered I, seeking the builder of the house. Sorrowful, indeed, is birth again and again," (Dh., 153). "This is my last birth. Now there are no more rebirths," (Vin.I.10). Moreover, in several discourses, the Buddha clearly states that beings having done evil are born, after death, in hells and beings having done well are born in the worlds of heavens.

The Buddha once told Kālāma people not to blindly believe anything. He further suggested to the doubtful that Kālāmas the best policy to avoid hells and to attain heavens is to do good, abstain from bad deeds and purify one's mind from greed, hate and delusion. The Buddha confirms that the person whose heart is free from enmity, oppression and made pure by such a practice in this very life will attain the following four comforts:

Firstly, if there is a world beyond, fruit and ripening of deeds done well or ill, when body breaks up after death, I shall be reborn in the Happy Lot, in the Heaven World. Secondly, if however, there be no world beyond, no fruit and ripening of deeds done well or ill, yet in this very life do I hold myself free from enmity and oppression, sorrow less and well. Thirdly, though as result of action, ill be done by me, yet do I plan no ill to anyone. And if I do no ill, how can sorrow touch me. Fourthly, but if, as result of action, no ill be done by me, then in both ways do I behold myself utterly pure, (A.I.192).

The above mentioned passage clearly signifies that for the doubtful person, the best way is to do well, because the result of the good deed will never lose, it will welcome the doer from world to world as one is received well by one's friends and relations on one's return from a foreign country, (Dh, v. 219). The above mentioned discourse called Kālāma Sutta can be established as a theory of Buddhist hermeneutics known as 'Hermeneutics of Four Assurance'. It is worth noticing that this theory of four assurances converges with Pascal's theory of "wager" to believe in God and William James' theory of "Will to Believe", and both theories are entitled as "Voluntarism Theories of Faith", (John H. Hick, 1963, p. 59).

An Evaluation of the Buddhist Hermeneutics:

As we have observed from the above discussion of how to interpret the discourse on Gods, there are two kinds of interpretation, one is philosophical which based on three modern Buddhist thinkers; and another one is religious, which based on the Guide. We could state, in other words, that the philosophical interpretation corresponds to 'textual aspect of the true doctrine' (*pariyattisaddhamma*), for which we likely base our discussion on reason. The above mentioned three philosophical interpretations of weak form, strong form and moderate form correspond to John Hicks'

rupavacaracittas and their resultants are included in *rupavacarabhumi*; and the four *arupavacaracittas* and their resultants are included in 'formless celestial realm' (*arupavacarabhumi*). Among the thirty-two resultants, there are nineteen types of *consciousness (citta)* functioning as 'Rebirth Consciousness' called *Patisandhicittas*. These nineteen *cittas* will cause beings to be born in different planes, as already explained while discussing about the *Patisandhi-cittas*.

theory of 'religious pluralism', in which three theories of religious teaching are mentioned consecutively, that is, 'exclusivism, inclusivism, and pluralism'(1963, pp.117-119).

The interpretation of 'gods' according to the Guide as mentioned above, which is taken as 'religious interpretation', corresponds to one genuine guideline, which is found as a doctrine that is common to both Theravada and Mahayana schools of Buddhism. That doctrine is contained in 'the discourse of the four refuges' (Catupratisaranasutra), in which the Buddha provided four kinds of reliance as mentioned earlier.

It could be said that both types of 'religious and philosophical interpretations' in Buddhism must be comparatively examined by 'the eleventh Principles of Faith as Gradual Path, in which, the Buddha said thus: "Come now, Kālāmas, do not accept anything only on the grounds of (1) *tradition* or (2) *report* or (3) *hearsay* or (4) *because it is an authority of text* or (5) *because it is logic* or (6) *because it is inference* or (7) *because of a superficial assessment of the appearance* or (8) *because it conforms with one's approved theory* or (9) *because it is seeming possibility* or (10) *because of the prestige of your teacher*. (11) *When you, Kalamas, realize for yourself that these doctrines are evil and unjustified, that they are condemned by the wise and that when they are accepted and lived by, they conduce to ill and sorrow, then you should reject them*". (A.I.189)

The above-mentioned eleven faiths can be paired with "three kinds of wisdom" (*panna*), that is, wisdom resulting from study, wisdom from reflection, and wisdom from mental development, (D.III.219). The faith-principles nos. 1, 2, 3, 4 and 10 can be grouped under the wisdom resulting from study, the faith-principles nos. 5, 6, 7, 8, and 9 can be classified into the wisdom resulting from reflection, and the last one no. 11 can be categorized into the wisdom derived from the mental development. The three types of wisdom as quoted above are taken as "gradual path" leading to the realization of Nibbana. (See Appendix I)

Conclusion:

We could say that the religious interpretation based on the Guide, though not so complete in accordance with the theoretical principles of the text, could enlighten us about the image of God and Gods. Through the 'pattern of dispensation', the discourse on 'God and gods' is taken as 'the story dealing with defilements and morality', that should also be interpreted in the light of 'conveying a teaching', corresponding to the Gradual Sermon. Buddhism accepts 'God and Gods' as heavenly beings who did good deeds in the previous lives and being born as God and Gods because their own good karmas. Strictly speaking, it is *karma* that conditions *cittas* to rise in the respective planes of existence, (A.I.222-224). Hence, *belief in the kamma doctrine is conducive to that of rebirth*. According to the 'conveying a construing', the belief in rebirth like that of *karma*, it is said, is made firm by considering the 'Three Kinds of Knowledge' (*tevijja*) attained by the Buddha, as discussed earlier.

For the sake of mutual understanding among different religions we have to appreciate the ideas of modern Buddhist scholars like Buddhadasa Bhikkhu, Masao Abe and Edward Conze, who try to interpret that there is the ideas of God and Gods in

the Buddhist texts, provided that God and Gods must be interpreted in the light of gradual Dhamma known as the gradual path of 'Dependent Origination and Cessation', which are consisted of general principle as follows: "When there is this, this is; when this is not, neither is this. Because this arises, so does this; because this ceases, so does this," (S.II.64-65). This law consists of twelve links started from "ignorance" to "decay, death, sorrow, lamentation, suffering, grief, and despair". This law of cause and conditions with the help of the twenty-four causal relation doctrine appearing in the Abhidhamma Pitaka can explain the discourse on God and Gods more hermeneutically.

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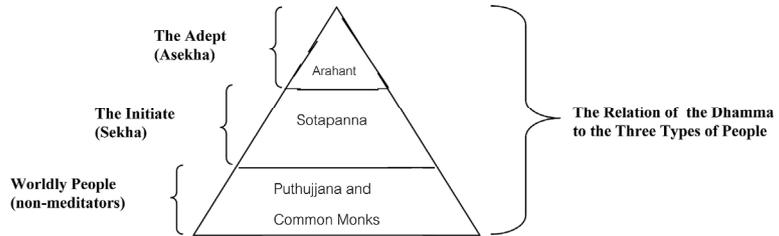
Appendix I: The Gradual Path to Nibbana:

Nibbana		
Fruition-Knowledge	Path-Knowledge	Insight-Knowledge
1. Right View 2. Right Thought 3. WISDOM-FACTORS III. Purification of View --- VII. Purification of Knowledge and Vision		
6. Right Effort 7. Right Mindfulness 8. Right Concentration 2. CONCENTRATION-FACTORS II. Purification of Mind		
3. Right Speech 4. Right Bodily Action 5. Right Livelihood 1. MORALITY FACTORS I. Purification of Morality		
Those following and realizing the Middle Path, i.e. The Eightfold Noble Path, summarized in the Threefold Training, (namely, morality Factors, Concentration Factors and Wisdom Factors), should perpetually observe first the Morality Factors, then the Foundations of Mindfulness, which causes the Concentration Factors, followed by the Wisdom Factors, consisting of Purification and Insight Knowledge by graduation, in themselves. Finally they will attain to the Path Knowledge and Fruition Knowledge, as well as the Extinction of all Defilements and Sufferings, that is, NIBBANA.		

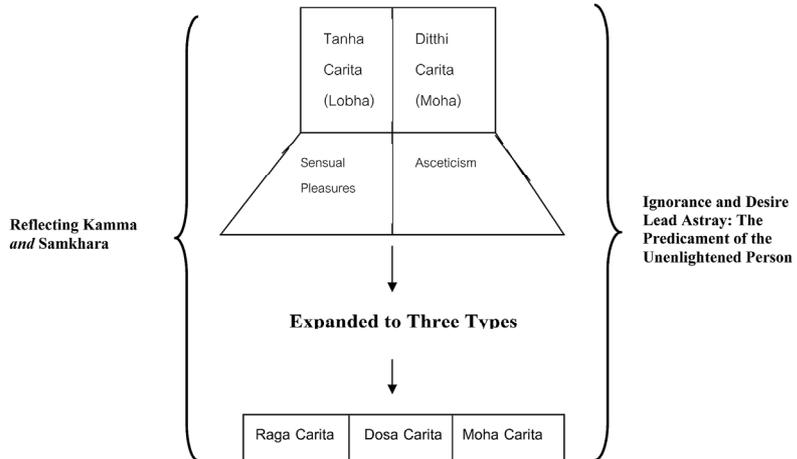
Appendix II: Diagram of the Guide:

**The Gradual Path as Seen in the
Netthippakarana and the Petakopadasa**

Basic Classifications of People and their Temperaments



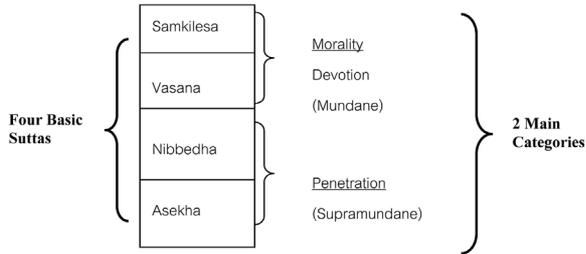
Nature or Temperament → Main Defilements



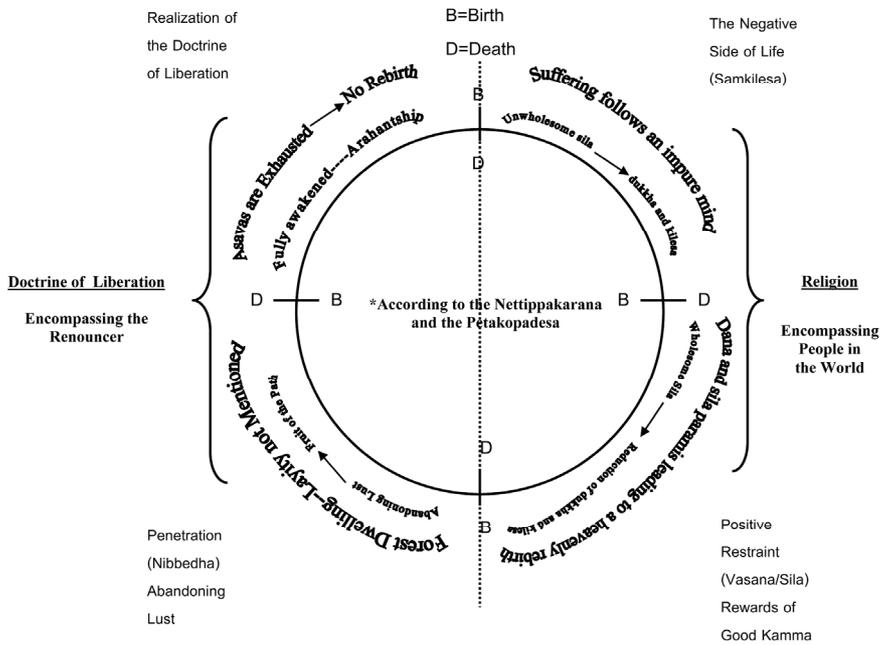
**Suffering Follows Just as a
the Wheel Follows the Hoof**

The Foundations of the Sasana

From Identifying Kilesa to Achieving Bodhi



The Cycle of the Gradual Path *



King Mongkut's Buddhist Reform: An Ethical Transformation in Thai Buddhism and Invention of a Pāli Script

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Introduction:

This paper will examine King Mongkut's ethical attempt to develop an interpretation of Buddhism consistent with 'Modern Buddhism.' Modernity challenges traditional Buddhist values and principles in a degree that the traditional authorities may never fully anticipate them earlier. This provides Buddhism an occasion for investigating its ethics and moral thinking related with its time and space. In most Theravada countries, history speaks of several Buddhist transformations influenced by modernity and one of the major transformations which influenced is the field of ethics. Of course, one could say that even the term 'ethic' is not a Buddhist term of reference as there is no such a term in Pāli Canon (Barbara E. Reed 2004, p.261). Therefore, when we use term like 'Buddhist ethics' we have to understand that it is a new term of convenience that 'we may refer to systems of morality as well as styles of moral reasoning that have emerged in Buddhist traditions' (Maria Heim 2005, p. 1282).

In Thailand, efforts to modernize Buddhism arose in the nineteenth century by King Mongkut. Modernizing Buddhism was taken to mean excising its supernatural and mythical elements while emphasizing Buddhism's rational, rule-oriented practices for monastics, and the purity of its ethical norms for all Buddhists. Traditionally, Thai Buddhism was configured in almost entirely sacred, religious and syncretic terms. King Mongkut's modernizing effort shaped Thai Buddhism into primarily a social ethic as part of his vision of a purified Thai Buddhism. This attempt marked the beginning of a fundamental epistemological shift in doctrinal Thai Buddhism. The theoretical shift, which continues to have significant ethico-religious implications today, involved the rejection of the layered or hierarchical notion of truth which underlay traditional Buddhist teachings. King Mongkut found that the Thais Buddhism have been in the wrong way conjoined with delusion and far away from the true teachings of Buddha. He referred this kind of practice as *'Acinnakappika'* meaning the type of Buddhism traditionally inherited without openness, without light and no further explanations were given. Other expressions of Buddhist modernism arose through the new literary genre of the Buddhist texts and chanting, wherein multiple and conflicting perspectives may be explored simultaneously, new senses of religious communities may be developed, and new forms of social critique and prospects for social change may be voiced (Maria Heim 2005:1282).

King Mongkut viewed that the authentic Buddhism has a unique principle of a single, universal and all encompassing truth. Rejecting the superstitious beliefs that had attached themselves to Buddhism in the course of centuries, he preached Buddhism in its pure form based on Pāli Canon instead of Commentaries. He showed that Buddhism, if properly understood, contains nothing that is contrary to common sense

and it is primarily a moral and ethical system thoroughly suited to modern needs.

Reformation made by King Mongkut resulted in improving monastic ethics in an effort to bring it closer to the Pāli, and he also deconstructed and reinterpreted many traditional Thai Buddhist teachings. As a consequence the whole series of understanding of Thai Buddhist ethics changed dramatically. Later, this new trend of Buddhist understanding formed the nucleus of a new group of Thai Buddhism named Dhammayuttika meaning ‘those adhering to the doctrine.’ This reformation was considered a daring innovation in Thailand and it led to initiate a group of ‘progressive’ Buddhist monks who are always seeking to learn for new ethics and who dare to set new ethics to uphold the correctness and purity of Buddhism.

Background

In royal ceremonies, even today, Thai Buddhism is treated as having three monastic lineages: Mahanikaya, Ramanyanikaya and Dhammayutikanikaya. The Mahanikaya is the oldest, tracing its origin back to the introduction of Buddhism into Thailand; it remains the largest Nikaya. The Ramanyanikaya used to be the Nikaya of the Mon people; it became absorbed after 1902 (after enactment of the first Sangha Act 1902) into the other two Nikayas. The third, the Dhammayutikanikaya, is the subject of this paper. It was founded by King Mongkut in 1824¹, when he was a monk. Its original members had been ordained in the Mahanikaya, but were then re-ordained in the Ramanyanikaya.

The founding of Dhammayut was not to create a schism through a stricter discipline of practice than previously existed in Thai Buddhism, as popularly believed, but it was a modern socio-ethical approach which developed out of King Mongkut’s comprehensive study of the Pāli Canon and deepened his understanding of Buddhism.

What was King Mongkut’s motive to reform Thai Buddhism? King Mongkut observed that monastic education tended to build on the commentarial texts of later periods rather than on the original Pāli Canon. They failed to investigate and study the original Pāli Canon but followed the traditional practices which were influenced by later texts. This led the Thai Buddhism to misinterpret Buddhist teaching and follow the teachers’ tradition rather than the true teaching of the Buddha.

As there was no formal Buddhist education taught in monasteries, most learning processes and studies of monks depended upon the teachers. They learned and practiced only what their teachers taught or simply followed their predecessors without properly learning or analyzing the reasons behind those practices. When teachers had wrong beliefs, their students followed them. Wrong beliefs were, for example, that Buddhism would last for 5,000 years², that Buddhism would decline and nothing could

¹ Four different dates are given for the founding of Dhammayut: 1. HRH Prince Narathip (1861-1931) states (Narathip, 1965, p. 26) that the Dhammayut was founded in 1824. 2. Somdet Phra Maha Samana Chao Krom Phraya Pavaresvariyalongkorn (1809-1892) states that Dhammayut was founded in 1826, marking the year when King Mongkut was re-ordained on from the Ramanya monastic lineage (Mongkut, 1968, p. 4). 3. Prince Patriarch, Somdet Phra Maha Samana Chao Krom Phraya Vajiranyanavarorasa (1860-1921) quoting Somdet Krom Phraya Pavaresvariyalongkorn (Vajiranyanavarorasa, 1956, p. 1), states that the Dhammayut was established in 1829, marking the year when King Mongkut moved from Wat Mahadhat to his new abode at Wat Samer-rai or Wat Rajadhiwat. 4. Lastly, Prince Patriarch Vajiranyanavarorasa himself holds that the Dhammayut was founded on 11 January 1836, the day when King Mongkut moved from Wat Samer-rai [now Wat Rajadhiwat] to become the abbot of Wat Bovoranives Vihara (Vajiranyanavarorasa, 1971, p. 276).

² Popular belief that Buddhism would last for only 5,000 years was recorded in many places such as the

be done to revive it, and that there was no benefit in adhering to Buddhism properly because the highest goal of Buddhism was no longer attainable.

Meditation was also wrongly practiced. King Mongkut noted (Pavaresvariyaalongkorn, 1968, p. 40) that the ways of calm and of insight meditation were practiced incorrectly—conjoined with delusion: ‘as though one might borrow the nose of someone else for breathing’ (or blindly rely on a blind guide). The teachers preached about Dhamma neither openly nor clearly, nor in a way that would stimulate faith. The teachers sometimes got angry when pupils asked them questions, or their explanations were confined to referring to the ‘*ancient teachers’ tradition.*’ Meditation, therefore, was practiced less to clarify the mind than to gain supernatural power. King Mongkut, therefore, called Thai Buddhism of that period the ‘*ancient teachers’ tradition*’ (*Acinnakappika*).

When monks were leading erroneously, lay people practiced accordingly. It is recorded in the Sangha Enactment of King Rama I (Code, 1988, p. 545) that ‘nowadays people in all walks of life, when they listen to the Mahavessantara Jataka, instead of listening to it with great faith and respect for the content, only look out for useless jokes and pranks. Monks who deliver the sermon are not learned in the Pāli Canon, but good at prose and poetry instead, in order to use it for their rude jokes and pranks for their own advantage and make a living out of it. They do not study Buddhism and as a result it conduces to the decline of Buddhism and creates disregard for the teachings of the Buddha.’ King Mongkut, therefore, commented that the ‘customary Buddhists’ did not understand or follow true Buddhism.

‘Dhammayut’ - a New Buddhist Ethics:

Having thoroughly understood the state of Thai Buddhism, King Mongkut pursued the study of Pāli and scripture himself. He was determined to read the Pāli texts and commentaries at first hand to satisfy his inquisitive mind. After becoming well versed in the Pāli and other Buddhist texts, King Mongkut detected (Mongkut, 1968, p. 22) that even in the Pāli Canon important teachings were not in line with the principles of the Buddha because non-Buddhist elements had seamlessly mixed in. King Mongkut, therefore, explained (Mongkut, 1968, p. 21), ‘The real doctrines and discipline are teachings for attaining supramundane states or for observing precepts and monastic discipline in its purest form,’ but (Mongkut, 1972, p. 410) ‘the majority of people ignored the original sources of Pāli and believed in accounts in commentaries and sub-commentaries instead.’ Accordingly, King Mongkut held that only the Pāli Canon has the notion of a single, universal and all encompassing truth, whereas in popular Thai Buddhism a layered or hierarchical notion of truth underlies traditional Buddhist teachings.

Therefore, King Mongkut’s modern approach to Buddhism was (Mongkut, 1968, p. 387) ‘to apply good analytical thinking with one’s own wisdom before accepting anything. When one is convinced through wisdom that a certain religion, group, or party can be one’s refuge, then one should practice and follow that religion. One should not accept anything based upon mere excitement, hearsay, traditions,

Collections of Royal Interrogations No. 16 of King Rama I (Rajapuccha, 1973, p. 102) which states, ‘The Buddha established Buddhism for 5,000 years.’

nor upon one's fear or joy. Therefore, one should not be carried away by miracle or just accept whatever is based upon tradition.' Further (Mongkut, 1972, pp. 390-1), 'One should not be attached to traditional beliefs but hold to true doctrines and disciplines (*dhamma-vinaya*) instead. One should always keep reviewing one's belief. Having established it to be accurate one should keep on practicing accordingly, but if one finds that it is inaccurate and against the principles of true doctrines and disciplines of the Buddha, then one should give it up.' These principles became the main characteristics of the newly reformed Dhammayut monastic lineage.

Prince-Patriarch Vajiranyanavorarasa (Vajiranyanavarorasa, 2001, p. 64) attested to this principle when he said of Somdet Phra Vanarat (Buddhasiri), one of the ten pioneer monks who founded the Dhammayut monastic lineage: 'Somdet Phra Vanarat likes changing, a true feature of the Dhammayut monastic lineage.' Similarly, Griswold also notes (Griswold, 1968, pp. 115-6): 'They (Dhammayut monks) rejected all practices that had no authority other than custom. They accepted all canonical regulations, not merely following them mechanically, but endeavoring to keep their significance ever present in consciousness. They were expected to understand the formulas they recited, the reasons for the rules they were subject to, and the meaning of the acts they performed. In short, the Doctrine they were to adhere to was the Doctrine exactly as the Buddha had taught it, stripped of all apocryphal additions.'

Therefore, King Mongkut's aim was to reform the practices of Thai monks in line with Pāli Canon. He later called this approach 'Dhammayut,' meaning 'adhering to the truth.' This modern approach attracted a small but strong following of like-minded monks and lay supporters, and in this way the Dhammayut³ monastic lineage was born.

'Ariyaka' - A Pāli Script:

Another significant feature of his modern approach to Thai Buddhism was King Mongkut's invention of the Ariyaka alphabet. Although many others do not see this as significant and simply disregard it, I believe that it a great contribution to the Buddhist world.

What is the Ariyaka alphabet? It was a new alphabet invented by King Mongkut at Wat Bovoranives. It is recorded that he invented it to replace the commonly used Khmer script for writing Pāli. Describing the Ariyaka, Prince-Patriarch Vajiranyanavarorasa writes (Vajiranyanavarorasa, 2003, p. 16), 'King Mongkut encouraged monks to be well versed in Pāli. Accordingly, there were many monks who were fluent in Pāli speaking and used it to converse with Sri Lankan monks who often visited King Mongkut... King Mongkut learned English from American missionaries. Emulating Romanized typesetting system, King Mongkut invented a new set of letters named 'Ariyaka' to write Pāli with. He invented two styles of Ariyakas, one for typesetting and another for hand writing, to enable students to read and write Pāli accurately compared to the Khmer script then in use. The Ariyaka is widely used here in Wat Bon⁴.' He further notes: 'At that time book printing was not as wide spread. There were only few printing houses belonging to missionaries where they published their religious books. Therefore, King Mongkut set up his own printing house in his

³ lit., in accordance with the Dhamma

⁴ Wat Bon is the local name for Wat Bovoranives, where King Mogkut was abbot for 14 years.

temple and began to publish several Pāli books in Ariyaka alphabet such as the book of monastic discipline (*patimokkha*), Dhammapada, chanting book⁵ etc. The Ariyaka books were used widely in this temple replacing the palm leaves.'

Most records have briefly discussed King Mongkut's great enthusiasm for printing technology and credited him for setting up the first Thai printing house, but little has been said about the Ariyaka alphabet itself. I believe that King Mongkut's reason for inventing Ariyaka was more far-sighted than is generally understood.

Here are a few plausible reasons for inventing the Ariyaka alphabet. Had King Mongkut only wanted a Thai alphabet to replace the Khmer script, he could easily have encouraged the Thai people to use the already existent Thai alphabet, which would have been easier for Thais. But why did King Mongkut go through the trouble of inventing a new alphabet? From a nationalistic perspective, if King Mongkut regarded Khmer as an alien script and wanted to invent his own Thai alphabet, he should have named his new alphabet 'Thai alphabet.' On the contrary, he named it 'Ariyaka', which was not related with Thai-ness.

One may also think that King Mongkut found it difficult to communicate with Buddhists of neighboring countries. Although Pāli was widely used as an international language among Buddhist monks, when it came to writing it was complicated. King Mongkut often sent letters to monks in neighboring nations such as Sri Lanka, Ya-Khai (Arakan), and Cambodia. To prevent misunderstanding, he always sent a single Pāli document in many versions, using scripts such as Ariyaka, Khmer and Romanized Pāli, because there was no single universal Pāli alphabet.

I believe that King Mongkut's reason for inventing the Ariyaka alphabet was not simply to replace the Khmer script but to invent the Pāli alphabet itself. The term 'Ariyaka' signifies the Ariyaka or Aryan people. In other words, it is the alphabet of the Buddha's clan. Therefore, it seemed that King Mongkut's modern approach to Thai Buddhism was not only emphasizing the Pāli Canon but also inventing Pāli alphabet to standardize Pāli among Buddhist nations – an ethical intention and invention.

Regarding Ariyaka, Samuel Reynolds House (Feltus, 2007 (1924), p. 54) notes: 'We asked to see his printing room; several young priests and servants on bamboo settees folding books, one composing type, one correcting proof. They gave us a copy of a book published in the Prince's new *Pāli alphabet* – it was the Buddhist ten commandments and comments on them.' Likewise, in 'Bangkok Calendar' of 1847, John Hassett Chandler (Pukhut, 1984, p. 45; Sukpanit, 1983, p. 39) also records: 'King Mongkut's press has one Lithographic press, one set of Thai typesetting, two sets of English typesetting and two sets of *Pāli typesetting*.' The abovementioned 'Pāli' alphabet and typesetting were the 'Ariyaka' alphabet which King Mongkut used to publish Pāli books. I assert that it was no coincidence that both House and Chandler referred to the 'Ariyaka' as the Pāli alphabet. Probably they both were informed about it personally by King Mongkut during their conversations.

Moreover, evidence also proves that the Ariyaka was not only used among King Mongkut's group in Thailand but was also used by Sri Lankan monks to write to Thai monks. I have found many letters in Pāli dating around 1885 written between Sri Lankan monks from Sri Lanka and abbots of Wat Bovoranives in Thailand in the Ariyaka alphabet. How Sri Lankan monks knew and studied Ariyaka is a mystery.

⁵ Copies of all of these books are on display in the Wat Bovoranives museum.

It could be that Sri Lankan monks studied this new Pāli alphabet at Wat Bovoranives when they visited King Mongkut, because in the history of Wat Bovoranives it is recorded (Vajiranyanavarorasa, 2003, p. 16) that ‘King Mongkut was often visited by Sri Lankan monks and there was a dedicated residence for them called ‘Khana Lanka’ in Wat Bovoranives.’

In 1862, King Mongkut sent a gift of a Lithographic Press to the Sri Lankan Sangha for them to publish Buddhist books and so compete with missionaries in Sri Lanka (Phanit, 2001, p. 54). King Mongkut may also have sent his new Ariyaka alphabet with the printer to Sri Lanka.⁶ It would then not be surprising if they were familiar with Ariyaka alphabet.

In Thailand, the use of Ariyaka was not limited to monks; it was widely taught in the palace too. Supreme Patriarch Krom Luang Jinavarasirivatthana (1859-1937) narrated in his autobiography (Jinavarasirivatthana, 1993, p. 5) that he ‘studied Ariyaka alphabet to the point of fluency’ while he was a boy in the palace. This shows that Ariyaka was still in use as late as the reign of King Rama V. The Ariyaka script was also used to inscribe stones (e.g. stone slab inscribed with Ariyaka script which is located near the main Buddha image in the Uposatha Hall of Wat Bovoranives Vihara). In the Tipitaka Hall of Wat Bovoranives Vihara there are also many palm leaves (about 20) which are inscribed with Ariyaka script for the cover page.

Seeing that the Ariyaka alphabet was not widely accepted, King Mongkut later invented a system for transliterating Pāli writing into Thai, known as the ‘Karnyut’ system⁷. This system was used in the publication of the Pāli Canon for the first time in 1893 by King Rama V. This also attests that King Mongkut’s invention of the Ariyaka was not merely to replace the Khmer script, but rather to create a single standardized Pāli alphabet.

Conclusion:

King Mongkut, therefore, was the first person in the world to invent a Pāli alphabet: the ‘Ariyaka.’ Although the Ariyaka failed to become popular and did not last long, the first Pāli alphabet was born. It was even for a short period used internationally. King Mongkut’s invention of the Ariyaka alphabet was indeed in line with his emphasis on the Pāli Canon as a tool to preserve the original Pāli texts in their pristine form, a truly socio-ethical transformation of Thai Buddhism. He intended it to be used internationally to promote Dhammayut practice, in the sense of practice ‘in accordance with the Dhamma’, the heart of King Mongkut’s modern approach to Thai Buddhism. King Mongkut’s reformation of Thai Buddhism and invention of the Ariyaka script truly transformed the aspect of Thai Buddhist ethics towards doctrinal interpretations, meditational practice, literary ethics, and socio-ethical aspect of Thai Buddhism.

⁶ The printer is still well preserved and on display in Ranawella Purana Vihara Temple at Katuluwa, near Galle, Sri Lanka.

⁷ The Karnyut system is a development of the Thai alphabet to enable it to write Pali.

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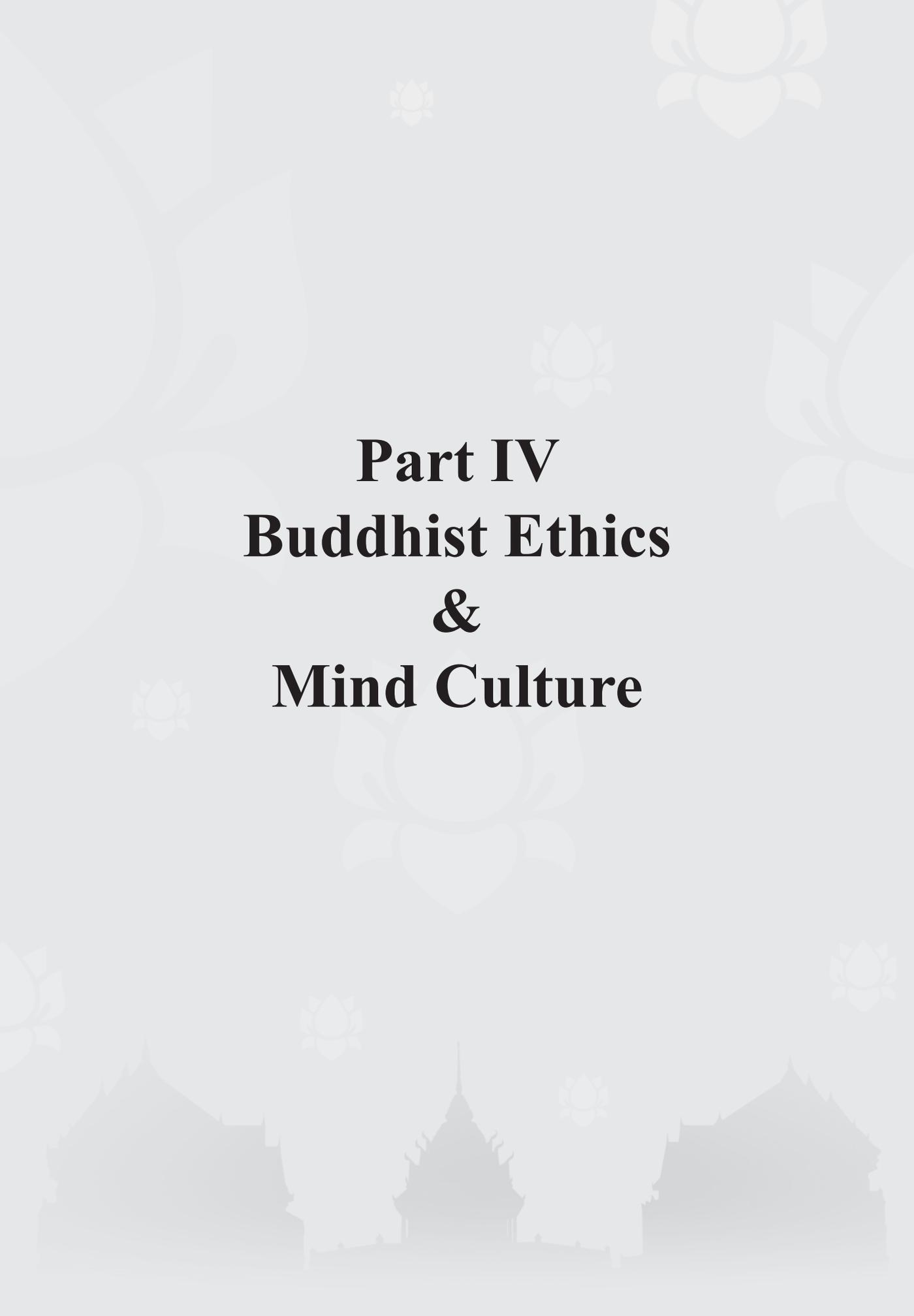
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The background features a repeating pattern of light gray lotus flowers and stylized temple silhouettes. The lotus flowers are scattered throughout the page, while the temple silhouettes are concentrated at the bottom, creating a sense of depth and cultural context.

Part IV
Buddhist Ethics
&
Mind Culture

The Subject-Matter of Mind Culture

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Early Perspective on Mind Culture:

Mental culture has become a very popular topic in modern society, in which mental problems play an important role - irrespective of geographical, cultural and religious contexts. Buddhist teachings consist of a wealth of information regarding the subject matter and the methods of practicing mental culture. According to Buddhism, mental culture is not confined only to the mental aspects of the human personality. The personality is explained as a combination of mental and physical aspects. The Buddhist concept of five aggregates, namely: form, feelings, perceptions, dispositions and consciousness - clearly indicate the mutual interdependence of physical and psychological aspects of human personality. Therefore, the term mental culture in Buddhist context necessarily refers not only to mental development but also to the restraint of the physical senses, coupled with suitable environmental factors. Buddhists who are interested in mind culture today are engaged in the practices under various topics, such as: in-and-out breathing, compassion and reflection on Buddha's qualities. It seems that most of them are unaware of their stages of gradual progress. It may be, sometimes, that they expect a temporary relief by following meditation methods. It should be emphasized here, that all methods of Buddhist meditation are aimed at achieving a final effect called Nibbāna - destruction of defilements causing suffering in the repeated existences. It is also a fact that the practitioner of Buddhist meditation can experience many worldly benefits both mental and physical throughout his practices. Further it is a real factor that most of the practitioners of Buddhist meditation consider that they can concentrate their minds on physical body (*kayanupassana*), feelings (*vedananupassana*), consciousness (*cittanupassana*) etc., without a prior knowledge of those subjects. It should be emphasized here that the Buddhists should have a comprehensive and critical knowledge of the meditational subjects before practicing meditation. The subject matter of Buddhist meditation as a systematic philosophy is presented in the *Abhidhamma*. As some scholars consider, it is not, merely: a theoretical analysis of the Buddha's teachings. Therefore, all Buddhists who wish to practice meditation should acquire a considerable knowledge of *Abhidhamma* prior to starting or understanding mental culture. The present demonstration illustrates how *Abhidhamma* philosophy completely relates to practicing Buddhist meditation, as subject matter - and how it is beneficial for day-to-day life.

According to popular view, *Abhidhamma* is an abstruse philosophy without a practical aspect. As a purely intellectual approach to Buddhism, many students, as well as teachers of *Abhidhamma*, commit the various lists of elements to memory. This is a common practice in almost all *Theravāda countries*. Further, this memory is supplemented with some stylistic definitions of those elements. This memorization and

the definitions connected with the elements are mostly limited to a twelfth-century *Abhidhamma* compendium called *Abhidhammatthasangaha* – presenting the four realities (*citta, cetasika, rupa, Nibbāna*) as the fundamentals of *Abhidhamma*. It should be mentioned, that this text does not cover all aspects of the *Theravāda Abhidhamma*. It is a short treatise specially meant for beginners. Unfortunately, popular *Abhidhamma* is limited to the subject-matter of that text. A close examination of the *Theravāda Abhidhamma*, as a whole, however, reveals its importance as a practical view of the world and its wider field, as a philosophy. It definitely has a direct relationship with methods of Buddhist meditation representing the most practical aspect of spiritual progress. Not only *Abhidhamma*, but also all other aspects of Buddhist philosophy, will never become meaningful, unless they are put into practice. Therefore, we propose here to examine in brief the relationship between the fundamentals of *Abhidhamma* and methods of Buddhist meditation as understood in the *Theravāda tradition*.

One of the main reasons for emphasizing the fact that methods of meditation are the foundation of the *Theravāda Abhidhamma* is that in most of the *Abhidhamma* compendiums, separate chapters on meditation usually follow the analyses of elements. This implies that the authors of those compendiums must have considered the knowledge of analysis of elements coupled with the method of synthesis to be the foremost part of meditation or the object of meditation on which the attention of the meditator should be focused. The *Visuddhimagga* certainly includes the analyses of five aggregates (*pācakkhandha*), sense-bases (*āyatana*), and elements (*dhātu*), as the basis of insight meditation (*paññābhavana*).

“Now the things classed as aggregates, bases, elements, faculties, truths, dependent origination, etc., are the soil of this understanding....”¹

Moreover, these analyses completely resemble those of *Abhidhamma* literature. The main purpose of the *Visuddhimagga* is to describe the two methods of meditation, namely *samātha* (concentration) and *vipassana* (insight). Two of the three main topics of the text are dedicated to this purpose - *samādhi* and *paññā*.

The *Abhidhammavātara*, considered the oldest *Abhidhamma* compendium, devotes nine chapters to describing meditation.

1. *Rupavacarasamādhībhavana*: concentrative meditation of form-sphere
2. *Arupavacarasamādhībhavana*: concentrative meditation of formless-sphere
3. *Abhiññā*: supernormal knowledges
4. *Abhiññārammaṇa*: objects of supernormal knowledges
5. *Ditthivisuddhi*: purity of views
6. *Kanikhavitarana-visuddhi*: purity of transcending doubts
7. *Maggamagga-anadassana*: purity of vision in visuddhi, discerning the path and non-path
8. *Patipada-anadassana*: purity of vision in visuddhi, discerning the method
9. *Anadassanavisuddhi*: purity of vision regarding intuitive wisdom

¹ The Path of Purification, tr. Bhikkhu Nanamoli, Colombo, 1964, p. 488

The first four chapters are dedicated to the description of concentrative meditation (*samādhībhavana*). The last five chapters are dedicated to the description of insight meditation (*Pāñābhavana*).²

In the *Abhidhammatthasangaha*, the last of its nine chapters: *kammatthanasangahavibhaga* (compendium of subjects for mental culture) explains both methods of meditation in brief.³ The other eight chapters include the analyses of mental and material *dharmas*.

Namarupapariccheda an Abhidhamma compendium, while devoting one whole portion of the text to the description of meditation, explains concentrative meditation in the following three chapters.

1. *kasīnasubhāvjbhaga*: analysis of kasīna and asubha (loathsomeness)
2. *dasanussatjvjbhaga*: analysis of ten recollections
3. *kammatthavibhaga*: analysis of objects of meditation

The next two chapters explain insight meditation:

4. *Vipassanavibhaga*: analysis of insight
5. *Dasavatthavibhaga*: ten stages (of life)

It is very important to note here that this compendium consists of 1855 verses, employs about 910 stanzas to describe methods of meditation. This description again follows the analysis of mental and material *dharmas*.

The *Saccasankhepa*, another Abhidhamma compendium, states that the Abhidhamma analyses of *dharmas* are useful for practitioners of meditation. Another important fact to be noted here is that the so-called analyses of *dharmas* are closely connected with five of the seven purities (*sattavisuddhi*) which include insight meditation (*paññābhavana*). These five purities (*visuddhi*), as mentioned above regarding the *Abhidhammavatara*, are considered as the trunk of the tree of wisdom:

“aggregates (*khandha*), bases (*ayatana*), elements (*dhātu*), faculties (*indriya*), truths (*sacca*), dependent origination (*patīccasamuppada*), etc., are the soil (*bhūmi*) of the tree of insight meditation and the purity of virtue (*sīlavissuddhi*), and purity of consciousness (*cittavisuddhi*) are its roots (*mūla*).”⁴

It is obvious that Abhidhamma analyses are presented as being useful in attaining these purities, and it is not out of context to consider them in brief, here. Among the purities, the purity of views (*ditthivissuddhi*) means the real understanding of mental and physical phenomena.⁵ The *Visuddhimagga* further elaborates on this:

“...so too this meditator scrutinizes that mentality, he seeks to find out what its occurrence is supported by and he sees that it is supported by the matter of the heart. After that, he discerns as materiality the primary elements, which are the heart’s support, and the remaining, derived, kinds of materiality that have

² *Abhidhammavatara*, ed. A.P. Buddhadatta, *Buddhadatta's Manuals I* (pp. 1-142), PTS, 1915, pp. 89-128

³ *Abhidhammatthasangaha*, ed. T.W. Rhys Davids, JPTS, 1884 (1-48), pp. 41-46

⁴ *The Path of Purification*, op. cit., p. 488

⁵ *Visuddhimagga*, ed. C.A.F. Rhys Davids, PTS, 1920-1921, p. 587

the elements as their support. He defines all that as ‘materiality (*rupa*)’ ‘because it is molested (*ruppana*)’ (by cold, etc.). After that he defines in brief as ‘mentality-materiality (*nama rupa*)’ the mentality that has the characteristic of ‘being molested’.⁶

Moreover, this text includes the analyses of thirty-two parts of the body (*dvattimsakara*), four elements (*cattaro mahabhuta*), eighteen elements (*attharasadhātu*), five aggregates (*pancakkhandha*), etc.⁷ To be free from wrong views it is essential to see things as they really are. As a result, one can get rid of the two main wrong views, *sassata* (eternity belief) and *uccheda* (annihilation belief). *Visuddhimagga* explains how a person, without real understanding of the *dhammas*, falls into the two extremes of wrong views:

“...and just as when the component parts of a house such as wattles, etc., are placed so that they enclose a space in a certain way, there comes to be the mere term of common usage ‘house’. Yet in the ultimate sense, there is no house, and just as when the fingers, thumb, etc. are placed in a certain way, there comes to be the mere term of common usage ‘fist’; with body and string, ‘lute’; with elephants, horses, etc., ‘army’; with surrounding walls, houses, states, etc., ‘city’; just as when trunk, branches, foliage, etc., are placed in a certain way, there comes to be the mere term of common usage ‘tree’. Yet in the ultimate sense, when each component is examined, there is no tree, — so too, when there are the five aggregates (as objects) of clinging, there comes to be the mere sense of common usage ‘a being’, ‘a person’. Yet in the ultimate sense, when each component is examined, there is no being as a basis for the assumption ‘I am’ or ‘I’; in the ultimate sense, there is only mentality-materiality. The vision of one who sees in this way is called correct vision. However, when a man rejects this correct vision and assumes that a (permanent) being exists, he has to conclude either that it comes to be annihilated or that it does not. If he concludes that it does not come to be annihilated, he falls into the eternity (view). If he concludes that it does come to be annihilated, he falls into the annihilation.”⁸

The main characteristic of *kankhavitaraṇavisuddhi* (purity of transcending doubts) is to understand the mutual relationship of the mental and physical components or *dhammas*.

“Knowledge established by overcoming doubt about the three divisions of time by means of discerning the conditions of that same mentality-materiality is called ‘Purification by Overcoming Doubt’.”⁹

It should be remembered here that the analysis of relations of the *dhammas* forms one major part of Abhidhamma philosophy. The analysis of *dhammas* and the analysis of relations (*paticcasamuppāda* and *paccayakāra*) are always mutually

⁶ The Path of Purification, op. cit., p.680

⁷ Visuddhimagga, op. cit., p. 588-90

⁸ The Path of Purification, op. cit., pp. 688-89

⁹ op. cit., p. 693

interconnected because the Buddhist philosophy included in the discourses and the *Abhidhamma* does not subscribe to pluralism and monism or, in other words, eternalism (*sassatavada*) and annihilationism (*ucehedavada*).

Maggamagganandassanavisuddhi (purity of vision in discerning the path and non-path) means:

“The knowledge established by getting to know the path and the non-path thus ‘This is the path, this is not the path’ is called ‘Purification knowledge and vision of what is the path and what is not the path’.”¹⁰

Considering all *dhammas* as impermanent (*anīcca*), unsatisfactory (*dukkha*) and soulless (*anattā*), also comes within the sphere of this purity. For example, we can see how much subtle penetration is focused on the analysis of the five aggregates in the following description:

“Now there are fifty kinds of contemplation of ‘impermanence’ here by taking the following ten in the case of each aggregate: as impermanent, as disintegrating as fickle, as perishable, as unenduring, as subject to change, as having no core, as due to be annihilated, as formed, as subject to death. There are twenty-five kinds of contemplation of ‘not-self’ by taking the following five in the case of each aggregate: as alien, as empty, as vain, as void, and as not-self. There are one hundred and twenty-five kinds of contemplation of ‘pain’ by taking the rest beginning with ‘as painful, as a disease’ in the case of each aggregate.”¹¹

Therefore, one of the main purposes of developing the conception of *dhamma* or *paramatthadhamma* in Abhidhamma literature was to provide practitioners of meditation with suitable subjects of more advanced philosophical analyses of the Buddha’s teachings. This fact is further evidenced by some sayings of the aforesaid sources. *Visuddhimagga* had been written for the sake of meditators who, though trying, were not successful.

*“Who, though they strive, here gain no purity?
To them I shall expound the comforting Path
Of Purification, pure in expositions,
Relying on the teaching of dwellers
In the Great Monastery; let all those
Good men who do desire purity
Listen intently to my exposition.”*¹²

The author of the *Saccasankhepa* says that his treatise is written for the sake of active meditators (*karaka-yoginam*).¹³ He further affirms it by saying that the analyses

¹⁰ op. cit., p. 704

¹¹ op. cit., p. 713

¹² op. cit., p. 2

¹³ *Saccasankhepa*, op. cit., p. 3

of the groups of consciousness, etc., have been presented for the skill of meditators.¹⁴ Again the *Visuddhimagga* says that the analysis of name and form (*namarupapariccheda*) and the destruction of various defilements are the results of mundane insight meditation (*lokiyaya pāābhavanaya*).¹⁵

The aforesaid purities (*visuddhi*) related to the *Abhidhamma* analyses of the elements belong to insight meditation (*vipassana-bhavanā*). According to *Abhidhamma*, there are two methods of meditation namely, *samātha* (concentration) and *vipassana* (insight). They represent the second and the third stages of spiritual development viz. *samādhi* (concentration) and *paññā* (wisdom). The first stage is *Sīla* (morality) by which restraint of physical behavior is mainly expected. Without physical restraint (*kayasamvara*), there cannot be a concentration of mind (*samādhi*). For concentration of mind, the follower should select one of the forty meditational objects most suited to his/her character type. Characters are mainly grouped according to the fundamental tendencies of mind. As a whole, they represent greed, hatred and delusion. These are common to all characters, but in a given character, one tendency becomes more prominent than others. As *samātha* meditation is aimed at balancing mental behavior, the object of meditation should be selected to match that intensive aspect of mind. For example, the object of filthy-attitude (*asubha*) matches greed, compassion matches hatred, and in-and-out breathing (*anapamasati*) matches delusion. The complete balance of mental behavior is represented by the five stages of concentration. The main aspects of the five stages (*pañca-jhāna* — five kinds of trance) are as follows:

1. initial application (*vitakka*), sustained application (*vicara*), zest (*piti*), happiness (*sukha*) and one-pointedness (*ekaggata*)
2. sustained application, zest, happiness and one-pointedness
3. zest, happiness, and one-pointedness
4. happiness and one-pointedness
5. equanimity and one-pointedness

These five stages of spiritual development (*jhāna*) are explained under consciousness (*citta*) and mental concomitants (*cetasika*) in the *Abhidhamma* compendiums. The next step for the follower after achieving the complete concentration of mind is to follow insight meditation. The follower who has achieved a complete restraint of physical and mental behavior through morality (*Sīla*) and concentration (*samādhi*), can penetrate into the real nature of the world of experience viz, impermanence (*anicca*), unsatisfactoriness (*dukkha*), and voidness (*anattā*). For this purpose, one needs an analysis of the world. In the *Abhidhamma* compendiums: the various analyses of the world of experience based on the conception of five aggregates, and synthesis based on the theory of causality — supply a suitable knowledge for the follower of insight meditation. The final object of this process i.e. *Nibbāna*, is explained in the compendiums as the last topic. The above discussion shows that the *Theravāda Abhidhamma* is closely related to methods of meditation.

¹⁴ op. cit., p. 4

¹⁵ *Visuddhimagga*, op. cit., p.698

It is to be noted that the *Abhidhamma* analyses are useful not only for the spiritual path but also for daily mundane living. I hope to explain this fact by citing only one example from the *Abhidhammatthasangaha*. There are, under the sense-sphere: wholesome consciousness. The following characteristics are mentioned regarding a particular consciousness – these are considered the constituents of the best thought that we - as ordinary beings experiencing the sensual sphere:

Somanassa-sahagatam nanasampayuttam asankharjka-cittam

One consciousness, accompanied by joy, associated with knowledge and unprompted.¹⁶

Let us try to explain this particular consciousness in connection with our day-to-day activities. To have definite success, all our actions should be preceded by a good understanding. Prior knowledge is essential for a successful task, and it should be done with enjoyment. Otherwise, we cannot get satisfaction from it. The other most important thing is that we should perform our actions unprompted by internal or external forces. If we do something guided by such forces, its success depends on those forces. Hence, there is no certainty of success. Further, the *Abhidhamma* commentaries explain that a consciousness, or rather a conscious process, would arise unprompted due to good food, climate, former experience etc.¹⁷

The forgoing brief account will clarify the fact that the knowledge of *Abhidhamma* is a necessary requirement before starting the practice of Buddhist meditation because it represents the subject matter of mental culture in the Theravāda tradition.

Later Perspective On Mind Culture - The Early Buddhist Analysis of Five Aggregates With Reference to Mind Culture and Conflict Resolution:

The Pali term for mind culture is arguably: “cittabhāvanā”.¹⁸ It may also be rendered as mental development. According to early Buddhism the foundation of mental culture is morality (sīla)¹⁹, mainly the restraint of the physical and verbal behavior of the person. The exact meaning of the term “cittabhāvanā” in the context of Buddhist practice refers to the concentration meditation (samathabhāvanā)²⁰. Morality and concentration represent the first and the second stages of the progress of the Buddhist Path. The next step in the path is called “paññābhāvanā”²¹, the development of insight or wisdom. So the general term “mind culture” in this paper refers to both mental development as well as the development of wisdom.

The most suitable Pali term for “conflict” in this context is “jaṭā”²². Its literary meaning is “tangle”. The term “jaṭā” in this sense is particularly related to the psychological aspect of human conflicts.

Thus having clarified the meanings of the two terms – “mind culture” and “conflict” used in this paper, I propose to explain the Early Buddhist approach to conflict resolution especially through the methods of mind culture with reference to the Pali canon and where necessary paying attention to the relevant commentarial

¹⁶ A Comprehensive Manual of *Abhidhamma*, Bhikkhu Bodhi, Buddhist Publication Society, Kandy, 1993, p. 46

¹⁷ *Abhidhammatthasangaha-Vibhavitika*, ed. W. Pannananda, Colombo, 1898, p. 7;

Abhidhammarthasamgraha Sannaya, ed. Pannamolotissa, Ambalangoda, Sri Lanka, 1926, p. 10

¹⁸ *Majjhimanikāya*, 3, PTS, p. 149

¹⁹ *Dīghanikāya*, 2, PTS, p. 81

²⁰ *Majjhimanikāya*, 1, PTS, p.33 ; *Āṅguttaranikāya*, 2, PTS, p. 140

²¹ *Dīghanikāya*, 3, PTS, p. 219

²² *Samyuttanikāya*, 1, PTS, p.13

tradition of Theravāda.

Prescription which has no reference to an illness or patient becomes useless. So the methods of mind culture become meaningless unless the nature of conflicts is explained. Therefore it is necessary to pay attention first to the nature of conflicts especially to the psychological basis of human conflicts with reference to early Buddhist discourses. One of the most important sayings of the Buddha regarding psychological basis of conflicts runs as follows:

*Saññanā diṭṭhiṇca – ye aggahaṃ
Te ghaṭṭayantā - vicaranti loke*²³

Those who have grasped (as “mine” and “I”)²⁴ perception (saññā) and view (diṭṭhi), behave in the world with conflicts.

According to the above statement the basis of conflicts is taking or grasping perceptions and views as “mine” and “I”. The idea of grasping (upādāna) stated in the stanza with a general term “aggahasum” indicates close attachment to sense-data established in the mind (mano) as memories and concepts (saññā and diṭṭhi). Here the renderings of saññā and diṭṭhi as memories and concepts need a clarification.

As to the Buddhist analysis the so called person constitutes of five aggregates in reality. There is no a particular being, soul or any element inside or outside of these five aggregates:

rūpa - form
vedanā - sensation
saññā - perceptions
saṅkhāra - dispositions
viññāna - consciousness²⁵

The concept of person comes into being when these five aggregates are grasped as “mine and “I”. Among the five aggregates the saññā and saṅkhāra can be identified as saññā and diṭṭhi respectively in the context of five aggregates mentioned above. The five aggregates are not individual elements but function mutually depending on each other. Among them rūpa (form) represents two physical aspects internal (ajjhattika) and external (bāhira).

Internal

cakkhu – the eye
sota – the ear
ghāṇa – the nose
jihvā - the tongue
kāya – the skin

External

rūpa - color and shape
sadda - sounds
gandha - smell
rasa - taste
phoṭṭhabba - contact (cold and heat)²⁶

Internal aspects or the five senses always contact with external aspects or the five sense-objects. This contact becomes a live process with the involvement of the consciousness, the sixth sense-faculty of a human being. Coming together of those three things (sense-faculty-sense-object and the related consciousness) is called contact (phassa). The immediate affect of contact (phassa) is the arising of feeling or sensation

²³ Suttanipāta, PTS, p. 116

²⁴ Dīghanikāya, 2, PTS, p.58 ; Majjhimanikāya, 1, PTS, p. 51

²⁵ Dīghanikāya, 3, PTS, p. 233

²⁶ Saṃyuttanikāya, 4, PTS, p.70

which may be happy, unhappy or neutral.²⁷

Feeling (vedanā) is one of the four kinds of foods (phassāhāra)²⁸ responsible for the survival of beings. So, it is necessary to create feelings continuously in mind to confirm the existence of human life. The sense-objects are subject to constant change and it is very difficult to keep feelings unchanged in regard to one particular sense-object on a given moment. In order to get rid of this difficulty the human mind is endowed with an ability called perception (saññā) or memory. The various sensations that we feel are kept in mind as memories with relevant signs. The signs (saññās) help us to remind former feelings. In this regard the mental process called vitakka (reflection) plays an important role. As to the desire of the person the signs come to the mind and he creates feelings by reflecting over them. Some perceptions may disappear from the outer surface of the mind if not reflected continuously. This may be due to the absence of interest on feelings related to those perceptions. Anyway it is a fact that some perceptions due to the strong feeling related to them and continuous reflection over them are transformed into dogmatic views (diṭṭhi) in the course of time. They cannot be easily eliminated from the mind unless specific mental training is followed. Now, it is clear that how perception (saññā) and views (diṭṭhi) come into being in the mind through physical and mental process within the context of five aggregates. This process can be illustrated as follows.

1. Rūpa (form) :

A	B	C
The eye –	color and shape	eye – consciousness
The ear –	sounds	ear – consciousness
The nose –	smell	nose – consciousness
The tongue –	taste	tongue – consciousness
The skin –	temperature	skin – consciousness

2. Vedanā (feelings) :

A + B + C =
 1) happy feelings
 2) unhappy feelings
 3) neutral feelings

3. Saññā (perceptions) :

perceptions on memories or signs
 related to the feelings of sense-objects

1) color and shape
 2) sounds
 3) smell
 4) tastes
 5) temperature

E.g. good person, bad person etc.

4. Vitakka (reflection):

Reflection on perceptions

5. Saṅkhāra (diṭṭhi): perceptions transformed into dispositions or views as a result of continuous reflection on them. e.g. I am a Buddhist, I am a Christian, I am a capitalist, I am a vegetarian, I am a Sri Lankan etc.

²⁷ Majjhimanikāya, 1, PTS, p. 108

²⁸ Samyuttanikāya, 2, PTS, p. 11

One thing should be emphasized here that we also reflect on various ideas and create mind-consciousness over them. Those ideas also become views in the course of time. In Buddhism mind (*mana*) is taken as one of the six sense-faculties.

It was mentioned that all human conflicts arise due to attachment to or grasping perceptions and views. Few examples will clarify the fact:

- 1) Some conflicts arise among males and females as a result of winning each other's love. These are mostly based on their feelings experienced from each other and the perceptions or memories related to those feelings. The clear fact to prove that they are based on perceptions but not on feelings is that they are not experiencing feelings at the time of making conflicts.
- 2) Some conflicts arise among the people due to attachment to various views related to political, religious and social aspects. For instance political conflicts related to capitalism and socialism can be shown. Religious wars recorded in the history have been arisen as a result of grasping religious views.

The above mentioned psychological basis of human conflicts can be applied to analyze any kind of conflicts prevailing all over the world. It becomes an unending task if we are going to classify conflicts depending on their external nature. Therefore, the Buddhist approach to analyze human conflicts in relation to the psycho-physical interact of human personality based on the concept of five aggregates is very satisfactory.

Having explained the arising of conflicts, now it is necessary to elucidate the process of conflict resolution according to the Buddhist path to liberation. The Buddhist path recommended for the purity of beings constitute of three main aspects:

Sīla - morality

Samādhi - concentration

Paññā - wisdom²⁹

Morality means the restraintment of external behavior of the person. In detail, it means the restraintment of physical and verbal behavior of people. Without the restraintment of external behavior one cannot restrain his mind or mental behavior because the mental behavior is determined by the process related to the interaction between sense and sense-objects. The practices for mental calmness become fruitful when based on a moral behavior. The restraintment of both external behavior and mind provides a good foundation to understand or realize things as they are (*yathābhūta*)³⁰ without bias. This particular understanding freed from defilements such as greed and hate is called wisdom (*paññā*). With the progress of wisdom the restraintment of external and mental behavior is confirmed. This confirmation is called the realization of *nibbāna*, the final attainment of enlightenment in Buddhism.

Now we can proceed to explain how this threefold training system can be applied to conflict resolution with reference to the above mentioned analysis of the arising of conflicts based on the concept of five aggregates. It can be illustrated in brief as follows:

- 1) Rūpa (form) – eye – color and shape – consciousness
ear – sounds – consciousness
nose – smell - consciousness
tongue – taste – consciousness
skin – temperature – consciousness

²⁹ Dīghanikāya, 2, PTS, pp. 72 ff.

³⁰ Saṃyuttanikāya, 5, PTS, pp. 420 ff.

The five senses are mainly restrained through observing moral precepts.

- | | | |
|---|--|---|
| <p>2) Vedanā - feelings
Saññā - perceptions</p> | | <p>These are mainly restrained by following methods of concentration meditation = (samatha)</p> |
| <p>3) Saṅkhāra (dispositions or views)
Consciousness (the concepts of my-ness and I-ness)</p> | | |

These are eliminated through insight (Paññā) gained by following the methods of insight meditation (Vipassanā).

The above mentioned process of eliminating conflicts can be illustrated in brief as follows:

<p>rūpa (form) – vedanā (feeling) saññā (perception) saṅkhāra (dispositions) viññāna (I-ness)</p>		<p>Morality (sīla) Concentration (samatha) Wisdom (paññā)³¹</p>
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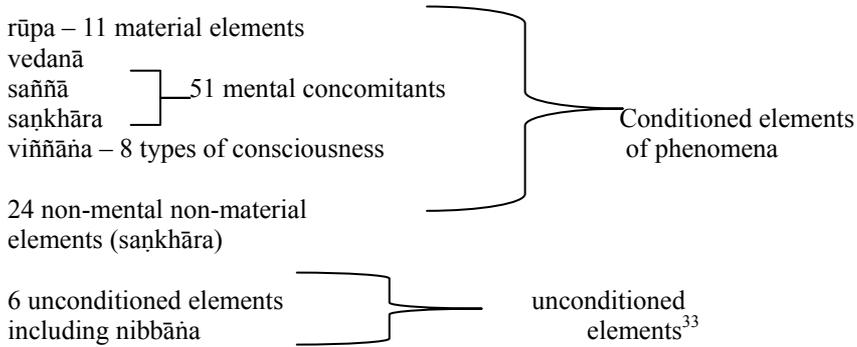
Here it should be emphasized that the above comparison between five aggregates and the threefold system of training in Buddhism is given in a general context. In specific contexts even at the time of observing moral precepts the other aspects viz. concentration and wisdom are involved to some extent. So, the threefold aspects are developed in human personality simultaneously. They are presented as separate aspects for the sake of definition and analysis.

Now we can turn to the Buddhist concept of mind culture in the light of the above explanation of five aggregates and conflict resolution. In a wider sense conflicts refer not only to the common psychological, social and environmental problems but also to the mass of suffering (dukkha) in existence (saṃsāra) which is the second universal characteristic of the three signata: impermanence (anicca), suffering (dukkha) and ego-lessness (anatta)³². Therefore, the concept of five aggregates can be considered as the sine qua non for mind culture in Buddhism. This can be further confirmed when we pay attention to the analysis of phenomena and the Buddhist path in almost all the Buddhist sects belonging to both Theravāda and Mahāyāna. An analysis of five aggregates and the Buddhist path with reference to all Buddhist sects will take several volumes. So I hope the following illustration will prove the fact in brief:

³¹ This comparison is made depending on the explanations related to the methods of meditation in the discourses.

³² *Anguttaranikāya*, 3, PTS, P.134

4) Yogācāra (Vijñānavāda)



The unconditioned elements of all the above mentioned Buddhist traditions refer to the final attainment of nibbāna, the extinction of suffering (conflicts). The analysis related to the element of nibbāna necessarily includes the threefold training system viz. morality, concentration and wisdom. All these explanations of the path are preceded by an analysis of elements of existence based on the concept of five aggregates. Therefore we can conclude that the Buddhist concept of mind culture is based on the psycho-physical analysis of phenomena or more clearly personality with reference to the concept of five aggregates. If we take five aggregates as the Buddhist analysis of personality, it is not merely psychological but a process of interaction of the five aspects including mind and matter. Although we use the term mind culture conventionally, the Buddhist approach to mind culture is closely related to the physical and mental aspects of five aggregates. So our conclusion is that any method of mind culture without reference to five aggregates and the threefold system of training cannot be accepted as purely Buddhist.

³³ Sumanapala, G.D. , *Abhidhammic Interpretations of Early Buddhist Teachings*, Singapore, 2005, pp. 14-17 – It should be stated that this article is based on primary sources except my own work mentioned here.

[Editor’s Note: there are several points of contention, pertaining to the author’s usage of English... these problems can create new Pāli terms, as mentioned in the introduction to this Symposium Volume. However, from personal communication, the author is adamant to retain his usages, and to go with the established Theravada Buddhist Tradition. I have discussed cittabhāvanā and replacement terms but he firmly disagrees, and suggests to find another, higher qualified editor, unknowingly against my good intentions. Here, a plea of reconciliation should be made to Professor Sumanapala and the rest of the academic community to sort out the true definition of “Mind Culture” – and effort I tried to engage with, in the introduction.]

The Vital Role of Abhidhamma as Buddhist Ethics in the Development of Mind Culture

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Buddhist Ethics embraces a wide range of topics, and is applicable to many diverse fields: social development, education, economy and politics, etc. However, this article aims to highlight Abhidhamma in terms of Buddhist ethics and its vital role in the mind culture or mental development (*bhavanā*) for the fact that both bear the same purpose of scrutinizing and contemplating the nature of the Ultimate Realities.

In this presentation, I will mainly focus on the fundamental steps of knowledge attained through Vipassana practice (*vipassanañāna*) and the general knowledge of the Abhidhamma in the Theravāda perspective. This would describe the supporting role of Abhidhamma in connection with the stages of purification.

Abhidhamma is described as “Psycho ethical philosophy”¹ as it widely covers all these aspects. It is a system of Psychology as it deals with functioning of the mind, thoughts and their processes. It is an ethical system in the sense that it embodies excellent moral codes applicable to all time and ages and leading to realization of the ultimate goal. It is also referred to as Philosophy as it pinpoints the Law of cause and effect and the principles of life.

Since the main theme of this section is Buddhist ethics for mind culture, we are going to have a glance on role of mind culture. In many instances, Buddha encourages us to strive on taming or controlling the mind. In the Theravāda Abhidhamma tradition, mind is dealt with as part of ethics. Herein, the best known Dhammapāda² text, illustrating all the guidelines for right living now and then, is cited as the example – the entire chapter dedicated to the teaching on mind (*citta*).

The Buddha praised of restraining the mind by pointing out its consequence as “Wonderful indeed is to subdue the mind; a tamed mind brings happiness.”³ Moreover, those who are in search of truths are encouraged to control their mind by saying that “Let the discerning man guard the mind, the guarded mind brings happiness.”⁴ Furthermore, the power of the well-directed is also accentuated as “it excels in bringing about good to one which neither mother, father nor any other relative can do.”⁵ Therefore, it is evident that well-guarding the mind is precious indeed, as it bears enormous results.

When the mind is well-protected, mental hindrances⁶ that disturb the mind are gotten rid of and the mind becomes purified and powerful. This purified stage of mind

¹ Essential Themes of Buddhist Lectures, Ashin Thittila, p. 140

² What the Gita is to Hindus, the Bible to Christendom and the Koran to the Islamic people, the Dhammapāda is to the Buddhist world. Dhp. tr., Buddharakkhita, p. 6

³ “Cittassa damatho sadhu; cittam dantam sukhavaham”, Dhp. 35

⁴ “Cittam rakkhetha medavi; cittam guttam sukhavaham”, Dhp. 36

⁵ “Na tam mata pita kariya; annevapica nataka sammapanihitam cittam; seyyasonam tato kare”, Dhp. 43

⁶ Mental hindrances are the unwholesome states of mind such as sensual-desire, ill-will, sloth and torpor, restlessness and worry, doubt and ignorance that obstruct one from the attainment of the merit, jhana, path, fruition and wisdom.

serves as the root⁷ for the attainment of the higher knowledge and enlightenment, and ultimately to the final liberation from the rounds of rebirth. Just as the clear mirror can reflect the clear-cut images, so is the purified mind that can comprehend the realistic natures of the ultimate realities as they really exist. For this reason, the Abhidhamma, designated as “Paramattha desana”⁸, the teachings on the ultimate realities should be comprehensively studied.

In the course of mind culture, knowledge of Abhidhamma goes hand in hand with the practice and for the practice again, the guidance expounded in the “Path to Purity”, Visuddhimagga is vital. As stated earlier, I would like to relate the basic knowledge of Abhidhamma with the seven stages of purification with reference to Visuddhimagga. Therefore, for the practitioner who already attained the purification of mind, the discernment of mentality and materiality is of paramount importance because one who is lacking such knowledge is considered to be devoid of right view, as stated in the *Path to Purity* thus: “The correct seeing of mentality materiality is *purification of view* (ditthivisuddhi).”⁹

Herein, the term “wrong view” would be briefly explained. Without understanding their true nature, one will hold wrong view with the belief that the world is created by super natural agency, and misunderstand the nature of impermanence as permanence, suffering and non-soul and get attach to both internal and external phenomena, considering them as “self or soul” (atta). It is the unwholesome mental state having the authority to pull down its holder to the woeful abodes (apayagamiya). Moreover, as an accomplice of the craving (lōbha), this wrong view has the power to extend samsāra (papanca).

For the purification of this wrong view, one needs to have correct understanding of the nature of mind and matter. Such understanding is known as “right understanding” (sammaditthi) and it is the view or understanding which can differentiate good from evil at the primary level and the full comprehension of the Four Noble Truths¹⁰ in the ultimate level. Being the forerunner¹¹ of all wholesome states and essential for the attainment of genuine peace and happiness, we should try to develop such understanding by studying and listening to the Dhamma.

In this regard, Abhidhamma knowledge is essential as the exposition primarily focusing on the nature of mind and matter. Therefore, it is also designated as “Namarupaparicchedakatha”¹², meaning, “talk on discernment of mentality and materiality”. Abhidhamma describes us that “mentality has the nature of bending towards the object and materiality bears the characteristic of being molested or transformed.” What we label as the so-called body is mere combination of those two phenomena. There is no permanent entity or self or atta clung to or attached. Mere phenomena alone arise and perish, etc. that we lack authority to control them. In this way, with the attainment on the knowledge of discerning of mind and matter, the purification of view is achieved.

⁷ The ‘root’ here refers to the ‘former two stages of purification: purification of morality (silavisuddhi) and purification of mind (cittavisuddhi)’. Vism. XIII, 1, Tr. p. 679

⁸ “Abhidhammapitakam paramatthakusalena bhagavata paramatthabahullato desitatta paramatthadesanati vuccati. D I, A., p. 20; V I. A., p. 18

⁹ Vism.XIII, 2, Tr. p. 679

¹⁰ M I, 9

¹¹ A III, p. 449; S III, p. 124

¹² Tatiyam ragadipatipakkhabhuto namarupaparicchedo ettha kathitoti namarupaparicchedakathati vuccati. Herein, the word ‘Tatiya’ refers to Abhidhamma pitaka in connection with ‘Vinaya’ as the ‘first’ and ‘Suttanta’ as the ‘second’. D I, A., p. 20; V I. A., p. 18

Such attainment has not yet reached the ultimate goal, so the meditator has to strive for the next stage, the “purification by overcoming doubt” (kankhavitaraṇavisuddhi). In order to reach such attainment, one needs to be endowed with the “knowledge of cause and effect” (paccaya pariggahanana). Regarding the teaching on “cause and effect”, the “Causal relation” (Paṭṭhāna), last of the seven Abhidhamma texts, is the most concrete and the complete teaching ever expounded by the Buddha throughout forty-five years of promulgating the dhamma.

In this text, twenty-four causal relations are expounded not only in terms of cause (paccaya) and effect (paccayuppanna) but also by means of the relations (paccayasatti) as well. This fact would be illustrated by means of the “object condition” (arammana paccaya) which comes as the second one in the textual order. Either in our daily life or during the practice of Vipassana meditation, as we are mindful, we can aware the incessant arising and dissolution of the mental and the material phenomena.

As the mental phenomena never arise without the object, this object condition is considered worthwhile to be investigated. The object condition clarifies us that whatever object we experience, it lies within the range of the six fold objects such a visible object, sound, smell, taste, tangibility and Dhamma object but nothing apart from these. The last one is the most wide-ranging as it covers any kind of object apart from the former five.

The occurrence of any type of consciousness is merely getting into contact of the six objects with the six sense-bases, namely, eye, ear, nose, tongue, body and heart-base. That simply means when the visible object, for instance, getting into contact with the eye-sensitivity, seeing consciousness arises. The meeting of these two material phenomena as the cause (paccaya) results in the arising of the seeing consciousness, mental phenomenon as the effect (paccayuppanna) and that this cause and effect relate to each other by means of object condition (paccayasatti).

When the mind gets into contact with the object, it results in the arising of the emotions. In reality, in terms of application, Abhidhamma helps us see our thoughts and emotions. Emotion in general can be twofold: negative or destructive and positive or constructive. Negative emotion represents craving, anger, worries, jealousy, stinginess, conceit, etc., which brings harm to oneself and to the society such as tensions, conflicts, problems and finally to war. Positive emotion should be understood as loving-kindness, joy, sympathy, compassion, mindfulness, etc., which create peace and happiness in one who develops and to the atmosphere resulting in the understanding, unity and co-operation.

Therefore, whatever thought or emotions develop within us, we just have to see them without making any judgment, or the possibility for unwholesome states such as craving could arise with the desirable object. On the contrary, when encountering an undesirable object, the reaction is emotionally negative, states such as: anger, aversion or ill-will - arise. The natures of all these realities are clarified in Abhidhamma. We can always relate the teachings in Abhidhamma with the meditation practice.

In this regard, it would be noteworthy to relate the teachings of the “Four Foundations of Mindfulness” (Mahasatipatthana Sutta)¹³, the essential guide for the meditators. The citation runs thus: “Monks, in this world, a meditator dwells, contemplating the consciousness in the consciousness, ardent, clearly comprehending

¹³ D. 22; S. 47

and mindful removing the covetousness and grief in the world.”¹⁴

With reference to this citation, all the qualities of the meditator such as ardent practice, referring to effort (virīya), clear comprehension (paññā) and mindfulness (sati) are elucidated as the beautiful mental states arising together with the wholesome mind. As stated above, grief and covetousness are the negative emotions placed under control with constant mindfulness. Finally, through such contemplation and comprehension, we will be able to figure out that these qualities arise depending on the cause and effect.

In this way, Abhidhamma illumines our understanding. Thus, we are free from the wrong notion that every phenomenon arises depending on the cause and the effect - not through the creation of any supernormal agency or power. Such knowledge is known as “knowledge of cause and effect” (paccayapariggahanana). With the attainment of this knowledge, one comes to the clear comprehension on the functioning of cause and effect and that only these natures did exist in the past and will exist in the future, thus free from the doubts about the past existences, the future existences and attain “Purification by overcoming doubt” (kankhavitaraṇa visuddhi).

The *Path to Purity* highlights: “knowledge on the discerning of mind and matter” and “knowledge of cause and effect” are vital. As one who is endowed with these two knowledges remain unshakeable with the vicissitudes of life, is humble and courteous, is in encounter with dependence and relief, and even if unable to attain enlightenment in this life, will be ever reborn only in the blissful planes of existence (sugati) and thus likened to the Stream-enterer (sotapanna). For those aiming at the final liberation from the rounds of rebirth has to develop for the higher attainments of the Purifications and Vipassana practice.

Now, it is evident that to understand the ultimate nature is of prime importance. For this reason, a number of devoted lay Buddhists in Myanmar nowadays is found to have devoted their time for Abhidhamma study with the purpose of application in daily life and as the fundamental knowledge for the Vipassana practice. Youths, today, pay more attention to the teaching of the Buddha and endeavor to live with Dhamma.

It is encouraging to learn that apart from the monk and nun scholars, a lot of lay scholars are devoting their life to the propagating the teaching of the Buddha, establish religious organizations¹⁵ especially for conducting Abhidhamma, Visuddhimagga, Saṃyutta discourses, etc., cultural and ethical training classes for the youth and meditation classes country-wide. Now, the laity has easy access to study Abhidhamma and Visuddhimagga and can join examinations¹⁶ set yearly by the Ministry of Religious Affairs. Meditation retreats like seven days or ten days courses are also led by the skillful and learned meditation teachers from time to time and especially on the longer range of public holidays. Through the study and the practice, their faith in the Triple gems is enhancing and become more self-confidence persons.

¹⁴ “Idha, bhikkhave, bhikkhu cittesu cittanupassī viharati atapi sampajano satima vineyya loke abhijjhādomanassam” Ibid.

¹⁵ Abhidhamma propagation Association, estb. 1946; Y.M.B.A. Abhidhamma association, started 1967 (estb. 1906); Mangalabyuha, started 1979 (estb. 1975); Dhammabyuha Sasana mamaka Organization, estb. 1989 are some well-known religious organizations, having branches in the country.

¹⁶ Abhidhamma examinations (ordinary level) for laity started in 1952 and extended to the Abhidhammathavivahini Tika examinations (honorary level) in 1955 and Visuddhimagga examinations in 1957. Ref: Announcement on Abhidhamma and Visuddhimagga Examinations, Ministry of Religious Affairs, Yangon, Myanmar, 2006

Therefore, in brief, it is through the application and practice that our efforts and knowledge are going to be assessed. Abhidhamma study can be analogous to the road map giving us crystal clear guidance; and practicing meditation or mind culture is like traveling the high road. Worldlings (*puthujjana*) are like travelers in the long journey of *Samsāra*. As this analogy goes, with the road map in hand, we can travel without any difficulty, likewise, with the knowledge of the Buddhist ethics, Abhidhamma, our journey in the *Samsāra* is going to be successful and beneficial one leading and reaching the ultimate goal at the destination.

Ethical Progress and Mind Cultivation: The Bodhisatta Way in Theravāda Buddhism

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Introduction

In the Pāli Canonical texts the term ‘*bodhisatta*’ (Skt: *bodhisattva*) generally refers to the previous existences of a being destined to become a Buddha. It is in this sense that ‘*bodhisatta*’ is often translated as ‘Buddha-to-be or future Buddha’. The *Ariyapariyesana Sutta* [M.I, 163] provides an epitome of the nature and work of a *bodhisatta*. It says that the Buddha Gotama before he attained Enlightenment as the Bodhisatta renounced the household life in search of what was good or wholesome (*kimkusalagavesi*) seeking the incomparable, excellent state of peace (*anuttaram santivarapadam*). The training meant for a *bodhisatta* therefore is aimed at the attainment of Perfect Enlightenment (*sammasambodhi*) in contrast to the adequate requirements needed for any individual to attain *Nibbāna*. This basic concept continues to be a dominant factor even in the commentarial literature of Theravāda Buddhism. Late texts like the *Buddhavamsa* and *Cariyapitaka* of the *Khuddaka-Nikāya* summarizing and systematizing what is found in the early portions of the Canon came to formulate the ten things that are needed to make up a Buddha (*buddhakara- or buddhakaraka-dhamma*) or the ripening of knowledge of a Buddha (*bodhipacana*) or the perfections (*parami*). Coupled with these concepts, or perhaps giving rise to such concepts, the Buddhists compiled a book named the *Jātaka* based on fables of ancient India and connecting them to former births of the Buddha Gotama. Thus the emotions and perhaps philosophical needs, most likely both combined together, were gradually growing for the pursuit of dehumanization or deification of the Buddha and his former existences as Bodhisatta as time progressed. It is in accordance with and for the furtherance of the canonical concepts of *bodhisatta* that the Pāli commentaries provide elaborations in numerous ways giving new insights into how the Bodhisatta Ideal developed in Theravāda Buddhism in subsequent times.

Bodhisattas in the Pāli Commentaries

The ethical progress and mind cultivation of a *bodhisatta* in the Pāli Canon is the reflection of how young Siddhattha sought liberation from ‘*dukkha*’ (suffering or unsatisfactory nature of life). The way the Buddhists are advised for the ethical progress and mind cultivation is well summarized in the *Dhammapāda*: ‘Avoid the evil; cultivate what is good; purify the mind – this is the teaching of the Buddhas’ [Dhp. 183]. The career of a *bodhisatta* is therefore geared to achieve what is required to become a Buddha. The Pāli commentaries begin by advocating the concept that the career of the Buddha Gotama as Bodhisatta commenced with the declaration of

an aspiration or resolution (*abhinihara*) in front of the Buddha Dipankara. This premise in fact further widened spiritual alienation between Buddhahood and Arahantship in Theravāda Buddhism, as a result of which the attainment of Buddhahood became further distant and an exclusive domain for the chosen only. Along the long path leading to Buddhahood, a *bodhisatta* (Buddha-to-be) is required to fulfill numerous practices. Thus, even the term '*bodhisatta*', once very straightforward word to denote the former existences of the Buddha Gotama or any Buddha - came into being later in the development of the Canon.¹ This term became subjected to etymological analysis in the Pāli commentarial literature. Buddhaghosa, for instance, gives four distinct meanings to the term '*bodhi*' as follows: 1) (Bodhi) Tree (*rukka*); 2) Path (*magga*); 3) omniscient knowledge (*sabbannuta-nana*); and 4) *Nibbāna* [VA. I,139; MA. I, 54; SA. II, 153]. The term '*satta*' also came to be analyzed etymologically in Buddhaghosa's commentaries - classified into four categories: 1) a wise and insightful being (*pandita*, *nanavantu*, *pannavantu*, etc.); 2) a being on the way to awakening (*bujjhanaka-satta*); 3) a being worthy of attaining Perfect Enlightenment (*sammasambodhim adhigantum araha*); and 4) a being attached to or inclined towards supreme knowledge (*bodhiya satta*, *-asatta*, *-lagga*, etc.) [MA. I, 113; Ā. II, 365; SA. II, 21; SnA. II, 486; etc.]. Here again the commentarial literature gives a marked demarcation between the Buddha and Arahant. This is part of deification in Theravāda Buddhism committed perhaps to keep abreast with the other traditions of Buddhist thought.²

***Parami* or *Paramita* (Perfections) as a Means of Ethical and Mental Progress**

The ethical and mental progress of a *bodhisatta* is synonymous with the fulfillment of ten Perfections (*parami* or *paramita*). The perfections to be counted as ten are seen only in the Theravāda tradition and they are as follows:

1. *Dāna-parami* (perfection of generosity or giving)
2. *Sīla-parami* (perfection of virtue or morality)
3. *Nekkhamma-parami* (perfection of renunciation)
4. *Paññā-parami* (perfection of wisdom)
5. *Viriya-parami* (perfection of energy)
6. *Khanti-parami* (perfection of patience or forbearance)
7. *Sacca-parami* (perfection of Truthfulness)
8. *Adhitthana-parami* (perfection of determination)
9. *Metta-parami* (perfection of loving-kindness)
10. *Upekkha-parami* (perfection of equanimity)

It is well known that the Sanskrit tradition including Mahāyāna lists six perfections, *dāna-paramita*, *Sīla-p*, *ksanti-p*, *virya-p*, *dhyana-p*, and *prajna-p*. Har Dayal contends that the origin of the six-fold formula of the *paramitas* must be sought

¹ See e.g., Sanath Nanayakkara, The Bodhisattva Ideal: Some Observations, D.J. Kalupahana, ed., *Buddhist Thought and Ritual*, Motilal Banarsidass, Delhi, 2001, pp. 57-59; *Encyclopedia of Buddhism*, Government of Sri Lanka, Vol. III, pp. 225-6; Toshiichi Endo, *Buddha in Theravada Buddhism*, Buddhist Cultural Centre, 1997, pp. 219 ff; etc.

² See Toshiichi Endo, *op.cit.*, for further discussions.

in the early Buddhist triad, *Sīla* (virtuous conduct), *samādhi* (concentration), and *prajna* (wisdom).³ This appears to be a convincing interpretation if only the Sanskrit list is taken into account. Nonetheless, the Pāli list does not warrant such an interpretation since *paññā* (wisdom) is not given as the final item in the list. It is however in Dhammapala's *Cariyapitaka-atthakatha* that the ten perfections of the Theravāda tradition are reduced to six basic ones in terms of their true nature (*sabhavena*). Here it is stated that *nekkhamma-parami* is included in *Sīla-parami*; *sacca-parami* is one aspect of *Sīla-parami*; *metta-parami* is included in *jhāna-parami*; and *upekkha-parami* is included in both *jhāna-parami* and *paññā-parami*; *adhitthana-parami* is included in all the [six] *parami* [CpA. 321-322].⁴

The Theravāda tradition acknowledges thirty perfections, namely ten perfections (*dasa-parami*), ten higher perfections (*dasa-upaparami*) and ten ultimate perfections (*dasa-paramattha-parami*). Such a division may have provided a theoretical foundation for Dhammapala to divide the *bodhisatta* into three categories: *savaka-bodhisatta*, *pacceka-bodhisatta*, and *maha-bodhisatta* or *mahasambodhisatta* [ThagA. I, 9-12]. This means that any Buddhist wishing to become an enlightened one (*arahat*) can be designated as a *bodhisatta*. We can see here that new ideas and concepts were formulated in due course within the Theravāda tradition. Although the most important aspect in mind cultivation by a *bodhisatta* in Theravāda Buddhism is still through the attainment of wisdom (*paññā*), subsequent phases witnessed a shift of emphasis from *paññā* to *karuna* (compassion). Dhammapala shows that the importance of the *bodhisatta*-career lies in the dissemination of supreme knowledge (*bodhi*) he personally attained, but what makes a Buddha still greater is that the attainment of his Enlightenment is only a means to save others and compassion (*karuna*) is the key motivation towards this end. The *Cariyapitaka-atthakatha* brings out this characteristic clearly by contrasting the two aspects *paññā* and *karuna* of the *bodhisatta*. It is said that through wisdom he crosses by himself (*pannaya sayam tarati*); while through compassion, he crosses others (*karunaya pare taretī*). Through wisdom, he becomes indifferent to *dukkha* (*pannaya dukkhe nibbindati*); while through compassion, he accepts *dukkha* (*karunaya dukkham sampaticchati*). Through wisdom he comes face to face with *Nibbāna* (*pannaya Nibbānabhimukho hoti*); while through compassion he attains the cycle of births (*karunaya vattam papunati*) [CpA, 289-290].

Concluding Remarks

The *Visuddhimagga* brings out how ethical and mental cultivation is practiced by a *bodhisatta* in relation to the ten perfections - as '*kalyanadhamma*':

“To all beings they (Great Beings - *Mahasatta*) give *gifts* (*dāna*), which are a source of pleasure, without discriminating thus: ‘It must be given to this one; it must not be given to this one’. In addition to avoid harming beings, they undertake the precepts of *virtue* (*Sīla*). They practice *renunciation* (*nekkhamma*) for the purpose of perfecting their virtue. They cleanse their *understanding*

³ Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Motilal Banarsidass, Delhi, 1978, p. 168.

⁴ See Toshiichi Endo, *op. cit.*, p. 272 for a diagram showing the relationship among these perfections.

(*paññā*) for the purpose of non-confusion about what is good and bad for beings. They constantly arouse *energy* (*virīya*), having beings' welfare and happiness at heart. When they have acquired heroic fortitude through supreme energy, they become *patient* (*khanti*) with beings' many kinds of faults. They *do not deceive* (*sacca*) when promising 'We shall give you this; we shall do this for you'. They are unshakably *resolute* (*adhitthana*) upon beings welfare and happiness. Through unshakable *loving-kindness* (*metta*), they place them first [before themselves]. Through *equanimity* (*upekkha*) they expect no reward."⁵

These explanations will certainly demonstrate that the *bodhisatta*'s way of ethical progress and mind cultivation has two distinct objectives: the self-enlightenment and the enlightenment of others. The latter is the special province of the *bodhisatta* who is determined and resolute to work for others' welfare and happiness even by following a difficult path. The *bodhisatta*-concept in Theravāda Buddhism developed to a great extent especially in the commentarial period, probably as a necessary reactionary movement against its counter-developments in the other schools of Buddhist thought. It got incorporated into many religious and socio-cultural aspects even into the political arena in Sri Lanka in subsequent times.

⁵ Bhikkhu Nanamoli, *The Path of Purification* (Visuddhimagga), BPS, 1991, p. 318.

The Synchronization of Javanese Philosophy and Dhamma in Indonesia, Especially in Javanese Communities

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Introduction

The Indonesia Republic: is one member of the Association of South East Asia Nations (ASEAN); is situated between two continents, Australia and Asia; and two oceans, the Pacific and Indian. It lies between 6° N and 11° S latitude, and 95° E and 141° E longitude. The total area of island and sea is 1,904,5699 km² and 3,288,603 km² respectively. Indonesia consist of 18,000 island and the population is around 241,973,569 people, which makes it the fourth densely populated area in the world after China, India and the USA (Bakir, 2008). Due to the amount of islands and sea-area, Indonesia is called an island or maritime country. Based on the conditions above Indonesia has a variety of social, cultural and political aspects; there are: many races, local languages, local cultures, faiths and religions. The religions accepted by the Government are: Islam, Protestant, Catholic, Hinduism, Buddhism and Kong Hu Cu - approved by Department of Religion - letter No. MA/12/2006 on 24 January 2006. Of the total population, 87.20% are Muslims, 6.21% are Protestants, 3.32% are Catholics, 2.20% are Hindus, and 1.07% are Buddhists.

Through the ages, the process of pluralistic development occurred due to various factors: 1. Indonesia consists of 18,000 islands; 2. Migration of India, Arab, China and other people bring religions with them; 3. Foreign religions have numerous practitioners, as listed above; 4. Indonesia is a former colony of the Dutch and occupied by Japan.

The existence of the pluralism in Indonesia is reflected on the coat of arms – the Garuda Pañcasīla (Five Principles Eagle Symbol) with the motto “Bhinneka Tunggal Ika”. Five principles consist of: 1. Believe in good; 2. Humanity; 3. Unity; 4. Democracy; 5. Social justice. Additionally, there is an important motto: “Bhinneka Tunggal Ika” meaning something like: although we have so many aspects, we are one nation, one language and one motherland - Indonesia.

Indeed the pluralism could cause various conflicts but if the Government is strong and uses authority fairly - conflicts can be overcome through the unified spirit of Indonesian people. The spirit of unity was declared in 28 October 1928 – and became known as the “Sumpah Pemuda” (The Youth Vow). Pluralism is the capital for national unity. Later on, the spirit of unity could be realized and on 17 August 1945: Sukarno proclaimed Indonesia independent and since that time, Indonesia has been free from colonial rule, becoming the Indonesia Republic (Badrikan, 2006).

Pluralism Processes in Indonesia

Hinduism and Buddhism Period (1 – 1500 AD): Before Hinduism and Buddhism entered Indonesia, native inhabitants of Java practiced their ancient animist or dynamist faiths. Animism is the belief that all objects like: trees, stones, the wind etc. - have souls; while Dynamism is the belief that all objects have magically strength (Partanto dan Al Barry, 1994). From the 1th century, Hinduism entered Indonesia and a century later, Buddhism followed - then both two religions expanded rapidly during the 5th century until the beginning of 15th century.

In fact, the famous kings: Kertanegara who ruled Singasari Kingdom during 1268-1292 AD and Hayam Wuruk or Sri Rajasanagara of Majapahit Kingdom (1350-1389 AD) - both embraced Hinduism and Buddhism. The aim of the unity was to demonstrate to the people that Hindus and Buddhists could live together in peaceful-coexistence. During their rule, several Syiwa-Buddha temples were founded (Badrika, 2006; Soetedjo dan Larope, 1970; Soeroto, 1963; Sundoro, 1962; Wojowasito, 1953). King Kertanegara was honored deeply by Hindu people as Jina or Dhijani Buddha. During the rule of King Hayam Wuruk, there were two departments namely Darma Jaksa Kasagotan for the Buddhist religious concerns and the Darma Jaksa Kasaiwan for Hindu religious concerns (Purwadi, 2004; Masmada, 2003; Sunoto, 1987; Sanusi; 1958).

In the beginning of the Hindu and Buddhist influence upon Indonesia, the commerce or business links [*traveling merchant caste*] were established, followed by the priests who disseminated the religions and various sciences to Indonesian communities – and then later Indonesian communities themselves became the key factors in developing Hinduism and Buddhism. During this period, many Indonesian people went to India on pilgrimages or visiting a sacred place, or sought knowledge – after returning from India they disseminated their knowledge to the people. This process was highly influential in the rapid expansion of Hinduism and Buddhism. The Hindu Priests founded the *pasraman* (similar to a school) for learning Hinduism and Buddhism; so not surprisingly, later on - many famous poets turned up during this period, such as: Mpu Sedah and Mpu Panuluh – the author of Bharata Yudha; Mpu Kanwa with Arjuna Wiwaha; Mpu Dharmaja with Smaradhana; Mpu Tanakung with Witta Sancaya. During Majapahit Kingdom, the famous poets were Mpu Prapanca and Mpu Tantular. Both the writer of Negara Kertagama and Sutasoma books respectively were written by unknown poets.

During the Buddhist kingdoms, since 500-1500 AD, some professors lived in Indonesia as Hui Ning, Yun Ki and Janabhadra to disseminate Buddhism. Poet Janabhadra has written Parinirvana. During this period, the famous Buddhist kingdom known as Sriwijaya Kingdom in South Sumatera island was powerful. In this period lived some famous Buddhist scholars, like Dharmakirti, Sakyakirti and Dharmapala. In an ancient inscription found at Nalanda, by King Balaputradewa of the Sriwijaya, we can read that he founded the dormitory for Sriwijaya students learning Buddhist knowledge in Benggala Kingdom of India. It was obvious, that Hindu and Buddhist influences have brought important advances for Indonesians and Indonesia.

The influence of Buddhism runs so deeply, in all aspects – one can see remnants through so many temple complexes. The biggest temple complex built is Borobudur, in 800 AD in Central Java, by King Balitung of the Mataram dynasty.

The waisak [Vesak/Vīśakha Puja] ceremony often conducted at Borobudur temple, and at the Mendut temple, is popular for so many domestic and foreign tourists visiting nowadays.

The fall down of Hindu-Buddhist kingdoms did not mean that Hinduism and Buddhism perished from Indonesia; but the two faiths integrated with the newly arriving Islamic faith. The integration or synthesis among animists, dynamists, Hindus and Buddhists resulted in new faiths - The syncretism among these faiths from this period is known now as the first Kejawen (Kejawen I) or the first Javanese philosophy.

Islamic Period (1478 AD – until Now)

After the fall down of Hindu and Buddhist kingdom, like Majapahit in East Java and Pajajaran in West Java - the traditions of Hinduism and Buddhism did not perished but it still remains according to age-development. In fact even in some regions under Islamic influences, Hindu-Buddhist culture is still found through ritual events, like: the ritual before rice harvesting for honoring goddesses Sri - responsible for agricultural-rice prosperity, seeking the best day for a wedding, best day to built a house, and house-warming occasions, etc. Meanwhile the Hindu-Buddhist traditions still exist in Bali communities; because, after the fall down of Majapahit Kingdom many Hindu-Buddhist people migrated to Bali and lived there until now, maintaining their traditional lifestyles. Bali is not only a beautiful island for tourism, but also as a living museum of Hindu-Buddhist culture in Indonesia. The Hinduism of India is not the same as Bali Hinduism because it has a special name: Dharma Hinduism of Bali – being a synthesis among the ancient faiths: Hinduism and Buddhism.

Based on historical evidence, Islam entered Indonesia in 7th century from Arabia, Persia and Indian merchants (Gujarat). Since the 15th century, Islam developed so rapidly that it influences nearly all aspects of Indonesian life. Islam became accepted by Indonesian people due to its doctrine that Islam didn't recognize differences, such as fragmenting society into social classes. All human beings hold the same status, different from Hinduism - still maintaining castes, in their communities (Badrika, 2006; Soetedjo and Larope, 1970). Although Islam developed rapidly, the people did not abandon their 'local-culture'. Finally, another synthesis occurred, between the local-culture, Hindu-Buddhism and Islam - especially in Java. This synthesis resulted in *Kejawen* or Javanese *Philosophy* that is reflected in palace culture, mosque construction and local traditional culture.

During 1602-1942, Indonesia became a Dutch colony; and from 1942-1945 Indonesia was occupied by Japan – but from 1811-1850, Indonesia was occupied by Britain. During Dutch rule, the Protestant and Catholic religion entered but only slightly influenced traditional culture.

II. Synchronization of Javanese Philosophy an Dhamma

Although the majority of Indonesian people are Muslim, people in Java still keep alive Kejawen - which is implemented in parts of Javanese communities, in their daily life. The Kejawen or Javanese Philosophy can be seem in the wise words, short phrases, or mottos - to a lesser extent, as guidelines for Javanese people in order for

them to live happily, harmoniously and peacefully. Many mottos are found in 'Kejawen' but only twenty-five will be selected in this paper to demonstrate how these slogans are synchronic with Dhamma. It was a logical development in thinking because Buddhism is one of the Kejawen elements - as follows:

1. Aja nindakake ma lima (maling, main, minum, madat, madon). *Not allowed: gambling, stealing, drinking intoxicants, consuming narcotic agents, and sexual-misconduct. Pañcasīla .*
2. Sapa nandur bakal ngunduh. *Who planted will harvest means if we do any thing we would get the results of our deeds, so we have to do right action. Kamma.*
3. Urip prasaja iku mulya. *Simple life brings happiness means being economical doesn't mean spending money a little, but spending it for useful purpose. Tapa.*
4. Sapa sabar subur. *Patience makes prosperity means a good man who is always patient will be given a livelihood by God. Khanti.*
5. Aja ngrusak pager ayu. *Don't destroy the beautiful fence means do not make love with another person's wife or husband. Pañcasīla .*
6. Aja dawa tangane. *Don't have a long hand means do not steal. Pañcasīla .*
7. Yen dijiwit lara, aja sok nyiwit liyan. *Don't pinch someone, it can make someone hurt, means not to harm or destroy any life. Avihimsa/Pañcasīla .*
8. Ajining diri dumunung ana lati. *The dignity of someone depend on their lip means that harsh words can wound more deeply than weapons, while a gentle word can change the heart of the most hardened criminal; or think before you speak. This shows the effect on others through the way we speak. Susīla.*
9. Aja sok adigang, adegung, adiguna. *Don't act arbitrarily due to power, wealth and strength means not to seek happiness through making others unhappy. Avihimsa.*
10. Sing weweh bakal wuwuh. *Who gives will get more means feeling guilty about not being able to give a part of wealth to poor people. Dāna.*
11. Wani ing bener wedi ing luput. *Dare due to the truth, be afraid of fault means right action. Paññā.*
12. Manungsa kudu trapsīla. *Humans must be hospitable and friendly. Madava.*
13. Manungsa kudu wirya. *Humans must be willing to make sacrifices for poor people or to do something without getting anything in return. Paricaga.*
14. Goroh growah. *Avoid lying means we should respect each other and not tell lies or gossip. This would result in fewer quarrels and misunderstanding, and the world can be a more peaceful place, so we should always speak the truth. Susīla.*
15. Wong linuwih iku ambek welas asih lan sugih pangapura. *A wise man must possess pity and forgiveness. Akodha.*
16. Aja seneng royal. *Don't be a big spender. Tapa.*
17. Wong linuwih iku wedi ing luput wani ing bener. *A wise man afraid of mistakes but brave on the truth. Samma Kammanta.*
18. Kudu bisa gawe ketentreman. *Everybody must make peace. Avirodhana.*
19. Janmo tan kena ingina. *All people have same level or status when facing God, so don't humiliate each other. Madava.*
20. Becik ketitik ala ketara. *A good and wrong deed will be seen. Kamma.*
21. Mumpung anom ngudiya laku utama. *Just still in young must carry out the good deed. Sīla.*

22. Sepi ing pamrih rame ing gawe. *Don't only talk, but let it be done. Sīla.*
23. Urip ngibaratake wong mampir ngombe. *Life is like someone looking for a drink - meaning that life is not longer, so one should do the right action. Sīla.*
24. Aja memitran kara wong ala, mundak ketularan alane. *Don't keep company with a bad man, you will get his fault. Samma Kammanta.*
25. Sing bisa mamayu hayuning bawana. *Make the world peaceful. Sīla.*

Nowadays this philosophy is implemented by only a part of Javanese people, living mostly in Central and East Java provinces. It can be seen that syncretism or synthesis resulted the pluralism in Indonesian community. Long-long ago, Mpu Tantular, a famous poet of the Majapahit Kingdom during King Hayam Wuruk's rule wrote the short stanza: "Bhinneka Tunggal Ika" – although we have so many aspects [races, beliefs, ideologies, religions, cultures], we are one nation, one language and one motherland – Indonesia. Bhinneka Tunggal Ika not only a motto, but also as Symbol of the Indonesia Republic which also can be known as Garuda Pañcasīla (Five Principles Eagles Symbol).

If we scrutinized this philosophy carefully, as a matter of fact, it matches the Noble Eightfold Path of Dhamma (Purwadi, 2007; Muljana, 2005; Sri-Subalaratano, 2004; Soesilo, 2002; Amin, 2000; Narada, 1998; Sri-Dhammananda, 1989). In fact by implementing Kejawen in Java, there are never any serious conflicts in Indonesian communities - except where conflicts between Islam and Christian are problematic, like in: Poso, Central Sulawesi and Maluku provinces.

Conclusion

Javanese Philosophy or Kejawen could be a synthesis or Syncretism among ancient faiths as animism, dynamism, Hinduism, Buddhism and Islam – but although the majority of Indonesia people are Muslim (87.20%), Kejawen is still alive in Indonesia, mostly in East and Central Java provinces. This philosophy is implemented in daily life rituals - as to seek the best day for wedding, living in a new house, ritual before rice harvesting to honor Goddesses Sri, to start a business, etc. The wise words in short sentences are instructions for humanity in order for them to do right action, so they can live peacefully, harmoniously and happily. As a matter of fact, Kejawen is similar to Dhamma – as reflected from the Noble Eightfold Path.

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Dimensions of Buddhist Psychological Thought of Realism – on the Concepts of *Bhavaṅga* and *Ālaya-vijñāna*

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Introduction:

In the Buddhist thought of development, the concept of mind has played an important role when early Buddhist turned its attention relatively to the mind and mind-related matter. In the psychological and philosophical works of Buddhism such a conception has evolved characterizing the nature of mind – the *Bhavaṅga*, and the *Ālaya-vijñāna* – focusing on two ontological sides of a coin of Buddhism of *Theravāda* and *Vijñānavāda* respectively. Diverse classification, interpretation and philosophical assumption and enquiries over these kinds of psychological states of realism, have provided a variety of thought of mind and its related matter – which all attempt to clarify, classify and rationalize the validity and invalidity, the continuity and discontinuity of Buddhist understanding of insubstantiality – the *anattā*, the negation of reality of the Buddha.

Realism as *Bhavaṅga* of Buddhist Psychology:

“*Bhavaṅga*” is a Buddhist psychological term, is translated as “life-continuum”¹ which is the ‘factor of existence’ (*bhavassa aṅga*)², ‘subliminal consciousness’ or sub-consciousness; life-continuum in the absence of any process [of mind, or attention].³ It is also “the faculty of memory, paranormal psychic phenomena, mental and physical growth, Karma and Rebirth, etc.”⁴

The occurrence of the word ‘*bhavaṅga*’ can be seen in the *Paṭṭhāna*, the seventh book of the *Abhidhamma-piṭaka* and in the *Milindapañha* of the *Khuddakanikāya*.⁵ On the basis of these two references our observation on the nature of *Bhavaṅga* will be dealt.

In the *Milindapañha*, the term was introduced for the first time in the Buddhist canon, where the King Milinda asked Nāgasena about the psychological state of dream and sleep. The king was very keen to know about the psychological state of mind when a man falls in a deep sleep but no dream and at that moment where does his mind go.

¹ Nyanatiloka, Buddhist Dictionary: Manuals of Buddhist Terms and Doctrines, (Taipei: The Corporate Body of the Buddha Educational Foundation, 2000), sv. *Bhavaṅga-sota*

² Abhidh-S iii 8; cf. Bhikkhu Bodhi, (Ed) A Comprehensive Manual of Abhidhamma (Abhidhammattha-saṅgaha). (Kandy: BPS, 2006), p. 122; cp. “*Javane gahite sahāvajjanakam bhavaṅga mano nāma hoti.*” MA ii 77

³ PTSD sv *Bhava-aṅga*.

⁴ Nyanatiloka, Buddhist Dictionary: Manuals of Buddhist Terms and Doctrines, (Taipei: The Corporate Body of the Buddha Educational Foundation, 2000), sv. *Bhavaṅga-sota*.

⁵ Perhaps E.R. Sarachandra, in his scholarly work Buddhist Psychology of Perception. (Dehiwala: Buddhist Cultural Center, Reprinted 1994), has dealt the subject matter first time, based on what O. H. De A. Wijesekera tries to draw the attention in this matter, see in his Buddhist Essays, (Colombo: Ministry of Buddha Sasana, 1977), pp.125-133

In answering to the question and to clarify suspicion of king, Nāgasena proclaims that deep dreamless sleep is the state of the *Bhavaṅga*, and this gives a new idea in the field Buddhist psychology as he says that “when a man is in deep sleep, O king, his mind had returned home (has entered again into the *Bhavaṅga*).”⁶

Here, it is to be noticed that Nāgasena has used the word ‘*bhavaṅgate*’ to describe the state of dreamless sleep which grammatically can be divided ‘*bhavaṅga*’ and ‘*gate*’ (from the verbal root √ ‘*gam*’ ‘to go’) gone into the *bhavaṅga*.

Now, from his statement on the concept of ‘*Bhavaṅga*’ one thing leads us to ask whether he was trying to introduce a new Buddhist psychological thought not found in the early-*Nikāya* literature. Alternatively, is his statement identical with the early Buddhist conceptuality of (1) the ‘*viññāṇasota*’, ‘streams of consciousness; (2) the ‘*saññā-vedayita-nirodha*’, ‘cessation of the perception of feeling’? The observations are given below.

(1) *Viññāṇa-sota*: Its literal meaning is the stream of consciousness. It is introduced by the Buddha to Sāriputta and the following can clarify us in what context this has been introduced. It is one of the fourth attainments of vision which is said to be realized the unsurpassed *Dhamma* teachings of the Buddha in regard to the attainment. “...he comes to know the unbroken stream of human consciousness as established both in this world and in the next. This is the third attainment of vision.”⁷ So, here, the connection of two lives is possibly made by unbroken stream of consciousness (*abbhōchinna viññāṇasota*). Again, in commenting of this word, Walshe⁸ has followed the idea of Nyanaponika⁹ who thinks the *viññāṇa-sota* to be identical with the *bhavaṅga*.

In addition, another similar concept of the early canonical term ‘*bhavasota*’ which also carries the sense of the continuity of the existence as in the state of instant flux, never stop for two consecutive moments “give(ing) expression to the Buddhist philosophical concept of flux, of life considered as a flowing stream, never the same for any two consecutive moments.”¹⁰

(2) *Saññā-vedayita-nirodha*: It is the cessation of the perception and feeling is found in the *Mahāvedalla Sutta* of the *Majjhima-nikāya* where Sāriputta teaches to Mahākotṭhita the idea of the cessation of perception and feeling “*Saññā-vedayita-nirodha*”. It is said that in this state of attainment (*samāpatti*) in which the perception, mental formations and bodily formations come to cease which is likely the dead body. However, one is not dead because the vitality does not stop. It is called death in Buddhism, where the life-span (*āyu* – vitality), the heat (*usma*) and the consciousness (*viññāṇa*) departs from the body.¹¹ However, the state of ‘*saññā-vedayita-nirodha*’ is not deathly stage though the formations come to be inactive and this stage is only can be experienced by the Buddha and the *Arahants* who would like to spend a secluded

⁶“*Middhasamāruḷhe citte bhavaṅgate tiṭṭhama nepi sarīre cittaṃ appavattaṃ hoti*” Mil 299; T. W. Rhys Davids, (Trns) The Questions of King Milinda (Milindpañha). Part II (Delhi: MBPPL, 1999), P. 159.

⁷“*Purisassa ca viññāṇasotaṃ pajānāti, ubhayato abbhōchinnaṃ idha loke appatiṭṭhitaṅca paraloke patiṭṭhitaṅca. Ayam tatiya dassanasamāpatti.*” D iii 105

⁸ Maurice Walshe, (Trns) The Long Discourses of the Buddha (Dīgha-nikāya), (Kandy: BPS, 1996), p. 606, under the endnote number 865.

⁹ Nyanaponika, Buddhist Dictionary: Manuals of Buddhist Terms and Doctrines, (Taipei: The Corporate Body of the Buddha Educational Foundation, 2000), sv. *Bhavaṅga-sota*.

¹⁰ G. P. Malalasekera, Encyclopedia of Buddhism, (Ceylon: Government of Sri Lanka, 1971), sv. *Bhavaṅga*. Cf. S i. 15; iv. 128

¹¹ “*Āyu usmā ca viññāṇaṃ yadā kāyaṃ jahantimaṃ...*” S iii 142

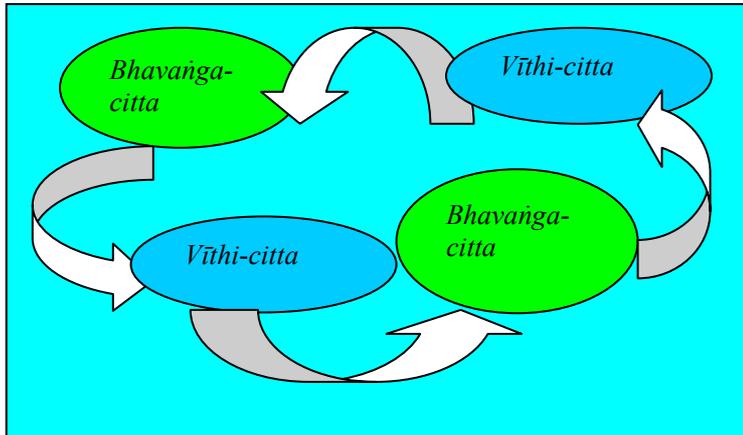
time for a week at most after making a resolution (*adhiṭṭhāna*). Mahākotṭhita asks Sāriputta about the differences between the dead person and the monk who has entered upon in the state of the cessation of perception and feeling, and what Sāriputta explains is that:

Friend, in the case of one who is dead, who has completed his time, his bodily formations have ceased and subsided, his mental formations have ceased and subsided, his vitality is exhausted, his heat has been dissipated, and his faculties are fully broken up. In the case of a *bhikkhu* who has entered upon the cessation of perception and feeling, his bodily formations have ceased and subsided, his verbal formations have ceased and subsided, his mental formations have ceased and subsided, but his vitality is not exhausted, his heat has not been dissipated, and his faculties become exceptionally clear.¹²

From the above mentioned information it can be said that Nāgasena is trying to point out a similar metaphysics with the *viññāṇa-sota* or *bhava-sota* or with the *saññā-vedayita-nirodha*. From other perspective it cannot be said unerringly since the metaphysics of the cessation of perception and feeling and the *Bhavaṅga* might have drawn from the existing theory in the time of the Buddha or on the Brahmanical conceptual ground – as very identical ideation is found in it. What clarifies us more in this connection is that “when a person sleeps... has reached pure being. He has gone to his own. Therefore, they say he sleeps for he has gone to his own.”¹³ It is in fact, the denotation of the relation between the macrocosm and microcosm – the inner self and outer self of the *Upaniṣad*.

Another reference of the Buddhist psychological phenomenon of ‘*bhavaṅga*’ is the *Paṭṭhāna* of the *Abhidhamma-piṭaka*. In fact, the concept of *bhavaṅga* has actually developed in the *Abhidhamma* philosophy. According to the *Abhidhamma* philosophy there are two types of *citta*: *vīthiccitta* (the thought process consciousness) and the *vīthimutta citta* (thought process freed consciousness) which is identified with the *bhavaṅga citta* (the life-continuum). The *bhavaṅga citta* occurs in between two *vīthi citta* and vice versa. So in every end of a *vīthi citta* there is the *bhavaṅga citta*. The *Abhidhamma* further tells that the life-continuum (*bhavaṅga*) can be present within each and every being that in their daily lives experiences together with the *vīthiccitta*. The *bhavaṅga citta* is also known as the *manodvāra*, the mind door. The occurrence of the *Bhavaṅga* and the *Vīthi citta* can be shown in the following diagram as presented in the *Abhidhamma*:

¹² Bhikkhu Bodhi, (Trns) The Middle Length Discourses of the Buddha (Majjhima-nikāya). (Kandy: BPS, 1995), p. 392; cf. “Yavāyam, āvuso, mato kālaṅkato, yo cāyam bhikkhu saññāvedayitanirodham samāpanno - imesaṃ kiṃ nānākaraṇa”ti? “Yvāyam, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭipassaddhā, vacsaṅkhārā niruddhā paṭipassaddhā cittasaṅkhārā niruddhā paṭipassaddhā, āyu parikkhāno, usmā vūpasantā, indriyāni paribhinnaṇi. Yo cāyam bhikkhu saññāvedayitanirodham samāpanno tassapi kāyasaṅkhārā niruddhā paṭipassaddhā, vacsaṅkhārā niruddhā paṭipassaddhā cittasaṅkhārā niruddhā paṭipassaddhā, āyu na parikkhāno, usmā avūpasantā, indriyāni vipassannāni. Yvāyam, āvuso, mato kālaṅkato, yo cāyam bhikkhu saññāvedayitanirodham samāpanno - idaṃ nesaṃ nānākaraṇan”ti M i. 296
¹³ “yatraitat puruṣaḥ svapiti nāma, satā saumya, tadā sampanno bhavati.” CU vi.8.1



In the *Paṭṭhāna*, the 7th book of the *Abhidhamma-piṭaka* the terminology of the word ‘*bhavaṅga*’ can be found where it is meant to have the relation with the proximity condition (*anantara-paccaya*) and the contiguity condition (*samanantara-paccaya*). The relation is shown in the process of perception with a phrase ‘*bhavaṅgam āvajjanāya*’, “*bhavaṅga* precedes reflection.”¹⁴ The ‘*āvajjana*’, etymologically derived from the verbal root ‘*āvajjati*’ most probable meaning in this concern is ‘reflect upon’, or ‘adverting the mind’.¹⁵ This relation is the emergence from the functional consciousness (*kiriyaṃ vuṭṭhanassa*) and immediately subsiding to the attainment of fruition (*phalasaṃpattiyā*) in the case of an Arahata conditioning to both proximity and contiguity condition (*anantara* and *samanantara paccaya*) where no other mental state can intervene between them.¹⁶ It is also the reflection upon the thought without initial application of mind but with sustained application of mind being the proximity condition¹⁷ and in the same way it is the contiguity condition. In another way it is the reflection upon the with-cause of the proximity condition.¹⁸ In the same pattern, the relation is with the reflection upon the without-initial-application of mind for the arising of the with-initial-application of mind instantaneously occurring the death-consciousness of without-initial-application of mind.¹⁹

The ‘*bhavaṅga*’ concept has developed in the work of the *Visuddhimagga* of Buddhaghosa where he equates the life continuum (*bhavaṅga*) with the rebirth-linking consciousness (*paṭisandhi-citta*) and the death consciousness (*cutit-citta*).²⁰ He states that the life continuum (*bhavaṅga*) occurs following the rebirth-linking consciousness having the same *kamma* result with the same object. This continues as long as there is no interruption by another kind of arising consciousness goes on occurring endlessly in the state of dreamless sleep just as the current of a river. He asserts that:

¹⁴ G. P. Malalasekera, *Encyclopedia of Buddhism*. Vol. iii (Colombo: Government of Sri Lanka, 1971), sv *Bhavaṅga*

¹⁵ PTSD sv *āvajjana*

¹⁶ “*Bhavaṅgam āvajjanāya ... kiriyaṃ vuṭṭhānassa arahato anulomaṃ phalasaṃpattiyā ... nirodhā vuṭṭhānssa ... anantarapaccayena paccayo.*” In the same way parallel conditioning is the *Samanantara-paccaya*. Paṭṭha i. 138-9 (Burmese Edition)

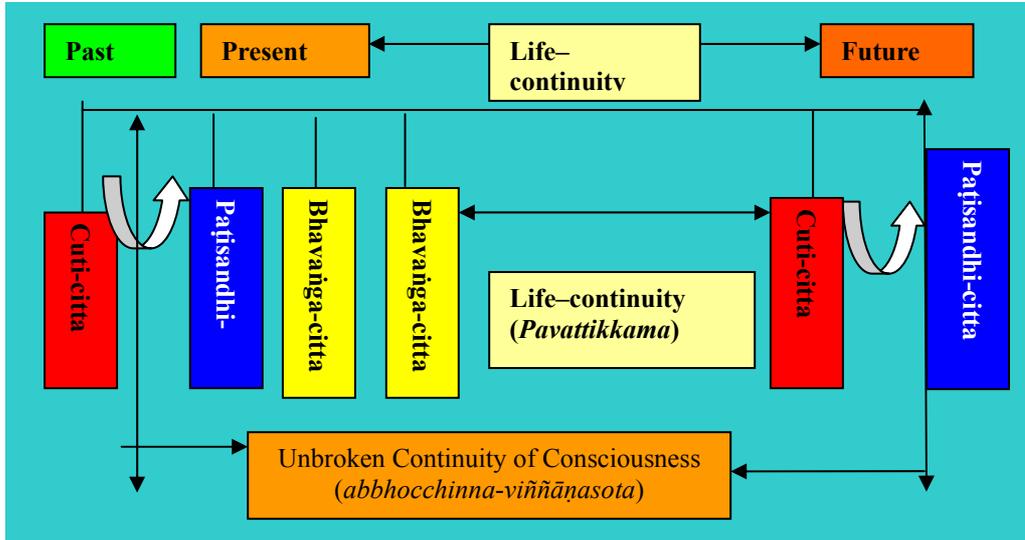
¹⁷ “*avitakkavicāramattaṃ bhavaṅgam āvajjanāya anantarapaccayena paccayo.*” Paṭṭh ii. 52 (Burmese Edition)

¹⁸ “*sahetukaṃ bhavaṅgam āvajjanāya anantarapaccayena paccayo.*” Paṭṭha iii 42 (Burmese Edition)

¹⁹ “*... avitakkaṃ cuticittaṃ savitakkassa upapatticittassa, avitakkaṃ bhavaṅgam āvajjanāya, avitakkā khandhā savitakkassa vuṭṭhānassa anantara paccayena paccayo.*” Paṭṭha iv 91 (Burmese Edition)

²⁰ E.R. Sarachchandra, *Buddhist Psychology of Perception*. (Dehiwala: Buddhist Cultural Center, Reprinted 1994), p. 83.

When the rebirth linking consciousness has ceased, then, following on whatever kind of rebirth-linking it may be, the same kinds, being the result of that same *kamma* whatever it may be, occur as *life-continuum* consciousness with that same object; and again those same kinds. And as long as there is no other kind of arising of consciousness to interrupt the continuity they also go on occurring endlessly in periods of dreamless sleep, etc., like the current of a river.²¹



The above mentioned diagram demonstrates the relationship between the former life and the present life and between the present life and coming life – in continuing this process there is no involvement of any other unknown behind factor, but just the nature of mind (*citta-niyāma*) – the continuity – since the time of beginningless. It further states the relation with the life-continuum (*bhavaṅga*), the death consciousness (*cuti-citta*) and also the rebirth-linking consciousness (*paṭisandhi-citta*). In succeeding all this psychological activities, however, there is no gap of consciousness from one life to another or within the life itself.

Realism as the Store-Consciousness (*Ālaya-vijñāna*) of *Vijñānavāda*:

The psychological application of the concept of *vijñāna* of *Vijñānavāda* is the analysis of the mind or the classification of the *vijñāna*. “*Ālaya-vijñāna*” being one of the eight consciousnesses of *Vijñānavāda*, provides a storage-house where all kinds of goods are kept in storage. It is the ‘*ālaya-vijñāna*’s’ function to store up all the memory (*vāsanā*) of one’s thoughts, affections, desires, and deeds of all kinds of past experiences. It is exemplified with the theory of seed (*bīja*) in the treatise of the *Triṃśatika*, Vasubandhu describing that “there the maturing [consciousness]; is otherwise called the store-consciousness, which carries the seeds of all [past experiences].”²²

²¹ Vism 458; cf. Bhikkhu Ñānamoli, (Trns) The Path of Purification (Visuddhimagga). (Taipei: The Corporate Body of the Buddha Educational Foundation, Reprinted 1997), pp. 514-15.

²² Triṃś 2

The theory of store-consciousness (*ālaya-vijñāna*) is the innovative of the conception of the theory of seeds (*bīja*) in the *Abhidharma-kośa*. The theory of seed (*bīja*), however, in reality is not the original teaching of the *Vijñānavāda* which is a notion of *Sautrāntika*, has occurred in a passage in the *Abhidharma-kośa* in which there is the indication about the connection of the past defilements which transforms to the present defilements. The catechistic explanation about the concept of the theory of *bīja* is given in the *Abhidharma-kośa*. The presentation of this idea is in the followings:

Past defilements and present defilements place in the preset series seeds that bring forth the arising of future defilements; when these seeds are abandoned, past and present defilement is abandoned: in the same way as one says that an action is exhausted when its retribution is exhausted.²³

What makes clear to us in this point is that the “seed” is resembled with the ‘defilement’ or “*kleśa*” (Sanskrit), ‘*kilesa*’ (*Pāli*) accumulates in past lives and carries the inherent potentiality to produce results in this present life. Thus, the text continues in describing the fact to clarify in this connection that “seed” is to be understood a certain capacity to produce the *kleśa*, a power belonging to the person engendered by the previous *kleśa*.²⁴ This metaphysical and ontological theory of seed is more clarified in his works of the *Trisvabhāva-nirdeśa* where Vasubandhu tries to find the relation the *bīja* with the *ālaya-vijñāna* where all kinds of defilements are assembled. He says the *ālaya-vijñāna* is called the ‘*citta*’ in the sense of collecting the seeds (*bīja*) of the impurities (*kleśa*) and impulses (*vāsanā*).²⁵

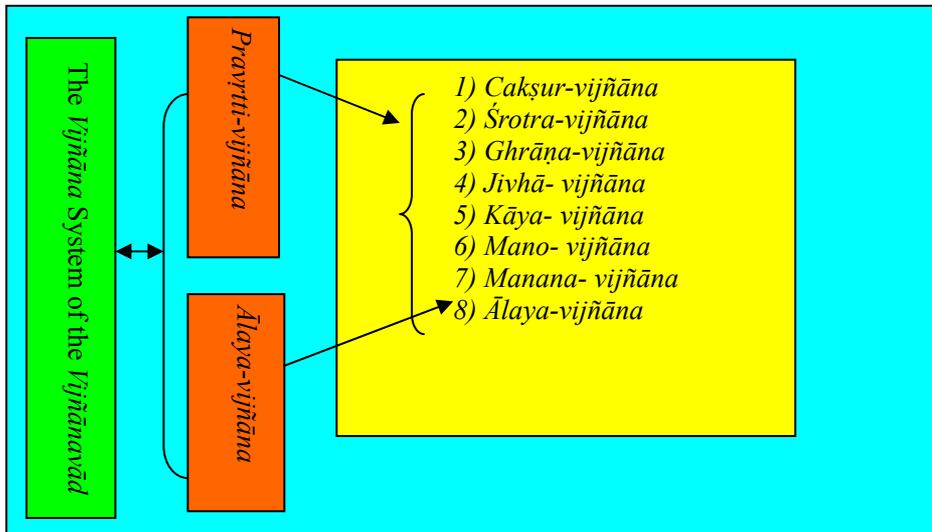
Defilement (*kilesa*) is also found in the *Samyutta-nikāya* of the early canon, bearing some similarity and is very striking in this sense - initially taught by the Buddha: that defilements the mind defile and purification of the mind purifies beings.²⁶ Now, verification could be made here, whether Vasubandhu tried to find the relation between the seed and defilements, as presented in the early Buddhist canon. The reasonable assumption from the above explanation remains uncertain with the introduction of the imaginary *bīja* theory as defilement. The problem evolved when it is understood as ‘stored up consciousness’, where all past experiences are piled up. Since early Buddhism do not agree to this point that past experiences have never been piled up – rather, it stresses the flowing of the stream of consciousness (*viññāṇa-sota*) or the continuity of consciousness (*citta-santati*) and purification of it.

²³ Louis de La Valle Poussion, (Tr. Leo M. Pruden), *Abhidharmakośabhāṣyam*, Vol I, (California: Asian Humanities Press, 1990), p. 283.

²⁴ Loc.cit p. 770

²⁵ TSN 7

²⁶ “*cittasaṃkileā bhikkhave sattā saṃkilissanti cittavodhānā sattā visujjhanti.*” S iii 15



Ālaya, on the other perspective of this argument, is found in the early Buddhist canon – occurred at least in two places in the *Nikāya*, is meant in the sense of ‘craving’, which perceptibly is the cause of suffering²⁷ in eradication what the Buddha has struggled for several years. It is occurred in the *Dutiyaṭathāgatācchariya-sutta* of the *Catukkanipāta* of the *Aṅguttara-nikāya*:

Monks, folk take pleasure [*ālayarata*] in the habitual, delight inn the habitual, are excited thereby. But when *Dhamma* contrary to such, is taught by a *Tathāgata*, folks are ready to hear it, they lend an ear, and they apply their minds thereto. This is the first wonderful, marvelous thing manifested.²⁸

The same word in the identical sense also has occurred in the *Majjhima-nikāya*, where the Buddha describes his teaching is hard to understand, peaceful and sublime. It is not intelligible for those who delight in the adhesion (*ālaya*):

This *Dhamma* that I have attained is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle to be experienced by the wise. But this generation delights in adhesion [*ālaya*], takes delight in adhesion, [and] rejoices in adhesion. It is hard for such a generation to see this truth, namely, specific conditionality, [and] dependent origination. And it is hard to see this truth, namely, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, *Nibbāna*.²⁹

²⁷ Cp. “yāyaṃ taṅhā ponobbhavikā nandīrāgasahagatā tatrātatrābhinandī...” S v 421; also see “dukkhameva upapajjamānaṃ upapajjati, dukkhaṃ nirujjhamānaṃ nirujjhantī...” S ii 17; again “pubbe cāhaṃ bhikkhave, etarahi ca dukkhaṅcēva paññāpemi, dukkhassa ca nirodhaṃ. M 1. 40

²⁸ F. L. Woodward, (Trns.) The Book of the Gradual Sayings (Aṅguttara-nikāya), Vol ii (Oxford: PTS, 1995), p. 135; “ālayārāmā bhikkhave, pajā ālayaratā ālayasammudītā; sā tathāgatena anālaye dhamme desiyamāne sussūṣati sotaṃ odahati aññā cittaṃ upaṭṭhāpeti. Tathāgatassa, bhikkhave, arahato sammāsambuddhassa pātubhāvā ayaṃ paṭhama acchariyo abbhuto dhammo patubhāvati.” A ii 131

²⁹ Bhikkhu Nānamoli and Bhikkhu Bodhi, (Trns) The Middle Length Discourses of the Buddha (Majjhima-

From the two explanatory passages it is observable to us that ‘*ālaya*’ is a terminology used in the sense of denoting the negative tendency of the mind that bound in the *saṃsāric*-cycle, the journey from one existence to another existence. It is said that the Buddha and the Arahants are not delighted and freed from the net of *ālaya* which is said the extermination of five sensual pleasures (*pañca-kāma-guṇa*) and thoughts of craving concerns with them.³⁰

Conclusion:

In the early Buddhist text, like the *nikāyas*, the Buddhist psychological state of *bhavaṅga*, as stated earlier that the terminology and explanation is absent although our assumption on the ground of the early Buddhist canonical references, which are quite opaque and obscure – the *viññāṇa-sota* or *bhava-sota* and *saññā-vedayita-nirodha* – from where the germination might have transmitted. This concept has taken a strong psychological and epistemological supposition of realism in the canonical references like the *Paṭṭhāna*. It is in fact, in the *Abhidhamma*, with the innovation of the *Visuddhimagga* and the *Abhidhammattha-saṅgaha*, the concept has gained climax towards developing an enriched Buddhist psychology of mind.

In another perspective if our proposition as it has been stated above where we are convinced that the early Buddhist concept of *ālaya* and the *Vijñānavāda* concept of *ālaya-vijñāna* seem to be different – then, what actually is the motivation for developing such concept of *ālaya-vijñāna*? In propounding the theory of *ālaya* on the basis of early Buddhist concept, the *Vijñānavādin* seem to have been bewildered in interpreting the original concept and in turning to a different angle perhaps to oppose the *Sautrāntika* theory of *bhāṅga*, and the counter theory against the *Madhyamaka* elucidation of ‘*prajñā*’, ‘wisdom’. To recapitulate, on the other hand, *ālaya-vijñāna* cannot be equated with the concept of *bhavaṅga*, as two terminologies differ as *bhavaṅga* has never been understood as the store house of *kamma* or karmic forces, and in reality it is the continuation of consciousness or the nature of consciousness (*citta-santati*).

nikāya), (Kandy: BPS, 1995), p. 260; cf. “*adhigato kho mayāyaṃ dhammo gambhīro duddaso duranobodho sanot pañño atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayārāma kho pañāyaṃ ālayaratā pajā ālayasammudītā. Ālayārāma kho pañāyaṃ ālayaratāya pajā ālayasammudītāya duddasaṃ idaṃ thānaṃ yadidaṃ - idappaccayatā paṭiccasamuppādo. Idampi kho thānaṃ duddasaṃ yadidaṃ - sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo tanhākkhayo virāgo nirodho nibbānaṃ.*” M i. 167

³⁰ MA ii 174

Abbreviations:

A	Anguttara-nikāya
Abhidh-s	Abhidhammattha-saṅgaha
BPS	Buddhist Publication Society
D	Dīgha-nikāya
Cf	Conferred
Cp	Compared to
CU	Chāndogya-Upaniṣad
M	Majjhima-nikāya
MA	Majjhima-nikāya-aṭṭhakathā
MBPPL	Motilal Banarshidass Publishers Private Limited
Paṭṭha	Paṭṭhāna
PTSD	The Pāli Text Society's Pāli-English Dictionary
S	Saṃyutta-nikāya
Sv	Sub voce
Triṃś	Triṃśatika of Vasubandhu
TSN	Trisvabhāva-nirdeśa of Vasubandhu
Vism	Visuddhi-magga

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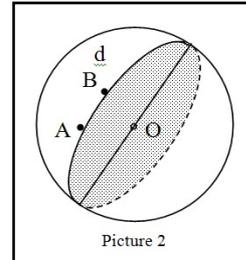
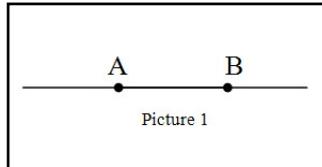
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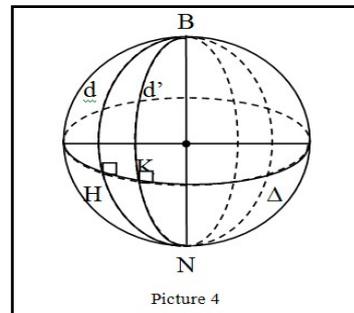
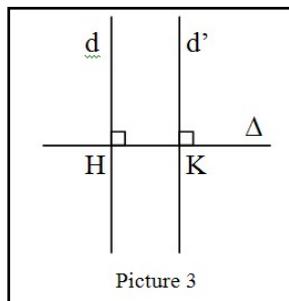
Many Things We Can Not Judge Right or Wrong

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Living on the earth at the dawn of humankind when there were no means of transportation for long-distance travel, no tools to enhance the audio-visual capacities of human beings, the living area of people was confined to a small one on earth. In such a context, living on a sphere was beyond their immediate perceptions - they thought they had lived on a flat surface. Similarly, we just know there exists only one line AB, crossing the two given points A and B (picture 1), but nothing more.



Nowadays, it is proved that when we link 2 points A and B on the surface of sphere, we have a circle through A, B with the center O (picture 2). It is clear when the living area expanded results in changing some of concepts: a circle on a sphere plane instead of a line on a flat surface. Therefore, its characteristics have to be changed. Another example suggested, with the confined living areas as mentioned above, every person agrees that two lines d and d' , which are perpendicular to the third line, Δ are parallel, and never cross (picture 3).



However, on a sphere plane, we have not the same result. d and d' are two circles perpendicular to the circle Δ at H and K, cross each other at B and N, and cross Δ at H and K. (picture4). The above geometry example helps us to realize that what we

know is not right, especially when we are hidden by the curtain of ‘the self’. Therefore, we have to know how to be considerate towards them when we make a comment: I’m right and you are wrong. The consideration should be made in order to have agreeable and lovable atmosphere in social community.

If we study Buddhist teachings carefully, we will discover that everything exists in the interrelation of cause and effect. For example, when we meet a family problem, what will happen to us? We must try to seek for some certain solutions. In that case, we do not consider the problem carefully and reasonably. The rasher we try to solve it, the more mistakes we make. Similarly, when we encounter a difficulty in planning to develop our national economy, what will happen to it? The plan would come to a failure and standstill if we do it without visionary consideration. At first, it seems to be right, but at last, it turns out to be wrong.

Absence of a comprehensive view on a thing may result in ignoring its effects. Many historical cases of unjust punishment due to a one-sided approach from the past till now have resulted in uncompensated, serious consequences. Typically, Nazi Germany’s was wrong up to the utmost and this led to the massacres of Jew prisoners in detaining camps; and similarly with the Khmer Rouge genocide. Cruel villains must feel that they are completely correct for doing what the people think and know as being completely wrong for performing inhumane or cruel behavior. Rightness or wrongness is relative. It depends on various objective and subjective factors.

Above, we consider only the interrelation among things. Talking about human beings, we know that people’s awareness depends on the many relations between them and their relatives, neighbors, friends, and colleagues; and between them and their living environment, nature, religious beliefs, local customs and habits. Everyone has relationships, not the same circumstances. Everyone has their own ‘spiritual space’ with their own axiom, too.

So, a multilateral talking out of a problem should be allowed before something is considered right or wrong. The more this is mentioned, the less likely it is for mistakes to occur. Then, multilateral or serious misunderstandings can be avoided. Those people who know and realize the axiom are expected partly to solve ‘the self’, which exists for many previous lives, arousing compassionate minds. Thanks to that, nonsense conflicts between different members in a family – as seen in cinematic-representations recently watched, toxins in food, streetside-gossip, bloody-conflicts rooted in ‘the self’ – all of this tension could be reduced or avoided.

If everybody, every family is aware of the value of concession, sympathy, love and forgiveness, it is certain that everybody will lead happy, solidarity, and honesty lives in society. If every nation has similar awareness, the wish of being peaceful for the world and towards other people, will come true.

Furthermore, awareness of impermanence is a key point to help us know how short the life is. It will become shorter in comparison with the transformation of universe. Being aware of so, we find that our previous point of view should be more and more adjusted and renovated to suit the on-going changes of our society. This often happens to the country when its relations of economics, politics and society with its neighbors, the region and the world need to be changed. Simultaneously, there will be not a few adjustments and renovations of the country taking place due to many causes coming from changing the point of view, the standards, and the doctrines considered as

the golden rule for many generations to follow. It is clear that ‘what is right or wrong’ is relative and temporary.

‘The wisdom bag of humankind’ gives us many differently valuable lessons concerning ‘what is right or wrong’ through old stories such as: *Mr. Tai Loses a Horse*, *Six Blindmen Describe an Elephant*; the statement by Galileo at the court: ‘*No matter what happens, the Earth is still going around the Sun*’, the allegorical story - *the Tortoise and the Fish*- about what happens on shore told by the fish is unacceptable to the tortoise; the more profoundly implicit image of ‘*non-existent flowers in space*’; and Zhang Zi’s thoughts: ‘*In dream I seem to be the butterfly or it is the butterfly to dream of being human, I’m not sure*’.

In addition, in the Kalama Sutra, the Buddha taught the theory of causation, no-self, and impermanence to be known, as:

‘Do not believe in those things which are repeated many times by many people. Do not believe in those things, which are spoken out by a well-known Master. Do not believe in those things, which are found in Sutras of Saints. Do reflect on what you know, try to apply it to your life and if they are useful, if they help you turn your misery into happiness and freedom, they deserve to be believed in’.

Each person has his own awareness different from the others, but they live in the same community with multilateral relations - to live is to act, and doing action of ‘what is right or wrong’, to look for the right way and the right policy with the right solution. The Kalama Sutra also teaches: ‘others possibly think differently from us’. To meet the demand of ‘doing action’ in community life with humanitarian characteristics, people need to have regulations for speaking and listening. *They should be encouraged to speak and to listen*, providing that speaking is in moderation and listening is for correction. The adjustment and renovation of each period of life, due to ‘right and the wrong’, alternate and change regularly - like the change of Ying and Yang theory in universe. The speaker and the listener have to keep *faithfully mutual respect* and aim to the same benefits. This is the profound meaning of teaching ‘thinking concord’ in the six concords of Buddhism. When it is practiced, everybody can really gain a life of solidarity, love in a peaceful society, and create good conditions for developing the country

Mind Culture in Buddhism

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Importance of Mind:

What is the doctrine of Buddha or what is Buddhism? Clearly mentioned by Buddha himself, from the Dhammapāda:¹

*Sabbapapassa akaranam,
Kusalassa upasampada,
Sacittapariyodapanam,
Etam Buddhana sasanam 14/5*

The above means: “To avoid all evil, to cultivate good, and to cleanse one’s mind and this is the teaching of the Buddhas.” Similarly, Buddha has said:

*Manopubbangama dhamma
Manosettha manomaya;
Manasa ce padutthena
Bhasati va karoti va,
Tato nam dukkhamanveti
Cakkam va vahato padam 1/1²*

The above means: “Mind precedes all mental states, mind is their chief, and they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox.” Therefore, Buddhism is in fact entirely based on mind-culture as the mind is the most important factor, and taming the mind is the main practice of Buddhism. A person afflicted by sickness is powerless to act freely, as one wishes. In the same way, if our mind wanders towards delusion, our mental factor of mindfulness declined, we shall be powerless to accomplish any wholesome deed.

Generally, there are three inconceivable powers - inconceivable power of cause and effect: of action, inconceivable atomic energy and inconceivable power of mind. We can take, for instance, this world and its diverse vessel and inhabitants, which have been formed through the power of sentient beings' various actions. Similarly, we can take the various technological advancements, such as nuclear weapons and electronic mail and so forth, as an outcome of inconceivable atomic energy. Likewise, there is an inconceivable power/potency within the mind. For instance, the clairvoyance, miracles and various extraordinary qualities of the Buddha and many other spiritual masters are indeed the result of the inconceivable power or potentiality of the mind. Therefore, for example without having a comprehensive knowledge of the elements of electricity and its functions, an electrician cannot produce electricity and its goods etc., similarly until we do not know

¹ Dhammapāda, Published by Buddha Gaya Temple 1981

² ibid

the mind's ultimate nature we will not be able to accomplish the great qualities of mind. However, there are many scientists all over the world constantly studying and working on the physics or inconceivable atomic energy, unfortunately - people are not concerned with the potency of mind, and so practicing the inconceivable power of mind is the study in the field of Buddhism.

According to Buddhism, the concept of 'person' is not merely a collection of physical phenomena but the five aggregates: form, feeling, discernment, compounded factors and consciousness.³ From these, only the aggregate of form is somewhat concrete and tangible, whereas the rest are related to mind and the secondary mental factors of the former.

However, most people give less importance to the consciousness part of the person and normally think of only the requirements of the concrete part. A majority of the problems that people face today is just because of this negligence of the requirements of the mind. People engage in various worldly activities and live up to the standard materialistic world just to fulfill ones specific wish. But we have endless wishes, because we can remember when we last wished for something and thought that if this wish of mine is fulfilled then how happy I would be and in this way we have fulfilled so many of our wishes in our lives so far. However, we are never satisfied with our endless wishes, in fact as soon as the first one is fulfilled the second one arises and then the third and it goes on like ripples of ocean but we are never happy and satisfied.

Thus, according to the Buddhism all trouble and conflict in the world, whether trivial personal quarrel in a family or great wars between countries, arise out of selfishness and attachment.⁴ Hence, people must be concerned about negative mental emotions. Mind is the most dynamic force or the driving force of every good and bad action in the world, because a single thought can either save or destroy the family, community as well as the world. Men's mind embedded with negative mental emotions pollutes the whole world and atmosphere with anger, jealousy, hatred and various other evil forces. These negative mental energies can influence the normal cosmic energy and disturb the universe. For instance, it has been stated in the UNESCO charter for Human Rights thus, "Since wars begin in the mind of men, it is the minds of men that the defense of peace must be constructed." The harms caused by internal enemies outweigh the harms caused by external enemies as we suffer more due to worry, enmity and irritability arising from our mind. Therefore, we must strive to overcome, minimize and uproot them.

People are very sensitive because if sun or rain hurts their external part of the body, they simply use an umbrella, or appropriate covering. If it is windy and cold they wear warm clothes but they never think and try to remove delusions like desire, lust, aversion, greed and jealousy, which hurt the mind. As the body needs clothes, food, house etc., the mind needs love, kindness, compassion and altruism. As the body needs clothes to cover nakedness, similarly the mind needs discipline to prevent mental nakedness or craziness. All the teachings of Buddha's are for the mind training or mind taming. Buddha is like a great physician.⁵ He treats a particular patient according to

³ Abhidharmakosa by Vasubandhu, 3/18 Tibetan version

⁴ Madhyamikavatar by Chandrakirti, 6/120 Tibetan version

⁵ Lankavatara sutra, quoted in Autocommentary of Madhyamikavatara, pp. 184 Tibetan Version Published by KRPC, Sarnath

that particular patient's physical and mental condition rather than giving a general treatment to all patients.

Similarly, every human being in this world is unique. Different people have different tendencies towards different things. Every person's mental disposition is different and in order to reach one's goal every person needs to follow the path that suits his or her mental capability. Buddha has also taught according to the need of different mental dispositions of the person. Aryadeva has also said in his four hundred stanzas, that the liking of someone should be assessed first, for all is not same - 5:10⁶ - hence, the three yanas and four schools/tenets within the Buddhism came into being eventually.

Wisdom:

The term for wisdom in Sanskrit is 'Pragya', 'Pra' means supreme and 'gya' means knowledge while in Tibetan it is 'shes rab', meaning the best of all knowledge. The meaning of best of knowledge is that to know the nature and reality of all phenomena. On the other hand, it can be said that it is the knowledge of noble beings.

It has been said by a great Tibetan scholar named Ngulchu Thokmed thus; "If one lacks wisdom, it is impossible to attain perfect enlightenment through the (other) five perfections. Thus, cultivating skilful means with the wisdom that doesn't discriminate among the three spheres is the bodhisattvas' practice."⁷

The Buddha has said in the Condensed Perfection of Wisdom Sutra thus of the wisdom; If millions upon billions of blind people are without a sighted guide and do not know the road, how can they enter the city? Without wisdom awareness, the five eyeless perfections, being without a guide, will not be able to reach enlightenment. Similarly, it is said in the same sutra; having completely understood the nature of phenomena by means of wisdom awareness, one perfectly passes beyond the three realms.⁸ It has also been said in the sutras by the Buddha that anyone who wishes to attain any of the result of the three vehicles should be trained in the wisdom.

According to the Shravaka vehicle, complete understanding of the four noble truth is their wisdom. Among the four noble truths, the first step is to identify the illness of the true suffering. The Buddha made his disciples realize that life is a struggle. Birth, old age, illness and death are all sufferings. Moreover, we get involved with unpleasant things and are separated from the pleasant ones - we encounter various distractions. Therefore, if we look deeply within ourselves we will feel the feeling of inadequacy and insufficiency in our lives. We feel that something is not quite right or enough and we are always trying to fill up the gap to make things right in order to find some extra bit of pleasure or security. Even when we enjoy something, we are afraid of losing it afterwards and we constantly strive for more and more pleasure. As Aryadeva says: The higher level of people has mental suffering, for the common people, it comes from the body. Day to day, these two kinds of suffering overwhelm people in the world. (2.8)⁹

⁶ Bodhisattva Deeds, Translated by Ruth Sonam, Published by Snow Lion Publications

⁷ The Thirty-Seven Bodhisattva Practices

⁸ Quoted in the Commentary of Bodhicharyavatara by Pragyakarmati, Dharbanga Publication 1960

⁹ Bodhisattva Deeds, Translated by Ruth Sonam, Snow Lion Publication

However, in short, we can say that suffering is like an illness and we are patients. For instance, if a diabetic patient who has to take pills everyday misses to take a pill even just for one day, he will start having problems. Similarly, we all depend upon food and various other things in our lives. If we do not get them even for a short time, then we start having problems and this is in fact, suffering that we all undergo individually in our daily lives.

Second, the truth of origin of suffering - all sufferings have a cause. The Buddha pointed out that the 'trishna', i.e., craving or desire or attachment is the source of suffering. Once the seed of craving or desire is sown, it grows into greed and multiplies the craving. As a result, person becomes a slave to these cravings. One is never satisfied, for it is like drinking salty water, which can never quench thirst. A common saying goes: "In this world we have everything to satisfy our needs, but nothing to satisfy our greed".

The Buddha found that the root cause of attachment is momentary mental reaction of likes and dislikes. He said that this kind of affliction appears because of attachment to "I", the ego, and the self. Every one of us always think of "I" as the most important thing and behave like a magnet surrounded by iron pieces. We try to arrange the whole world according to our own likes, seeking to attract the pleasant and repel the unpleasant things. Consequently, conflicts occur. What one needs to do is to accept things as they are but not as per one's wish. Particularly, at this moment one has to accept things as they are. This is the only way to adjust with a situation. However, this is very difficult to practice because of self-infatuation, which leads to the conviction that our own views and traditions are the best and causes unhappiness when these are criticized. Apart from that attachment to one's physical body taking it as permanent and clean is one of the major cause of suffering. We are so accustomed to the belief that our body is very clean and precious when in fact, it is just a collection of thirty-six types of filth and so it's just filthy machinery. For instance the food we eat. As soon as it goes inside our body, it turns into waste. Similarly, nice clean clothes, when worn for sometime, become dirty and do not look as nice as was initially.¹⁰ All these depict that our body is not something clean and precious or worth being attached to it.

Another reason is that everything in this world is in the nature of causing suffering. Had it been the opposite, the more we cling to something the more happiness we would have got, as we all know it is not so. Take e.g., food, drinks, horse riding, flying or anything that we like doing or having. When we indulge ourselves excessively in these, it is naturally tiring and unpleasant. If they were the cause of happiness, doesn't matter how much you depend on it the happiness would have increased.¹¹ At the same time, everything is impermanent as they are disintegrating momentarily. For instance, we touch the water of a flowing river we cannot touch it again. Similarly, all phenomena are constantly disintegrating.

However, some people might think: 'I don't have suffering'. However, that can be for the time being only, as we cannot say anything of the future. As Buddhists assert rebirth, though one does not have any suffering now, it cannot be like that all the time. We never know what will happen to us tomorrow or rather the immediate next moment itself.

¹⁰ Bodhicharyavatara by Shantideva, 8/62 Tibetan Version

¹¹ Four Hundred Verses by Aryadeva, 2/12 Tibetan Version

Therefore, Shravakas practitioners possessing such wisdom, sees the fault of self and cyclic existence and gets detached from them and attains their goal of Arhant hood or the complete cessation. This is thus their wisdom.¹²

The Bodhisattvas do not agree with the complete cessation of the mind consciousness, they say that since there is no beginning of the mind, it is not feasible to assert an end to it. Dharmakirti says¹³ that the preceding moment of the mind consciousness is indeed the cause of the present moment of consciousness, therefore the cause is present at all times. Moreover, it has been asked: what contradicts the conjunction of the last moment of consciousness with the next? Why do you assert that an Arhant's mind cannot be conjoined with another mind? 1:46 Buddhists generally do not assert a self that is permanent, one and self-existent like the Non-Buddhists. According to Buddhism, there is only the continuity of mind consciousness, which goes from one life to another. Mind Consciousness is a mere momentary phenomenon and life is just this. It is not permanent as it is in the process of disintegrating constantly like the electric current of light that is in the process of constant exhaustion the moment it is started, though it looks as static and we think it as the one that we first saw at the time of switching it on. In the same way, our body is like a bulb that lights up when it is supplied with the electric current, which is like the mind consciousness. However, the moment that bulb gets fused its relation with the electric current is disrupted. Similarly, when we die the relationship between this present body and mind consciousness is disrupted. However, the continuity of both the electric current and mind consciousness is still there. Therefore, as soon as a new bulb is fixed with that continuity of current it lights up, similarly when that continuity of mind consciousness enters a new body life comes into existence.

Hence, according to the Bodhisattvayana, there is never a ceasing point of mind consciousness. It can only be transformed from an ordinary mind consciousness to wisdom ultimately.¹⁴

The Bodhisattvas with the belief that since the samsāra is beginningless so are the sentient beings. As a result, we have been born in this world for numerous lifetimes and there isn't a single sentient being who has not been our mother for once. Therefore, aspiring happiness and Enlightenment for only oneself is not justified. Therefore, they receive the Bodhisattva vows and generate an altruistic mind, the Bodhicitta, to work for the benefit of all sentient beings until they attain the Enlightenment. They wish and pray to live as long as the world exists in order to alleviate the sufferings of beings.¹⁵ Moreover, Maitrinath says in the 'Ornament of Realization' that generation of mind is aspiring for Enlightenment for the sake of others.¹⁶

Since the Bodhisattvas have realized the nature of Samsāra, their primary concern is to help all other sentient beings and make them attain Enlightenment. For this, for aeons and aeons they continuously work for the benefit of sentient beings and thus accumulate countless merit. Because of being attributed with merit, they have no suffering dwelling in Samsāra for the benefit of sentient beings merely. As Nagarjuna

¹² Dhammapāda 20/5-7 Published by Buddha-Gaya Temple 1981

¹³ Pramansidhi Chapter 45-46, Tibetan Version

¹⁴ Sutralankar by Maitrinath, 10/41-42 Tibetan Version

¹⁵ Bodhicharyavatara by Shantideva, 10/55 Tibetan Version

¹⁶ Ornament of Realization by Maitrinath, 1/19 Tibetan Version

says¹⁷, Bodhisattvas do not have both physical and mental suffering and they are able to dwell in Samsāra for a long time. Similarly, Shantideva says¹⁸, having cleared all the misconceptions, they do not have mental problems and having given up all unwholesome actions, they do not have physical problems. So, the body is well because of merit and the mind is joyful because of wisdom, what can afflict those who are in the world for the sake of others? According to Bodhisattvas, their wisdom is that no phenomena exist truly or intrinsically at the ultimate level. All that appears as real are not in fact real but like dreams, mirages and magical illusion.¹⁹ Because all phenomena come into existence, only when the necessary causes and conditions come together. Nagarjuna says²⁰ whatever that appears depending on others is emptiness. There is nothing that arises without depending on others.

None that exists because of causes and conditions can ever be truly existent and independent. Take for instance a reflection. There needs to be certain things like a mirror, light and a thing for the appearance of a reflection of that particular thing. Similarly, all phenomena depend upon certain causes and conditions to arise and they do not exist inherently in reality. As Nagarjuna says²¹, all phenomena are selfless just as a banana tree with nothing inside when all its parts are torn apart. Hence, Nagarjuna further says²², everything is dependently co-arisen and that is to be the emptiness. There isn't anything that is not dependently arisen, thus a non-empty thing does not exist.

All conditioned things, i.e., all compounded phenomena those are produced from cause and condition are impermanent. There is nothing in the world that is not produced from cause and condition. Take a house for example: The house is made of many causes and conditions, i.e., brick, woods, stone, mud and many other different things. Therefore, that which is made of different things cannot be permanent. Permanent refers to that which never comes to an end. A house is not such a thing that gets ruined. Similarly, all the things that we see in the world, namely the sun, the moon, stars, hills, mountains, rivers, ponds etc., everything is changing at every moment. It is because all those things are impermanent by nature. For example, today, the scientists think of an atom as the tiniest part of a thing - a collection of neutrons, protons and electrons as well as an indivisible collection of them, only. In the same way, according to Buddhist philosophy, an atom is said to be the smallest part of a thing - indivisibly containing the elements of earth, water, air and fire.

As the scientists accept the atom as the collection of three, likewise, according to the Buddhist scriptures, it is described as the collection of eight such as four elements and the four objects as the bases. It means an atom contains eight qualities.²³ For example, no matter whether it is an atom of water it contains eight different parts such as the elements of earth, element of fire, element of water and the element of air, form, sound, taste and touch. The individual activity and function of the four elements are described in detail in the first chapter of *Abhidharmakośa* by Āchārya Vasubandhu. Thus, it refers to no independent and permanent phenomenon in samsāra, rather,

¹⁷ Precious Garland stanza 226, Translated by Jeffrey Hopkins, Snow Lion Publication 1998

¹⁸ Bodhicharyavatara 7/27-28 Tibetan version

¹⁹ Precious Garland stanza 109-113, Translated by Jeffrey Hopkins, Snow Lion Publications 1998

²⁰ Mulamadhyamikakarika 24/18 Translated by Jay L. Garfield, Oxford University Press 1995

²¹ Precious Garland 101-102, Translated by Jeffrey Hopkins, Snow Lion Publications 1998

²² Mulamadhyamikakarika, 24/19 Translated by Jay L. Garfield, Oxford University Press 1995

²³ Abhidharmakośa by Vasubandhu 2/22 Tibetan Version

everything is impermanent. Permanent thing cannot be changed and without the changing characteristic, the function of action and cause cannot be accomplished. For instance, when a seed transforms into a fruit, it needs to get mingled with earth, water, air and fire. By means of it, the seed changes and then sprout comes out from it. Thereafter, root germinates from sprout and stem from root. Gradually, branches, twigs, leaves, flowers and so on grow up respectively. In this manner, it gets its full growth. If we think of it as changeless or permanent, not question of change will arise at all. Therefore, Buddha described all phenomena as dependent origination.²⁴ Different consequences come forth from different causes and conditions, i.e., lamp is the production from a container of lamp, oil and wick; sprout grows up seed, manure, water, fire etc. so, it is proved from it that lamp is not permanent, tree is not permanent and sprout is not permanent as well.

It is similar to the saying that we cannot take bath twice at a same place in the flowing the Ganges River or we cannot touch twice a flow of a river. It is because no sooner one did touch something than it goes away. The same spot cannot be touched again. Likewise, when our mind experiences something now, it cannot be experienced again. We think I am the same one that was yesterday, that I was ten years ago, which is just a confusion. For example, when we see the light bulb, we feel as if this is the same light bulb lit one hour ago. However, in fact, lots of changes have already taken place in it. We can understand it with the help of meter reading machine. Otherwise, we would not have to pay for any bill if the same light still exists which was one before.

This is the root reason of our suffering that we are the same ones that we were yesterday. Therefore, when somebody told us something yesterday, we behave as if we are still hearing that matters today. With this attitude, we do cling to it. We remain with this intention, 'He has said this to me, she has said that to me and so I shall see him, I shall see her and so on.' In such way, we present our attitude of avenge. Again, 'I shall still exist tomorrow. So, I need that.' In such way, we make an expectation. We also think, 'Let it be remained unchanged for ever. There should be no declination of the quantity of love towards him or her as misery increases from it. The Tathāgata also expounded that impressions as well as conditioned things are impermanent. That which is impermanent is liable to be miserable.

Now, the question arises here that no phenomenon does exist more than a moment. If it is so, how the law of karma and its result can be possible from it? At least, the soul may be permanent. In the context of soul or I, except the Buddhists the Hindu, the Muslim, the Christian, the Jain and all others thinks of it as eternal, hidden, unaging, immortal and possessing single element. Similarly, some of them (Nyayik) think of it as inanimate²⁵, and is similar to the sky, some thinks (Sankhya) of it as animate²⁶, some believes (Vedant) its existence as pervasive to all beings²⁷, some thinks of its existence as every individual's own independent consciousness and some believes in it as if it is created by Ívara.

Buddhists are differed from them. According to them, no question may arise on the soul or I as if created by Ívara as the Buddhists do not believe in the Ívara who is called a creator. They say that how can the Ívara be permanent and causeless? If

²⁴ Pratyasamudpada Sutra, Tibetan Version

²⁵ Bodhicharyavatara by Shantideva 9/69 Tibetan Version

²⁶ Bodhicharyavatara by Shantideva 9/61 Tibetan Version

²⁷ Tattvasangraha by Shantarakshita 7(5)/328 Tibetan Version

something is produced in the absence of cause and condition, then flowers may also grow up in the sky. Similarly, everything should remain forever as its creator is permanent. If everything is made by him, then what is the necessity of depending on another condition as there is nothing in the world that is not made by him? If it is so, he can make anything at any time. He should be able to produce seed into snow. If it is so, every kind of harvest may have grown up at every time. He should not have depended upon weather and monsoon as he himself has made the weather. He could bring the spring season just after the end of the summer season. He would sometimes have changed the day into night and the night into day. If it would have happened, the existence of some Almighty or *Ísvara* can be imaged. However, it does not appear to be happened. So, the imagination of the so-called *Ísvara* is projected when man finds him helpless, thinks of misery as happiness, knows not the causes of misery as they really are as well as for the sake of being protected, self-satisfaction. This kind of imagination is nothing but confusion.

Similarly, when one accepts the soul/I as permanent, how can he accept it to be made by *Ísvara*? Permanence hardly has any creator. That which is permanent does already exist. Now, if someone says that it is made by someone, how could it be possible? In fact, if something is made, it will certainly be impermanent. For instance, house, tree etc. If the self is permanent like the sky, then how it can be affected by our good or bad karma? As man possesses a soul, so does beast too. In this case, what the soul has to do with our feeling such happiness and misery etc.? How can that be ageless and immortal, and changeless that experience both the happiness and misery? If it is so, such soul might have been free from the beginning or never be free. It is because changeless and permanence is its nature. Therefore, such soul has nothing to do with our life. We have the expectation and attachment in us to keep us alive forever. As a result of this, we have given birth to a self. This view of self is the root of all sufferings. It is because if the self exists, then there will be other. If other exists, they will certainly occupy something to fulfill their wishes. In this way, affection oneself, competition with others, jealousy and hatred will certainly arise.²⁸ Where there are attachment and hatred, problem will arise there accordingly. It will keep on going the wheel of life fore endless time. When you have believed in and accepted an ageless and immortal soul, you can never be free from it. Since you are not free from attachment, it is not possible to be free from sufferings.

The Buddha says that the view of self is the root of *Samsāra*. Therefore, he refuted the philosophy of the existence of self. Now, a question arises here: if the self does not exist, how will future life be possible? He, who has done work, will get destroyed. Then, who will experience the retribution? Even though there isn't so called permanent self, but there is a continuity of consciousness. Therefore, we should do wholesome karma. Otherwise, we will have to experience miseries. According to the Buddhist view, the future self or mind is yet to be born. It is yet to take its full form as it is impermanent and it is in the flow of impermanence. It is called the stream of life. It is not like that as is described in other religions that the future self exists today and even at this time as well which is not liable to decay, immortal and indivisible. We should understand the difference between a permanent self and the continuity of the mind stream. Without knowing it, we may suppose to dig a mine of earth instead of a

²⁸ Pramansidhi chapter of *Pramanavartika* by Dhramakirti stanza 221, Tibetan Version

mine of diamond by utilizing our precious time. Therefore, we need to consider over it profoundly.

Buddhists are the followers of Middle Path, Buddhist do not accept any eternal and hidden self. Rather, they accept the existence of the continuum of mind that originates upon something and transmigrates from one realm to another or one birth to another. Although the flame of fire of the first moment does not exist in the second moment but due to the continuity of succession, it does totally not become separate from it. In the same way, that which connects the next realm or he, who is born, neither is same one nor is different from that one.

Several analogues have been presented for it. For example, when a lamp is lit from another lamp, the former light neither gets transferred nor does it infer that nothing goes from there. Similarly, putting of stamp, giving of mantra to disciples by guru etc., are neither mutually one or separate. Milinda clarified this implication in question where a discussion was held between venerable Nāgasena and king Milinda on the subject matter of karma or rebirth. This is of: if the existence of self is not accepted, who will be responsible for misery to be experienced hereafter? King Milinda requested Ven. Nāgasena to explain it by giving an example.

Ven. Nāgasena asked the king with the analogue of theft of Mango.' For instance, somebody stole mango from someone. The mango owner caught the thief and took him to the king. He said to the king, "O king, he has stolen my mangoes." The thief answered, "No, I have not stolen his mangoes. Rather, he did sow some different mangoes whereas the mangoes I have stolen are different to them." "O king, now you say, is he worthy to be punished?" The king replied, "Yes, he should be punished." The Venerable one asked, "Why?" The king answered, "O Venerable one, no matter you say that the seed of mango he did sow is different and this mango is different to that. However, he is subjected to be punished as he stole other mangoes." Although the mangoes the thief stole were not the previous ones, i.e., it did not grow from the previous seed but the succession of continuum was not different from it. Hence, Venerable Nāgasena said to the king, "O king, in this way, man does sinful action through five aggregates. Additionally, from these aggregates, other aggregates are born. Thus, he does not become free from his actions."

Similarly, giving the example of fire, he continues: During the winter season, someone lights fire and warms himself. Later, he goes away from there without extinguishing it. Meanwhile the very fire burns down other field. When the person is caught and taken to king, he says, "I have not burnt the field. The fire I lighted was different but the fire that has burnt down the field is different to that." "O king, now you tell, whether he should be punished or not." The fire, which the person lighted gradually advances ahead and burns the field too. In the same way, the continuum of other mind or the chain of mind keeps on going continuously; it is not the same one and not separate from that.

Again, he adds by giving the simile of children: A man was born and now he has become old. Is the old man is the same one who was born earlier? If it is so, can the old man lie down on bed as he could when he was a child? "O king, if he is different from that, his parents will also be different, but they are not different. Therefore, neither he is the same one nor he is different from that. In the same way, the continuity of existence of all phenomena produces a state maintaining the rhythm of

other. Its flow keeps on going. The two states of a single flow remain indifferent even for a moment. It is because when the first rhythm comes to an end, the second one is produced. For this reason, it is neither the same nor it is different from that. When last consciousness of a life comes to an end, the first consciousness of the next life arises. Although it is difficult for the beginners to understand, the noble person directly perceives this. These are some common concepts of wisdom in Buddhism.

Compassion:

The term for compassion in Sanskrit is Karuna, the word Karuna is constructed by two syllables: 'karun' root + 'tap' affixation. Compassion is a strong emotion arisen towards the sentient beings suffering in the world due to ignorance and wanting to protect them or save them from suffering. According to Buddhism, the definition of compassion is thus: "Completely protecting those who suffer is great compassion."²⁹ There are three types of compassion depending on its object: compassion observing mere living beings, compassion observing phenomena and compassion observing the unobservable.

The first type of compassion is to develop compassion by seeing the various sufferings of sentient beings. The second one is the compassion that arises towards those sentient beings that are confused and hold permanence and solidity of all phenomena while the third one is the compassion that arises towards those sentient beings that hold on that all things exist inherently and does not understand that the reality of all phenomena is emptiness of intrinsic existence. Consequently, they are suffering because of this ignorance.

Thus, a mere pity towards someone is not a genuine compassion, a genuine compassion is that which arises towards the sentient beings suffering from the various sufferings of the samsāra like suffering of birth, old age, illness, death etc and having a strong feeling to protect them from such sufferings. Compassion is indeed one of the most substantive qualities of Buddhists.

Compassion can be generated through various methods; it can be through understanding the kindness of one's present mother through the seven-fold cause and effect³⁰; that is to think of all sentient beings as one's mother, remembering their kindness, repaying their kindness, love, compassion and altruistic mind and then applying them to all sentient beings who have been our mothers for countless times. It can also be generated through the four 'Immeasurable Thoughts'; Love, Compassion, Joy and Equanimity. They can be understood in this way:

1. Immeasurable Love: For example, a mother has three sons. Among them, the first one remains unhealthy due to his sickness. The second one is on a high-post career and the third one is still a baby. Here, mother refers to every mother who is affectionate and self-less. Otherwise, some mothers of the present age have insulted the term 'Mother'. They become partial and selfish - affectionate to some children and hating others. The affectionate mother here equally thinks of the three sons, without making any distinction in any circumstance whatsoever it may be. In the same way, thinking equally of all sentient beings and treating them with equal care and equanimity

²⁹ Madhyamikavatara by Chandrakirti stanza 6/210 Tibetan Version

³⁰ The Jewel Ornament of Liberation by Gampopa, 9th chapter Cultivation of Bodhicitta, Tibetan Version

is called Immeasurable [Love]. In scriptures, the attitude of Love is compared with the sky i.e., the sky pervades equally in everyone and everything without thinking of what is pure or impure etc. Likewise, he who practices the Immeasurable Love sees and treats all equally without making any distinction between high and low, rich and poor, yours and mine and so forth.

2. Immeasurable Compassion: It is similar to the above-mentioned mother who cares for her sick son more specifically. She always worries about him as what will happen in his life; what he will do after death; how he will survive etc. In the same way, a spiritual practitioner (sadhaka) who practices the Immeasurable Compassion sees all sentient beings equally. More specifically, one thinks of and worries for sad and miserable beings - how will they get rid of their sufferings? At the same time, one also thinks for improving the welfare of other beings. With such attitude, the practitioner serves the beings concerned as much as possible. Neither one flatters anybody nor is one inspired by selfishness - but to serve needy beings becomes the natural and indispensable purpose of one's life.

3. Immeasurable Joy: It is similar to that above-mentioned mother who is not jealous with the one among the three sons who is a high ranking officer, prosperous or honored. Instead, she thinks and prays, "May my son achieve high to higher post, May his wealth, property and fame increase continuously!" In the same way, a spiritual practitioner is not jealous with anybody's fame, reputation, prosperity, knowledge, post etc. Instead, he feels joyful as well as rejoices on it. He thinks, 'This person is blessed! He did virtuous deeds in his past life and so he has reached such state today. May his fame increase!' It means one pleased to see someone doing virtuous deeds or prospering etc., this is 'joy'.

4. Immeasurable Equanimity: For example, on a holy occasion, a mother cleans the rooms of her house, purifies the shrine-room with incense and perfume, and puts on illumination and offerings. After that, she sits before her Objects of worship, in order to observe her religious vows and say prayers. At that time, her baby sits in her lap, urinates, soiling her dress. In such a situation, will she be angry with that baby? No, never! Instead, she will smile at the state of infancy of her baby and take him out. In the same way, if an individual person wants to harm us, create obstacle in our business or spiritual path, at that time, a spiritual practitioner should forgive the person by practicing Immeasurable Equanimity. He should disregard that action. At the same time, he should think that it is not the person's fault, rather, it is the doings of the bad karmic impressions existing within him. The practitioner should also abide in the state of equanimity. He should maintain the equanimity in the very conditions that bring forth happiness and misery. Neither he hates the conditions that bring forth misery nor should he be attached to the conditions that bring forth happiness. Instead, he makes himself unlinking or steady but remains in equaniminous state. Hence, remembering the high ideology of a mother, we should practice the four Immeasurable in gradual steps, which are higher and subtler to the highest and the subtlest. By means of such practice, we should advance towards nirvana. A person experienced with practicing the four immeasurables, such as: love, compassion, joy and equanimity - can even live happily in the midst of hostile, oppressive, haughty and cunning people. It is a condition of the mind that if you have the wish, obstacles cannot do anything against you.

Once, the Tathagata was in Magadha³¹, during that time, he had to send one of his disciples to a frontier region where the people were very merciless, cruel and barbarous. It was not an easy task to subdue them. Buddha asked the ordained community whether anybody wished to go there. Among them, Kātyayāna volunteered to go. The Tathāgata asked him three questions with such implications that if he was successful in answering those questions, he would be allowed to go to the frontier region.

The Lord asked him the first question, “The local people of that region are extremely merciless. When they come across a stranger, they may laugh and spit at the person. In such circumstance, what would you do?” Kātyayāna answered, “I will think that as per their habit they can catch me and beat me with stick and stone. They are merely laughing and spitting at me. What will be their better conducts against me other than that?” The Tathāgata asked him the second question, “How will you react when they beat you with stick and stone?” He answered, “Venerable One, I will think that in fact they could take even my life as they have the nature to harm others as well as kill others. In fact, they are just injuring me by beating with stick and stone but not taking my life. I should be pleased with their action.” The Buddha asked him the last question, “By the way, if they kill you, what would you think?” He answered, “I have taken innumerable births and died in samsāra throughout countless aeons but they have all been meaningless, not benefiting me to any extent. In the future: I will be born and will die thousand times. But, what will I do? Right now in this life, I have got the opportunity to benefit these frontier people: I am able to establish them on the right path, what will be happier for me than that? I will think that I have become able to dedicate at least my present life for the sake of bringing welfare to the world. I will be pleased with it. I will accept death with joy and will not cause any obstruction to it.” Buddha was very pleased with Kātyayāna's answers, and said to him: “If one has clear intention and is faithful with his action, nobody can cause him to swerve from his path. You are definitely able to benefit those people.” With such comments, Buddha permitted Kātyayāna to go there.

If one keeps on thinking over cunningness, one can commit heinous deeds, like some present-day terrorists. Similarly, without caring for his life, man can destroy himself by colliding himself with ship and building. There are a number of terrorists who fasten suicide bomb around their waist and by means of it, kill themselves and others together. On the other hand, there is no less number of well-wishing people who dedicate their life for the welfare of the society.

What cannot be accomplished by means of implementation and practice? One will realize this to be so when seeing athletes performing in the Olympic Games – this year in Beijing. On the basis of the following example, we can understand the necessity of caution and awareness: say, a person whose entire body is covered with the formation of abscess has to live in the midst of drunkards. In such circumstance, he will live with caution because if the drunkards assault him, he will have to suffer from the pain of abscess. In such way, if someone observes and treads with caution the disorders that arise in his mind and also contemplates upon their faults, what harm will his enemy bring about against him? Thousands of Arahants and Bodhisattvas have become Buddha by making such effort.

³¹ Commentary of Four Hundred Verses by Chandrakirti, Tibetan Version

Thus in totality, compassion is the root of all the practices that comes under the method in Buddhist practice as all practices such as generosity; morality etc. of the six perfections is preceded by compassion. Compassion is indeed to help stop someone from suffering whether it's ones own suffering or others suffering since suffering is something that has to be eliminated.

Wisdom is like an eye to realize enlightenment while the compassion is like feet to go there. In the same way compassion, the root of all practices that come under the method and the wisdom is indeed like two sides of a bird's feather. Generations of discriminative wisdom and love and compassion is indeed the mind-culture of Buddhism.

Bhavatu Sarva Mangalam

Buddhism: a Religion of Positivism or Presentism?

A Study of Bhaddhekaretta Sutta

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Introduction:

The question of ‘the present moment’ is a difficult one to address: how can all sentient beings experience ‘now’ at the same time? This question is of particular interest to anyone who practices meditation. This problem may be formulated in a philosophical framework: is Buddhism ‘positivism’ or ‘presentism’?

Some scholars interpret Buddhism as a form of ‘positivism’, whereas others describe it as ‘presentism’. Positivism is a strong form of empiricism. It rejects metaphysics and theologies because they seek knowledge that is beyond experience, and holds that experiment and observation are the only possible sources of knowledge.¹

Presentism, on the other hand, is the belief that only the present exists and that the future and the past are unreal. Stcherbatsky, for instance, says: “Only the present, the ‘here’, the ‘now’, the ‘this’ are real. Everything past is unreal, everything future is unreal, everything imagined, absent, mental, notional, every Universal, whether a concentrative Universal or an abstract one, is unreal. All arrangements and all relations, if considered apart from the terms related, are unreal. Ultimately the only reality is the present moment of physical efficiency.”² Besides, the Buddha, who emphasizes the present moment in his teaching, also says that:

*“Let not a person revive the past
Or on the future build his hopes,
For the past has been left behind
And the future has not been reached”.*

Does this suggest that the Buddha accepts only the present but absolutely denies the past and the future? In order to consider this important issue, it is necessary to consider if Buddhism is positivism or presentism; or both; or neither of them. In so doing, I will limit my discussion to the Bhaddhekaratta Sutta of the Majjhima-Nikāya.

The Significance of the Present Moment:

Somdej Phra Nansangvara, Supreme Patriarch of Thailand, says that “the present moment is very important for meditation practitioners; they must

¹ *Collins English Dictionary*, (Oxford: Harper Collins Publishers, 1998), P. 702.

² Stcherbatsky, TH., *Buddhist logic*, Vol. I, Leningrad, 1932, Pp. 69-70

strive to find the present moment. Otherwise, concentration (samādhi) cannot arise, because emotions [laced through the perception] of either the past or the future will cloud the present moment”³ So, in meditation it is necessary to overcome emotion linked to the past and future, and to concentrate only on the present.⁴

Indeed, the Buddha himself has instructed that people who understand the present Dhamma do not tremble and are not shaken over things that arise inside and outside their minds, but are able to practice and live according to it.⁵ So, here the Buddha states that one should not chase after the past or place expectation on the future. What is past is left behind and the future is as yet to come. Whatever quality is present one clearly sees right there.⁶ Thus, the Buddha intends us to lay down the past and future, and focus on the present moment, particularly by concentrating on our own senses: seeing, hearing, taste, touch, smell, or body and mind⁷, until we pass away.⁸

Thich Nhat Hanh, the author of an acclaimed work, *Peace in Every Step*, and *The Miracle of Mindfulness* - also describes “Buddhism is a religion of the present moment” - the happiness that we can touch is very near our mind, in particular, if we focus on our mind during walking, standing, lying and sitting. Also, we should see all things as they are, for example, breathing in, breathing out and moving our body. While we do meditation, we do not have questions about why we have to it or what kind of things we will obtain and achieve through meditation. By this method, every person who does meditation will have happiness with every breathing in or out.”⁹

However, Phra Dhammapitaka [P.A. Payutta], a well-known Thai scholar-monk is of the opinion that living at the present moment does not exclude the past nor the future. The question of time is in fact psychologically-rooted. This is to say that what is problematic here is neither the past nor the future but rather the attachment (tanha) to the past and the future as well as lack of wisdom (paññā). He suggests:

“The nature of the thought of either the past or the future is, to put it briefly, the thought that is derived from clinging; it is born of attachment; it is managed by emotions that it seeks delight in things already past. Because the mind is still fixated with the past, hanging over or lives in dreams with no grounding in reality whatsoever. This is all due to being discontent with the present experience and is therefore an attempt to run away from the present. The present thought is, on the other hand, is guided by understanding and is empowered by wisdom. When a thought arises this way, no matter whether one thinks about the present, the past or the future, one is still considered to be thinking at the present moment according to the teaching of the Buddha. This is applicable to the exercise of the mind in moment to moment in daily life as much as in reflecting on the past in order to learn a lesson or in pondering about the future in order to prepare for days ahead. Indeed,

³ Somdej Phra Nansangvara in (30 June 2549) in <http://www.mahayana.in.th/tsavok/tape/071.htm>

⁴ Phra Photiyanathera (Cha Suphattho), Present moment, (Bangkok: V.S.general, 2543).

⁵ Ma.U. (Thai) 14/27/410.

⁶ Ma.U. (Thai) 14/272/510.

⁷ Tee.Ma. (Thai) 10/105/372.

⁸ Khu.iti. (Thai) 25/28/375.

⁹ Thich Nhat Hanh, *Waking: The Way of Mindfulness* (Bangkok: Rurnkeaw, 2543), p.4.

this principle applies to the realization of the dhamma by ordinary people as well by the Buddha who through the process comes to achieve “the knowledge of past lives” (pubbe-nivasanusattinyana), “the knowledge of the past” (atita-nyana) and “the knowledge of the future” (anagatamsa-nyana).¹⁰

So, the present moment has two significances: (1) in terms of quality of mind, it will prevent the mind from wandering according to the Buddha, who said that what is past is left behind. The future is as yet unreached. Whatever quality is present you clearly see right there, right then.¹¹ (2) In terms of perception, it will protect us from thinking of the past, which has gone already, and the future, which we wish for in our life.

People who practice meditation should be enabled to see everything as it is, but it is very difficult to develop mindfulness and achieve happiness, as human perception cannot understand everything as it is.

To sum up, from the Buddhist perspective, ‘Buddhism is a religion of the present moment’. That is, for meditation, Buddha’s teaching focuses on the present moment and true feelings that arise in every step. In order for human beings to develop, in both work and meditation, it is very important that they concentrate on every step: thinking, working, eating, speaking and lying down.

Present Moment in Bhaddhekaratta Sutta - A Single Excellent Night:

Before considering the reasons why the Buddha recommends the present time to us in this sutta, we need read one important passage from the sutta. The Buddha said:

*‘Let not a person revive¹² the past¹³
Or on the future build his hopes,
For the past has been left behind
And the future has not been reached
Instead, with insight let him see Each presently arisen state
Let him know that and be sure of it Invincibly, unshakably.
Today the effort must be made;
Tomorrow Death may come, who knows?
No bargain with Mortality
Can keep him and his hordes away
But one who dwells thus ardently, Relentlessly, by day, by night-
It is he, the peaceful Sage has said,
Who has had a single excellent night.’¹⁴*

That is, One Who Has Had a Single Excellent Night, because his every minute focused on breathing in or breathing out and seeing everything as it is.

¹⁰ Phra Dhammapitaka, Buddhadhamm, (Bangkok: Mahachulalongkornrajavidyalaya University 2546), p.703.

¹¹ Ma.U. (Thai) 14/272/510.

¹² ‘Not..revive’ in this case, it means ‘do not want five Aggregates under desire and delusion. (Ma.au.a. 7/272/174)

¹³ ‘The past’ in this case, is means ‘Five Aggregates: material, feeling, perception, formations and consciousness’. (Ma.au.a. 72722/174)

¹⁴ The Middle length Discourses of the Buddha, Translated from the Pāli by Bhikkhu Nanamoli and Bhikkhu Bodhi, (Oxford: The Pāli Text Society, 2001) 1039.

What is the Single Excellent Night?

According to Atthakathajhan, ‘One Who Has Had a Single Excellent Night’ is ‘One who only takes time to practice meditation all night’¹⁵ Especially in this case, the Buddha points out that by being mindful of this dual process as it really is, we are able to rightly understand its intrinsic nature. When we want to understand something as it really is, we should observe it, watch it, and be mindful of how it really occurs - without analyzing it, without logical reasoning, without philosophical thinking. We should be very attentive and mindful of it as it really is. When our body feels hot, we should note that feeling of heat as heat. When the body feels cold, we should note it as cold. When we feel pain, we should note it as pain. When we feel happy, we should note that happiness. When we feel angry, we should note that anger and when we feel sorrow, we should be mindful of it as sorrow. When we feel sad or disappointed, we should be aware of our emotional state of sadness or disappointment as it is.¹⁶

Is Buddhism Positivist or Presentist?

From the above discussion, from a Buddhist perspective, Buddhism is definitely not a form of ‘positivism’. Even though he does speak about the importance of the present moment, this does not mean that the Buddha denies the past and the future. In the same context, he mentions mindfulness and carefulness again and again. The significance of these is that he teaches his followers to think of the future by applying the understanding of wrong things in the past to improve themselves. Conversely, some scholars have tried to interpret the Buddha’s work as a form of ‘presentism’. I do not accept this interpretation, although I agree that the past and the future is unreal, and the only reality is the present moment. The Buddha emphasizes the present moment in the following words:

*‘Instead with insight let him see
Each presently arisen state
Let him know that and be sure of it
Invincibly, unshakably’.*

Here, he is telling somebody who practices meditation to focus on the five aggregates as they are, for example, when we feel pain, we understand it as pain; when the mental is wandering, we understand it as wandering. If we can understand it like this, it is very useful and effective for the practice of meditation. Moreover, positivist scholars might suggest that the Buddha is a positivist as well, because his teaching places great emphasis on the present moment, and also he seems to the past and future. In my opinion, this interpretation the Buddha’s teaching is very narrow, because, this sutta has another context that we should consider:

¹⁵ M.A.U.A.7/272/174

¹⁶ Nyanaponika, *The Heart of Buddhist Meditation*, (Sri Lanka: Buddhist Publication Society, 2005), 33-46.

*'Today the effort must be made;
Tomorrow Death may come, who knows?
No bargain with Mortality
Can keep him and his hordes away'*

According to these passage, the Buddha does not deny the future at all but notes that, in practice, we have to be aware of it all the time, because we do not know whether tomorrow or the day after tomorrow we will die. Thus, we should be careful, and also have mindfulness all the time, such as, when speaking, walking, driving, meditating and working. The Buddha said somebody who lives without mindfulness is like a dead person. Thus, in this case, he strongly recommends that 'one [should] dwell thus ardently, relentlessly, by day, by night'. With these words, the Buddha wants to remind everybody to concentrate on the here and now by persevering ardently and relentlessly, day and night. At the very least, this gives us confidence about living the next minute, the next hour, the next month and the next year.

To sum up, from a Buddhist perspective, Buddhism is absolutely not the same as positivism, even in the apparently similar case of focusing on the present moment. So, not only does it makes meditators happy and calm, but it also leads to peace, mindfulness and carefulness for people who understand everything as it is.

Summary - The Significance of the Present Moment:

To sum up, from a Buddhist perspective, Buddhism is one of the religions that emphasize presentism, especially in the case of focusing on the present moment. On the one hand, it does not deny the past or the future, because these are very important for mindful living. On the other, there are two reasons why the present moment is very useful for people who concentrate or focus on it.

Meditation or Samādhi refers to our mind concentrating or focusing on one thing or one feeling at a time, and regarding it with the same attitude. In this case, the present moment is very important for somebody practicing meditation: (1) meditators would be able to understand feeling as it is, such as, wandering, pain, thought and anger. (2) meditators would be able to understand three characteristics: impermanence, suffering and selflessness clearly. For example, when we sit meditating for a long time, our legs may become very painful, and the reason for this pain is that our bodies are subject to impermanence and inability to remain static. Thus, all things must change all the time. In the case of pain, we cannot control our bodies or command them as we want. Suffering is a bodily duty but the duty of the mind is to concentrate on the suffering of the body. So, it is not possible for us to understand our material being as it is, if we do not understand the real meaning of the present moment, because the two things are inextricably related. This understanding is essential for those who need to meditate more effectively.

Daily life: The present moment has very useful applications for living daily life. The present moment consists of two important things: mindfulness and carefulness. Thus, we could apply it usefully in the case of '*conflict*' within families, among

colleagues and in society. In today's world, there are many conflicts at work, within the family and in society. We can apply our understanding of the present moment to managing conflict in order to live with each other peacefully. Conflict arises when two people or two groups want the same thing at the same time; conversely, in most cases, if the same thing is desired by more than one person or group at different times, conflict is unlikely to arise. Thus, 'conflict' can be defined as irreconcilable interests.¹⁷

Moreover, from a Buddhist perspective, 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. When conflict arises within our group or family, our duty is not necessarily to avoid it, although sometimes avoiding it is one method of dealing with it. To begin with, we should understand it as it is, and also look for the best options for resolving it, such as, negotiation, mediation and compromise. In this case, somebody who understands the present moment should be able to mediate it in any difficult situation. Also, they should be able to live and work with other people at work, in society and within the family.

So, the most important thing in practicing meditation is to understand the present moment as it is. According to Bhikkhu Nanaponika said: "The heart of the present moment is 'mindfulness', meaning that our mind is not controlled by many passions, such as, desire, delusion, greed, lust and craving. In considering this issue, it is very important to understand that he was trying to suggest that we should keep our mind on the present moment without being interested in the past or future, in the case of practicing meditation."¹⁸

Also, our true happiness at work, within the family and in society is a result of understanding the present moment. So, the heart of the matter is right mindfulness. At the same time, the present moment and mindfulness are the same thing. It is impossible to separate the two things from each other. Finally, all kinds of religions in the world arise because of this search. One great religion in the world is Buddhism. It leads people to the cessation of suffering.¹⁹ Everybody in the world wants happiness and peace. This is the reason why people seek the true path, leading them towards the cessation of suffering.

¹⁷ See in Hansa Nithibuyakorn, 'Buddhist Conflict Management', (Bangkok: Mahachulalongkornrajavidyalaya, 2548).

¹⁸ Bhikkhu Nanaponika, *The heart of meditation*, (Bangkok: Siam, 2538), p.23.

¹⁹ Sayadaw U Janakabhivamsa, *Vipassana Meditation*, (Yangon: Chanmyay Yeiktha Meditation Center), 1985

The Ethics of Interpreting Buddhism in a Pluralistic Context

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The increasing globalization of culture is not simply homogenizing culture but is heightening awareness of cultural difference. For religious traditions, contact between diverse, competing secular and religious world views raises challenges, not only when they enter new cultures but also within their traditional societies. The range of views one can take towards this de facto religious diversity is an active subject of debate in the field of Religious Studies. These may be summarized in the three attitudes of exclusivism, inclusivism, and pluralism:

- Exclusivism is the attitude that one's own tradition has the one and only truth and all other traditions are false
- Inclusivism is the attitude that one's own tradition has the highest, ultimate view and that other traditions have subordinate positions according to the extent to which they parallel one's own tradition
- Pluralism is the attitude that truth cannot be encapsulated in just one tradition, different traditions share in communicating truth, and no one tradition has a position of superiority over all other traditions

Diana Eck has noted that "to some extent all religious people are inclusivists... As long as we hold the religious insights of our particular traditions... to be in some sense universal, we cannot avoid speaking at times in an inclusivist way."¹ Such inclusivism often sustains itself through being in a position of power within its own culture, which is viewed as a natural and appropriate state of affairs, especially if "it is not tested and challenged by dialogue with dissenting voices."² Increased contact among diverse cultural and religious traditions provides such "dissenting voices" and thus challenges the presumptive superiority and the sectarianism implicit in inclusivism.

This paper will explore the hypothesis that there are forces and resources external and internal to Buddhism that are encouraging scholars of Buddhism who are committed to a Buddhist tradition to re-evaluate and question the elements of sectarianism present in their traditions. Since the issues involved are heightened in pluralistic contexts where Buddhism is a minority and where scholars may be convert Buddhists, some of the remarks will be oriented to examining Buddhist sectarianism in the context of Western universities. These remarks, however, shed light on the possibility of changing attitudes towards sectarianism in Buddhism more generally.

¹ Diana L. Eck, *Encountering God: A Spiritual Journey from Bozeman to Banaras* (Boston: Beacon Press, 1993), 180.

² Eck, *Encountering God*, 185.

Sectarianism, Non-Sectarianism, Buddhism, and the Academy

Sectarian allegiances or affinities are often muted or implicit rather than overt in academic Buddhist writing. Western Buddhist scholars are reluctant to openly acknowledge any commitment to a Buddhist tradition, let alone make a normative sectarian claim.³ Faced with the inferior position generally assigned to Buddhism in the Western academy, Buddhist scholars have pragmatically temporized through writing in an "objective" style that dissimulates their personal connection with a tradition.⁴ This approach does not necessarily mean there is an absence of sectarian attitudes but indicates the inadvisability of expressing them.

José Cabezón has argued for the development of "Western Buddhist academic theology" that forthrightly acknowledges a scholar's commitment to a tradition and engages in normative discussions with academic rigor. While he notes that such scholars will help create new, distinctively Western forms of Buddhism, for the present, "Western Buddhist academic theology...will emerge as a sectarian enterprise; and the configuration of its sectarian divisions will, for the foreseeable future, be homologous to those of Asian Buddhism."⁵ However, it is proposed that this thesis should be amended: while such Western Buddhist theologians will typically have an allegiance to a specific Buddhist tradition, this does not entail that they will assent to the sectarian elements in their specific traditions. It may be commonly the case that a commitment to a tradition is accompanied by an attitude of inclusivism (or exclusivism); nevertheless, the factors of 1) the external forces of diversity, 2) the internal doctrinal resources of Buddhism (see below), 3) the academic spirit of open inquiry, and 4) the academic exposure to a range of Buddhist and non-Buddhist traditions will encourage such Buddhist scholars to increasingly question the elements of sectarianism in their own traditions. It is thus possible that a new form of non-sectarian allegiance to a tradition will emerge in which one does not automatically accept negative depictions of other traditions as reasonable and accurate. One may well have criticisms of other traditions (as well as of one's own tradition) but these will be the result of one's own deliberations informed by the range of forces and resources listed above.

While exposure to the diversity of world views through globalization is an indirect influence that supports the development of such a non-sectarian attitude, it is not the case that such exposure is a necessary condition for developing a non-sectarian attitude within Buddhism. In the mid-nineteenth century, a movement emerged in East Tibet that arose out of revulsion for sectarian violence in Tibet. This development was called the *ris med* (pronounced "ri may") or "Non-sectarian" movement.⁶

³ See José Cabezón, "Buddhist Theology in the Academy," in *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars*, ed. Roger Jackson, R. and John J. Makransky (London: Curzon, 2000), 27.

⁴ There are multiple layers of "double standards" in the Western academy, in which various departments have cultural support for their presumed superiority over other worldviews, whether, to speak in coarse generalities, this involves science departments looking down at the humanities, philosophy departments looking down at the religious studies departments, or professors of monotheistic traditions looking down at Buddhist traditions.

⁵ Cabezón, "Buddhist Theology," 33.

⁶ See Gene Smith, "Jam Mgon Kong Sprul and the Nonsectarian Movement," in *Among Tibetan Texts: History and Literature of the Himalayan Plateau*, ed. Kurtis R. Schaeffer (Boston: Wisdom Publications, 2001); Gene E. Smith, "Mi Pham and the Philosophical Controversies of the Nineteenth Century," in *Among Tibetan Texts: History & Literature of the Himalayan Plateau*, ed. Kurtis R. Schaeffer (Boston: Wisdom

It presupposed that one necessarily practices within a specific lineage but it encouraged a sense of belonging to a larger Buddhist family and a sense of appreciation and respect for the diversity present within that family. It has actively discouraged an exclusivist attitude in favor of at least an inclusivist view and possibly even a pluralist view. Buddhism has its own internal resources for rising above such negative sectarianism, though external events can serve as a catalyst that inspires individuals to reclaim the non-sectarian potential inherent in their Buddhist traditions.

There is a great deal that could be said about these external forces and internal resources but in the present context it will only be possible to sketch out key elements that foster the development of this non-sectarian attitude combined with an allegiance to a specific Buddhist tradition. These elements will be discussed under three headings: 1) the impact of critical inquiry, 2) the application of normative Buddhist principles to sectarianism, and 3) skillful means in teaching on Buddhism in pluralistic environments. The emphasis will be on the first heading.

1. The Impact of an Allegiance to Critical Inquiry

An allegiance to critical inquiry entails a responsibility to seriously weigh the evidence and findings of scholarly research, even when they challenge aspects of one's own tradition. Critical inquiry is integral to the university tradition and is a recurring strand in Buddhist traditions. This latter point is illustrated by a sūtra passage cited by the Mahāyāna master, Śāntarakṣita, in his *Tattvasaṃgraha* (P4266) that is sometimes quoted in Western introductions to Buddhism.⁷

*O monks, just as a goldsmith tests his gold
By melting, cutting, and rubbing,
Sages accept my teachings after full examination,
And not just out of devotion [to me].*

The Dalai Lama provides a present day statement of the role of critical analysis in Buddhism:⁸

My confidence in venturing into science lies in my basic belief that as in science so in Buddhism, understanding the nature of reality is pursued by means of critical investigation: if scientific analysis were conclusively to demonstrate certain claims in Buddhism to be false, then we must accept the findings of science and abandon those claims.

He further states that "Just as I never found the Abhidharma cosmology convincing, I have never really been persuaded by the Abhidharma account of human evolution as progressive "degeneration."⁹

Publications, 2001).

⁷ B. Alan Wallace, *Tibetan Buddhism: From the Ground up, a Practical Approach for Modern Life* (Boston: Wisdom Publications, 1993), 48.

⁸ H.H. the Dalai Lama, *The Universe in a Single Atom: The Convergence of Science and Spirituality* (New York: Morgan Road Books, 2005), 2-3.

⁹ Dalai Lama, *The Universe*, 111.

Clearly the Dalai Lama views his critical attitude and his intellectual freedom as rooted in his own tradition, but also fully compatible with that of science. In a similar fashion, a scholar's allegiance to critical inquiry can be rooted in both the academic and Buddhist traditions. This then means that challenges to tradition cannot be simplistically reduced to a conflict between Western academic research and traditional Buddhist views. Such challenges can arise within the Buddhist traditions themselves.

It is proposed that critical inquiry will tend to contradict or promote major revisions in formal sectarian claims of superiority for one's home tradition and inferiority for other traditions by questioning either the factual basis or the doctrinal basis of a particular assertion. As I am myself trained in a Tibetan Mahāyāna/Vajrayāna tradition, I will start with an example drawn from the Mahāyāna tradition. There is mounting evidence that the Mahāyāna emerged organically out of the "Eighteen Schools," that at the early stages it sought acceptance within these existing schools, and that the claim of being a superior sect to the "Theravāda" was a later development. For example, Walser notes that the term "Hīnayāna" is mentioned only four times in the eleven Mahāyāna sūtras translated into Chinese by Lokakṣema between 169 and 189 CE. He cites Harrison's conclusion that the Mahāyāna/Theravāda distinction in these texts was "not sectarian but, rather, doctrinal."¹⁰ That is to say, those inclined towards the Mahāyāna teachings do not appear to have thought of themselves as belonging to a different sect at this point.

In a similar vein, writing about the second century CE. founder of the Madhyamaka school of the Mahāyāna tradition, Walser proposes, "If Schopen's main thesis that early Mahāyāna was in a minority position is correct, then Nāgārjuna should be read as fighting, not to compete with non-Mahāyānists, but to be included among them."¹¹ The Mahāyāna/Theravāda terminology came to denote a conscious sectarian split and rivalry only later. It is not until the fifth century that we even find evidence of a few monasteries that were predominantly Mahāyāna.¹² It is anachronistic to attribute this polarized sectarian view to the early period of the development of the Mahāyāna teachings.

For an example from the "Eighteen Schools," it has been held in the Theravāda tradition that Pāli was the language of Magadha at the time of the Buddha, which he presumably used often when teaching, though it was not his native dialect. This claim has strong sectarian implications; it asserts, in effect, that of all Buddhist canons, it is the only one in an actual dialect used by the Buddha himself. This claim thus simultaneously subordinates the canons of all other traditions of the "Eighteen Schools" to the Pāli canon and can be used to reject virtually en masse the Mahāyāna sūtras (and Vajrayāna tantras).

However, a number of Western scholars have come to assert that Pāli is not Magadhi but a Western dialect of India based on evidence from the rock edicts of Aśoka and other inscriptions from the region.¹³ This was not a dialect spoken by the Buddha

¹⁰ Joseph Walser, *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture* (New York: Columbia University Press, 2005), 22.

¹¹ Walser, *Nāgārjuna* 121.

¹² Walser, *Nāgārjuna* 55.

¹³ For example, see Wilhelm Geiger, *Pāli Literature and Language*, trans. Batakriṣṇa Ghosh (New Delhi: Oriental Books Reprint Corporation, 1978); Oskar von Hinüber, *A Handbook of Pāli Literature*, ed. Albrecht Wezler and Michael Witzel, vol. 2, *Indian Philology and South Asian Studies* (Berlin: Walter de Gruyter, 1996); Oskar von Hinüber, "Pāli as an Artificial Language," *Indologica Taurinensia* 10 (1982): 2-4.

and the transference of Buddhist scriptures into a Western dialect apparently occurred after the time of the Buddha.¹⁴ If the claim that Pāli is a Western dialect is accepted, then the Pāli canon loses this strong claim of being pre-eminent among the canonical collections of the "Eighteen Schools." However, the Theravāda tradition might still argue that Pāli is closer to Magadhi than the subsequent Sanskrit reformulation of the early scriptures and that the Mahāyāna sūtras are still not genuine Buddhist texts because they do not accord with the Pāli canon and the other canons of the "Eighteen Schools."¹⁵

There is, however, an inherent flaw in making sectarian assertions based on such observable historical developments. Buddhism has undergone tremendous historical change, both among and outside the "Eighteen Schools." For example, while there are disagreements among the "Eighteen Schools" as to whether the Abhidharma is the word of the Buddha, the findings of scholarly research repeatedly suggest that the texts of the Abhidharma Basket are later developments. The significant differences between the Sarvāstivādin and the Theravāda Abhidharmas testify to the creativity of their monks in working out the implications of, and address issues arising from, their received traditions. If the "Eighteen Schools" underwent significant, diverse development and the Mahāyāna emerged organically out of such schools, on what basis could one draw a line in this process and say that before this point is Buddhism and after is not? Given the significant difference in the intellectual development of the two "Theravāda" Abhidharmas noted above, if the Theravāda-Mahāyāna sectarianism is set aside, is not the development of the Mahāyāna Abhidharma of Aśaṅga yet another expression of the same creative thrust in Buddhism?

Lamotte has said with regard to Nikāya/Āgama Buddhism that their "canons were never closed except perhaps by the extinction itself of the sects to which they belonged: in fact, in the course of time, they grew ever larger with the addition of new compositions."¹⁶ The Three Basket principle is frequently taught in Western introductory texts on Buddhism as the main organizing of the Buddhist scriptures, but Collins notes that the earliest references to the term *tripitaka* only occur in inscriptions and texts from the first century C.E.¹⁷ Moreover, Lamotte documents how the Three Basket typology was in turn only an intermediate step in the development of the organizing principles utilized in some of the "Eighteen Schools." He notes that the formal canons of the Mahāsāṃghika, Dharmaguptas, and the Bahuśrūtīya traditions

¹⁴ For example, see Balkrishna Govind Gokhale, "Theravāda Buddhism in Western India," *Journal of the American Oriental Society* 92, no. 1 (1972); Hinüber, *Handbook*, 5.

¹⁵ Editor's Footnote: Some Theravāda practitioners and scholars, like myself – with an additional interest in Islam and Rastarianism, are willing to accept that Pāli is not the language of the Buddha, but is or was closely related to the language of Emperor Asoka, and compilers of the Theravāda Tipitaka – but much of our efforts are towards correct doctrinal interpretations towards modern issues rather than arguments over the original language, which cannot truly be known. We preserve Pāli, maybe in the way that Arabic is preserved for the Qur'an and Muslims. It is likely that many 'Indian' languages have become extinct over the centuries. Our modern circumstances should change, but we can always reflect upon the 'original' conditions of Buddhism – which Theravāda Buddhism seems accurately project over later-developed schools of Buddhism.

¹⁶ Étienne Lamotte, "The Assessment of Textual Authenticity in Buddhism," *Buddhist Studies Review* 1, no. 1 (1983–1984): 8. Davidson states that "we must concur with Étienne Lamotte's assessment that no Buddhist sect, as long as it remained vital and alive with the inspiration of the teaching, completely closed its canon." Ronald M. Davidson, "Appendix: An Introduction to the Standards of Scriptural Authenticity in Indian Buddhism," in *Chinese Buddhist Apocrypha*, ed. Robert E. Buswell, Jr. (Honolulu: University of Hawaii Press, 1990), 302-03.

¹⁷ Steven Collins, "On the Very Idea of the Pāli Canon," *Journal of the Pāli Text Society* 15 (1990): 93, 109n16.

continued to expand till they included Five Baskets.¹⁸ Collins writes, "When compared with other extant collections of scriptures in Buddhism, I think the Pāli Canon is unique in being an exclusive, closed list."¹⁹ By contrast then, it is proposed that creativity is a central ongoing characteristic of Buddhism.

It is surprising when we examine elements of Buddhism we take to be virtually universal and find that this is not the case. For example, the teachings of the Three Marks (Pāli: *tilakkhaṇa*)—impermanence, suffering, and selflessness—is a formulation of the Theravāda or Southern Buddhist tradition that was not apparently used in the Northern Sanskritic Schools, for which the Three Seals (impermanence, selflessness, and *nirvāṇa* is peace) was the analogous teaching.²⁰ Thus the Tibetan Buddhism, which follows the Northern Sanskritic Schools, teaches the Three Seals, not the Three Marks. In a similar vein, there are variations in how the Three Baskets are sequenced. The Theravāda tradition arranges them in the order of Vinaya, Sutta, and Abhidhamma whereas the Northern Sanskritic traditions privilege the sequence of Sūtra, Vinaya, and Abhidharma.²¹ Again the Tibetan tradition follows the Northern Tradition: the two extant ninth-century royal catalogs of translations of Indic texts from the Early Translation Period in Tibet, which are called the *lDan dkar ma* and the *'Phang thang ma*, follow the order of Sūtra, Vinaya, and Abhidharma, with numerous adaptations to include Mahāyāna and tantric texts.²² Even in such common doctrinal formulations as the Three Marks, the Three Seals, and the sequencing of the Three Baskets we see variations among traditions and hence they are examples of the creativity of the individual traditions rather than being universal formulations. There is more variation among these traditions than is commonly assumed.

If creativity and historical development are understood as central characteristics of Buddhism, its diverse traditions can be viewed as alternative efforts or skillful means for addressing abiding issues in Buddhism. In this view, differences

¹⁸ Lamotte, *History*, 138-39, 497; Ulrich Pagel, *The Bodhisattvapiṭaka: Its Doctrines, Practices, and Their Position in Mahāyāna Literature*, ed. Tadeusz Skorupski, vol. 5, *Buddhica Britannica: Series Continua* (Tring, U.K.: The Institute of Buddhist Studies, 1995), 7.

¹⁹ Collins, "On the Very Idea," 91.

²⁰ The analogous Sanskrit term, *trilakṣaṇa* (Tib: *mtshan nyid gsum*) is used in the Yogācāra tradition to refer to the three natures theory (Skt: *trisvabhāva*; Tib: *rang bzhin gsum*). I have found no references to a Sanskritic Āgama source that uses the term *trilakṣaṇa*. For example, Lamotte gives references for the Pāli *tilakkhaṇa* but none for a Sanskrit *trilakṣaṇa* of the same meaning. See Étienne Lamotte, *Le Traité De La Grande Vertu De Sagesse De Nāgārjuna (Mahāprajñāpāramitāśāstra): Tome Iii, Chapitres Xcxi-Xlii*, 5 vols., vol. 3 (Louvain: Université de Louvain, Institut Orientaliste, 1970), 1369. It is the reverse for the three seals. See Lamotte, *Le Traité 3*, 1368n1.

²¹ I have found no mention of this difference in academic literature, though it must have been noted somewhere. For examples that illustrate this difference, see Étienne Lamotte, *History of Indian Buddhism: From the Origins to the Śaka Era*, trans. Sara Webb-Boin and Jean Dantinne (Louvain-La-Neuve: Institut Orientaliste de l'Université Catholique de Louvain, 1988), 147, 50-51.

²² See, for example, Georgios T. Halkias, "Tibetan Buddhism Registered: A Catalogue from the Imperial Court of 'Phang Thang," *The Eastern Buddhist Society* 36, no. 1 & 2 (2004); Kawagoe Eishin, *Dkar Chag 'Phang Thang Ma*, vol. 3, *Monograph Series* (Sendai: Tōhoku indo chibetto kenkyū kai (Tohoku Society for Indo-Tibetan Studies), 2005); Marcelle Lalou, "Les Textes Bouddhiques Au Temps Du Roi Khri-Sroñ-Lde-Bcan: Contribution À La Bibliographie Du Kanjur Et Du Tanjur," *Journal Asiatique* 241 (1953). Eimer has documented how the order of Vinaya, Sūtra, and Abhidharma emerged in the Tshal pa line of bKa' 'gyurs (the collected Tibetan translations of texts attributed to the Buddha) and "became the norm editors adhered to since 1614 at the latest..." He proposes that this sequence was inherited from the Theravāda tradition but this is untenable; it appears to have been a spontaneous seventeenth century Tibetan development. The reasons for this late development are not yet clear. Helmut Eimer, "On the Structure of the Tibetan Kanjur," in *The Many Canons of Tibetan Buddhism: Proceedings of the Ninth Seminar of the International Association for Tibetan Studies, Leiden 2000*, ed. Helmut Eimer and David Germano, *Brill's Tibetan Studies Library* (Leiden: Brill, 2002), 59, 68.

between traditions are primarily differences in pedagogy or skillful means, rather than differences in their truth or falsity. Consider, for example, the principle of the Middle Way. The ethical Middle Way between hedonism and asceticism can be correlated with the ontological Middle Way between nihilism and eternalism.²³ Major schools or traditions of Buddhism differ in how they understand the Middle Way on both the ethical and ontological dimensions. For example, traditions can often be characterized in terms of whether their philosophical systems are more realist (more "eternalistic") or less realist (more "nihilistic") relative to each other, as in the Abhidharmas of the "Eighteen Schools" in the former case and the Mahāyāna schools in the later case. That is to say, they differ as to whether it is skillful to take a more realist or anti-realist philosophical stance.

Within the Mahāyāna Madhyamaka School, the form known in Tibet as the Autonomy sub-school (Skt: Svātantrika) utilized a more realist approach whereas the Consequentialist School (Skt: Prāsaṅgika) utilized a more anti-realist approach. In Tibet, the Other-Empty (Tib: *gzhan stong*) adherents chose approach that appears to be more eternalistic while the Self-Empty (Tib: *rang stong*) adherents appear more nihilistic. Among the Other-Empty adherents, some have followed a more eternalistic sounding "Luminosity" (Tib: *gsal ba*) interpretation while others have followed a more nihilistic sounding "Expanse" (Tib: *dbyings*) interpretation. A similar analysis of schools could be made in terms of their approach to ethics and the dyad of hedonism/asceticism.

The way in which schools have emerged again and again that fall to different sides of the realist/anti-realist or "eternalist/nihilist" dyads suggests that they represent a recurring debate in Buddhist on the best skillful means for realizing the Middle Way. While we as individuals may have an elective affinity for one or other of these approaches and for a specific school among the schools associated with one of these two options, it is possible to develop a wider appreciation of how they are all expressions of fundamental issues in Buddhism. While we and our respective traditions may feel that some forms of Buddhism have gone "too far" in one direction or another, we can still understand how such traditions fit within the historical sweep of Buddhism. The tension between these two poles of nihilism and eternalism is playing itself out again in the controversy over "Critical Buddhism" in Japan, as exemplified in the two essays entitled "The Doctrine of *Tathāgata-garbha* Is Not Buddhist" by Matsumoto Shirō and "The Doctrine of Buddha-Nature is Impeccably Buddhist" by Sallie B. King; they were published side-by-side in the volume called *Pruning the Bodhi Tree*.²⁴ This longstanding debate shows no signs of abating.

The mere fact that critical inquiry can raise challenges to specific traditional assertions does not automatically mean that a specific challenge is well-founded; opinions on such matters can and will vary. It is not presumed here that the traditions related to the examples used above accept these arguments nor that the related scholarly debate has run its course. They rather illustrate what is at stake in accepting the

²³ In Indian culture, asceticism is typically understood as a tool for releasing an eternal soul from cyclic existence, hence the link between asceticism and eternalism.

²⁴ Sallie B. King, "The Doctrine of Buddha-Nature Is Impeccably Buddhist," in *Pruning the Bodhi Tree: The Storm over Critical Buddhism*, ed. Jamie Hubbard and Paul L. Swanson (Honolulu: University of Hawaii Press, 1997); Matsumoto Shirō, "The Doctrine of *Tathāgata-Garbha* Is Not Buddhist," in *Pruning the Bodhi Tree: The Storm over Critical Buddhism*, ed. Jamie Hubbard and Paul L. Swanson (Honolulu: University of Hawaii Press, 1997).

responsibility to seriously consider the evidence and findings of critical inquiry. It should also be noted that a challenge to sectarian elements within a tradition is not a challenge to the authenticity of tradition itself. Instead it can be argued that while historical exigencies have led traditions to make sectarian assertions, shedding such negative sectarianism can enable a tradition to embody its fundamental values more genuinely. Moreover, assertions cast in the form of sectarianism may include important teachings of the tradition but the teachings in question can be stated on their own without the sectarianism. For example, in Mahāyāna traditions, one can affirm that cultivating limitless compassion is essential for attaining enlightenment without assenting to the additional assertion that Arahants necessarily lack such compassion.

2. Normative Buddhist Principles & Non-Sectarianism

There are number of Buddhist principles that can be understood to support a non-sectarian approach to relationships between traditions. The discussion above of understanding change as integral to Buddhism can be viewed as an expression of the principle of impermanence, while the creative emergence of new forms of Buddhism can be viewed as an expression of skillful means arising in response to the unfolding of dependent origination. More radically, the doctrine of skillful means can be understood to mean that all the forms of Buddhism are "only" skillful means and not the realized state itself, a point made in the Raft Sūtra.²⁵ This attitude is also reflected in Buddhism's general nominalist view of language in which words and language are not the phenomena themselves,²⁶ but at best point towards the phenomena and at worst fabricate harmful delusions. There is also a pragmatic attitude in Buddhism, as expressed in the simile of the poison arrow in the "Questions Which Tend Not to Edification" section of Sutta 63 in the *Majjhima Nikāya*.²⁷ Traditions may have seemingly divergent doctrines and diverse practices but if they pragmatically reduce suffering and promote well-being they can be appreciated and respected.

Teachings such as skillful means are typically understood in an inclusivist manner, namely, as affirming that one's own tradition as the highest, most skillful form of Buddhism, relative to which other traditions have faults and limitations. However, these teachings can be understood in a more pluralistic manner that 1) affirms the self-sufficient capacity of each tradition to provide a path that skillfully transforms its practitioners without 2) needing to denigrate other traditions.

One way to view negative sectarianism is that it is an institutional form of clinging to a self of persons as special and superior to others. One can still view individual traditions as uniquely valuable within an understanding that they are instances of the multiple skillful forms that Buddhism can take. Within such an understanding, we can and will have different views regarding what we think is the best skillful means or the best for our culture, and so on. There are, however, Buddhist principles that can help attenuate the type of negative sectarianism that can arise from allegiances to specific traditions.

²⁵ For three versions of the parable in the Theravada tradition, see Lucien Stryk, *World of the Buddha: An Introduction to Buddhist Literature* (New York: Grove Press, 1968), 201-05.

²⁶ For example, see George B. J. Dreyfus, *Recognizing Reality: Dharmakīrti's Philosophy and Its Tibetan Interpretations* (Albany: State University of New York Press, 1997), 164.

²⁷ For example, See Stryk, *World*, 143-49.

3. Sectarianism Counterproductive in Pluralistic Environments

Sectarianism is dysfunctional on a number of levels in pluralistic environments, such as found in Western universities. As noted above (footnote 4), there are academic disciplines that feel they have the right and responsibility to espouse their world view openly while other disciplines—such as religious studies in general and Buddhism in particular—are suspect and thus should only present their subjects "objectively" and at arms length. In such an environment, religious sectarianism is particularly frowned upon, doubly so since it can be viewed as infringing upon the religious freedom of others.

In addition, many students in Western university classes will have minimal exposure to Buddhism. They will have had exposure to greater or lesser cultural and religious diversity depending upon their region. Even if one teaches Buddhism in a descriptive rather than normative manner one can offend students and cause mental anguish. Typically the great majority will have been raised as Christians and/or as materialists. There may be Christian fundamentalists in the room but it is also increasingly common that there will be some students who have been exposed to Asian religions such as Buddhism and Hinduism. Thus if you mention a Buddhist critique of Hinduism or theism, you may offend both Christian students and students with exposure to Hinduism (e.g., through yoga). If you present the Mahāyāna view of the "Theravāda" you may offend students with exposure to insight meditation in the Theravāda tradition. If you present an Indo-Tibetan Mahāyāna form of calm abiding and special insight, you might offend a student with experience with Zen because what you have presented differs from what they, in their limited experience, understand Buddhist meditation to be. I have experienced all these scenarios in the class room.

In such an environment, obvious sectarianism and even inadvertent comments may well cause pain for individual students and will undermine the credibility of oneself as a teacher and of the tradition(s) one is presenting. If one wants to enable such a diverse range of students to engage in the Buddhist tradition in a personally meaningful way, tact and skillful means are needed. One has an active responsibility to be skillful in this way. If a student is disturbed by a Buddhist critique of another Buddhist or non-Buddhist tradition, one helpful technique is to propose that the class bracket or set aside the issue of whether the Buddhist depiction of the other tradition is correct and focus on the central point being made in the assertion in question. One can also problematize the sectarian aspect of such an assertion—e.g., exploring the possibility that Arahants have meditation realization analogous to the Bodhisattva's realization of emptiness or that Arahants can have profound compassion. It is also helpful to create an environment in which students feel they can raise objections, criticisms, misunderstandings, and so forth; otherwise they just feel alienated from the subject matter. This style of teaching and classroom interaction is different from traditional methods of teaching monastics and the laity. However, classes vary significantly among Western universities as well. The students at Naropa University where I teach are particularly engaged in their education and expect significant class interaction. The general ethos at Naropa is that courses should be existentially relevant and engaging but also subject to critique, regardless of the students' religious affiliations or lack thereof.

Western students also tend to be skeptical about a range of traditional assertions, especially if they have been exposed to academic scholarship on Buddhism. It is generally skillful to explicitly acknowledge such skeptical views in class, even if one does not agree with all of them. This produces more complex class discussions, which is also the case when the students have backgrounds in diverse Buddhist traditions. On the other hand, since students often have minimal background in Buddhism, one has to gauge how much complexity one can introduce. One may decide to present a subject primarily from the point of view of a single tradition, generally omitting the views of other schools out of a concern for pedagogical effectiveness rather than out of sectarianism.

A further common attitude among Western students is that they are interested in spirituality, not in religion. That is to say, they are suspicious of organized religion and are oriented to personal development. One cannot simply abstractly recount the assertions of a tradition. One needs to help the students understand the personal, experiential, and wider intellectual implications of the teachings and practices of the tradition, regardless of whether they consider themselves Buddhist or not. While university environments are often antithetical to such a personal understanding of the material, as a major religion of the world, even from a general humanities perspective, the Buddhist tradition raises issues pertinent to understanding the human situation and it is appropriate to help students engage those issues, without violating the principle of religious freedom or the students' right to disagree with class content while nonetheless being responsible for showing mastery of that content.

For the faculty member, this environment requires one to relate to the diverse student body with respect, it exposes one to multiple traditions and encourages one to expand one's knowledge and appreciation of other traditions, both Buddhist and non-Buddhist. The engagement with critical academic perspectives and their use in one's own research tends to challenge one's inclusivism and sectarianism. Overt sectarianism is thus not only unskillful given the external environment of Western universities but internally it can become a part of one's personal path to learn to question and set aside sectarian elements in a tradition to which one has a strong continuing commitment.

To turn to the title of this paper, "The Ethics of Interpreting Buddhism in a Pluralistic Context," teaching about Buddhism in a pluralistic environment requires an interpretive act that: 1) makes the traditional forms of the teachings intelligible and pertinent to students of diverse backgrounds; 2) takes into account critical perspectives; and 3) is able and willing to juxtapose perspectives from multiple Buddhist and even non-Buddhist traditions. In this process it is proposed that we have a responsibility to examine and question our inclusivism and sectarianism. This is not a proposal for a vague indiscriminate acceptance of everything that calls itself Buddhist. It is not the abdication of critical inquiry but the intensification of such critical inquiry by: 1) questioning the need for such sectarianism in Buddhist traditions; and 2) questioning one's own role in perpetuating ingrained sectarianism. It is to be expected that one will continue to have concerns and criticisms with regard to individual traditions, including one's own, but these will be more precise, more carefully considered, and more balanced due to having greater mutual appreciation.

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A Buddhist Perspective on Externalization and Movements Towards Defining Mind Culture

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Introduction:

Some scholars might debate over the true or technical meaning [*namapaññatti*] for this panel on Mind Culture. Mind Culture is demonstrative of several concepts; however, opinions aside – perhaps the Dictionary¹ might be a good place to initiate discussion. First, the suggestion of the truly respectable Professor Galmangoda Sumanapala, who defines mind-culture as *cittabhavānā* - with this suggestion, I turn to the Oxford Dictionary:

*Mind: The part of a person that makes them able to be aware of things, to think and to feel – the conscious/subconscious mind.*²

*Culture: The customs and beliefs, art, way of life, and social organization of a particular country or group.*³

*Culture: The growing of plants or animals in order to get a particular substance or crop from them.*⁴

*Culture: A groups of cells or bacteria, especially taken from a person or animal and grown for medical or scientific study, or to produce food.*⁵

Cultivation: The preparation and use of land for growing plants or crops.

Therefore, if we put these terms together, we have something that might be portrayed as:

Mind-culture: the part of the person that is manipulated by society, ensuring awareness of customs and beliefs, the way of life and social organizations of their particular region or group.

If the person is aware of things, thinks and feels – as comprehension of the mind, this person grasps the relevance of history and the individual’s position in the nurtured environment. The system of ‘education’ may be referenced, in the sense that this cultivates the future generation of society’s members – although this newer

¹ Oxford Advanced Learner’s Dictionary, 7th Edition (Oxford: Oxford University Press 2005)

² Ibid., p. 971

³ Ibid., p. 373

⁴ Ibid., p. 373

⁵ Ibid., p. 373

generation faces its own distinct situations. In a sense, there is an evolution of thoughts, although advancement of thoughts are governed by ‘historical laws’.⁶ In a sense, western thought is still rooted in the theories of the Romans or Greeks, which were often refuted or amended by the arising of the Islamic culture which allowed Europeans to emerge from their mentally dark-period, and further advances inspired by Buddhist and other ‘Eastern’ contributions to human civilization.

Plural Perspective:

According to Wijeratne and Gethin’s translation of the Venerable Anuruddha’s *Abhidhammatthasaṅgaha*, alongside Venerable Somaṅgala’s *Abhidhammatthavibhāvinī*: the term for mind is *manas/nāma*.⁷ Consciousness is defined as *citta/vinnana*.⁸ Cultivation is defined as *bhavānā*.⁹ P.A. Payutto has an entry for “mind-culture” in his Dictionary of Buddhism¹⁰, as: *bhavānā*. This is so confusing – what does the term ‘mind-culture’ really mean? Please see the below, chart¹¹:

English	ไทย	Pali	Intended Definition
Custom, tradition	ประเพณี	----	Something done often
Culture	วัฒนธรรม	Vattati, vattana... Anuvattati	To pursue, or that which is pursued, or maintained/preserved... To imitate or follow an example
Develop	พัฒนา (จิต)	----	Develop the mind
		Mānasa	Mind, or mental action – belonging to the mind
		Paññikasāṅgamo	Intellectual Society

From this constructivist¹² perspective of determining the definition from looking at different forms of the parts of the disputed term, and the presentation of

⁶ L.S. Vygotsky: Concrete Human Psychology – an unpublished manuscript (translated from the Russian text by Moscow University), in 1986. From: <http://lhc.ucsd.edu/MCA/Paper/Vygotsky1986b.pdf>, p. 55

⁷ R.P. Wijeratne & Rupert Gethin: Summary of the topics of *Abhidhamma [Abhidhammatthasaṅgaha]* & Exposition of the Topics of *Abhidhamma [Abhidhammatthavibhāvinī]* (Lancaster: Pali Text Society 2007), p. 406

⁸ Ibid., p. 396

⁹ Ibid., p. 406

¹⁰ P.A. Payutto Dictionary of Buddhism (Bangkok: Mahachulalongkornrajavidyalaya University Press 2543), p. 433

¹¹ I am fully aware that my chart is incomplete – I had few spare moments available to complete my research – due to my position as Editor for the IABU Symposium – collection of works: “Buddhism and Ethics – Symposium Volume” – 13-15 September 2008, published by Mahachulalongkornrajavidyalaya University.

¹² L.S. Vygotsky: Concrete Human Psychology – an unpublished manuscript (translated from the Russian text by Moscow University), in 1986. From: <http://lhc.ucsd.edu/MCA/Paper/Vygotsky1986b.pdf>, p. 55

evolving thought processes leading to the new proposed term - it should be stated: several other scholars have insufficiently devoted time towards pondering the exact definition of mind-culture. Although *cittabhavānā* is most welcomed in Abhidhamma discussions, it may seem out of place here, in the atmosphere of an academic symposium, where undertaking 'mind' might have other implications.

The common perception is that mind-culture is defined as *cittabhavānā*; however, after reviewing material for this socially-relevant panel, audience should be presented with a plurality of perspectives. Buddhism, often prohibits the arising of new opinions – being an 'ism', this might be obvious, as the mere repetition of the Buddha's verified and verifiable experience. *Cittabhavānā*, however suggests undertaking the traditional method, as right view, and any other application may be considered *micchā-dīṭṭhi*. The Saravastadins were fond of suggesting that dhammas existed in the past, are present, and will be available in the future. Although the school collapsed owing to its own contradictions, but the Dasabala warned against *yukti* or reason/logic.

In truly investigating attempts to venture towards truth - comprehending roles between *meme* [any characteristic of a culture: its language for example, that can be transmitted from one generation to the next in a way similar to the transmission of genetic information - cultural replicators] and *traits* [a quality or characteristic that is genetically determined - cultural interactors] – much like the roles between children and parents, and student and teachers, may be necessary later when some transmissions are likely to be incomplete. Digression as mentioned below does seek to comprehend truths – whether this involves success and failure – maybe now is not the time to determine results. Here this endeavor seeks to define proper terminology, which allows one to maneuver internally and externally, towards improving relations.¹³

Here: the relation of psychological functions may arguably be genetically-developed and linked to real relations [environmentally/historically] between people, here suggesting however: regulation of words, and any verbalized behavior equating towards power and submission.¹⁴ Culture suggests submission to concepts or things determined acceptable to the specified group. Here again, reference is towards: the central function of the individual cultivation of the mind [*cittabhavānā*] and social relations and other psychologically necessary methods.¹⁵ Consider the following¹⁶:

¹³ William L. Benzon: Culture's Evolutionary Landscape: A Reply to Hans-Cees Speel; from : *Journal of Social and Evolutionary Systems* 20(3): 314-322, 1996. Found on-line: <http://asweknowit.ca/evcult/landscape.shtml> - further in Benzon's article, he states: "Whether or not one person uses the same (or highly similar) schemas in making the copy is another issue entirely. If the schemas are not the same, then we do not have replication from one brain to another. But we do have replication from one physical object or process to another." – I, find this thought interesting, but have not found time to consider the deeper ramifications [a usually unintended consequence of an action, decision, or judgment that may complicate a situation or make the desired result more difficult to achieve] of this statement.

¹⁴ L.S. Vygotsky: Concrete Human Psychology – an unpublished manuscript (translated from the Russian text by Moscow University), in 1986. From: <http://lchc.ucsd.edu/MCA/Paper/Vygotsky1986b.pdf>, p. 57

¹⁵ L.S. Vygotsky: Concrete Human Psychology – an unpublished manuscript (translated from the Russian text by Moscow University), in 1986. From: <http://lchc.ucsd.edu/MCA/Paper/Vygotsky1986b.pdf>, p. 57

¹⁶ All Pāli terms were referenced through

perhaps culture is like tradition, a traditional teaching might illustrated as *vācanāmagga*; but a tradition suggests that something must be present, and if we are referring to the mind: tradition, means something must be present: presence of mind – *satisampajañña*. If we want to preserve this presence of mind, we can see different prospective terms – plurality.

This also illustrates digression: imitation and social division of functions as mechanisms for the modification and transformation of functions.¹⁷ Recall perhaps how the Eighteen Schools developed following the demise of the Dasabala. Once immediate disciples were able to propagate the doctrine and dogma, as received and understood [memorized] – later philosophers began to cultivate their own perspectives or manage the theories/laws that were understood and later preserved for them by their monastic predecessors. Records suggest to modern scholars that Eighteen Schools or sects of Buddhism developed, many of which are extinct today. The arising, presence, and dismantling of the Eighteen Schools can suggest digression in the cultivation of the pure ‘Buddhist’ mind; however here – academically: *cittabhavānā* cannot be supported as mind-culture, in the larger sense, but should mind-culture suggest ‘mind or mental cultivation’ in the lesser, individualistic sense – there is no room for argument, only being an aspect of ‘mind culture’. Moreover, *cittabhavānā* implies emulating a set-scheme as determined by predecessors – for use internally or inside [*ajjhattika/ajjhataṃ*].

The term *mānasa* might point towards an active, functional purpose or intention to use or something belonging to the mind – a sort of mental action, philosophically; however, culture suggests that an individual belongs to a larger ‘whole’. Referring to the concept of a larger culture: *bhata* is a term used to illustrate something supported, fed, reared, maintained – or fostered relating to the definition of cell-culture, above. The understanding of mind culture is closer to ‘maintenance of mind’ but this does not fully satisfy. If one utilizes the term: *vatteti* – this means: to make go on, to keep up, practice, pursue. Could we then suggest the term: *manovattati* [if we understanding that the term *anuvattati* could illustrate following or imitating an example]? Moreover, the implied definition suggests possibilities characteristically-suggestive as external or outside [*bāhira/bahiddhā*].

Investigative Considerations:

Mind is often translated from the term: *mano* or *citta*. There can be several terms for what may apply as culture, ranging from: *kasi* - in the sense of cultivation; *sappayojanatta* in the sense of utility; various terms for use or tradition; something pertaining to the presences of something - all of which led me to determine that *cittabhavānā* was insufficient as a term for "Mind-Culture". To use *cittabhavānā* would seem to imply a form of concentrative meditation. However, Mind-Culture, as a title,

<http://www.dicts.info/dictionary.php?l1=English&l2=Pali>
and <http://dsal.uchicago.edu/dictionaries/pali/index.html> - and all created definitions were derived from related terms from these different definitions.

¹⁷ L.S. Vygotsky: Concrete Human Psychology – an unpublished manuscript (translated from the Russian text by Moscow University), in 1986. From: <http://lhc.ucsd.edu/MCA/Paper/Vygotsky1986b.pdf>, p. 57

seems to mandate a larger awareness. To remain misinterpreted - we may be wishing for something not intended, certainly if we are ignoring the possibilities of 'plurality' when talking about mind-culture. When following terms found in the dictionary: *mānasa* - this was revealing, because the term suggests 'belonging to the mind' - determined as something resident or cultured, in the mind. Further, this definition implies: intention, purpose, mind (as active force), or mental action. When mind-culture is coupled with or pertains towards ethics, this term fits our intentions closer to the accuracy we seek to obtain.

If something is resident, and we wish to preserve wholesomeness in Buddhism, we may wish to maintain what is positive, as an effort in Buddhist thought - *bhata*, or the term for supported or maintained may accurately depict 'culture' - considering we wish to foster our mind and preserve what is good within and be resident in our operative mind. Proposed here, are several new Pāli language terms for mind-culture: **mānobhata** or **mānasabhata**. If preservation and an enriched development signifies the importance behind culture, would we determine to maintain our ethically strong-minds: **mānasavattati** or **mānovattati**? This is quite possible in the mental realm, or *manolokiya*

If we can see the importance of a culture where wholesome or purified mind [*pasannacitta*] is utilized over the many volatile [*capala*] or negative factors contained within these articles: greed, hatred, delusion, materialism, consumerism, etc. We know that these factors are present, but it seems few people act accordingly or are ready to change their lives for the benefit of Buddhism and the planet. If modern scholars conduct research on established, ancient texts – should not modern scholars adapt terms to fit the contemporary context?

Are Theravada Buddhists conditioned by hegemony? There has not been much innovation in Theravadan-culture, but the system of monastic education and societal forces have indoctrinated many into false consciousnesses – where reliance on puja-rituals towards devas or bhikkhus constantly preaching about dāna is common – rather than undertaking the most beneficial concept of disseminating *metta* indiscriminately.

This is the motivation behind seeking a proper term – transforming the meaning from the internalized practical activity of cultivating wholesome attributes towards the objective of creating a greater society or civilization. Although Buddhists are concerned with the gradual path of *sīla*, *samādhi* and *pañña* – in connection, abhidhammically, with the five aggregates [form, feelings, perceptions, mental formations, consciousness] – aren't we also discussing externally derived objects that may influence our perspectives and other qualities attributed to 'mind' apart from form? Dr. Sumanapala has graciously provided personal advice: "we cannot talk about mind culture without reference to morality, concentration and wisdom."¹⁸ Vygotsky paraphrases Karl Marx: "the psychological nature of [humanity] is the totality of social relations shifted to the inner sphere and having become functions of the personality and

¹⁸ Personal communication with Dr. Galmangoda Sumanapala dated: Thursday, August 28, 2008 9:37:42 PM

forms of its structure.”¹⁹ *Sīla* – as morality can regulate the mind, speech and body. *Samādhi* – as contemplation regulates mental activities. *Pañña* – as wisdom transforms experience and knowledge into higher awareness and usage – often presented verbally. Thus stated: body, speech and a mind are represented. Mind is internal, body is an instrument of transmission, and speech is audible/written conveyance of knowledge to the external world.

When scholars suggest that new terms can never be accepted by scholars – and that interpretations cannot depart from the established Theravada Buddhist tradition, are we not making the mistakes highlighted in the *Anguttara-Nikaya’s Kesaputta Sutta*? Did not the Dasabala’s chief disciple, the Venerable *Sāriputta* correct the position of his robe, after a novice pointed out the improper display? Sometimes, senior professors might issue suggestive statements to younger faculty suggesting that the junior’s work offer’s little, in this case towards a greater understanding of Buddhism – which would then offer no intrinsic satisfaction for the junior to produce academic-articles, laziness ensues – and a once great tradition becomes static. Elders often exert hegemonic pressure upon junior staff, hindering the development of ‘society’ in the larger sense. In other words, re-evaluating professional-relationships between teachers and even students, becomes important.

Languages evolve along with societies. Immediately evident, through editing documents over the years, is the distinctions between American and British English, and other scholars who utilize English, although their first language is another. Languages are not static, except perhaps – the dead/preserved language of Pāli – incidentally illustrating a problem of the study of Pāli.

With morality, a person is concerned with regulating oneself, and for society to be regulated under legal-codes. With concentration, a person is concerned with regulating oneself mentally – being able to focus on a determined object. With wisdom, a person is concerned with developing learned knowledge, experientially – as this evolves into wisdom. The majority of these factors pertain to internal-mental elements or capabilities of the individual person.

If one comprehends their position in the contemporary society is external to the monastery, where there is an necessary interaction with worldly elements, and the conventional recognition of the self, being different from another person – as mentioned above: if we wish to preserve wholesomeness in Buddhism [recognizing different interpretations within the Buddhist Vehicles], we may wish to maintain positive influences, as an effort in Buddhist thought - *bhata*, or the term for *supported or maintained* may accurately depict 'culture' - considering we wish to foster our mind and preserve what is good within and be resident in our operative mind. Again, the reference here is towards maintaining the mind that is focusing on the gradual path and five aggregates, as something standard. Greater though, is the proposed, several new Pāli term for mind-culture: *mānobhata* or *mānasabhata*. If the distinction suggests preservation and enrichment or development signifying the importance behind culture,

¹⁹ L.S. Vygotsky: Concrete Human Psychology – an unpublished manuscript (translated from the Russian text by Moscow University), in 1986. From: <http://lchc.ucsd.edu/MCA/Paper/Vygotsky1986b.pdf>, p. 59

would we determine to maintain our ethically strong-minds: *mānasavattati* or *mānovattati*?

Culture here does not mean the development of the gradual path and five aggregates – but means that there is a wider society considering these elements, as daily activities that should never be forgotten. To conclude, if scholars choose to consider the cultivation of morality, concentration and wisdom, this might internally suggest *cittabhāvanā*; however, if one is determining mind-culture to be a civilization where members in the society utilize their minds with awareness of their conventional-external selves and positions in society – we may have to seek a different definition, such as the ones proposed above – even if this mandates moving away from traditional interpretations.

I sincerely hope that the academics assembled together for this symposium can reconsider how mind culture is defined. If there is anyone who can provide a better definition, may they respectfully submit the term? Thank you for this opportunity to highlight how *cittabhāvanā* may be inaccurate, for our purposes.

The background features a light gray pattern of lotus flowers and a silhouette of a traditional East Asian temple at the bottom. The text is centered in a bold, black, serif font.

Part V
Buddhist Ethics
&
Politics

Relevance of Buddhism for Modern Politics

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The world's politics is globally connected today. Though politics developed as a science and human knowledge has dramatically developed - the world is not in total harmony, the well-being of most is hard to claim, and there is no relative sense of calmness. Instead there is still much war, economic exploitation and misery in the world. The Buddha clearly understood that governance is very much responsible for both the well-being and misery in a particular country. Politics, like many other sciences, uses a lot of theories based on power. The Buddhist political-thought meanwhile is also concerned with a type of spiritual-politics. This article briefly discusses Buddhist philosophical thought and how it applicable in modern contexts.

Buddhism, undoubtedly is more concerned with the liberation of beings while not devoid of a focus on secular phenomena. Fully aware of the challenges of his own society, which had mingled with creative concepts, the Buddha did not retreat into any ivory tower when faced with the difficult issues of the particular society he moved into. Rather than taking to the higher ground, the Buddha opted to identify and share the lot of men by playing a direct roll in secular aspects of society, such as politics. One may raise a question as to the practical usefulness of the Buddha's teaching in the mundane arena of politics. In the illusory realm of Samsāra where human beings struggle internally and externally for power and its continuance, what relevance has the Buddha's teaching for that dark place?

In this modern age we are encouraged to realize our hopes and dreams through the promise of fairer, more economically effective governance. The people of the 21st century are considered more fortunate due to our increased understanding and respect for human freedom and dignity. With the exception of some dark corners of the globe, there are powerful institutions, especially those concerned with Human Rights, dedicated to the protection of people from the excesses of despotic governance. These issues are no longer confined to one country but command global attention whenever they arise. In the Buddha's time, it was the king who wielded divine power to govern, as he saw fit. The feudal pyramid dominated every aspect of existence and the unprivileged majority were completely at its mercy. Although it must be made clear that the Buddha never directly tried to reform the prevailing political situation, he was certainly not reticent when it came to pointing out the deformities of the prevailing political system in the most effective way available to him. Rather than putting forward some personal political panacea, the Buddha instead pointed to a practical body of ethics applicable to any form of governance. "It is likely that the Buddha's view was that it is not the political system what matters, rather it is the ethical or spiritual level of that system. This is why we come across Buddha recommending a kind of good governance for both democracies and monarchies during his period.

At one time, when Buddha was alone, it occurred to him "Could it be possible to bring about good governance without destroying others, without defeating others,

and without making grief?”¹ This signifies the Buddha’s concern with the politics of the time. Undoubtedly he was not happy with what was happening in the sphere of politics. Inasmuch as he was concerned with sentient beings suffering in life, it was not possible for him to disregard the politics making the most serious impact on civil society. Moreover the Buddha was not without understanding of the fact that it is more difficult for people to concentrate on the spiritual aspect of life when they are suffering the grinding oppression of an unjust society.

The actual effects that Buddhist teaching can have on politics are not without precedent. One obvious example of that impact on Indian history is that of Asoka Maurya. This is such a good example because Asoka, a man who even killed his own brothers for power, later underwent such a dramatic change through his association with the Buddhist community - so much so in fact that this once merciless conqueror became the very model of the historical righteous ruler of Asia. This is important because up to that time, Buddhism had only played the role of a wise and compassionate advisor.

While Buddhism today has certainly not given up on offering wise counsel for a better system of governance, it is still not appropriate for Buddhism to engage in direct involvement in such a wholly secular field of civil society. Buddhist advice is always grounded on a cause-effect theory base - the *Aggañña Sutta*² contains valuable lessons in this regard. As it is found in that Sutta, an observation of the history of human society, albeit in allegorical form – it teaches that the people must be the source of political power. In the beginning, we see that a suitable person was appointed in order to punish social misbehaviors generated as a result of material inequality. It was a judicial power granted in that case and was not an authoritative power. This is how the political associations occurred at the very beginning according to the *Aggañña Sutta*. The idea of righteous governing came into being only when the body of governance expanded. When it was expanded and when the idea of righteous ruling was developed, the word *raja* came into being. The word *raja* means the one who rules righteously. This interpretation was undoubtedly a unique Buddhist interpretation and may not have been the original meaning of the term.

The word *raja* from the Buddhist point of view goes with righteous ruling (He Gladdens Others with Dhamma).³ Buddhism teaches that the government is not merely the body that rules civil society but rather it is the authority that brings about righteousness. The question of how we are to apply *The Buddhist Ideal* of politics to modern politics is an important question here; but before that is mentioned, it is also important to deal with the nature of Buddhist politics.

There are three important points in Buddhist politics as taught in the *Aggañña Sutta*.

1. The spring of political power is the public
2. The purpose of good governance is to eliminate inequality
3. The duty of the king is righteous ruling

¹ ‘*Sakkanukho rajjam karetum ahanam aghatayam ajinam ajapayam asocayam asocapayam dhammenati*’. *Samyutta-nikaya, Rajjasuttam*, p212

² *Dighanikaya.III.pp.82-97*

³ *Dhammena param ranjetiti raja...Ibid. p.97.*

When viewed in comparison with traditional Hindu *Brahmanic* concepts the practical significance of these Buddhist concepts is well highlighted. According to the *Brahmanic* concept, it was amongst gods that the concept of kingship, for the first time, came into being. The *Suras* were defeated by *Asuras* due to the fact that there was no leadership among gods. Then *Indra* became the leader of Gods. Taking this as an example the *Manu* was made king among the humans. It is possible to investigate the basic structure of the *Brahmanic* concept of kingship as following:

1. The source of kingship is Gods
2. Kingship arose for the purposes of war
3. To win land is the duty of king

So, the most obvious point, which arises from this comparison, is that Buddhism represents a concept much more practical and realistic.

As was mentioned earlier it was the political situation of the 'then' society that was conducive for the arising of a political concept of this nature. Hindu Brahmanic ideals had secured power but were not concerned with the miseries of the largest number of people. From the two types of governance prevalent in India, Buddha had praised good aspects of the Licchavis tribal-republic type of governance. This democratic form of rule was not like that of today in which candidates are selected through universal franchise. Rather it was governance in which tribal leaders represented their clan. In the Licchavi state, it is said that there were 7707 leaders representing such clans. Although there were no characteristics of modern republic states existent at that time, it is fair to conclude that in those democracies social-significance was more highlighted than in monarchies. Sakyas and Licchavi alike held discussions in Santhagarasalas (Meeting Halls) - in making decisions, voting concerned the participation of the greatest number of people - this was emphasized. The leader was then selected by vote. The Buddha himself propounded the seven qualities of this system referred to as *Satta aparihāniya* dhamma as follows:

1. Full discussion on issues of government and government acts.
2. To gather harmoniously and to disperse in the same way
3. To work out accepted decisions and not to work out unaccepted decisions.
4. To pay respect to views of elders and to tradition.
5. To respect the rights of women.
6. To be respectful to the sacred places.
7. To protect religious personnel⁴

The Buddha said that if these seven conditions are preserved then only progress is expected and there will be no downfall (*vuddhiyeva patikhankha no parihani*).⁵ When observing these factors, Buddhism is of course not concerned only with economic progress but also spiritual development. Those who measure development with a purely material yardstick inevitably neglect the development of spirituality. Conversely, Buddhism does not regard spirituality as a retardant of

⁴ Dighanikaya.II. pp.75-76.

⁵ Ibid.p.76

material development. These conditions should be taken into serious consideration in the field of modern politics in which spirituality is almost wholly ignored.

The Buddha not only propounded the seven factors of progress, he applied them for the community of Sangha. In the *Mahaparinibbāna Sutta*, we find large numbers of such factors propounded by Buddha for monks. Though he did not specify it directly, the Buddha was interested in the more democratic republican type of governance. When King *Ajātasattu* by means of Brahmin *Watsakara*, after a seven year conspiracy, captured this city of *Licchavi* - Gokale says by 2nd century BC, the democracies again had appeared.

Monarchies, however, especially the state of *Magadha* dominated during the time of Buddha and overwhelmed other countries. The idea of capturing land to make the state bigger and bigger was much favored by rulers of monarchies. During the time of the Buddha both *Bimbisāra* and *Ajātasattu* were doing that. Monarchical power and consecutive wars brought much oppression to the people of the lower stratum of society. The noble Brahmins and millionaires (*setthi*) who were close to the king were the ruling elite of the time. The idea that a monarch would arise to capture all the *Jambudvīpa* was not improbable. Such a person was conceptually thought to be a *Cakkavattin*. The ideal of these powerful rulers was a *Cakkavattin*, which was a pre-Buddhist thought. The same idea was used by the Buddha to instruct implicitly the powerful monarchs of his time. The *Cakkivattisihanada sutta*⁶ of the *Digha-Nikāya* and the *Mahasudassana Sutta*⁷ of the same *Nikāya* makes mention of the *Cakkavattin* and their righteous ruling. In the *Cakkavattisihanāda Sutta*, there are 10 principles of *Cakkavattins* referred to:

1. To establish security of wives and siblings
2. To ensure security of the army
3. To ensure security of warriors (khattiyas) engaged in state service.
4. To ensure security of Brahminic householders
5. To ensure security of states and sub-states
6. To ensures security of Sramanas and Brahmins
7. To ensure security of birds and beasts
8. Not allowing uncivilized behavior to take place
9. To distribute money to the poor to engage in worthwhile occupations.
10. To go to Sramanas and Brahmins in self-control occasionally and inquire⁸

These ten principles reveal that spirituality, prosperity and protection are the basic aspects of Buddhist political thought. When fulfilling these necessities, the specialty of Buddhism is to emphasize the spirituality over the kingship. To protect ten *Cakkavatti* principles is to preserve the wheel of order (*ana cakka*) that is the realm of order. In the *Cakkavakkivattisihanada Sutta* the son of *Dalhanemi* lost his wheel, the symbol of *Cakkavatti* kings when his father handed over kingship to him. When this was related to the *rajarshi* (the royal sage) his instruction was to follow the ten principles and told him that the gem of the wheel was not something from patriarchy.

⁶ Dighanikaya.III.pp.60-79

⁷ Dighanikaya.II. pp.172-199

⁸ Dighanikaya. III.pp.61-62

In Buddhism it is very clearly mentioned that the political leader of the country is the most important role. The behavior of the leader of a country has an effect on his followers; therefore he must be a good example for citizens of that country. In *Anguttara-Nikāya* it is mentioned that the behavior of the political leadership effects whole community or nation's led by them. Buddhism has recognized these threats to society and attempted to instill ethical values in persons who control the reins of society as its leaders. The passage in the *Anguttara-Nikāya* ends with the following observation made in two emphatic verses:

*'Gunnam ce taramananam - najum gacchati pungavo
Sabbe te jumhagacchanti – nette jumhagate sati
'Gunnam ce taramananam - ujum gacchati pungavo
Sabbe te ujugacchanti – nette ujugate sati'*

I translate this as: When cattle cross a river if the leading bull goes crooked all the rest will proceed crooked, for the leading one has gone crooked. But when cattle cross a river if the leading bull goes straight all the rest will proceed straight, for the leading one has gone straight.⁹

Dhamma is a very broad concept in Buddhism, and in the *Cakkavattisutta* it is stated that the *Cakkavatti* king should govern by way of *Dhamma*, respecting *Dhamma*, making *Dhamma* a banner etc.¹⁰ *Dhamma* in this case carries meaning through the given ten principles: to protect the right of living, to accept the right of living a convenient life, not breaking the ethics of sex life, protecting faith of words and to come to fruitful agreement with other neighboring states. In the case of foreign policy, it is absolutely a way of discarding military, economic and cultural invasion. Buddhism has presented a concept of an ideal state to a world rent by constant fear of imminent warfare.

When considering Buddhist philosophical thought, the list of ten kingly principles (*Dasarajadhamma*) occurring in the *Jātakapāli* might be felt to be a little old fashioned; the list includes: Giving (*Dāna*), morality (*Sīla*), charity (*Pariccāga*), uprightness (*Ajjava*), and mildness (*majjava*), burning evil (*Tapa*), non-hatred (*Akkodho*), non-cruelty (*Avihimsa*), tolerance (*Khanti*) and non-disagreement (*Avirodha*). There is no doubt that some of these items are a reflection of the politics of India during a particular period. However this does not mean that it is not possible to say that these qualities may not be applied in a modern context. If we consider the overall factor of humanity's well-being, they can be worked out with contextual adjustments. Can we say that when the ruler practices giving, morality, etc., it becomes a factor of downfall? What is necessary is the real need to be the benefactor, of the common people. What matters is not the form and nature of government but the ideal. Whatever method of governance: democracy or republic - the well-being of all is inextricably linked with understanding, accompanied with healthy spiritual-qualities. The history of Theravāda Buddhism proves that the most prosperous era, at the same time, was an era in which Buddhist governance was flourishing.

⁹ *Anguttaranikaya*. II. p.75.

¹⁰ 'Tenahi tvam tata dhammamyeva nissaya dhammam sakkaronto... garukaronto... manento... pujento... apacayamano... dhammadhajo... dhammaketu... dhammadhipateyyo dhammikam rakkhavaraganutti samvidahassu', *Dighanikaya*.III.pp.61-62

Buddhism, Justice, and Global Philosophical Discourse

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Theoretical developments in the Engaged Buddhist movement and scholarly analysis of these have advanced substantially in the past ten years. Sophisticated treatments of issues such as non-violence, rights, and responsibilities have helped to shape increasingly important developments in this area of Buddhist thought. For more than twenty years key thinkers in the movement have used terms like “justice” and “social justice” quite freely.¹ Yet despite more sophisticated discussions of other philosophical topics,² Engaged Buddhist thinkers have thus far not clearly defined what they mean by the term, *justice*. Given that the term is one with a rich philosophical history in the West and has no direct parallel in Buddhist thought, it is incumbent upon Engaged Buddhist theorists to precisely define what they mean when they use this term if they are to contribute to, or engage in any sort of meaningful dialog on justice and related issues in the international community or on the world stage. Obviously the topics of *justice* and *social justice* are enormous and ones that can only begin to be discussed in this paper. Thus, my primary purpose here is to highlight the need for further discussion among Engaged Buddhists on this critical philosophical topic that lies at the foundation of socially engaged Buddhism.

Rather than attempt to sketch a history of Western philosophical treatments of justice, a project outside the scope of this paper, I will take just two examples for exploration to illustrate how Engaged Buddhists might begin this important work. First, I would like to discuss some of the ideas of one of the most prominent twentieth century American thinkers on justice, John Rawls, and suggest potential preliminary Buddhist reflections on those ideas. The specific aspect of Rawls' thought that I will highlight concerns perspectives on distributive justice – the means to determine and distribute the goods³ deemed valuable by society and/or individuals in society. The second dimension of justice theory I will discuss as an example concerns the form of justice employed by society or the state in response to criminal activity. Here I will bracket issues concerning legal systems, and focus on current conversations between advocates of retributive justice and those advocating a relatively new model known as restorative justice. These entire discussions are not intended to draw conclusions about a Buddhist theory of justice, but are meant to help begin the process of Buddhists entering the larger philosophical dialogue on justice – one that I think is critical for Buddhists in their own internal thinking process on these issues. It is also one that

¹ See for example Buddhadasa Bhikkhu (1989) Sivaraksa (1992, 1999), Winer (2003) on Maha Ghosananda, Sangharakshita (1986) and Blumenthal (1995) on Ambedkar, His Holiness the Dalai Lama (2008). Dunne (1999) engages the topic with some technical terminology that is familiar to philosophers and religious studies scholars, though he does not engage in comparative work.

² The philosophical foundations for Buddhist ideas on non-violence, responsibilities, and a host of other ethical issues have been treated extensively. See for example Harvey (2000), Sivaraksa (1992), Cabezon (1996), Nhat Hanh (1987, 1999), Samdong Rinpoche (2006), etc.

³ "Goods" is construed broadly here. It is not limited to material resources, but includes rights such as privacy, the right to vote, etc., legal constructs, access to "goods" such as education, medical care, etc.

I believe Buddhist will have much of value to contribute to in the larger global philosophical conversations in the future. Given the rich heritage of thought on justice in the West tracing back to Plato and Aristotle, this is really meant to be a first step in opening dialog and an opportunity for Engaged Buddhist theorists to begin to consider these issues in a more sophisticated way.

I will begin this paper by reflecting a bit on the process one leading Engaged Buddhist thinker has taken thus far and offer some comments on that. I highlight Sulak Sivaraksa because he has probably been the most explicit, but I think his method is reflective of that of most major engaged Buddhist thinkers today. After some brief comments on methodology, I will proceed to present two examples from Western philosophical discourse on justice for consideration. First, I will briefly outline the highlights of Rawls' notions of "justice as fairness," and his method for achieving this fairness in the construction of society, from behind what he calls the, "veil of ignorance." I will use this as a stepping off point to compare his ideas with the Buddhist principle of "equanimity" to see what sort of parallels may be found, what of utility may be construed in this comparative work, and begin to consider if Rawls' ideas on the topic might be a fruitful starting point for constructing a Buddhist theory of distributive justice. I will then proceed to our second example, the question of retributive vs. restorative justice, and offer some reflections on potential Buddhist responses and contributions to issues that arise in such discussions on just response to criminal activity. Finally, I will offer some concluding remarks.

Buddhist Resources: Where to Start?

Though Buddhism has not formally discussed justice in the way that it has been discussed in Western philosophical traditions, that is not to say that ideas and principals are not present and that there is not much to draw from in Buddhist literature, ethical discussions, Buddhist descriptions about the nature of reality and its ways of functioning, as well as our ways of knowing (i.e. Buddhist epistemology or *pramaṇavāda* thought). Much is explicit; other dimensions can be abstracted in fruitful ways.

In his book, *Seeds of Peace: A Buddhist Vision for Renewing Society*, leading Engaged Buddhist thinker and activist Sulak Sivaraksa, proposes a number of innovative ways Buddhists can think about and act upon systemic problems that plague our contemporary societies and situations. He is both an intellectual hero for Engaged Buddhists, and his life's work is an embodiment of the Engaged Buddhist ideals he espouses. Much of his theoretical work revolves around the question of how we are to build a just society, one that for him, by definition, embodies the basic principals of Buddhism. What does a society that embodies, or at least engenders pursuit of Buddhism's highest ideals look like? And how are we to go about attempting to create such a society, or at least move in that general direction? His method is to begin by going to traditional literature as our primary source of wisdom on such topics. Sivaraksa writes:

To create a Buddhist model of society, we must first look into traditional Buddhist notions of social order and social justice. It is worthwhile to begin by examining the Buddhist scriptures.⁴

I think this method of turning to ancient Buddhist texts and scriptures has important virtues. Buddhist canonized literature and the wisdom it contains can and ought to be a rich resource for this project.⁵ That said, our reading of those traditional sources can be fruitfully complimented by two methodological considerations that may not have been fully utilized: a rigorous historical contextualization of the sources, and a sophisticated understanding of broader discussions about justice from outside of Buddhist traditions so as to see how Buddhist ideas might fit or shape those found in extra-traditional (i.e., Western) sources. Historicism deepens our understanding of meaning in context such that the ideas can be more fruitfully translated into current situations. A broad and sophisticated understanding of ideas about justice, including those outside of the Buddhist tradition opens the possibility of gathering new insights and new avenues for framing traditional Buddhist ideas that may not otherwise occur to thinkers within the tradition. It also makes a reciprocal global conversation about justice much more viable. Though the first methodological consideration is critical, in the interest of time my focus in this paper will be on the second of the methodological considerations, explorations of the long philosophical discourse stemming from outside of the Buddhist traditions.

Considering Theories of Justice: Two Examples

1) Rawls on Justice as Fairness: The Veil of Ignorance

With this in mind, I would now like to turn to discuss John Rawls notion of justice as fairness. John Rawls was one of the most important political philosophers of the twentieth century. He is perhaps most famous for his theoretical strategies for setting up a just society and the distribution of goods in society (e.g., "distributive justice").⁶ The concern for constructing a just society is one that Rawls shares with Sulak Sivaraksa and many other Engaged Buddhist thinkers, though as far as I know, he has no Buddhist background. Perhaps Buddhists can profit from considering the thinking of such a leading figure, or others like him, who have inherited a tradition of philosophical analysis on justice that spans more than two thousand years. Rawls is

⁴ Sivaraksa, Sulak. (1992, 103). Walpola Rahula (1985, 104) echoes this sentiment when he writes: "The Buddha did not take life out of the context of its social and economic background; he looked at it as a whole, in all its social, economic, and political aspects. His teaching on ethical, spiritual and philosophical problems are fairly well known. But little is known, particularly in the West, about his teaching on social, economic, and political matters. Yet there are numerous discourses dealing with these scattered throughout the ancient Buddhist texts." Others such as Samdong Rinpoche, Thich Nhat Hanh, His Holiness the Dalai Lama, and Buddhadasa exemplify this sentiment as they repeatedly turn to scriptural sources as evidence to support their Buddhist ideas about justice.

⁵ Gregory Schopen (1997) has persuasively argued for the use of non-textual sources in Buddhist Studies, particularly in attempting to historically decipher the contours of Buddhism on the ground in India in its earliest periods. There may well be good reason to make use of non-textual sources to help make some philosophical arguments regarding justice. However, my hunch is that sutta/sutra sources and philosophical treatises by early masters will probably prove to be more fruitful resources for this project.

⁶ Any discussion of the just distribution of goods will also entail implications for issues in criminal justice as well. This will be discussed further in the following section.

interested in the guiding principals that one could use to construct a just society. What are these principles that can be used to construct a just society? Rawls begins to describe them as follows:

They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality as defining the fundamental terms of their association.⁷ The principles so derived would then guide all further agreements in the construction of society. This process of deriving and utilizing principles of justice are referred to by his famous phrase, "justice as fairness".

The question soon arises as to what it means to establish principles of justice from "an initial position of equality". Rawls proposes a hypothetical situation to do this where the free and rational persons constructing fair principles of justice would do so behind a "veil of ignorance". In other words, if one wants to determine the principles of justice for constructing a just society under Rawls' notion of "justice as fairness," then those involved in determining these principles must reflect and contribute to notions of what is fair and just from behind a veil of ignorance. Rawls describes this veil of ignorance as follows in his *A Theory of Justice*:

Among the essential feature of this situation is that no one knows his place in society, his class position or social status, nor does any one know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a veil of ignorance. This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the contingency of social circumstance.⁸

In other words, what kind of basic principles for constructing society would I advocate if I did not know whether I would personally be an African-American male, or born into extreme poverty, or a CEO of a multi-national corporation, or of extraordinary intelligence, or physically handicapped, or lesbian, or Buddhist, or Christian, or non-religious, etc.? If I stood behind a veil of ignorance with regard to my own personal position in the kind of society I would create, it is from this basis, that we can begin to discover the basic fair principles upon which to construct a just society according to Rawls. Thus, Rawls notion of justice as fairness emerges from behind a veil of ignorance, with the stated goal of creating, "rules [that] specify a system of cooperation designed to advance the good of those taking part in it."⁹

Obviously there is much more to say about Rawls' ideas, but I believe this is a good starting point for some Buddhist reflection on justice. Engaged Buddhists take as one of their basic premises that the construction of a just society and/or work towards the transformation/reconstruction of our current situation is an indelible part of

⁷ Rawls (1971 and 1999, 10).

⁸ Ibid., 11.

⁹ Ibid., 4.

the Buddhist project. To quote Sulak Sivaraksa again:

To suggest that Buddhism has been unconcerned with the organization of society is to ignore history. Traditionally Buddhism has seen personal salvation and social justice as interlocking components."¹⁰

And Robert Thurman, among the first important American Engaged Buddhist thinkers wrote:

The primary Buddhist position on social action is one of total activism, an unswerving commitment to complete self-transformation and complete world-transformation... [I]t is squarely in the center of all Buddhist traditions to bring basic principles to bear on actual contemporary problems to develop ethical, even political, guidelines for action.¹¹

But how does one determine the contents of a just society? It seems that Buddhists are going to want to construct a model for a society that embodies, engenders, and nurtures its most important ideals – ideals such as compassion, wisdom, mindfulness, patience, tolerance, and to as great a degree as possible – freedom from suffering, among others. These are the sorts of things that Buddhists might claim "advance the good," to borrow Rawlsian language. An ideal Buddhist society it seems would be one that encourages spiritual development and moral courage, broadly construed. That does not mean everybody being Buddhist, but perhaps everybody being encouraged to achieve their highest potential, with complete and utter freedom of religion or lack thereof. This is the sort of description we find in Engaged Buddhist writings on an ideal society for which to strive.¹²

We see a great deal of application of these sorts of ideas, but not as much serious work on the theoretical ground of such ideas and the actions that ensue. This has the potential to lead to dangerous consequences where the door of activities happening in the name of Buddhism is thrown wide open. Other than appeals to textual authority, there has not been a solid philosophical grounding to these ideas presented. Much can be extrapolated from words attributed to the Buddha in canonical sources, either directly, or with a little molding, but even the Buddha said that we should examine and question all his words and not just accept them on faith because they were spoken by the Buddha. All the more so when ideas are being molded to suit a new context. Dignāga and Dharmakīrti, the two most important Indian Buddhist thinkers on logic and epistemology argue that scripture alone, while providing a basis for faith and inspiration for practitioners, is not necessarily a source of valid knowledge (*prāmaṇa*), though they would argue that at times it could be considered equivalent to a logical inference (*anumāna*), which is a form of valid knowledge. My point here is that according to tradition, its ideas must be grounded in or supported by reasoning.

So the question again arises: how do Buddhists determine the contents of a just

¹⁰ Sivaraksa. p. 67.

¹¹ Thurman (1985, 120).

¹² See for example Hanh (1987), Sivaraksa (1992), Gyatso (1999a and 2008), etc.

society? If the principles Engaged Buddhists want to use to construct a just society are valid, they must be able to stand the test of rational analysis or be defensible by reasoning according to the Buddha and to Dignāga and Dharmakīrti. This seems to be what Rawls is attempting to do in some respects. He wants to construct a just society on rationally grounded principles that are fair and in the best interest of individuals and society broadly construed - that they "advance the good of those taking part in it."¹³ His method for discerning those principles - utilizing the "veil of ignorance" with free and rational people at the helm - seems to me to be an attempt by Rawls to construct a society on the basis of a defensible rational standard. And this method might be one with appeal to Buddhists in a modified form.

I think that we can construe some conceptual parallels in the ideas behind Rawls' method for discovering the fair principles of a just society and the Buddhist notion of *equanimity*, though admittedly they emerge out of quite different contexts. For Rawls, the method of getting at those principles is via free and rational people considering the construction of society from behind a veil of ignorance with regard to their particular positions in that society. The fairness that emerges is ideally one of maximum benefit to the group without either sacrificing consideration of the particular situation of any individual or privileging any individual over another. This "fairness," to use Rawls' term, is maintained by one not knowing their own particular position in society during the construction period, thus guaranteeing that the principles are constructed in a context free of bias.

The Buddhist ideal of equanimity is found throughout the tradition's literature. In the Pāli canon there are extensive discussions of equanimity as one of the four divine abodes (*brahmavihāras*)¹⁴ where the meditator trains in viewing and treating friends, neutral persons, and enemies the same. The aim behind this practice is to generate an attitude of loving-kindness extended impartially to all living beings - to avoid favoritism or disregard for anybody. A profound compassion develops through this contemplation of the circumstances of loved ones, neutral people, and enemies. By seeing how they are all similar in their suffering and that the basis of their actions – even those we see as harming us - is largely ignorance (*avijjā*, *avidyā*) and afflictive emotions (*klesa*), the result is a recognition that everybody would certainly want to be rid of such obscurations that cause so much suffering if they knew the way to do it. Thus, though the details may vary, the fundamental dilemma we face and the causes behind it are quite similar. The impartiality of this equanimity seems to have many parallels with the notion of fairness developed in Rawls' theory of justice.

In the Mahāyāna literature, discussions of equanimity are equally pervasive, particularly in relation to generating the Mahāyāna motivation of *bodhicitta*, the altruistic wish to achieve enlightenment in order to benefit others.¹⁵ This Mahāyāna aspiration is founded in part upon equanimity, the utterly impartial mind that refrains from any bias towards or discrimination between persons with regard to compassion for their situation and the wish to personally be of maximum benefit to them, which in Buddhism of course means benefit on the path to enlightenment. The eighth century

¹³ Ibid., 4.

¹⁴ The four *brahmavihāras* are loving-kindness, compassion, sympathetic joy, and equanimity. See Buddhaghosa. *Visuddhimagga (The Path of Purification)*. Ch. 11.

¹⁵ See for example, Tsongkhapa. *Byang chub lam rim chen mo (The Great Treatise on the Stages of the Path to Enlightenment)*.

Indian master Kamalāsīla, for example, discusses the cultivation of compassion in light of cultivating equanimity in the fourth chapter of his [*Middle*] *Stages of Meditation* (*Bhāvanākrama*, *bsGom pa'i rim bar pa*):

First I will explain the stages of meditation on compassion. Begin with meditation on equanimity. Cultivate impartiality for all sentient beings by clearing away attachment and hatred. All sentient beings want happiness and do not want suffering. Consider how they have all been my close friend hundreds of times since beginningless samsāra. Since there is no basis for attachment to some and hatred for others, develop equanimity for all sentient beings. Meditation on equanimity begins with contemplation of a neutral person; then also contemplate those who are friends and enemies.¹⁶

The fairness which seeks to advance the good for all members of society striven for *via* Rawls' veil of ignorance and the unbiased concern for others that the Buddhist notion of equanimity embodies as it may be applied in a socio-political context both have similar goals. They both aim towards achieving maximum benefit to individuals in the world while simultaneously keeping the big picture of either society as a whole or the well-being of all sentient beings under consideration.

With that said, there are differences. Rawls' primary aim in advocating for justice as fairness is not soteriological at its basis, whereas the Buddhist notion of equanimity does encompass that salvation-type goal at its foundation. Rawls seems to want to get at the secular principles upon which one can construct a just society. The principles themselves may or may not include soteriological goals, though presumably they would be supportive of them if there were members of society with such motivations. The Buddhist notion of equanimity seems to start with the soteriological goal and secondarily may find secular applications that are also virtuous. It seems to me that the two start with different presumptions. Rawls wants to begin on secular ground but not neglect the spiritual aspirations of certain members of society. A Buddhist application of equanimity to issues of the creation of a just society would seem to begin on religious grounds, but in social-political application would not want to neglect the more secular needs and aspirations of both non-religious and religious members of society or the particular aspirations of those of other faiths.

Does Rawls method here resonate with an adoption of the Buddhist idea of equanimity as a principal ground for a Buddhist construction of a just society? Can a Buddhist fruitfully adapt Rawls' method so that it would be inclusive of the kinds of ideas and principles that would be of central importance to Buddhists? Can Rawls "veil of ignorance" be "Buddha-ized"? If so, in what ways would Buddhists want to use Rawls as a starting point? What sort of changes would we want to make? Is there something contra-Buddhist if the guiding principle for Rawls' method is self-interest, even if the end goal is to use self interest to facilitate the interest of all? If self-interest

¹⁶ Kamalāsīla. *Bhāvanākrama* II.4. *de la snying rje bsgom pa'i rim pa de dang po 'jug pa nas brtsams te brjod par bya'o/ thog mar re zhig btang snyoms bsgoms pas sems can thams cad la rjes su chags pa dang/ khong khro ba bsal te snyoms pa'i sems nyid bsgrub par bya'o/ sems can thams cad bde ba ni 'dod sdug bsgnal ba ni mi 'dod la/ thog ma med pa can gyi 'khor ban a sems can gang lan brgyar dag gi gnyen du ma gyur pa de gang yang med do snyam du yongs su bsam zhing// 'di la byed brag ci zhig yod na la la ni rjes su chags/ la la ni khong khro bar gyur bas/ de lta bas na bdag gis sems can thams cad la sems snyoms pa nyid du bya'o snyam du de ltar yid la bya zhing bar ma'i phyogs nas brtsams te/ mdza' bshes dang dgra la yang sems snyoms pa nyid du bsgom mo/*

is utilized merely as a tool for coming to conclusions that serve the well-being of others, is there still a fundamental flaw? When combined with the veil of ignorance, isn't it just a skillful way of approaching the construction of societal rules with equanimity for the baring they may have on all members of society? Might this be a particularly skillful way for unenlightened people to go about this project?

If a Buddhist were to want to come up with an adaptation that would appeal broadly to both Buddhists and non-Buddhists, then we need to think things through very carefully. For example, I think Buddhists would want to ground the Rawls' "free and rational" persons who act behind a veil of ignorance in some virtuous predispositions or considerations. Rawls seems to have confidence in an inherent tendency among such persons to engage in such a way simply by virtue of their intelligence, rationality, and freedom. I think a Buddhist may want to be more explicit. Rawls' model tends to rely on the enlightened self-interest of those behind the veil. I would imagine that a Buddhist theory of justice would want to insure a profound and pervasive compassionate attitude as the ground upon which a just society would be built. Enlightened self-interest would be nice, but a Buddhist might have reason to doubt that actual enlightened application, even given the parameters Rawls has set up, would follow suit. Thus, perhaps in addition to being free and rational, that those behind the veil might supplement or replace the enlightened self-interest implicit in Rawls' account with explicit imperative to consider the role compassion for the suffering of individuals might play at every turn in constructing or adjudicating just principles. Rawls may consider this to be implicit, but making it explicit could be important for Buddhists. The parameters of such an imperative would need to be thoroughly considered. If there is one virtue that guides Buddhist ethics more than any other, it would be compassion for the suffering of living beings. Any Buddhist vision for a just society must both be guided by compassion in its formation and nurture its further cultivation in its application. Thus, perhaps one modification of Rawls' theory for Buddhists might be that those free and rational beings be explicitly required to consider compassionately the potential suffering in various scenarios in working from behind the veil of ignorance so as to explicitly consider ways that social structures do or do not contribute to such suffering. This is just one consideration among many. My purpose here is not to solve the problem, but to raise some questions with this example.

2) Retributive vs. Restorative Justice: A Buddhist Perspective

I would like to take a brief look at a second example and second dimension to philosophical discourse on justice, that of criminal justice. How might or ought a Buddhist or Buddhist society deal with crime? What might Buddhism stand to gain from participation in a larger global discourse responding to criminal activity? And what might Buddhism have to offer to a broader global discourse on the topic? Generally speaking, the approach of most nations today toward crime is to attempt to control it, largely through dispensing punitive measures against those who violate the state's laws. This is seen as fulfilling a dual purpose: deterring future crime and enacting justice on the perpetrator of the crime already committed. In the case of prison-time as punishment, it may additionally be considered beneficial in that it takes a potentially dangerous individual out of circulation from society, thus making

the society safer. This mode of justice in its varying forms is what is known in philosophical discourse as retributive justice; it enacts retribution on criminals for crimes committed. Retribution, whether that be the death penalty for murder, or extensive jail time for stealing or other crimes is viewed as enacting justice on the criminal. They get what they deserve. Without extreme forms of punishment, its effectiveness with regard to deterrence is highly questionable. I believe that the ethics of this sort of punitive or retributive approach to justice would, in most cases, be equally questionable from a Buddhist perspective. I will discuss this shortly below.

An emerging response to retributionistic forms of justice, both in philosophical circles and actual implementation in select cases, is a growing movement with nuanced variations that is referred to with the over-arching label of "restorative justice". I think that a Buddhist approach might resonate well with many of the ideas and approaches circulating in restorative justice discourse and that Buddhists might have important contributions to make to this discourse as well. 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 giving 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."¹⁷ There is 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. While prison may be a dimension to it in some cases for example, advocates of restorative justice would want to see a wholesale prison reform in most circumstances. Prison would become a place that not only protects society from dangerous individuals, but would also be a place where the incarcerated are given the opportunity and encouraged to use the time for a healing and transformative process. It would be seen as an opportunity rather than punishment. Working out the details of the shapes this might take would be a major project, but the end result would be a facility that fosters positive rather than the sort of negative transformation of inmates, as is so often the case in prisons around the world today.

Before proceeding further in discussion of restorative justice from a Buddhist perspective, I would like to briefly summarize the plot of one particular sutta, the *Angulimāla Sutta*, from which I believe much can be gleaned regarding Buddhist perspectives on some of these issues. 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

¹⁷ Truth and Reconciliation Commission homepage, <http://www.doj.gov.za/trc/>

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."¹⁸ Upon hearing this, Angulimāla was immediately struck by the Buddha's wisdom and became his disciple - requesting and receiving ordination as a bhikkhu immediately.

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 - further teachings from the Buddha enabled Angulimāla to achieve 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 relatives, threw various objects at him, drawing blood and breaking his begging bowl. When he discussed this with the Buddha, the Buddha told him to bare 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.

Given my very cursory remarks about restorative justice, some basics of Buddhist philosophy, and in light of some insights we might glean from the *Angulimāla Sutta*, I would like to make some very preliminary comments about Buddhism and restorative justice. First, until we are all enlightened, there will probably be a need for laws. 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 don't think either of these are particularly "Buddhist" ways of thinking or compelling arguments from a Buddhist perspective. Punitive justice entails 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

¹⁸ Nanamoli, Bhikkhu and Bhikkhu Bodhi (Trans.), (1995, 771).

the name of some notion of justice. Even the argument that claims that punishment as deterrence 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. The effects 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 this new model of justice known as restorative justice 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, to exact punishment would not only be unnecessary; creating a cause of suffering would be immoral. 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 restorative 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. This further dimension of reformation is perhaps an area where Buddhists could both learn from those with more experience in restorative models and offer unique contributions as well.¹⁹

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 or god. If karma were taken to be the beginning and end of discussion of a Buddhist

¹⁹ 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).

theory of justice, 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,²⁰ generally speaking it is taught in texts like Vasubandhu's *Abhidharmakosa*²¹ 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 bare it, for it is the fruit of his previous negative karma. But such a display of "justice" made manifest 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.²² Fundamental to a Buddhist approach to crime must be a recognition of an individual's capacity to transform (as Angulimāla did). I would think that the (Buddhist influenced²³) state would want to want to encourage some sort of transformation through the implementation of various programs, etc. "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 samsāra 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

²⁰ See for example, Tsongkhapa's *Byang chub lam rim chen mo (Great Treatise on the Stage of the Path to Enlightenment)*.

²¹ Vasubandhu, *Abhidharmakosabhāṣya*, Chapter 4.

²² 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.

²³ 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 Millennium*, which discusses his views on ethics in purely secular language.

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.²⁴

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 are beyond the scope of this article.

When I speak about potential Buddhist approaches to criminal justice, I am speaking to a large degree in the abstract. I am not speaking about the ways specific Buddhist countries or countries where the vast majority of the populations are Buddhist ought to implement specifics, but more theoretically about the kind of ideals a Buddhist, group of Buddhists, or Buddhist society might strive to achieve. Restorative justice encompasses a variety of ideas, perspectives, and methods.²⁵ As a general designator for an over-arching approach to criminal justice, I think quite a bit resonates with they type of approach Buddhists might want to take. The details of the shape it might one day take are the subject of lengthy and serious future considerations. I imagine that even within Buddhism or a Buddhist approach to these questions, the answers might take a variety of forms and context-specific adaptations depending on cultures, individuals, historical contexts, etc.

Concluding Remarks:

Obviously these reflections here are merely preliminary. My aim is not so much to draw conclusions, as to open discussion. The primary point that I would like to make today is not that Buddhists ought to adopt a modification of Rawls' theory or that we identify ourselves as advocates of restorative justice (though I do think there are good arguments for the latter). I do not think that Buddhists necessarily need to fit their ideas into the structure – however modified – of philosophical positions alien to the tradition. Rather, my primary point, with the illustrations above, is that if we are going to engage in justice discourse at all, we ought to do it well. For when we use the term "justice," to some degree we already are attempting to fit into a philosophical category not entirely indigenous to Buddhism. Buddhists ought to begin a serious consideration of these sorts of philosophical issues and we ought to equip ourselves to more fully engage in a global discourse on these philosophical and practical issues. It

²⁴ Loy (2001, 81)

²⁵ For example, see Johnstone. (2003)

works to the benefit of the Buddhist tradition, moving forward as a global religion in the twenty-first century. When we isolate ourselves from a larger conversation, we deprive both ourselves and our potential conversation partners.²⁶

When Buddhists use technical terms from traditions of thought other than their own without clarity of its place in a larger philosophical dialog, it looks as if we are making ungrounded or unsubstantiated claims. Traditionally Buddhist philosophers did not isolate themselves from larger pan-Indian philosophical conversations, nor did they simply make unsubstantiated claims or assertions without considered reasoning behind them. For thinkers like Dignāga and Dharmakīrti, ascent to scriptural authority is simply not sufficient. As we begin a new century and a new global Buddhism, it is imperative that Buddhists are able articulate their views and converse with others on the world stage. If we are to have any meaningful impact in creating the sort of world we, as Engaged Buddhists, envision, then it must begin with a thorough and rigorous foundation.

²⁶ This isolationism has been a longstanding problem of Buddhist Studies within the larger disciplines of Religious Studies and Philosophy. Those working in Buddhist epistemology and logic have made great strides in this regard in the past ten to fifteen years.

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Sangha and Politics in Sri Lanka

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The role of the Sangha in politics in Asia has always been a hugely debated one. In the light of events in recent times, the “saffron revolution” has once again dominated the headlines.

In 2004, a group of Buddhist monks in Sri Lanka, under the banner of Jathika Hela Urumaya (JHU) or National Heritage Party, were elected to the House of Parliament. Such direct involvement of the Sangha in partisan politics stirred up debates on many fronts, with monks and laity in both camps. The monks were accused of breaking the Vinaya rules as laid down by the Buddha. Others criticized that monks should not be involved in secular affairs, especially the “dirty business” of Sri Lankan politics. As one observer succinctly remarked, “How do the monks keep their saffron robes from becoming black in the cesspit of parliament?”

To understand the monks’ engagement in politics, it is necessary to look at the historical context of Buddhism in Sri Lanka. Since the introduction of Buddhism into Sri Lanka by Arahant Mahinda in the 3rd century BC, the Sangha and the state has been closely linked. From the time of his landing at Mihintale to his demise, Arahant Mahinda enjoyed the royal patronage of King Devanampiya-Tissa and Buddhism became firmly established in Sri Lanka, home of the Sinhalese. The Mahavamsa and Culavamsa, the Great Chronicles of Sri Lanka, depicted the island as the “promised land” for Buddhism (*dhammadipa*). It is natural that the king of Ceylon should not only be a Buddhist, but entrusted with the protection of the “alms-bowl and the tooth relic of the Buddha”, a “defender of the faith”.

Although there was little evidence in the Chronicles to suggest that monks wield direct political power, it is clear that they exercised considerable influence over matters of kingship as advisors, settling disputes between political leaders and even in the selection of successors to the throne. The monk Godhagatta-Tissa was credited for the reconciliation between King Duttha-Gamani and his brother Tissa. King Dhatusena was brought up and educated by a monk and King Sena II was supported by a group of monks in his treaty with King Mahinda. By the 10th century, the powers of the Sangha were such that the coronation of a king required the approval of the Sangha. In other words, a king who wanted to win the hearts of the people should first seek the sanction of the Sangha that held sway over the masses. The ideas invoked in the Chronicles – Sri Lanka as the chosen land for Buddhism, the establishment of Buddhism as the state religion, the duty of the king to protect Buddhism, the interweaving of the destiny of Buddhism and the Sinhalese, the elevation of the Sangha above the state – all these became deeply entrenched in the Sri Lankan mindset to this day.

As Sri Lanka’s first prime minister D. S. Senanayake declared in 1939, “Sinhalese are one blood and one nation. We are a chosen people. Buddha said that his religion would last for 5500 years. That means that we, as the custodians of the Religion, shall last as long.” Through the centuries, these ideas continue to underlie

the actions and decisions of all stakeholders in the Sri Lankan polity. The foreign powers from India and Europe that occupied Sri Lanka from time to time recognized the need to rein in or appease the guardians of Buddhism in their dominion. Likewise, the fortunes of the Sangha rose or dipped with the waves of support or contempt accorded to Buddhism by the governing powers.

In the 19th century, monks were in the forefront of the challenges against the colonial powers and the Christian missionaries. When Sri Lanka gained independence in 1948, the movements of nationalism and Buddhist revivalism provided impetus for many outspoken monks such as Angarika Dharmapala, Wadpola Rahūla, Mahide Pannasiha and Henpitagedera Gnanasiha to redefine and bolster the idea of the “political monk”. Monks in unison, engaged in political activism, became a force to be reckoned with. Even today, the wooing of the Sangha by those in power is a dominant feature in Sri Lanka politics. The blessings of the Maha Nayakas are sought by those in power to justify their political decisions, and win the support of the majority Buddhist population.

So why did the monks, who enjoy such a privileged status, felt the need to run for elections and be actively involved in politics? Has not the Constitution of 1972, under Prime Minister Mrs. Bandaranaike, granted Buddhism the foremost place and accordingly rendered it the duty of the State to protect and foster the Buddha Sasana? There are many factors that one can attribute to in the monks participating in the 2004 elections. Perhaps the main driving force is reflected in the first Bill tabled by the monks in Parliament – the Bill against Unethical Conversion. The experiences of conversion, especially by Christian missionaries of the colonial era, had left many terrifying and painful memories in the minds of many Sri Lankans. In addition, the civil war in Sri Lanka over the last two-decades has ravaged the country, creating much social instability and individual disorientation, and provided opportunities for some to undermine Buddhism.

Increasingly, conversion in recent times has taken an alarmingly sinister overtone. The most serious of the potential threats comes from a new wave of Christian evangelical churches that exploit the vulnerability of the poor rural population. There is nothing wrong with genuine conversion. The Buddha’s teachings have always emphasized tolerance towards other religions. However, when conversion is carried out with the lure of material incentives or through forced coercion, and in its course subverts another religion, then it poses social and individual concerns. The number of incidences of violent attacks on temples and churches further intensified the tension. Despite repeated appeals by leading Buddhist monks and laity, the then government took no genuine effort to arrest the situation. Mass protests and hunger strikes by some monks led to little progress. In a country where more than 70% of the population is Buddhist, there was a sense of urgency and desperation among the Sangha. The elections of 2004 provided an incisive opportunity for the monks to become part of the state’s decision-making machine as they realize that it is only in the corridors of power where they could most effectively push for changes in policies to safeguard Buddhism.

The entry of the monks into mainstream politics and their stand on a unitary Sinhalese Buddhist state has also led to strong accusations of Buddhist fundamentalism. Call it a burden laid down by history, the bonds of the Sinhala culture and Buddhism is

inalienable in Sri Lanka. As its advocates proudly proclaim, the Buddhist Sinhalese heritage is the only culture in the world that had managed to survive unbroken for more than 2000 years. This is due in no small part to the courage and commitment of the Buddhist monks who saw it as their first and foremost duty to protect and preserve the Dhamma – even at the peril of their own lives. For example, during the period of King Valagambahu in 103 BC when the Tamils attack the kingdom, thousands of monks were killed, driven out, or starved to death. Fearing that the Buddha's teachings would be lost forever, a group of monks who fled to the forests, subsisting only on roots and leaves of trees, recited the scriptures continuously even when they became very weak and had to lie down for fear that they would forget them. In this manner, they preserved the Buddhist texts and the commentaries.

The current situation of Buddhism in Sri Lanka is once again putting the monks to the test. However, monks in the present times can no longer seek refuge in the forests with their books and wait for things to improve. Preaching the Dhamma in the temples is no longer sufficient because the world we live in has become so much more complex and volatile. However, unlike missionary religions like Christianity and Islam, Buddhism lacks a central authority and is highly vulnerable to external threats. Wherever Buddhism spreads, it became infused with the local norms and practices; hence the various forms of Buddhism in the world today. Rooted in the cardinal principles of non-violence and non-killing, Buddhism had no means of defense against its enemies. The conscientious monks actively engaged in parliament where they can most effectively legalize measures for the protection of Buddhism, and the people from harmful elements and moral degradation, is a preferable course to violent protests and bloody rebellions.

Following the footsteps of King Asoka, the greatest of Buddhist kings in the 3rd century BC, the monks in parliament seek to re-establish the principles of good governance by the Dhamma as expounded by the Buddha in Cakkavathi-Sihānanda Sutta. The reign of King Asoka, provides much inspiration and historians concur that this is one of the most glorious periods of Indian history. What is noteworthy is that together with Buddhism, all religions flourished. As long as monks in politics abide by the Vinaya rules and act in accordance with the Dhamma, society has much to benefit. Four years down the road, perhaps we can make some evaluation. One prime example is the Bill forwarded by the monks to control the sale of alcohol or tobacco, which came into effect in 2006. This is a positive attempt to raise the general moral, social, mental and physical well-being of the people through ethical government.

Finally, is it against the Vinaya rules for monks to be involved in politics? Of the 227 Vinaya rules or Patimokha, there is none that explicitly prohibits the involvement of monks in politics. Against the charges that monks should confine themselves only to religious and spiritual matters, one only has to look at the traditional concept of lake, temple and village in Sri Lanka. In many areas, the temple is the heart of the village and the monks are the advisors and guides of the people, concerned not only with the spiritual development, but also with the social and economic well-being of the people. In recent disasters such as the South Asia Tsunami of 2004 and the recent Cyclone Nargis hitting Myanmar in May 2008, the monks did not sit in their temples and chant parittas – rather, they played key roles in humanitarian relief and rehabilitation efforts. The positive contributions of monks in the fields of education,

healthcare, temperance, rural development and environmental protection in many countries have earned much recognition. If one accepts that politics is a noble vocation that is concerned with the welfare of the people, and that the role of the monk, living in society, is to serve for the happiness and well-being of all beings, spiritual and otherwise, then the involvement of monks in politics is not necessarily a contradiction. As Gandhi said: "Those who think religion has nothing to do with politics understand neither religion nor politics."

Regrettably, the state of Sri Lankan politics - where scandals, corruption and power struggle are rife, is not a comfortable place for a monk to be. First-hand experience suggests decisions to enter into the political arena were not easy, for some. The entry of monks in parliament has opened the floodgates. The current monks in parliament are highly wary of the dangers therein. There is no assurance that every monk who enters politics will do so with noble causes, or with the good of the people in mind. In the future, perhaps not too distant, there will be those who will enter politics driven by personal ambitions, greed for power and monetary gains, or misguided ideologies, and who will abuse their positions and be corrupted. Whether in or outside of politics, monks are primarily governed by the Vinaya-code laid down by the Buddha; there is no compromise in the rules of disciplines. The issue is not whether monks should enter into politics; rather one should ask what is the punishment imposed upon errant monks flouting Vinaya regulations? Unfortunately, the realization of a Sangha Act or the like in Sri Lanka remains distant.

As long as their actions and decisions are founded on the Dhamma, as long as they use the power and authority vested in them to protect the Dhamma, to uplift morality and spirituality, and improve the general welfare of the people, monks in politics are serving for the well being and happiness of all, Buddhists and non-Buddhists. Above all, they are fulfilling their ultimate moral duty, as sons of the Buddha, to keep the wheel of the Dhamma spinning by all means.

"Yena me idam kalyanavattam, Nihitam tam anuppavatteyyatha."

"The teachings which I have passed onto to you must be protected by you."

"Makho Bhikkave mana, Sānanantaradhane antimapurisa ahubattha."

"As long as you turn this cycle undisrupted, you will not be the last persons in the cycle... When this cycle of good is disrupted during any period of Great Men, they would become the last men in the cycle. Ānanda, because of that I tell you, do not disrupt this cycle of good and become the last man in this cycle."

--Majjhima Nikāya II 4. 3. *Makhādeva Sutta*

Art as Contemplative Practice: Ethics and Action

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If spirituality and ethics can be defined as a concern for the wellbeing of others, the environment, and all life, then in what ways can art cultivate this form of principled awareness? This paper will address core themes around art as a contemplative practice and how art in conjunction with meditation practice develops empathy and compassion for self, other, culture, and the environment. The first part of the paper will address how visual images, when created out of a truthful personal narrative, can support inner and outer ethical transformation at the deepest of levels. Cultivating flexible access to emotionally charged subject matter in order to make this material into art accomplishes the goal of promoting empathic self-awareness. Some authors believe that if we are to successfully actualize compassion for others, we must begin with ourselves (Germer, Siegel, & Fulton, 2005). In essence, the artist cultivates the stance of self-empathy by remaining open to the full range of inner questions and passions that can emerge while trying to create art about those powerful emotions/memories. The outcome of this form of artistic inquiry ultimately cultivates compassionate inner awareness by transforming ego-based content into visual language accessible for contemplation. The second part of this paper will inquire into art as social action by looking at the Naropa Community Art Studio (NCAS) and the role of the socially engaged artist, the practice of *Darshan* and non-violent seeing as a way to cultivate ethical perception.

Similarly, like art, meditation is about trying to engage in the present moment with attention and attunement to inner and outer stimuli. By staying centered and mindful of here and now sensations, somewhere in the middle between “indulging and repressing,” we learn to suspend critical opinions that we habitually attach to our thoughts (Chodron, 1997, p. 16). Creating space within the mind to gently hold whatever surfaces is a significant goal of this approach to meditation. Art too is a practice of manifesting space to hold the full range of human emotion. The visual elements of art such as line, shape, color, texture, balance, space, and narrative are flexible enough, because of their dualistic nature, to aesthetically hold the diversity of human experiences. With forgiving tolerance, the duality of the visual elements such as light and dark, sharp and smooth, near and far, large and small can cooperatively coexist and even unify within the canvas or sculpture. In essence, simultaneous themes of love and hate, anger and calm, attachment and separation combine with the visual elements such as light and dark or warm and cool colors to become the visual skin capable of holding intense affect. Therefore, art and meditation are not frivolous luxuries. Instead, they serve as necessary self-referential practices that help us to understand the depth and breadth of personal and cultural expressive material.

Visual art, as a practice of giving form to feelings, engages a space that is both subjective and objective. Langer (1951) addressed how art is a way to objectify the subjective, and subjectify the objective. At first, this recursive loop implies another

view of a dualistic pattern similar to the related points previously mentioned. However, the art process transcends this illusion of duality by holding both perspectives simultaneously pointing towards a compassionate holding environment that can contain extreme affective states. This simultaneous perspective inherent in the art process also serves as a model of the witness function that is characteristic of various meditation processes. The development of conscious witnessing enables us to reflect back to ourselves thoughts, perceptions, and cognitive patterns as they surface in the moment. In sitting meditation, for some, the goal is to become the witness of the thinking mind. Similar to this premise, the art and the materials are neutral even though they are often projected upon with thoughts such as this does not look good, or I feel inadequate when I try to draw, paint or sculpt. A sense of right and wrong is immediately conjured up, in the moment, and reflected back to us through this process.

Art then, with its holding capacity of dual and emotionally charged themes along with the capacity to unify these opposing themes, models a form of synthetic witnessing that if paid attention to, can teach important contemplative lessons. Specifically, the ethical vision of holding multiple perspectives, the potential for the coexistence and even unification of disparate themes through sustained engagement with this material exemplifies how art can surface principled awareness.

The more complex the social existence of mammals, the more “frontal cortical architecture there will be” (Siegel, 2007, p. 36). The development of the human nervous system requires engaged social interactions in order to unfold towards its full capacity. Our human brain is a finely tuned relational and social organ that has developed over time. The brain really has not changed in 40,000 years. Instead, it is the social exchanges imbedded in the formation of culture that grows cultural meaning from generation to generation (Siegel, 2007). Along these lines, the arts serve as a significant catalyst that supports the complex development of culture. The history of eastern and western art speaks to this capacity of art to contribute to cultural transformation (Gablik, 1991; Kaplan, 2007).

Dyssanyaki (1992) argued a related position suggesting that there is a strong evolutionary and therefore social purpose for the arts. She observed that art originates with the timeless human practice of creating aesthetic forms. She felt that this behavior is hard wired into our species as a need to “make special” or unique (Dyssanyake, 1992, p. 173). From this perspective, art is not so much created for its own sake but rather for communal bonding.

Additionally spiritual traditions speak to social transformation through practices of service (Seva) and compassion (Feuerstein, 2001). His Holiness the Dalai Lama (1999) suggests that empathy is innate and can be cultivated though careful, and I would suggest aesthetic observation during early life encounters with small sentient beings such as insects (2003). Contemporary neuroscience is also redefining the meaning of compassion and empathy through the discovery of mirror neurons (Gallese, Keysers, & Rizzolatti, 2004). According to Gallese (2003), these neurons were discovered in the F-5 pre-motor cortex region of the macaque monkey’s brain. Within this area, there are audio-visuomotor neurons that discharge when a macaque watches a specific action performed by another. These same neurons also discharge when the monkey performs a comparable action. From these and other experiments Gallese and his colleagues eventually realized that when primates, including humans,

see or hear a person performing a specific action there is a simultaneous corresponding activation of the same motor circuits within our body. What is significant is that even though we do not overtly replicate the observed or heard behavior, our motor system engages as if we were replicating what we were observing. Mirror neurons suggest that there is an imbedded, involuntary unconscious mirroring process of somatic simulation going on inside the observer as external actions are performed by someone else.

The mirror neuron system (MNS), offers an integral dimension to this discussion since there is an evolved neural mirror mechanism in humans and primates that offers experiential access into certain mind and feeling states of others. This emerging understanding of neurological mirroring structures points towards the “first unifying perspective of the neural basis of social cognition” (Gallese, Keysers, & Rizzolatti, 2004, pg. 401). These authors are documenting how “the observation of an action leads to the activation of parts of the same cortical neuron network that is active during its execution” in the observer (Gallese, Keysers, & Rizzolatti, 2004, p. 396). Understanding of the MNS continues to offer an emerging neural based perspective and theory of empathy.

The information on the MNS is important for spiritual traditions and the arts, since it offers a unique understanding of their galvanizing social purposes - fostering and solidifying communal connections (Dissanayake, 1992) through shared contemplative practices, such as: chanting or art based groups that use movement, poetic language or visual imagery. Each of these art forms, when received and collectively witnessed, has the potential to express complex life events and foster social bonding. Cozolino (2002) points out that mirror neurons may help to organize and synchronize various group behaviors such as dancing. If this is so, then it is not a far stretch to include these calibrating opportunities as they relate to the cultivation of the social elements of the nervous system experienced in the art studio. It is in this environment of intimate contact that there is careful observation of techniques, evocative visual content, and a sense of interpersonal exchange through teaching and sharing work.

More than ever in our current age we need safe community spaces that offer social connection by uniting disparate groups of people together in safe environments like the community art studio. In addition to this perspective, thoughtful explanations are needed that articulate why these practical studio spaces are important for social and cultural policy makers.

At Naropa University, we have been developing a project that promotes the values of social engagement, cultural empathy, and service as a spiritual practice (Franklin, Rothaus, & Schpock, 2005). One week after 9/11, the graduate art therapy program at Naropa University launched a community based art studio project to explore the role of the socially engaged art therapist. As the World Trade Towers fell and the world was permeated with intense grief, we were developing a project that was to become our answer to a changed planet. Grounded in the spirit of service as a spiritual practice, the Naropa Community Art Studio (NCAS) was addressing several mandates. The guiding vision was to provide a safe place for marginalized members of our community to gather and create art together. Specifically, unity in diversity, the birthright to pursue creative expression in community, and the capacity of visual art to contain and communicate the full range of human experiences comprised the essence of our mission (Franklin, Rothaus, & Schpock, 2005). In addition to articulating

the role of the socially engaged artist and an environment that defines this role such as the NCAS, it is also important to discuss strategies to develop ethical views such as non-violent ways of seeing that expand compassionate perception. Two subjects that address these topics are the practices of *Darshan* (Eck, 1998) and non-violent seeing (Sewall, 1999).

The practice of *Darshan* represents a way of seeing that is about more than just casual looking. This form of perception is an act of visually contacting and engaging with the Divine. In Hindu traditions the practice of *Darshan*, which means seeing with an auspicious gaze, is a way of focusing attention on the direct experience of God (Eck, 1998). According to Eck (1998) and Mahony (1998), Hinduism is a highly-visual and imaginable religion where the sacred is seen in the manifest world. The Divine is not imperceptible but rather visible and to be found in the entire spectrum of life. All of life can be seen through the “polycentric imagination” that accesses the multiplicity of the one (Eck, 1998, p. 25). In India, the traditional artist was attempting to manifest the unseen and articulate the visual theology of his or her tradition. Therefore, the artist working within this convention was not trying to make aesthetic statements of beauty. Rather the artist was inspired from the perspective of *Yoga* (Union) and *Bhakti* (devotion) (Coormaraswamy, 1957). If iconography means “writing in pictures” then this approach to art articulates visual investigation as a form of sacred visual scripture (Eck, 1998, p. 12). *Darshan* can occur at any time; the sacred and holy are always waiting for us. It is only a matter of attuning perception to see with deep appreciation the stunning interconnection and interdependence that unifies the web of life. Towards this end, Sewall (1999) offers a model of active and intentional visual perception that is related to *Darshan* and also to perceptual awakening.

Existential alienation is the result of an absence of the sacred in our lives (Gablick, 1991). In answer to Gablick's claim, Sewall (1999) suggests the following remedies for ecological contemplative perception. First, according to Sewall, we are served well by learning to fully attend to what is before us, which is the opposite of psychological numbing. Perceptual view needs to remain open to the full range of stimuli including what is thought to be negative. Second is the importance of perceiving relations and training oneself to notice the overt and subtle forms of interconnection within the web of life. Third, perceptual flexibility, or the attempt to hold the world view of beginners mind implies a form of fresh vision that skillfully remains open to what is presented. Fourth is the act of re-perceiving depth by shifting world view through both sensual and reverent vision. Fifth, is the idea of maintaining access to the imaginable self by aligning what we see, with the imagery we carry internally - which is similar to Jung's ideas on active imagination (Chodorow, 1997).

Conclusion:

Through careful inward and outward aesthetic seeing (in-sight, sense-sight, aesthetic-empathic-sight), artists build their capacity for personal, social, and cultural ethical attunement. Art is a practice of merging inner observations of thought and mood with the perceptive examination of the phenomenal world and then casting these perceptions into visual terms. This process activates ways of seeing that stimulate empathic connection. This form of empathy, in terms of social connection, is further understood with the discovery of mirror neurons. With the breakthrough of the MNS, we now have neurological evidence for an emerging physiological theory of empathy. Further study and research into the neurological correlations between the social elements of the human nervous system and empathy (Siegal, 2007) is ripe for investigation. It is clear that the MNS exemplifies our neurological hard wiring for compassion and empathy. Furthermore, through practices such as *Darshan* and conscious perception, we can cultivate an empathic practice of ethically seeing.

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Wisdom and the Politics of Prejudice: How Can Buddhist Ethics Be Relevant to Thai Politics?

*Somboon Umareewong*¹

Vaso issariyam loke²
(Power is supremacy in the world.)

Introduction

The current political situation in Thailand, is very stressful – demonstrating little ethical conduct in this phenomena. The protest movement, as well as pro-government allies use similar tactics: yelling false propaganda in public and in the media, physical and psychological attacks are common, and suing each other through the justice system seems like another daily event. These are more cliché and become cyclically vicious. Each side would prefer to have the other totally collapsed while in the end it seems that the whole system or society will be the victim instead. Is the whole system collapsing an extreme pessimistic point of view - or can the system at eventually heal itself?

Some schools³ may argue that this is a normal situation and justice will come only by struggling and never by voluntary handover from the government. This situation is the transformation period in order to be a better society - and struggle is inevitable. In the midst of this, what is the Buddhist view? Do we, as Buddhist scholars, perceive it as the normal political nature as we perceive in the three characteristics of things, or do we perceive it as human behavior needing guidance and corrective action?

If it is the former one, we may consider the situations as if it is impermanent (*aniccatā*), suffering or contradiction (*dukkhatā*) and not self (*anattatā*). Then what will we do? Will we let the situation resolve itself and we only observe reality? On the other hand, if our view is the later one, then what we will do may be to explore the possibility to have ethics in political behavior. This may be sound too idealistic for some realist political school but were there any actually ethical politics in the history?

This article will base on the later view. It will work on the *Sammati-sacca* (conventional truth) and *Lokiya-dhamma* aspect (mundane phenomena) rather than *Paramattha-sacca* (absolute truth) and *lokuttara-dhamma* (supermundane phenomena) as in the former view. From this point of view, we will attempt to find out how ethics can be relevant to Thai Politics. To do this, some questions as following will be explored:

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² S I,43 PTS

³ This view is normally found in the Political Economy school.

- What are the recent situations in Thai Politics?
- Are all these situations becoming of ethical problems?
- Is Buddhism interrelated to Thai Politics?
- Why is ethics not relevant to Thai Politics?
- What is the preferable situation?
- How can Buddhist ethics be relevant to Thai politics?

To cope with these questions, we will explore the recent situation: that ethics has disappeared and the situation has become problematic. We will also review Thai history, that ethics in politics was formerly possible. The cause of this disappearance will be discussed, as well as the hope for the future will be stated. Later, we offer the hopeful proposal available for further discussion.

Background - The Recent Situation in Thai Politics:

Recently, Thailand has confronted several political incidents and has suffered. This started with the accusation of Prime Minister Thaksin Shinawatra's government becoming involved with greedy corruption and abusing power in late 2005, leading to civil disobedience and angry protests in the first 9 months of 2006 – resulting from the sale of his telecommunication concession-company to Singaporean government holding-company. This led to Thaksin's decision to dissolve the House of Representatives and to set up the general election in April 2006⁴. Opposition parties boycotted and the election was held with doubtful process and results. The court of justice tried to play its role to solve the problems by judging the Election Commissioners as "guilty", but the situation was not satisfied and people became afraid that Thai Rak Thai Party would win the election, again. The military's 19 September 2006 Coup d'état in was undertaken to simmer down social tempers and anger, while on the other hand, it created a new series of disputes. The military junta tried to seize the guilty and other high ranking bureaucrats from the former 'overthrown'-government. Several independent agencies were set up to investigate many cases of scandal. The constitutional court decided to dissolve the Thai Rak Thai party due to malpractices in the 2006 general election.⁵ This incident suspended the political role of the party executives.

In August 2007, the new constitution was successfully written and passed a referendum with a slightly majority⁶. New parties were founded in order to campaign for the general election in December 2007. The people seem to be divided into two groups, one in the rural areas supports the old party with a new brand name - People Power Party, while the others in urbanized areas continue to hope for change. The election results were a victory for the rural areas. These two separate understandings, and the thoughts of the majority of people - have deeply rooted frustrations since the last election.

⁴ Wikipedia, "Thai general election, April 2006", < http://en.wikipedia.org/wiki/Thai_general_election_April_2006 >, August 2008.

⁵ Wikipedia, "2006 Thai political party dissolution charges", < http://en.wikipedia.org/wiki/Party_dissolution_charges_in_Thai_politics_2006 >, August 2008.

⁶ Wikipedia, "2007 Constitution of Thailand", < http://en.wikipedia.org/wiki/2007_Constitution_of_Thailand >, August 2008.

The new coalition government under Samak Sundaravej enjoyed no honeymoon period. Besides: global oil and food prices have increase or appreciation; the 6 month old government is faces numerous problems and protests from several issues, such as: being accused of being a puppet-government of Thaksin Shinawatra, minister disqualifications, constitutional amendments, Jakrapop's lèse majesté speech, the Temple of Preah Vihear issue etc., - and continuing violence in the southern areas. The government's legitimacy is now under question. To maintain the government, power is becoming one of the important tasks, if it is not the most. Propaganda is mobilized, competing with the protest movement – this network consists of newspapers, government-sponsored television, satellite and rural cable media. These were once powerful weapons to overthrow the former government. The message of both sides is now doubtful and becomes delusive. The objective is to gain more people under their wing before any situations escalate or resolve.

The Problems - Are These Situations Ethical Problems?

Recent situations lead to question whether all these situations are ethical problems or it is just the nature of politics. We will turn towards Buddhist wisdom, to discover answers for understanding these reasons.

The situations mentioned above are full of loyalty or love, hatred, delusion and fear. In Buddhist terms, these are parts of prejudice (agati). Prejudice (agati) or wrong course of behavior⁷ in elite classes and their supporters covers Thai politics and society nowadays. The politics of prejudice appear in leaders utilizing these four causes: love (chandāgati), hatred (dosāgati) delusion (mohāgati) and fear (bhayāgati) to mobilize people into their groups. Government or protest leaders use these groups as means to counter opposition, aspiring to achieve power.

This type of behavior becomes an ethical problem, because it is against Buddhist wholesome courses of action (kusala-kammaṭṭhā). To counter opposition, the intention of the protesters or the prejudicial government is to eliminate opposition, through legal accusations, illegal assaults - verbally or physically. Due to prejudice, each side speaks and acts to benefit itself. He may speak and act 'rightly' but this may have wrong results, or vice versa.⁸ Moreover, to achieve or maintain power, behaviors become aggressive enough to destroy the system as well as the basic principles of society – valuing to associate or live together.

The significance of power and its impact on society is obvious for Buddhism and social science. The Buddha once answered the question: what is supremacy in the world? He answered: "Vaso issariyam loke" - or power is supremacy (or rulership) in the world. It can be interpreted that power in mundane society, especially in politics, has an important impact to play in everyone's life. All power-seeking situations should not effect people's livelihoods. To make it more conceptualized, the political power is correlated to the economic and social system. The instability in political structure weakens economic and social structures, and vice versa.

⁷ P.A. Payutto, Dictionary of Buddhism, 12th edition, (Bangkok: MCU Press, 2003), p.149.

⁸ See detail of the 18 actions according to each agati in Vin V,167-169 PTS

Belief (diṭṭhi):

Politics can be defined as one kind of process by which groups of people make decisions.⁹ Politics is the power to decide the allocation of resources to the people. The conflicts appear when people in different interest groups are dissatisfied with the resources or status they received. A clash of interests, values, actions or directions often spark conflict.¹⁰ People prefer to gain perceived equality, more wealth and power, or involvement in the allocation-decisions. Some scholars perceive these conflicts as inevitable social change.¹¹ Moreover, some indicate that there are some virtues or punnā from creative conflict such as conflict leading to individual progress, to the origin of Government, to the establishment of Vinaya, to social order, to social and economic development¹², etc.

However, the political conflicts in Thailand are rooted much deeper in people's belief system or diṭṭhi rather than in desire of interest or taṇhā (while conceit or manā is important but rather concerned mostly to the leaders' point of view in their status and characteristics than the overall people's).¹³ Conflicts come from the people's belief that politics is sin and the government is not trustworthy. They also believe that the government is corrupt and abuses power to benefit corporations and foreign countries. This belief is more convincing when the accusations of government corruption in the court are in progress.

As diṭṭhi problems, the conflicts are developed into more structural and cultural violence¹⁴, rather than tanhā problems. The tanhā problems only tackle problems of how and how much resources should be allocated to each interest group. The diṭṭhi problems question the system and values underlining persons who manage the allocation. In this case it is the capitalist government. The questions in legitimacy come along with the belief that the socio-economic and political structures are exploited and oppressed. The more structural and cultural violence accumulated, the sooner the physical violence will occur.

From these two aspects - agati or the feeling behind and diṭṭhi or the belief within, these situations in Thailand are real ethical problems. These political behaviors both from the leaders and protesters are not relevant to ethical conducts, especially to each other. This lack of ethical conduct challenges the Thai Socio-Economic and Political system. On the one hand, they threaten the political legitimacy and on the other hand they make the social value vulnerable. The collapse in political system will inevitably lead to conflict and collapse the economic and social system. The Thai Buddhist institution, itself, will not be avoided. If it is not the major part of the solution, it will certainly play a part in deteriorating society.

⁹ Wikipedia, "Politics", < <http://en.wikipedia.org/wiki/Politics> >, July 2008.

¹⁰ Wikipedia, "Conflict", < <http://en.wikipedia.org/wiki/Conflict> >, July 2008.

¹¹ Wikipedia, "Conflict theory", < http://en.wikipedia.org/wiki/Conflict_theory >, July 2008.

¹² Hansa Dhammhaso, Dr. Phramaha, "Man and Conflict : World View and Life View in Buddhism", in seminar on "Buddhism and Conflict Management in Thai Society" 27 July 2008, (Mimeographed) p.19-27

¹³ P.A. Payutto, *Ibid.*, p.94-95. These three concepts (taṇhā, diṭṭhi and manā) are Paṇāsa Dhamma.

¹⁴ Johan Galtung has developed the concept of Direct or Physical Violence, Structural Violence and Cultural Violence. An example of this use can be seen in Johan Galtung, *Buddhism: A Quest for Unity and Peace*, (Sri Lanka: Sarvodaya Book Publishing Services, 1993). p.117-120

An example of political malpractice and its impact on the whole system appears in Cakkavattisutta.¹⁵ Problem starts when one emperor or the government gains power from his predecessor and does not follow ethical conduct for maintaining the stability of the society. He does not practice according to the former emperor's code of conduct. He does not consult anyone but rules the country by himself. Although there is a conference to clarify the conduct, the king does not practice wealth-distribution to the poor. This leads to the beginning of poverty - structural violence, then stealing (adinnādānā). The punishment and criminal violence follow. Weapons are built and killing (pānātipāta) becomes common. Lies or false speech (musāvāda) is used for survival. All other akusala-kammaṭṭhā or unwholesome courses of action appear, such as: malicious speech (piṣuṇāvācā), sexual misconduct (kāmesumicchācārā), harsh speech (pharusavācā), gossip (samphappalāpa), avarice (abhiḥjhā), ill will (byāpādā) and wrong view (micchādiṭṭhi). These courses of action affect mankind in decreasing life expectancy and extending suffering. The political leader and his wrong conduct create a direct chain reaction, impacting the social and economic system. The system deteriorates. However, was there any period when Buddhist ethics is really interrelated to politics? If there was, why does current Thai politics proceed as if Buddhist ethics is not its cultural values – as a Buddhist nation?

The Causes, The Interrelation - Is Buddhism interrelated to Thai Politics?

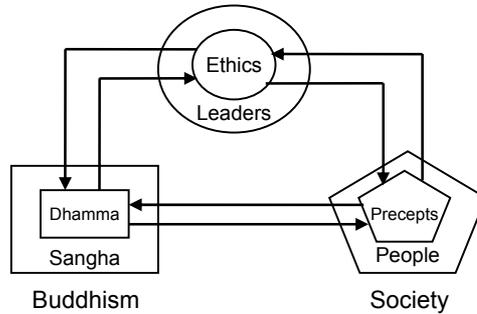
Buddhism is one of the Thai cultural values and systems. It is interrelated with Thai politics and has a significant role in stabilizing Thai socio-economic and political systems since the beginning of Thai nation.¹⁶ The interrelation can be described as the leader in politics with the ethical code of conduct utilizing Dhamma and Sangha to govern his people. At the same time, Sangha and the people support his leader's legitimacy as long as he still rules the country by ethics. If he is in any doubt to ethical conduct, the Sangha was consulted. The Sangha is also the educational mechanism to propagate Dhamma and precepts to society. This interrelation may be illustrated as in Picture 1:

¹⁵ D. III, 58-79 PTS

¹⁶ S.J. Tambiah, *World Conqueror and World Renouncer*, (New York: Cambridge University Press, 1977), pp.4-8 and details in chapter 6,8,10 and 11. This book came from Anthropology research in Thailand during 1970's [Editor Comment: this text is still relevant and used in current Thai Studies Programs – at Thammasat University's Year Certificate Program and Chulalongkorn University's Graduate [MA] Program – I confirm this as a former student of both programs.]

**Buddhism, Politics & Society Interrelation
with Dhamma as center relation**

Picture 1 Politics & Government



This interrelation can be confirmed by later research in 1980's. Somboon Suksamran wrote in his research about Buddhism as the foundation and coherence to the society as well as source of legitimacy to the leaders.¹⁷ Moreover, Thai history is also explicitly full of examples that the interrelation between ethics and Thai politics exists.

In Sukhothai period, King Ramkhamhaeng had monks teach Dhamma to the people from his throne on uposatha or holy days.¹⁸ This benefited the king, earning the people's respect – ruling righteously, utilizing Dhamma to regulate social order. King Lithai enhanced his political power by ordinating – the first king to do so, in history.¹⁹ This religious act made him diplomatically, an ally with some Northern independent neighboring rulers and secure from Ayutthaya's attack. One of his masterpieces is Scripture named Traiphum Phra Ruang or Tebhūmikatha. This book is used to domestically organize the social structure by kamma [Editor's note: please see the footnotes provided for Venerable Dr. Phramaha Somjin Sammapanno's article "A Historical Look at Pāli Studies in Thailand" – inside the present Symposium Volume]. Since then, Sukhothai became a center of Buddhism and he also became the righteous king.²⁰

In later periods in the kingdom ruling from Ayudhaya – most kings had the obligation to follow the principles of Buddhist righteous kingship especially from Pāli Dhammasattha²¹. By following this a Mon-Buddhist version of a Hindu legal-code

¹⁷ Somboon Suksamran, *Buddhism and Political Legitimacy*, (Bangkok: Chulalongkorn University,1993), author's preface.

¹⁸ *Ibid.*, pp.34-35 and S.J. Tambiah, *World Conqueror and World Renouncer*, p. 85

¹⁹ Somboon Suksamran, *Ibid.*, pp.34-35.

²⁰ *Ibid.*,p.36.

²¹ [Editor's Comment: According to my own study: the 'Hindu' Dharmasutras offer a look into the daily laws that govern the lives of the people. There are four books in the Dharmasutra's. Hindus separate their people into four castes or groups: The Brahmin Class, the Warrior class, the merchant class, and the Sudra's – the lower class. The upper three castes can participate in rituals unless they are guilty of evil. They can be initiated into Vedic studies, set up a sacred fire and win the rewards of their efforts. In general, because the four books slightly differ: a student should begin studying the Vedas when he is 8-12 years old, dependent on the caste, or at least some time while all of his hair is still black. The student should never offend the teacher, and must wear a chord/string and clothing made from animal skin and tree bark. The student should either have a shaved head or wear a topknot. There are many ritual baths for the sake of religious purification. The student should go out for almsfood, and practice several austerities, and learn to recite the Vedas. There are many 'punishments' for crimes that are quite odd or would violate modern 'human rights', often ending in death - enabling the future opportunity to become pure in the next life. There are rules for the householder:

suggesting, “the king was also thought of as a potential Bodhisattva”.²² In the Thonburi period, King Taksin tried to unify the country after Ayutthaya was ruined. He sent high ranking monks to supervise the northern Sangha and provided respectful tribute-presents to the leading southern monks after the king took control over southern regions – including those under Islamic influence.²³ In the Bangkok Period, King Rama I “sought legitimacy and stability for his rule in the orthodoxy of Buddhism.”²⁴ He revised the Tipitaka to encourage the morality of the country and issued some decrees on monastic conduct to purify the Sangha and restore its prestige.

More recently: King Rama IV or King Mongkut, changed the relationship between the Buddhism and kingship. He started the new sect when he was monk before his reign. The new sect – Dhammayutika-nikaya adhered closer to the Vinaya or the Discipline in Pāli Canon – compared to other existing nikayas in Siam. He had also gradually changed his image of the king from divine king to “a leading human, the defender and patron of the Buddhist church.”²⁵ King Rama V or King Chulalongkorn initiated further modernizations into Thailand. He also reformed the Sangha through unifying the organization and systematization of the administration.²⁶ This activity profoundly impacted the Sangha – even today.

After Thailand passed through the change in the system of government in June of 1932, the influence to modernize in general or westernization in particular - strongly affected Thai Politics. The leaders of the change in the system of government, were former students studying in France. Later, the Cold war was another catalytic-agent to increase economic development against communism. Thai leaders became secularized while the people still respected traditional Buddhist conduct. The leaders used the Sangha to mobilize their legitimacy and fight the communist movement²⁷, while they alienated themselves from ethical conduct – some have reached the apex of Thai politics recently. Corruption and abuse of power has increased or has become more evident since the 1960’s through the American-influenced military regimes. The Sangha has been conspicuously absent in the interrelationships, as former consultants to leaders. Leaders today, seemingly ignore ethics as if they are opposed to the modernization and growth-theory in economic development – although they have no problems visiting fortune-tellers. The leaders are concerned, only to exploit the Sangha. The separation of state and sangha is not only related to governance as in western countries but also leaders removed ethics and Dhamma – once core principles in the East. This interrelation may be illustrated as in picture 2.

concerning the proper time to eat, marriage, proper sexual intercourse, taking another wife, performance of ancestral offerings. A person can become a student, a wandering ascetic or a forest hermit. There are laws for the king/war procedures, proper occupations for the four castes, judicial processes, criminal and civil law, inheritance laws, allowable food animals, taxes, etc. The Mon adapted this ‘code’ to fit their cultural circumstances – and this has further influenced Thailand, which currently claims portions of former Mon territory.]

²² Somboon Suksamran, *Ibid.*, p.41

²³ Somboon Suksamran, *Ibid.*, p.44-45.

²⁴ Chaophrya Thiphakarawong, *Phraratch Phongsawadan Krung Ratanakosin Rachakan Thi Nung (Klang Withaya, 1962)* p.6 cited in Somboon Suksamran, *Ibid.*, p.46.

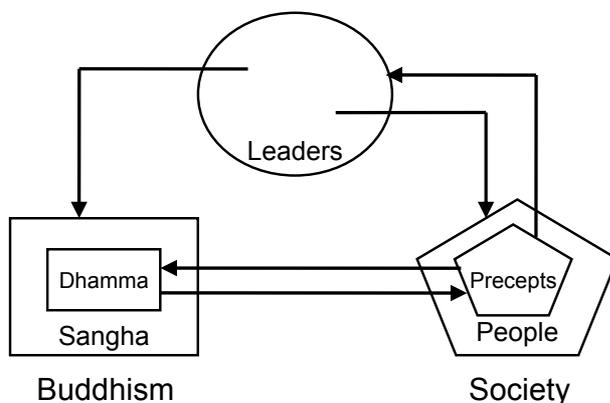
²⁵ Somboon Suksamran, *Ibid.*, p.49.

²⁶ *Ibid.*, p.50-51.

²⁷ *Ibid.*, p.62-71.

**Buddhism, Politics & Society Interrelation
State and Church Separation**

Picture 2 Politics & Government



Why Ethics are Irrelevant to Thai Politics?

The Politics of Prejudice (agati) and attachment in belief (diṭṭhi) are the underlining problems in Thai political situations. These problems appear when ethics is not relevant to the leaders of Thai politics. In this part, we will discuss why the ethics is not relevant to them as in the past.

The Separation of Sangha and State:

In Europe and United States of America, the idea that government should not coerce people in the realm of individual conscience appeared from John Locke’s work.²⁸ This separation can be defined as “the political and legal doctrine that government and religious institutions are to be kept separate and independent from each other.”²⁹ This separation was traced back to medieval-periods when the western-churches were all-powerful and had an influence on government. Their concept of separation in this sense, was to separate the authority, as either ruling the state or the church – but not both. This is the principle of secularity of government and another principle coming from this experience was to allow others the free practice of other religious beliefs. This principle is freedom of religious exercise – and might not be suitable for Buddhist nations.

The Modernism Paradigm:

Since the scientific revolution, modernism has been the paradigm into the late nineteenth to the early twentieth century. It can describe as “a trend of thought that affirms the power of human beings to create, improve, and reshape their environment, with the aid of scientific knowledge, technology or practical experimentation.”³⁰ In

²⁸ Wikipedia, “Separation of church and state”, < http://en.wikipedia.org/wiki/Separation_of_church_and_state >, August 2008.

²⁹ Op.cit.

³⁰ Wikipedia, “Modernism”, < <http://en.wikipedia.org/wiki/Modernism> >, August 2008.

re-examining politics in order to make it progress, the idea of ethics is set aside while realism comes to the forefront. This appears in Otto von Bismarck's Realpolitik and Victorian Era form the United Kingdom. There is the additional idea of materialism overruling the political philosophy – opposing both capitalistic-democracy and Marxist-socialism.³¹

In Thailand these two underlining causes combine leading to some implications on belief or *dīṭṭhi*. The first one is decreasing the role of the Sangha towards leaders. King Rama IV or King Mongkut reorganized the Sangha, reduced the mythological element and rejected a supernatural origin in Buddhist literature³² – but this had nothing to do with disrespecting Buddhism or devaluing ethics, rather it was a rational, humanistic reform or realization. The Sangha's role in education, providing medical assistance, legal advice, and as an entertainment-venue decreased³³ - transferred towards modern institutions: school, hospitals and courts, movie-theaters, etc. The Sangha's leadership-role has faded – and has been relegated to performing rituals, as if the Sangha is not involved in modern social activities. Many modern monks are unable to understand and provide good advice compared to available modern knowledge. Monks no longer hold the monopoly on wisdom in modern times; but to be fair - wise monastic leaders can be found in or associated with the two major monastic universities in Thailand. The second implication is the irrelevance of ethics for political leaders. Although the Kings in Absolute Monarchy period were 'righteous' – when

³¹ See, for instance: the article contributed to the United Nations Day of Vesak Celebrations 2008, in Hanoi, Vietnam, by Dion Peoples: http://vesakday2008.com/tranghoithao/tieng_anh/subtheme_2/the_religious%20aspects_of_socialistic_viewpoints_on_justice.html -- Here, Dion charts how traditional international socialists determine the following:

Government/State Components

controls social/anti-social elements
 knows materialism replaces religion
 promotes societies goals/science – over uncertainty in religion/mystic activities

Religious/Sensuality Components

harvests mysterious forces – acquiring social attributes
 a human's individual *external thought forces*, control one's daily life
 devious acknowledgement of humanity through an intermediary
 fights against the 'other world'

Overlapping/Transitional Components

theoretical/religious activities versus political/practical activities
 deviant mediums inspire liberation [such as a charismatic leader]
 transformation of society
 inspirations of 'mob thought'

According to Peoples: socialists – or any modern secularized thinker in power knows that governments can enforce its will upon the people, and have the masses believe – being as they are 'unethical' or in some respects, arguably: 'God-less' people – in the sense of recognizing a higher form of morality-ethics. He says: "Often the capitalistically-inspired individuals are responsible for being the greater secularist, because going to church and being 'religious' would run against exploiting people and the environment, which is necessary for accumulating profit and managing a modern economy. An example Peoples' borrows is: "despite the evils of perverse communistic-revisionism by the Russian soviet model, the Russian Orthodox Church and the Russian Jews still existed, perhaps to counter-check the dictates of the communist system." Even in the most repressive state-systems, religion still provides guiding light for the people – In Thailand, it is not the political parties, but Buddhism which inspires the common people. Thailand's agents of politics were similarly inspired towards acting against its traditional models of authority. Additionally, he later reminds us, that profit is nothing but withheld wages from the workers – borrowing from Marx, and this correlates to the need for Buddhist Kings to disseminate wealth back to the poor. Otherwise wealth continues to "flow upwards". When this is understood, politics becomes rather sickening and disrespectful towards humanity.

³² Donald K. Swearer, "Centre and Periphery: Buddhism and Politics in Modern Thailand.", in *Buddhism and Politics in Twentieth-century Asia*, ed. by Ian Harris, (London: Pinter, 1999), pp.196-197

³³ S.J. Tambiah, *World Conqueror and World Renouncer*, p. 415.

upholding Buddhist royal virtues or Rājadhamma, the military and new democratic leaders since the democratic reforms in 1932 were inconsistent. They are much more concerned with ‘realpolitik’. This concept is used to imply that politics are coercive, amoral, or sometimes - Machiavellian.³⁴ These leaders especially after the World War II have competed against each other in order to gain power from election or coup d’état. They have to use all means to fulfill their end. In their point of view, ethical conduct is obsolete.

Moreover, Thai capitalistic-democratics and Marxist-socialist ideologies both strongly influence ‘belief or diṭṭhi’ - Thai leaders from late 1960’s to 1980’s accelerated these principles and other irrelevant or popular policies into recent Thai politics. Since they are materialistic philosophy, both are opposed to Buddhist ethical conducts. While capitalism is driven by greed or lobha, Marxism is driven by class struggle – a sort of ‘hatred’ or dosa. Both believe that its ideology and form of government are the only way to advance humanity and other systems are the enemy. This may be perceived as moha – or delusion, in Buddhist terms.

The Immediate Cause - The Consumerism and Globalization:

Consumerism and globalization has led to the problems of prejudices or agati. Since the economic modernization period in 1960’s and right after the defeat of Communism in Thailand and in the world during 1980’s³⁵, capitalism escalated its ideology through growth and free trade³⁶ through consumerism and globalization. Mass media is the major tool to increase consumption and create global identity. The value of more and luxurious consumption became the mainstream culture of the society instead of contentment or santosa (santutṭhi) which is influenced by Buddhism. This is the transformation from need-based economy to want-base economy and then to greed-based economy.³⁷ The leaders as well as people are affected by the propaganda of this new value. They are also greedy with luxurious lifestyles. The recent ‘ethical government’ of Surayud Chulanont recently advocated ‘sufficiency economics’ – which has gone almost ignored by the current administration.

Another example of Neo-liberalist economic policy was “Washington Consensus” in 1989. Although the creator did not intend the consequences presently occurring,³⁸ this idea lead to increased deregulation, privatization of state enterprises, trade liberalization³⁹, etc. This external order was brought and initiated into Thailand – forcing national changes in political decisions towards the allocation of resources.

³⁴ Wikipedia, “Realpolitik”, < <http://en.wikipedia.org/wiki/Realpolitik> >, August 2008.

³⁵ The Communist Party of Thailand negotiated to cease fire in 1982 while the Berlin Wall which was the symbol of the Cold War was dismantled in 1989.

³⁶ David Loy considers the consumption or the Market as the new world religion. David Loy, “The Religion of the Market”, *Journal of the American Academy of Religion* 65(2):275-290,1997 quoted in Stephanie Kaza, “Overcoming the Grip of Consumerism”, in *Socially Engaged Buddhism for the New Millennium*, (Bangkok: Sathirakoses-nagapradipa Foundation & Foundation For Children,1999), p.58

³⁷ The terms need-based economy, want-base economy and greed-based economy are from A.T. Ariyaratne, “A Buddhist Approach to Social and Economic Development: An experience from Sri Lanka” in *Socially Engaged Buddhism for the New Millennium*, (Bangkok: Sathirakoses-nagapradipa Foundation & Foundation For Children,1999), p.22.

³⁸ Wikipedia, “Washington Consensus”, < http://en.wikipedia.org/wiki/Washington_Consensus >, August 2008.

³⁹ Op.cit.

Political leaders had the opportunity to alter regulations, spend government budget wisely with infrastructure projects, and permit the private concession or privatize the state enterprises. These benefits are enormous and the political leaders inevitably provide them to whom they prefer and suspended concessions for enemies. These prejudices become less an awkward practice in politics in several countries. The incidents of corruption occur in developed countries as well as developing ones. This unwholesome course of action is used to fulfill his greed in new value of lifestyle.

Besides leader prejudices and beliefs, people who do not gain any benefit from the government also have prejudices and beliefs against the ruling or upper-class. Because of consumerism and globalization, they believe that politics is sinful and government leaders are not trustworthy. Anyone who is involved the political arena accumulates benefit for themselves. Their hatred towards politics and leaders are high, often discouraging others with correct-courses of behavior from entering into the political arena. These causes are another vicious circle – encouraging the political arena to be filled with more and more people concerned with self-interest, ignoring ethical conduct and the interests of the public. At the same time they alienate other people, again, wishing to participate in ethical-politics.

Hope - What is the Preferable Situation?

There are several views explaining preferable political situations. We will explore these in which Buddhist ethics can be relevant to Thai Politics. First, we should consider the reality of what leaders in the government can or cannot do. This will let us have an appropriate attitude towards the leaders and the governments in democratic regimes. Then we will extend into what the government or politics should be. The editorial of *Seeds of Peace II*⁴⁰ which Sulak Sivaraksa was an editor, mentioned that we may think government can bring peace and social justice but this partial truth may lead us to oversimplify some realities that governments are not as free as we may think they are; governments do not know everything; governments are too busy with other concerns - sometimes wanting to do good but are afraid. Moreover, we may think of changing to a better, new government - rather than helping the existing one, and we may still not be satisfied even when we succeed. Sulak also proposed to help and support the government to understand, to let them be free while we have our own strength and to tell “frankly what is right and what is wrong in its policy, to give the government a chance for action, to free it from reactionary fetters, to tell it what way to go, to support it if it is determined to go the good way and finally to tell it to go if it does not respond to our hopes.”⁴¹

While this was Sulak’s idea back in 1976, his speech on 20th April 2007⁴² was also consistent and straight forward – criticizing the governments that do not concern to the poor and ask for the poor to achieve edible democracy. Governments that benefit the poor strengthen themselves with allies and awaken the consciousness, moral courage; they understand their own ‘democratic’ culture, challenge globalization and

⁴⁰ *Seeds of Peace II Āsālahā Pūjā* Number, ed. by Sulak Sivaraksa, (Bangkok: The Buddhist Association of Thailand Under Royal Patronage, 1976), pp.7-9.

⁴¹ *Ibid.*, pp.9-10

⁴² Sulak Sivaraksa, “Why have to create Edible Democracy and Politics that concerns the poor”, <http://www.sulak-sivaraksa.org/th/index.php?option=com_content&task=view&id=470&Itemid=3> , Aug. 2008. Also translated in *Seeds of Peace* Vol. 23: 3 Sep.-Dec. 2007.

myths, believe and practice to santutthi-dhamma or contentment. Besides Sulak, critical theorists and postmodern thinkers also share similar new politics idea.⁴³ This idea does not rely on parliamentary systems and traditional democratic institutions but on people-participation in politics.⁴⁴ The political issues are marginal subjects - such as health, minority's right, gender, etc., rather than nation state or business sectors. Moreover, new politics does not concern itself with economic development and national security, but concerns itself with quality of life - protecting the environment or fostering or maintaining peace. The supporters of this movement are from the new middle class or the lower class in developing countries but they don't only campaign for their own class as before. The objective of this new-politics movement is not to protest but to capture the meaning of what they stand for and their strategy is not bargaining, but confrontation.⁴⁵ The development from representative democracy to participatory democracy may not be the whole answer if people who participate still have prejudice or agati.

Ven. Phra Brahmaganabhorn (P.A. Payutto) suggests that wisdom should play its role in politics, the leaders should think of the benefit of the whole system or the world rather than the nation states or its interest group.⁴⁶ The leaders need to have higher wisdom to consider beyond the problems and need to have *chanda* or will to do right for people, and this will for people's happiness is called *mettā-karunā* or goodwill & compassion.⁴⁷ The objective of the politics should be to facilitate the development of the people's spiritual objectives.⁴⁸ Politics is not won by how much we gain in 'interest and power' – but, how we all live together in happiness.⁴⁹ This preferable situation is not only created by the quantity of people to participate in politics as in new politics but also by the quality of insight wisdom of the people in the society. Thich Nhat Hanh also suggests a greater power: the power to be happy right in the present moment, free from addiction, fear, despair, discrimination, anger and ignorance.⁵⁰ Moreover, he calls for awakening collective consciousness to “harness full strength of collective power”.⁵¹

To sum up, the political situation should be developed by wisdom as a course of action, instead of agati and with the will for people's happiness or compassion - as the driving force behind motivations, instead of *diṭṭhi* (as well as *taṇhā* and *maṇā*). This should apply to Thai politics both for leaders of government or oppositional parties - for the people. The wisdom and compassion will lead to another type of politics different from the representative democracy as we currently understand, towards the New Politics movement in the name of participatory democracy. As there is not a properly termed name yet for this type of politics, I will roughly state it as Care Democracy. Picture 3 illustrates three types of politics distinguished by course of action and drive:

⁴³ Wikipedia, “New Politics”, < http://en.wikipedia.org/wiki/New_politics>, August 2008.

⁴⁴ Wikipedia, “New Politics Network”, < http://en.wikipedia.org/wiki/New_Politics_Network>, August 2008.

⁴⁵ Chairat Charoensin-o-larn, Critical Political Science, (Bangkok: Thammasat University Press, 2001), pp.150-158

⁴⁶ Phra Brahmaganabhorn (P.A. Payutto), Political Science and Politicians' Ethics: the Buddhist Approach, (Bangkok: Buddhadhamma Foundation, 2005), pp.29-40.

⁴⁷ Ibid., pp.57-63

⁴⁸ Ibid., pp.55-56

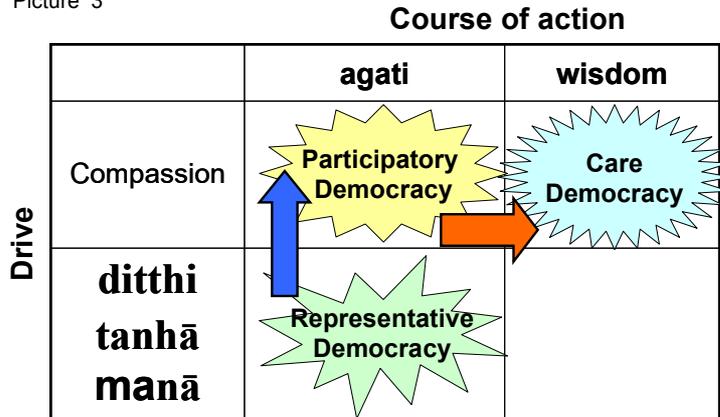
⁴⁹ Ibid., p.29

⁵⁰ Thich Nhat Hanh, The Art of Power, (New York: HarperOne, 2007), p.1.

⁵¹ Ibid., p159.

3 Type of Politics

Picture 3



5. The Way - Buddhist Ethics as Relevant to Thai Politics:

The problems of misconduct in politics are addressed globally - bribery and corruption lead the way in unwholesome conduct. Transparency International has released its report on Global Corruption Barometer in 2007⁵², and it found out that poor families pay bribes on services – most often towards police and courts; while political parties and parliaments are the institutions most affected by corruption. To solve these problems is to eliminate the causes and develop the ways out. Here are the paths to have Buddhist ethics be relevant to Thai Politics:

- Ethics Advisor: Reunion of the Sangha’s ethical-advisory role with political leaders as in Cakkavattisutta and in Rājadhmma.
- Wisdom Socialization: Resurgence of the practice of insight meditation to the majority people and to the leaders.
- Right Livelihood: Rejuvenation of the propagation of dhamma to the people’s livelihood especially santutthi dhamma or being applied to Sufficiency Economy.

We will discuss further that how these ways solve problems and lead towards the new hope: *Care Democracy*. First of all, there are few conditions that will determine the success of these paths which are the purification of the Sangha itself. This condition will avoid the vicious circle problems of agati and ditthi – if the monks themselves don’t then become corrupted by their new influential roles in politics. The second condition is the will of the Sangha and laity – both need to be involved with promoting ethical conduct in Thai politics. This will be different from present Government-Sangha interrelationship, where the Sangha is under governmental-support and control. The new involvement may affect the status quo. The third condition is the ability to utilize knowledge and skill to communicate contemporary issues to the people.

⁵² Transparency International, “Report on the Transparency International Global Corruption Barometer 2007”, <http://www.transparency.org/policy_research/surveys_indices/gcb/2007>, Aug. 2008.

Ethics Advisor:

This is not an extraordinary idea. The Buddha himself, was an ethics-advisor to several kings, one of which was King Pasenadi of Kosala. The Buddha preached: having good friends or *kalyānamittatā*, heedfulness or *appamāda*⁵³ - by which, through this dhamma, the people would follow the King's practice.

In the countries that practice the principle of separation of state and church – members of Congress, the White House or other public service, appoint an ethics-advisor, with the authority to make only suggestions in the code of ethics, and can perform as the 'whistle-blower' if people do not comply with regulations. If people in authority violate terms, they should be forced to publically resign.⁵⁴ In Thai politics, this occurred when the venerable monks issued advice for critical decisions during the reign of King Naresuan, for example. This practice later appeared when Pridi Phanomyong invited Buddhadasa Bhikkhu for advice. Ven. Phra Brahmaganabhorn (P.A. Payutto) also supports this role. He points out that there are positive and negative types of separation of church and state.⁵⁵ The negative type is due to the competition of church and state in power, while the positive one is evident in Thailand - when both collaborate and support each other. He suggests that the Sangha should be partial involved in politics, laying out Dhamma principles, so that people can utilize them as criteria to evaluate government leaders.⁵⁶ This also confirms the support for Sulak's interpretations of what is right and what is wrong with government policy. Therefore, the involvement with ethical-advisors and the government officials is a one-to-one interrelationship. It means that Sangha-members must be exceptionally respectful with virtuous conduct, in order to earn confidence from Government leaders.

Wisdom Socialization:

To wisely guide people is a normal role for Sangha-members; however, this practice and priority is relatively low. This socialization process is crucial to Care Democracy, as if it separates *agati* and *diṭṭhi* or emotional and wrong-belief democracy in both representative and participatory roles with wisdom.

This socialization process, especially through insight-meditation (*vipassanā-bhāvanā*), is: the technique leading to the direct personal apprehension and verification of the truth of Buddhist teachings.⁵⁷ Although, wisdom socialization will seem personally useful rather than socially useful, the consequence behind it is: leaders and people are able to analyze social problems with broad-open minds and compassionately discover solutions for entire systems rather than for some prejudicial group. In this socialization process, the interrelation between the Sangha, leaders and the people, is: one-to-few. This can be explained that the process to learn to successfully execute should be with small close-groups. The ethical conduct will be learned by

⁵³ S I, 88-89 PTS

⁵⁴ The example of blowing the whistle can be found in Salon, "Letter of resignation from Sam Dash, Kenneth Starr's ethics advisor, < <http://www.salon.com/news/1998/11/20newse.html> >, August. 2008.

⁵⁵ Phra Brahmaganabhorn (P.A. Payutto), *Restore Well-Being When the Society in Crisis*, 2nd Edition, (Bangkok: Chanpen Publisher, 2008), pp. 45-46.

⁵⁶ *Ibid.*, pp.41-44

⁵⁷ Damien Keown, *A Dictionary of Buddhism*, (New York: Oxford University Press Inc., 2004), p.332.

the practitioners themselves. The requirement for the Sangha will be a number of Vipassanā guidance-sessions - enough to organize the socialization process nationwide.

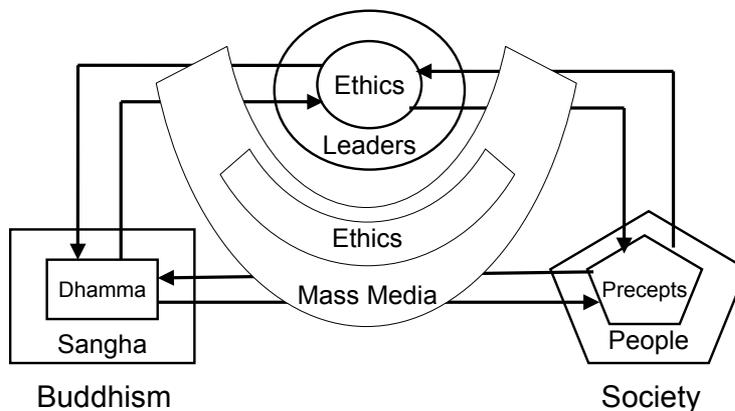
Right Livelihood:

Nowadays people live with the paradigm of materialism and consumerism due to the propaganda of business-advertising messages. The Sangha needs to radically disseminate dhamma-propagation in order to shift lobha-livelihood's towards the sustainable right-livelihood paradigm. One of the dhammas, serving as the flagship for propagation will be: santutṭhi-dhamma – meaning: contentment or satisfaction with whatever is one's own.⁵⁸ This dhamma counters materialism and consumerism while encouraging personal right-livelihood, sufficiency-economy and sustainable development in the broadest term. This shift in paradigms affects Thai politics through lessening the interest and demands from leaders and the people - lower levels of bribery and corruption lead to decreased structural and cultural violence, from government oppression and economic exploitation.

To propagate successfully, the Sangha needs to use modern Integrated Communication – comparable with business Integrated Marketing Communication (IMC) – in order to reach leaders and the people with frequent and impactful messages. This interrelation will be a one-to-many relation, but is influential enough to help audiences change their mindset by through their own considerations. This form of communication is called paratoghosa or inducement by others, in Buddhist terminology - while the consideration to change one's own mindset towards the correct belief (sammādiṭṭhi) will be yonisomanasikāra or analytical reflection. The important of mass media is crucial to assist the three ways: Ethics Advisors, Wise Socialization and Right Livelihood Paradigm, forming the Care democracy. Picture 4 will illustrate the role of mass media as the gate-keeping propaganda machine:

Buddhism, Politics & Society Interrelation with Mass Media Role

Picture 4 Politics & Government



⁵⁸ P.A. Payutto, Dictionary of Buddhism, p.106

Conclusion:

Politics by itself is not sin but as Mahatma Gandhi said: it is sinful, because Politics is often without principles. The political situation in Thailand recently exhibits this unprincipled ethic – leading to the current ethical problems. The leaders in the government and in the protest movements tend to have prejudice or *agati* and wrong beliefs or *diṭṭhi*. They also use prejudice and wrong-belief to mobilize and manipulate people towards their interest. The ethical problems in Thai politics are not perpetual. History confirms Thai Politics and Buddhism are interrelated and ethical conduct must be exhibited by leaders and the people.

The causes of this ethical problem in Thai Politics occurs from the separation of state and church with the Sangha lessening the role of leaders. Modernization, Consumerism and Globalization combine to increase the degrees of the problems. The hope for preferable situations comes from wisdom, as the primary course of action, and Compassion as the driving force. This forms a different type of Politics void of prejudice and wrong-belief will decline. This type of politics is Care Democracy.

To achieve this hope and re-enable Buddhist Ethics to be relevant to Thai Politics, there are some paths that should be followed. The first one encourages the Sangha and laity with extraordinary ethical-conduct to be Ethic Advisors to leaders. The second expands wise-socialization, through practicing *Vipassanā-bhāvanā* nationwide. The third path shifts the people's paradigm from materialism and consumerism towards right-livelihood: encouraging *santutṭhi dhamma* through the mass communication.

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Thoughts of Peace in Korean Seon Buddhism

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Introduction:

We, in these days, know that concerns of 'life' and 'peace' in the context of ethics and politics are universal around the world - in which not only ceaselessly occur: fighting and killing among people but also suicides. It is really a serious and urgent situation to solve the problems of careless treatment for life and unpeaceful situations in the world, as well as create ethical culture and politics for life and peace in our global community. We need a collective discussion about the life and peace around the world to find out ideal solutions for the crises. Nowadays, "life" and "peace" denote so many complex concepts covering every field of our lives, such as: political, economic, social and cultural aspects. I think that nothing is unrelated with life and peace because everything might be recognized its value for life cannot be well without peace. Let me review and share some Buddhist ethical ideas about them and introduce some historical examples of advocators for life and peace in the traditional context of Korean Buddhism.

Regarding "life" and "peace" of Buddhism in terms of well-being and harmonious coexistence in tranquility, we should pay attention to the state of one's mind and relation between and among existents, since Buddhism leads people to Nirvana and emphasizes the state of whatever beings exist interdependently. The Sanskrit word 'nirvana' literally means 'blown out' and is variously translated as extinction, emancipation, cessation and quiescence, as well as enlightenment in the context. Nirvana was originally regarded as the state in which all illusions, desires, cycle of birth and death itself are extinguished as they are kinds of flames of defilement and sufferings of transmigration. Beyond various regional and cultural traditions, Nirvana is the ultimate goal of Buddhist practice and indicates the state of perfection of life as well as peace in mind and the world. Therefore, it could be said that peace is principal purpose of Buddhism, as well as life is main concern of Buddhism. Peace is essential to all lives for normal living. To care for life we should pay attention to peace and make it.

Basic Thoughts of Life and Peace in Seon Buddhism:

The Basic Idea of Dependent Origination (pratītya-samutpāda): It is known that 'dependent origination' is a core teaching of Buddha. It is also used as 'dependent causation,' 'conditioned co-arising.' It is a fundamental Buddhist doctrine of interdependence of things. It teaches that all beings and phenomena exist or occur only because of their relationship with other beings or phenomena.

Therefore, nothing can exist in absolute independence from other things or arise of its own accord. We should know that to make peace is first to understand the condition of existence and to take responsibility of harmonious coexistence among personal, communal, social, national, global and environmental relations. It is clear that good life and peace are depended on us how we think of and act for all living beings.

The Basic Idea of Karma: The Sanskrit word karma originally meant action, which in Buddhism was interpreted to mean mental, verbal and physical actions: thoughts, words and deeds. It works as potential energy residing in the inner realm of life which manifests themselves as various results in the future. Every action, no matter whatever good or evil, imprints a latent influence in one's life. Karma, when activated by an external stimulus, produces a corresponding effect. According to this concept, one's actions in the past have shaped one's reality at present, and one's actions in the present in turn determine one's future. In the same way, we can understand that our society reflects our common or collective karma. Therefore, we can create a peaceful, healthy society and world by our peaceful, sound karma. Consequently it is clear that world peace depends upon our collective karma. We should keep in mind that our peaceful right thoughts, words and deeds could make peaceful, sound world.

Practical Approach – The Middle Path: The Middle Path refers to the Right Path which is driven from the Four Noble Truths (chatur-ārya-satya): the truths of suffering, the origin of suffering, the cessation of suffering and the path to the cessation of suffering. It is said that teaching of the four truths is a fundamental doctrine of Buddhism clarifying the cause of suffering and the way of emancipation. It is known that Buddha Shakyamuni had expounded the Four Noble Truths in the Deer Park in Varanasi during his first sermon after attaining enlightenment in Bodhgaya: all existence is suffering; suffering is caused by selfish craving; the eradication of selfish craving brings about the cessation of suffering and enables one to attain nirvana; and there is a path by which this eradication can be achieved, namely the discipline of the Eightfold Path (right views, right thinking, right speech, right action, right way of life, right endeavor, right mindfulness, and right meditation). To attain Nirvana of oneself means the cessation of suffering oneself and to be extended it to one's community or society, which could contribute to make peace in the world. It can be said that Eightfold path is the best way to attain peace in one's life and the world.

Practical Approach – The Bodhisattva Path: An ideal personality of Buddhist practice is Bodhisattva, who is enlightening oneself and others as well as benefiting oneself and others. In order to attain Buddhahood, Bodhisattva required the Six Perfections (pāramitā): almsgiving (dāna), precepts (śīla), forbearance (kṣānti), assiduousness (vīrya), meditation (dhyāna), and wisdom (prajñā). One should live the Bodhisattva's life which is good not only for oneself but also for others and the world. It can be said that if the world could be full of Bodhisattvas, then the world benefits and becomes peaceful.

Buddhist practitioner should learn, practice and master meditation - to attain Buddhahood. Buddhist meditation is designed to focus one's mind and cause it to become clear and tranquil. From the clear mind one get wisdom which is to rid oneself of illusions and cause one to realize the truth. Through the practice one could manage one's life well in terms of mentality and intelligence. If everyone's life could be perfected and peaceful, the world could also be peaceful. Therefore, one should do one's best in the practice meditation not only for oneself but also for the world peace.

Examples of Ethical Culture of Peace and Politics in Korean Seon Buddhist Tradition:

Nondual Practice: It has been known that Choui (1786-1866) was a champion of non-dual practices such as Dado (Tea Practice) and Seon meditation as well as poetry composition, calligraphy, and painting. Choui is not only recognized as Seon (Ch'an, Zen) Master but also Dharma master, Vinaya master, Tea Sage, and a master of Three Perfections: Poetry, Calligraphy, and Painting. He maintained unusual friendships and relationships with many prominent Confucian scholar-officers, among them leaders of Practical Learning, including Dasan and Chusa. His compassionate and open-minded care of people treated everyone equally respected as Buddha and promoted Buddhism through popular ways of the society as effective communication with them. He tried to make peace beyond social status in the political and religious differences.

Conclusion:

It is known that Seon Buddhists are kind peace-workers or peace-advocates in terms of practicing meditation along with nonviolence, tolerance and compassion, as they seek Nirvana and taught interdependence of our existence – through the tradition of Seon Buddhism. Seon Buddhists have been contributing to the world peace by their traditional wisdom and compassion, including mental and environmental situations in the individual and global context. We have reviewed some spiritual bases for peace, such as Dependent Origination, Middle Path and meditation. We have also appreciated and recognized the historical culture of peace as an example in Korean Seon Buddhism. From the cultural traditions above, we could say in short that thoughts of life and peace in Korean Seon Buddhism related with ethics and politics have been based on interdependence, nonviolence, compassion and nirvana for perfect life and peace. Practice of Seon meditation could contribute to make peace for oneself and among sentient beings around the world in terms of ethics and politics.

Buddhist Ethics and Politicians

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Democracy versus Dictatorship in Politics and Politicians

Before we talk on the title of any topic we need to define and frame the subject, ensuring the understanding of the same things. Before we begin to talk on Politics or politicians, we need to understand two common and opposing political ways of ruling a country or the community: Dictation or Democracy. There are several versions of definition for both terms; but, I would like you to see the version that makes you understand politics in many countries nowadays. Adam Kahane¹ has written the book on “Solving the Tough Problems”, and defined: “*in a dictatorship, the Dictator does not listen and the people are afraid to talk*”. He also mentioned that the results are pessimism and cynicism; lack of self confidence and self management; hesitation to speak up and stand up; and painfully slow innovation. He said this is not limited to the ruler of the country but also leader of the community or the company where the leader or the owner does not listen to the citizens or the employee he would then be named as dictator. Kahane even retold a joke: some government minister in one country asked one of his officials if crocodiles can fly. The official replied: “No minister.” The minister then said: “I think that they can,” then official quickly replies, “You are right, minister, but very close to the ground.” I therefore would like to use the reverse analogy that a democratic leader is the person who attentively, actively or deeply listens to the people who are able to talk without fear.

Listening skills are a key element for Democratic Leaders. In Thailand’s political history², when His Majesty King Rama VII - King Prajadhipok abdicated the throne, the main reason written in his resignation letter was: “I am willing to give all my power to the Thai citizens, but not to any person or any group of people who will use that power without attentive listening to the real voice of the public.” Terwiel confirmed King Prajadhipok was an idealistic democrat, having good grounds for complaint. Then, the Cabinet and Executive Committee did not seem eager to develop an atmosphere of debate or willingness to be guided by Assembly resolutions; and in 1934, a Press Act came into effect forbidding the publication of material detrimental to public order or undermining morals – this law was strictly enforced. The Press Bureau dictated what items of news were allowed to appear, and speeches over the radio were

¹ Kahane, Adam. (2004). Dictating, p. 47, in *Solving Tough Problems*. Bennett-Kochler Publishers: San Francisco, C.A

² Terwiel, Barend J.(2005). *Thailand’s Political History, From the Fall of Ayutthaya to Recent Times*. A River Books Production: Bangkok, Thailand

subject to censorship.³ Again the King pointed out that the most important thing in being a politician in a democratic society is listening; the leaders to whom His Majesty the King gave political-power did not listen. He decided to abdicate, as a reason to teach Thai citizens to understand democracy. It is not only a skill, but the good or active listening that any democratic politician does, demonstrates the nonverbal communication of good moral politician.

Election Politics or Citizen Politics

How about *public hearings*: a legitimate forum for decision makers or politicians to listen to public voices. David Mathew⁴ who wrote: '*Politics for People*', demonstrated standard public hearings bring citizens and officials together, and this is a counterproductive mechanism. There is little two-way communication and people leave feeling they have not been heard. Democratic politics does not begin with voting to create governments; it begins with choices about what kind of community and country people want before assembling the governments. The most basic form of politics is conversation about these choices and topics pertaining to the public's interest. David Mathew continues the discussion in his book that the word politics is rooted in the word *polis*, which the ancient Greeks used for *city*. Politics has to do with those activities in a polis (city) needed to ensure a good common-life.

Furthermore, there are two types of politics practiced in America [as the world's model for democracy]: **electoral (governmental) politics** and **citizen politics**. The former is a politics dominated by politicians, and bureaucracies. We see these kinds of politics in campaigns, ballot boxes, and speeches by the mayor. The latter is politics that people refuse to call politics. We see this through public forums and organizations for civic action. It is people organizing to make things better – towards being 'political' in a truer way, as real politics. When people want Citizen Politics, the tool is deliberation. Deliberation is dialogue for weighing options, not a debate towards winning. Most political discussions are debates – determining a winner and loser, or both win/lose through compromise. People are swept into taking sides in debate but deliberation is different. Daniel Yankelovich⁵ distinguishes dialogue: By "dialogue" he means: conversation aimed at mutual understanding, not decision making. While deliberation is for deciding, it is somewhat dependent on mutual understanding. Dialogue precedes deliberation. There are series of deliberative dialogues before reaching decisions resulting in win-win situations. The democratic politicians should learn *dialogue* and *deliberation* not *debate*. It is through these political concepts that people and politicians find the consensus with definitions, and this should be understood before we move on with the Buddhist and Ethics in this article.

³ Landon, Kenneth P.(1939). *Siam in Transition*, pp. 49-50 quoted in Terwiel, Berend J. (2005). Greenwood Press, New York.

⁴ Mathew, David. (1999). *Politics for People, Finding a Responsible Public Voice*, 2nd Ed. University of Illinois Press, Chicago.

⁵ Yankelovich, Daniel. (1998). "The Magic of Dialogue." Book manuscript. Quoted in *Politics for People* by David Mathew.

Buddha's teaching leading to the Right Thought

Before we talk about the ethics, let us seek through the Lord Buddha's written teachings – those that reflect the above mentioned politics. There is a Buddhist story about Angulimala⁶ [meaning: finger-garland], who was looking for one last finger to finish his garland of one thousand fingers – to satisfy an order from his teacher. He met the Buddha and went on to try to catch him and acquire his finger. While the Buddha was walking serene and unhurried, Angulimala, despite all his strength, could not catch up to him and screamed for the Buddha to stop. The Lord Buddha answered him quietly, that: he already stopped, had stopped killing and harming people - and it was Angulimala who had not yet stopped. The Buddha had given to him a message, and because Angulimala was able to *listen carefully* – this made him stop. Angulimala did eventually succeed in purging his mind of all greed, hatred and delusion and realized the Buddhist goal of Enlightenment. This is an example of a former emotional and irrational person, but once he *listened attentively* then *Right Thought* arrived. The Buddha also said⁷: “*All that we are is the result of what we have thought.... If we speak or act with an evil thought, sinful suffering follows us... If we speak or act with a good thought, meritorious happiness follows us like.*” How then can one have a good thought, when one needs to learn and follow another Buddhist teaching? There are three ways of developing wisdom: first is ‘*cintamaya-panna*’, the wisdom resulting from reflection or thought; second is ‘*sutamaya-panna*’, wisdom resulting from study and learning from others; the third is ‘*bhavanamaya-panna*’, wisdom resulting from mental development. These three types of wisdom need further attention or a ‘listening’, as mentioned above. Listen to others, then through reflection, and through mental development - *panna* develops. The word ‘active listening’, in Chinese language is: “Ting” - this word is composed of three parts: ears, heart, and the other part has no meaning. It means that when you listen to someone actively, you need to use not only ears, but also your heart or mind. Therefore, for *panna* to develop, one needs to carefully listen and understand with “*empathy*.”

Empathy, not sympathy for the patient, is what a physician need to have in mind all the time. That is understanding pain in others, making them come to see the doctor, and treat them just like your loved ones. Politician need to have this empathic feeling to understand what citizens want politician to do. He cannot just guess or think and plan without listening attentively to citizens. The Buddha uses the phrase: “Attanang Upamang Kare” - for the word ‘empathy’, which every School of Medicine and Nursing in Thailand uses as their motto.

⁶ Chanchamnong, Suwat. (2003). *The Buddha's Core Teachings : Religion in Perspective*, p. 66. Book Time Company. Bangkok

⁷ Chanchamnong, Suwat. (2003). *The Buddha's Core Teachings : Majjhima Patipada*, p. 195. Book Time Company. Bangkok

Majjhimapatipada, the Buddhist Code of Ethic for Politicians

For the right thought or *samma-sangkappa*, Buddhist concept is “to be free from defilement and malevolent thoughts of sensual pleasure, hatred, ill will, violence or cruelty”, known as “*Akusala-vitakka*”. These defilement or kilesa’s consists of ten characteristics that Phra Dhammapitaka⁸ explained that they are greed (*lobha*), hatred (*dosa*), delusion (*moha*), conceit (*mana*), wrong view (*ditthi*), uncertainty (*vicikicca*), sloth (*thīna*), restlessness (*uddhacca*), shamelessness (*ahirika*) and lack of moral dread (*anottappa*). After you are free from these defilements, you will have the right thought. After the right thought or *samma-sangkappa*, the right speech or *samma-vacca*, right action or *samma-kammanta* will follow. Therefore the important part of Buddha’s core teachings in Buddhist ethics for politicians, is in the second part which is the *Majjhimapatipada* or the Buddha’s middle-way practice which covers the code of moral conduct dealing with the problem of ethics in applying the knowledge for everyday affairs.

*Majjhimapatipada*⁹ or the moderate practice - is Buddha teachings, like a sort of codes of conduct for monks and lay people, including the politicians. They are the Eightfold Path (*magga*): right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The last question to be answered is: how can politicians hold and practice *Majjhimapatipada*, correctly – every factor on the Eightfold Path? If the codes or the law doesn’t work, mechanisms are needed to encourage the ethical conduct of politicians.

Ethics or Conduct

King Prajadhipok’s Institute has done the research for UNDP on Codes of Conduct for Parliamentarians - a comparative study.¹⁰ The study depict the codes and mechanism for the concern to prevent the wrong doing that we can use to review which conducts go beyond limit of good practice in several countries. In the study, **code of ethics** is defined as *a set of ethical principles, ideals or values of an organization*. As such, codes of ethics address principles rather than particular rules, and typically do not include mechanisms for implementation or enforcement. Where as **codes of conduct** are *sets of rules or standards for behavior, generally grounded in the functions of the organizations to which they apply. They are more specific in what they prescribe and proscribe, than codes of ethic*. There are codes of conduct in some countries and codes of ethics in others that try to keep Parliamentarians to have correct/right thoughts and to perform correctly. KPI researchers explain that codes of conduct appear to have originated in professions. The Hippocratic Oath, which is believed to have been written

⁸ Phra Dhammapitaka, Dictionary of Buddhism, p.69,p. 306 in Chanchamngong, Suwat. (2003). The Buddha’s Core Teachings : Majjhima Patipada p 193. Book Time Company. Bangkok

⁹ Chanchamngong, Suwat. (2003). The Buddha’s Core Teachings: Majjhima Patipada p 168. Book Time Company. Bangkok

¹⁰ Niyom Rathamarit, Vanchai Vatanasapt, Thawilwadee Bureekul, et al.(2008) UNDP on Codes of Conduct for Parliamentarians, a comparative study, King Prajadhipok’s Institute Report for UNDP Regional Office.

in 4 B.C., could be viewed as a sort of code of conduct (or code of ethics) for physicians. Codes of conduct did not feature in historical work concerning politics and governance. There were, however, many guides to being good - both in terms of effectiveness and in terms of morality. In western traditions, the works of Plato concentrated heavily on the idea of proper political order, and Aristotle later wrote about the qualities of good people, citizens and rulers. Later political philosophers continued to examine the qualities of rulers and make recommendations about the things good rulers should do. These codes range from *prescriptions*, such as the disclosure of private interests often in the form of written declarations. Private interests generally include shares in private companies, property, other assets and debts. Codes often require parliamentarians to disclose relationships - financial and non-financial - with organizations and sometimes individuals, in case they are called upon to make decisions involving or affecting those organizations. Codes of conduct usually contain many *proscriptions*, or directives concerning things the parliamentarian is forbidden from doing, such as accepting a gift. Codes are meant to catch abusive actions, but not necessarily criminals and to prohibit using inside knowledge in order to benefit one's family business. Conflict of interests, include post-employment codes for Public Office Holders regarding the avoiding and disclosing of potential conflicts of interest. The Public Service Ethics Act of some country requires asset declarations from parliamentarians (and other public officials), their spouses, and their children and parents. It also imposes restrictions on employment after vacating office. From the study example from South Korea, social sanctions by citizens work well in getting unethical politicians out of office.

If the politicians follow the Buddha's teachings, having: the right view, right thought, and right action in conduct politics and governing - then, we should have better politics without concerns to enforce codes of conduct.

Conclusion

In democratic countries, politicians are important people running the country towards the correct/right direction, peacefully. Politicians must understand not just election-politics but also citizen-politics by using listening skills to have empathy towards and with citizens. When this is understood, through attentive listening, one may gain correct/right thought and the right views to perform right actions. Majjhimapatipada is the Buddha's teachings in Ethics. These include the eightfold path (magga) which are Buddhist ethics for politicians to follow.

Enacting Buddhism in Constitution as The National Religion: A Preview of Power Interaction between Religion, Communications and Politics

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One of the meanings of politics is: the process and method of gaining and maintaining public activities or actions that have an effect on society. Political activities have been observed in all human group interactions. In another meaning, politics have been applied to power interactions among group members in negotiation for their own interest, various levels from family, organizations, community, country and to the world¹. Thus, politics do not only relate to State institutes but also to religious ones - on the contrary: both function interactively.

Nowadays, communication plays important role on power interaction between religion and politics. Mass communication enables government to approach people so thoroughly and widely that they do not necessarily rely on the Sangha (Buddhist community) anymore, as was the case in the past. The discourses that suggest: “politics is not the Sangha’s affair”, “monks are forbidden to be involved in politics”, “it does not belong to Sangha’s activities”, “as a matter of fact government should be separated from religion” – these imprison freedom of many Buddhist political activities. It could be said that this type of interaction between Buddhism and Politics is an autonomous relation. It does not depend on each other to promote mutual benefits. Although the political unit does not pay attention to religion, Buddhism needs support from it to claim and protect Buddhist’s advantage.² The discourses mention also exemplify power interaction between religion and communication. Particularly, this discourse has influence over religious operations, limiting Buddhist political activities.

Because of the increasing role of communication, this article would focus on a view of power interaction between religion, communication and politics through communication. Since communication is a medium that unifies social organs as well as an area for their presentation of power interaction in any issue involved, communication and religion also pair up for direct interaction. A case of “Enacting of Buddhism in Constitution as the National Religion” - will be taken into consideration as an example of interaction. This paper is intended to apply Habermas’ *Theory of Communicative Action and Public Sphere*, to understand the situation, and to find way for achievement of mutual profitability, or to settle conflicts by means of communication. It would be an example for other situations of Buddhist involvement in political circumstances.

¹ ศ.ดร.เกรียงศักดิ์ เจริญวงศ์ศักดิ์. บทความเรื่อง “การเมืองเรื่องใกล้ตัวที่ไม่ควรมองข้าม” from: <http://www.kriengsak.com>

² Editor’s Footnote: Many academic studies in Thailand concern themselves with the fact that governments seek ‘legitimacy’ through their sponsorship of religious activities, and the upholding of Buddhist ethics.

Revelation of references from each side

In case of: “The Enactment of Buddhism into the Constitution as the National Religion”, in 2007, the supporters have shown: particular evidence and confirmed historical facts necessary for reasons of enactment towards making Buddhism legitimately accepted – for gaining heedfulness and budget from the government for personnel, Buddhist buildings, property maintenance, Buddhist program distribution by mass communication during appropriate times³, including self-revolution. Furthermore, there are other important reasons to ensure Buddhism has stable insurance and is protected from threats from other religions.

On the other hand, opponents protested that Buddhism was already supreme, should not be devalued in the Constitution - which could be repealed in the future. Monks and Buddhists should not be attached this issue but should pay more attention to doctrine and practice. In the past, Buddhism was never enacted into the constitution, so it does not necessarily need to be mentioned. The enactment will be a political issue and relate to the stability of the state, especially pertaining to the situation in Southern Thailand, where the majority of citizens profess Islam. Moreover, there are anxieties and misunderstandings on how to treat by law and how to relate with other religions – if Buddhism is enacted in Constitution as the national religion.

Habermas⁴ presents the concept of real communication - for both speakers and listeners. It is necessary to begin with reciprocal comprehension instead of persuasion. This is an “interest of communication”. It means each communicator has to realize the validity of the other’s word. If both of them are not concerned with reciprocal references that are conveyed, they will never reach agreement. Besides, it has to be action that has direction and objectives that lead to reciprocal agreement. In this case, each side has revealed their references, but it seems that both of them are not aware of each other’s. Furthermore, they do not take mutual steps to reach agreement. Each one intends to maintain that Buddhism should be enacted in the Constitution as the national religion or not.

Equal of Reference Revelation

According to Harbermas’ concept, communicative action leads to an equilibrium-system of benefit, reasoning and authoritative usage which is based on internal and external conditions.⁵ Actually, usual communications do not lead to that destination. Moreover, it does not also stand on internal and external conditions. Considerations for exposed references from each side, along with this sample case, with internal conditions - supporters use theoretical discourses as internal condition. This

³ Editor’s Footnote: The IABU Conference is additionally sponsored by the Office of the Prime Minister, from Thailand’s government.

⁴ See details in กาญจนา แก้วเทพ และสมสุข หินวิมาน. สายธารนักคิดทฤษฎีเศรษฐศาสตร์การเมืองกับสื่อสารศึกษา. กรุงเทพฯ : ภาพพิมพ์, ๒๕๕๑.

⁵ Internal condition is communication competence. Harbermas means that the ability of language control to the way of right and validity. External condition is ideal speech situation which has no control and limitation. This situation consist of three main characteristics (1) the speakers are able to speak by no restriction (2) everyone has equality chance to participate speaking. And (3) it is the communication within decentralized - social context.

condition, to the use of language, signifies their claim to bring fact supporting rightfulness. This communicative action has a connotative aspect – facts have validity as historical fact, statistic of religious votaries, and the fact that there is lacked of budget and support from government.

With external conditions, the central part of the supporters which included a group of monks, a group of Buddhist votaries, Buddhist scholars and seven Buddhist organizations⁶ seemed to not be able to speak of everything by no restriction. One part of the supporters was group of monks that had limitations about Dhamma and Vinaya (Buddhist discipline). Their discourse states: “it does not belong to Sangha’s activities”, “monks are forbidden to involve in politics” – imprisoning freedom of monks’ speaking and opinions even though this enactment directly relates to Buddhism. Moreover, there were other sensitive issues such as the situation in the southern-region of Thailand. This concern involves Buddhist’s anxiety about the stability of Buddhism and freedom from threats from non-Buddhists – but no one was able to speak out about this issue, although it was the most contested or case for the nervousness in many Buddhists.

Opponents, with internal conditions, used practical discourse as the tool to present their references. That kind of discourse relays agreement and norms, such as: words are not what one should attach towards, but one should attach to undertaking more Dhamma practice. Additionally, this communicative action suggests in emotional words, for instance: that Buddhism is already considered supreme. The anxiety about the way of practice by law that may be decreed, such as: to disobey the five precepts is the same as disobeying the law or constitution, including possessing superior feelings against another religion’s adherents. At the same time, for the external condition, opponents included non-scholars of Buddhism, some Buddhist monks, political movers, leaders in other religions and members of the media or mass-communicators – with no limitations as how they exposed their references.

According to considerations of equality in reference-revelation from each side, it appeared that there was no equality. With the internal condition, they did not use communicative action at the same level, and had no equal restriction for external conditions.

Moreover, inequality of reference-revelation had appeared in media exposure to the public and through protests. As a result, those activities were reported but they expressed negative feelings to the public especially when comparing the support’s status with their actions. While the opponents did not use that manner, by their status - what they said would be reported. Although their opened references impacted to the weak point of religious persons, such as: Buddhist monks do rituals which were not Buddhist ritual that made most of people feel bad, together. In addition, some mass-media organizations made use of their space to present their references as well. These showed dissimilar “authority” to reveal references from each side including reciprocal grabs of power interaction which has different tactics to obtain acceptance, and support from common people and decision makers.

⁶ Mahachulalongkornrajavidyalaya University, Mahamakutarajavidyalaya University, Head Office of Annamanikaya, World Buddhist Relationship Organization, Buddhist Youth Association of Thailand under Royal Patronage, Social Assistance Association of Thailand under Royal Patronage and Buddhist Association of Thailand under Royal Patronage.

Space and Self-Awareness: Territory vs. Conscious Community

In a petition to ask for the specification of Buddhism as the national religion in the new Constitution, the dimension of space has prominently featured since the enactment of a clause designating “Buddhism as a national religion”, in the constitution – indicating the demand for concrete places. Based on a concept of territorialized places, the place could be classified in 2 levels: the place in the constitution with the embedded clause, the place for the identification of Thai Sangha and Buddhists. It appears that the place for Thai Sangha and Buddhists in the society has been reduced to an insignificant level by the political part; hence the remark by Venerable Phrakhrupalad Sampipattanaviriyajarn (Suthep)⁷: “The society not only has diminished the rights of monks, it has also reduced their status and roles excessively. If the monks do not take any action, there will be more violations. Therefore, they have to make a statement about their existence in the society”. The situation of staging rallies represents the place where Sangha and other Buddhist groups have used to contend for their authority and identification. Apparently, the power interaction in the protest movement was to divide the society and the rulers – to force a decision on the concerned issue. The attempt to fight for territorialized places, in one way, might be prolonged. As for the structure of power, the administrative legitimacy, in accordance with the regime, is subject to law enforcement. However, the focus on the territorialized places eventually leads to the disagreement from the opponents or the disadvantaged groups since the outcome can be observed clearly whether “gain or loss”, “win or lost” - over the controversial places. The exemplary cases have occurred perpetually from the Israeli-Palestinian conflict to a dispute over territory surrounding the 11th century Preah Vihear Temple.

Gupta and Ferguson⁸ proposed the new concept of space which is detached to national boundary or to the territorialized space. The proposal appeared to parallel Ben Anderson’s community ideal⁹ that: immigrants hold in their minds a memory of an actual space to constitute the imaginary world in the new space. Here, we emphasize a space for identity formation and self-expression. Despite the fact that everyone can establish personal space in numerous ways, the retrieval of memory is one way to identity retention. The conscious space still remains, though the actual space is likely to be changed. From this point, the power interaction of culture seems to make a new geographical space conform to the winning competitor. Thus the purpose of demonstration for the monks is to prove their existence in the society and, at the same time, to fight for their conscious space. However, the mere demonstration would be ineffective unless the prominent identity of Buddhist monks and disciples emerge from their movements. Even though, the precedent protest, to enact Buddhism as national religion was considered as a place-establishment of Buddhist monks and their followers

⁷ พระมหาบุญไทย ปุณฺณมุนี

ที่มา: http://www.mbu.ac.th/index.php?option=com_content&task=view&id=543&Itemid=148&limit=1&limit_start=1

⁸ See details in ชศ สันตสมบัติ. อำนาจ พื้นที่ และอัตลักษณ์ทางชาติพันธุ์ : การเมืองวัฒนธรรมของรัฐชาติในสังคมไทย. กรุงเทพฯ : ศูนย์มานุษยวิทยาสิรินธร (องค์การมหาชน), ๒๕๕๑.

⁹ Ibid.

- disciples required to constitute a conscious-space to unify and to empower their movements in parallel.

Space: Public Sphere

Apart from space in the realm of territory and consciousness, there is another concept of the public-sphere. In Habermas' view¹⁰, public-sphere is relevant to "sense of public". Such a space includes social spaces where individuals associate with each other to talk about public issues and ally themselves against misguided authority, and against state tyranny that dominates public authority and social power. The principles of public-sphere relate to an open conversation in all commonly concerned topics. The periphrastically rational arguments are applied to probe the beneficial advantages for the public. The public-sphere, therefore, is a presupposition of a space that everyone can "speak freely" and "congregate liberally". It is also a space in an independent publication. It can refer to the rights to freely participate in any political argument and decision similar to the institutions of political debate, i.e. Parliament or political clubs. The public-sphere might occur in newspapers and magazines as the meeting place of columnists or in public conference places, bars or liquor stores, cafés, and conference rooms. The public-sphere might arise in any spacious square where conversation can start freely through or with the mouthpieces or tools of political news, information, and arguments.

In 17th-18th centuries, the public sphere was a highly efficient machine, since it was applied as a principal device of the bourgeoisies to overthrow the landlord society in many countries, namely France and England. Meanwhile, the working class, i.e. the laborers and the farmers became more familiar with riots or demonstrations. Even so, when the bourgeoisies occupied the state power, the public-sphere would be worthless to them. They apparently construed the meaning and function of the public sphere from "a political talking zone" to "a non-political zone"; from a place of rational talk, a discussion, and a consensus to a place of mass cultural consumption, organizational management, and the powerful elite. At this point, an abstract character of public-sphere in the aspect of a conscious space was altered to a concrete space of territory such as a public park, a mall, or a recreational area.

Habermas pointed out that while the public sphere degenerated, the citizens became the consumers and eventually surrendered-consumers. They would rather give priority to their own businesses than moral issues or public participation. However, in the present society, there is remaining concerns about political matters and the political consciousness of some people still continues but the former meaning and function of the public sphere has faded away. What remains is a "pseudo-Public Sphere" and "the political consumers", not warriors who ally to resist unjust powers with public spirits. The political consumers would leave the management of public living in the hands of, according to Habermas, "spatial-interest groups" or "knowledge brokers" such as the professional politicians, the lobbyists, the senior citizens, the political

¹⁰ Ibid. and from the article "การเปลี่ยนรูปโครงสร้างของพื้นที่สาธารณะ ฮาเบอร์มาส: พื้นที่สาธารณะที่ถูกรัฐและทุนนิยมปล้นเอาไป" เรียบเรียงโดยสมเกียรติ คัจฉินโม. ที่มา: <http://www.midnightuniv.org/midnight2544/000999927.html>

analysts of the news media, namely newspapers, radio, television, etc. In fact, these persons are the media's "informed sources" whom their opinions were interviewed to broadcast. Although, they are not the real representative of the beneficiaries nor the disadvantaged groups, the media are entitled to status conferral, fabricating "the expert" to become "celebrity". Hence, in the news and information society, the media perform as the public-sphere to the intellectuals, scholars, and technocrats in any field, including the media's own staff to speak on behalf of "the public" as seen from the discuss programs on air.

Space: Self – awareness

Pertaining to Buddhism aspiring to be mentioned in the constitution as the national religion: both supporters and opponents communicated through the public sphere but with different tactics. Towards pattern recognition or utilization, supporters apply protests as main tool – similar to working-class demonstrations from 17th–18th Century, as the first choice. As a result of this instrument, the space was opened for supporters, but negative feelings were put together from people and some mass communicators, which used deprecating words as representation of their disrespect and disapproval for and towards monks.

Negative feelings took place because most people did not know the monks well, so they could not make accurate judgment for monks' activities as Prasriprariyatimolee¹¹ said that "most people did not know about monks so they had not enough information for consideration about monks' problems" Moreover, do not forget that most people or "civility" have become "surrendered consumers" or "political consumers"; whereas, the opponents manipulate the public sphere in the form of "knowledge broker" through mass media which took part with political consumers. Thus, self identity of each side or "the place" in public sphere, although it was a pseudo public sphere, was not equivalent for acceptance or support from the people.

In the case of self – awareness in public sphere, the supporters which consist of many monks had restriction related to discourses that imprison monks' liberty towards taking political action. In this situation, protest-monks obviously realized their duty and self-awareness, but most people together with the opponents did not perceive that awareness. These raised negative feeling against the monks' assertion, and showed that the supporters did not reveal information and reason through the public sphere. The fact that composed people's correct comprehension about the role of the supporters-especially the monks was awareness. The supporters really comprised the public sphere, but did not use, it efficiently, because they conceived the pseudo-public sphere or mass media instead.

Enacting Buddhism to be the National Religion: The Security of _____?

When considering references from each side, it was found that both sides referred to its security, although this was defined differently. The supporting side believes that the enactment of Buddhism as the national religion in the constitution will

¹¹ พระศรีปริยัติโมลี (สมัชช กุสจิกุโต). การเมือง (มิใช่) เรื่องของสงฆ์. กรุงเทพฯ : เรือนแก้วการพิมพ์, ๒๕๔๑.

assure the security of Buddhism but the opposition believes that the enactment will affect the national security. Both sides discourse their concept to associate area to snatch their righteous references. It is the different concept about area. Supporters have the concept about the area in an abstract aspect – conscious-space or security means Buddhism will get greater attention in every part. Buddhists can feel free to perform and disseminate Buddhism with no fear of any threat and can propagate and inherit Buddhist heritage into Thai society, without reservations. These for the security, prosperity or deterioration of Buddhism – suggests it needs state power to support it, as seen historically in many countries. According to Dr. Prathompong Prasittinon¹²:

“The objective of enactment is benefaction from government and support Buddhist activities on the national level, for development and improvement of morals and virtue of the people in the nation, having more efficiency Buddhist activity management, having definitely lessen, quit all vices which come simultaneously with western capitalism. If Buddhist tradition had not received sufficient promotion, how it would resist against the current of capitalism. From the history of Buddhist chanting in unison, the history of Buddhism arising, prosperity and ruin in other countries, threat from other religion and when consider from these events, it can be decisive that if ones didn’t act for the change, Buddhism would not be secure.”

Opponents’ sense of security integrates the concept of area-dimension of both territory and area in the abstract aspect. The opponents connect the proposal with the situation in the southern provinces in Thailand. This may cause more conflict in that area as worry about other religions will lose their benefit, legislative rights or get unequal attention as imam Amadsik Abdulroaman from ‘*Muslim Love Humanity Network*’, has said “ If this had been enacted, it would be better to fairly enact every religion and believe that if there had been any decision making, it would not affect problems in the southern provinces of Thailand.” This suggests that it does not affect the situations in the South and is only speech designed for the presentation of the speaker’s feelings. In this case the speaker intended to say something negative this might rivet the situation in southern provinces in Thailand. This point, opposing sides both try to fight for their space.

Speaking about the situation in the southern portions of Thailand, problems could have been created as a significant topic for politics or decision makers, because the situation has still not been solved. The prospects to again divide regional-problems could be said to directly impact state security. Therefore, in consideration of stability, it should be thought that political decision makers should pay attention to many aspects.

A Possible Guide for the Future

Although, there were seven Buddhist organizations and many Buddhists claiming to work together towards the enactment of Buddhism as the National Religion in the Constitution and the timing to declare was the appropriate time to get

¹² <http://www.bodhinanda.com/index.php?tpid=0022>

a satisfactory result. As government required support from the people to admit a draft of the Constitution, this was the right time for supporters to make demands that if legislators did not enact Buddhism as the National Religion in the Constitution, they would campaign to deny that constitution-draft. However, the supporters did not reach a satisfactory result and later results allowed for the Draft Constitution to be accepted, without naming an official state-religion – [Editor's Comment: *although any King of Thailand is still mandated to be Buddhist and to uphold all religions*]. To analyze this case via the concept of Communicative Action and Public Sphere, it comes into view that:

1. The usage of Communicative Action of reference revelation is not the same level.

1.1 Internal condition of Communicative Action:

While the supporters use Communicative Action at theoretical-discourse level, having a connotative aspect – validate facts, the opponents makes use of practical discourse level – discourse relay agreements and norms, which has an affirmation aspect – emotional words or riveting words.

1.2 External condition of Communicative Action

Core supporters have limitations about Dhamma and Vinaya and faced imprisonment from detention-discourse, through: “it does not belong to Sangha’s activities”, and “monks are forbidden to be involved in politics”. Moreover, they have to be cautious about their presentation because it has feasible impact related to the problem on border provinces in Southern of Thailand. Conversely, the opponents, have no restriction to expose their opinions.

Habermas hopes that communicative action will be a vehicle that brings balance, interest, reason and authority to the system. In actual fact, civil/decent communication is still a remote dream. The action of communication in close proximity to the ideal must be based on the internal and external conditions, together. The essence of an ideal speech situation is unrestrained communication without limiting circumstances - everyone having equivalent opportunity to state words. In the decentralized social context, every group or class is able to demonstrate; there must not be a “silent-minority or silent majority” – and no conceptual criteria towards the cessation of talking productively. Considering this preview case through Harbermas’ concepts finds supporters using theoretical discourses for the internal conditions – they have restrictions to communicate for external conditions. Despite this fact, these are still an open social context.

Harbermas’ viewpoint is that, society is a long way from ideal communicative action because people who exist in daily life have no chance and liberty to speak everything as they think. He suggests that to get away from this situation, emancipatory communication¹³ must come into play. Accordingly, reference revelation

¹³ Emancipatory communication is type of high – level discourse that essential for social change in direction of getting individual requirement. High – level discourse has two types, the first is meta-theoretical discourse and the second is meta-ethical discourse. Meta-theoretical discourse is used in case of dispute by theoretical discourse, as meta-ethical discourse for practical discourse.

from the supporters and the opponents is not the same level, so what kind of emancipatory communication should be utilized? In Thai society, no one is performing this duty or action. Buddhist groups still do not exactly understand the real circumstances, rationality or necessity to enforce Buddhism into the Constitution as the National Religion. These are mere reflections of mutually grabbing power, or the interaction to claim acceptance and support from people and authorities – as decision makers.

However, when there is disagreement in Buddhism, there are many ways for judgment. Those methods are able to be applied currently such as “*Sammughavinaya*”¹⁴ and “*Yepuiyasiga*”¹⁵. The Sangha makes use of these processes in case there are numerous variations of opinion. For example: demands and opposition were taken into account by the constitution council and judged by the majority of the legislative-council. Nevertheless, the legislators would only stand for the litigants; they were not exactly the litigants themselves (this is not litigant and accessory presence). *Sammughavinaya* is the way of participation from every side. If *Sammughavinaya* was used as one of the communicative actions in a gloomy situation – it is not known what kind of discourse via the Habermas concept would evolve or how it could resolve problems. It is a probable way out, for settling every side: supporters, opponents and political authorities. The technique is: to position the committee to study and consider which consist of shrewd persons who are neutral bringing every group of litigants together to deliberate with rational facts from research, not by facts that tend to be inferred from views.¹⁶ This method is compared as theoretical discourse, then utilizes the *Yepuiyasiga* process afterwards.

2. The difference view about the space and the stableness

The difference view about space leads to different standpoints and makes an attempt to “get” or “win” which cannot bring the end of the conflict. The area viewpoint in the dimension of the territory or the area of consciousness - the problem is the security of the territory which can easily and clearly see results of gain or loss. At the same time, this result has hardly been seen in the case of the area of consciousness. The interaction between Buddhism and the public sector has the characteristics of autonomy, in the sense that they profit through supporting one another, as in the past. As far as common people are concerned, if we generalize, they comprehend only low levels of Buddhist doctrine, if anything. Buddhism has lost its appeal with the masses. Therefore, political forces, with the power of decision, reduced the importance of Buddhism – evident in its absence from the new Constitution - as the National Religion.

¹⁴ *Sammughavinaya* is the name of the method of settlement of cases by proceeding in presence with 4 parts, that are (1) Sangha in presence (2) litigant and accessory in presence (3) problem in presence (4) Dhamma in presence – judge by Dhamma (อง.สตุตค. ๒๓/๘๔/๑๗๕ ที่มา : โปรแกรมพระไตรปิฎกภาษาไทย ฉบับมหาจุฬาลงกรณราชวิทยาลัย)

¹⁵ *Yepuiyasiga* is the name of the method of settlement of cases by majority of a chapter (อง.สตุตค. ๒๓/๘๔/๑๘๐ ที่มา : โปรแกรมพระไตรปิฎกภาษาไทย ฉบับมหาจุฬาลงกรณราชวิทยาลัย)

¹⁶ Editor’s Note: the author utilizes four terms - (as Sangha in presence), (litigant and accessory in presence), (problem in presence), (Dhamma in presence) – however this added confusion to the presentation, and perhaps a greater explanation could result – apart from what is mentioned in Footnote # 14.

More and more, politics is concerned about the area of connection with the problems of security in the dimension of territory more than the security of the area of consciousness. In spite of the reference of the objection side – speech is mainly the affirmation of characteristics and aspects that are not clear, inaccurate and emotionally irritating – should also receive attention, especially in a society utilizing mass media – a society using emotion more than reason.¹⁷ For example, there are many cases from Thai Society about ethical conflicts and politicians self-interests. The tactical point is to win or bring back the masses towards Buddhism so enough supporters can outweigh political forces and their concerns. Just calling on the monks in society is not enough – a show from Buddhists in Thai society should occur. Moreover, Buddhists have to be conscious of working together with a single heart. If this happens, non-serious, or rational speech that comprehends law could happen. Moreover, the speech of supporting forces should revolve around how much Buddhists have been studying the words of the Buddha and can bring these teachings into practice. When Buddhism stands internally in the heart – no necessity arises to enforce Buddhism into the Constitution if Buddhism remains in the consciousness arena. Last but not least, the security of the consciousness arena will actually change into the security of the territory.

3. Public sphere usage of the supporters

Whether or not the intention of the supporters and opponents chooses the concept of Communicative Action in Public Spheres or not; and either the physical public sphere or pseudo public sphere, the result shows that the reflection for analysis is the concept of Communicative Action. Although, protests are the supporters' main tool to open their space, this has or raises negative effects. Consequently, these people injured themselves by receiving negative feelings from other people. When protesting news appears in the pseudo public sphere or mass media, together with the supporters – this does not reveal adequate information and reason throughout the public sphere. Finally, people couldn't know the real action of the supporters so people or the Buddhists lost the chance take part of the supporters camping out near the Dusit Zoo for many weeks (the losing masses). How should Buddhists realize that working together with a focused heart through transitioning or moving into the public sphere, both the physical of Public Sphere and pseudo public sphere?

To be honest, the Sangha and the Buddhists have already social-structures or networks embedded into the public sphere in hand, but they don't utilize these options sufficiency. That public sphere is Buddhist activities, or other activities which are held on the important days [holidays] of Buddhism or in daily life, whether they are in or

¹⁷ McLuhan's conclusion is: reading will promote the way of rational thinking, because there is moment in time for a while when reading, and support people to be individualistic aspect, independent thought, self – autonomous. In the other hand, people who has experienced with television have high tendency to bring up themselves to deal with the media. By way of television characteristic, it will give the emotional aspect instead of reasonable aspect and less rational & less calculate. Besides, the mean of statistical information pertaining to the reading habits of Thai people is only 8 lines per years or 3 minutes per day (กาญจนา แก้ว

เทพ. **สื่อสารมวลชน: ทฤษฎีและแนวทางการศึกษา.** กรุงเทพฯ: ภาพพิมพ์, ๒๕๔๑. See:
<http://www.dek-d.com/board/view.php?id=976374>,
http://www.thaiedresearch.org/thaied_news/index1.php?id=9982)

outside temples. While obtaining food from people (an invasive communication directly reaching the receiver), Buddhist Sunday Schools, Academic Seminars in the Sangha Universities and the other lectures are also public sphere materials and networks, in hand. New usages of media such as: the internet is an important channel for political communication – certainly when sites are blocked for whatever-odd reason.

If one utilizes the physical public sphere, one learns the commonly used speech mentioned often in protest-marches of monks and Buddhists. This discourse involves: “Dhamma Yatra”.¹⁸ If “Dhamma Yatra” is brought out into action relating to violent protests or other unsuitable methods, for example: showing signs together with rude loud noises - the meaning of “Dhamma Yatra” will change into ruin and becomes unacceptable and develops negative feelings within the people. To summarize this: Dhamma Yatra is peaceful means towards accepting the truth, finding determination and solving problems - without violence.

As far as the connections with other networks: the usage of the pseudo public sphere or mass communication is really an important condition because it disseminates information stimulating discussion in the public sphere. Drawing mass communication out to take sides and set agendas, is the strategy to success. The details presented through mass communication must be seen in different views, it should be based on theoretical perspective and trusted principles. This diverse standpoint is neither stubbornness in one’s viewpoint nor mutual bias. However, this information must be filtered by academic principles (according to the *sammughavinaya* method). If the raw information comes too quickly and is too much, it will over-influence decisions. The filterable information presented into the public sphere must be good enough to make decisions based on policy. Enacting Buddhism into the Constitution is the request for making decisions in policy-levels, too. As a result, information should be distributed via public sphere by connotative aspects, not affirmation aspects, for communicative action.

Conclusion

Enacting Buddhism as a national religion in the Constitution is compared to a volcano that is still not exactly calm. It can burst again when it is stimulated, so studying this situation with divergent views - the place and public sphere, lets us know about strength, weak points, obstacles and the opportunities for communication. It will be helpful in the future if this topic is raised again. However, interaction between religion, communication and politics subsists all the time, therefore enacting Buddhism as a national religion in the Constitution is an example of power interaction as a result of communication. Communication is the implementation of established power impacting political decision makers. Censoring or blocking communication-resources is an additional method of communication, or miscommunication.

By means of this analysis, the requirement for communicative action is ideal communicative actions based on internal and external conditions. However at the end

¹⁸ Dhamma Yatra is moving with Dhamma, it is the communication way which reflect to wisdom. Dhamma Yatra is finding the way for appropriation aspects and giving the chance for participation. It is the alternative way for an intellectual fight which is necessary nowadays. See: <http://www.thaingo.org/cgi-bin/content/content2/show.pl?0213>, or: <http://www.thaingo.org/story/ThammaYatra.html>)

of this argument, differences of communicative action level and consideration about the place bring up diverse tactics. Those impact participation and support from Buddhists and decisions from politicians. Nevertheless, the Buddha had decreed ways to resolve conflicts, such as: *Sammughavinaya* and *Yepuiyasiga* which make use of peaceful principles and communicative participation, with the backdrop of wisdom. When resistance is based on truth, defeat should never happen, but one must apply strategy during the correct time.

Although it has taken advantage of, communicative action and public sphere instruments do not ensure success will occur every place, or every time. Communicative action does not aim to conquer but assists participant communication, rational coexistence and power interaction – to balance each side. For the case of enacting Buddhism into the Constitution as the National Religion, if it makes use of ideal communicative actions or the *sammughavinaya* process, Buddhists who worry about the Buddhist mission will probably have appropriate methods to administer Buddhist affairs for a sustainable heritage, including the peaceful coexistence with other religions - at the same time, whether Buddhism has been enacted in the Constitution as a national religion or not.

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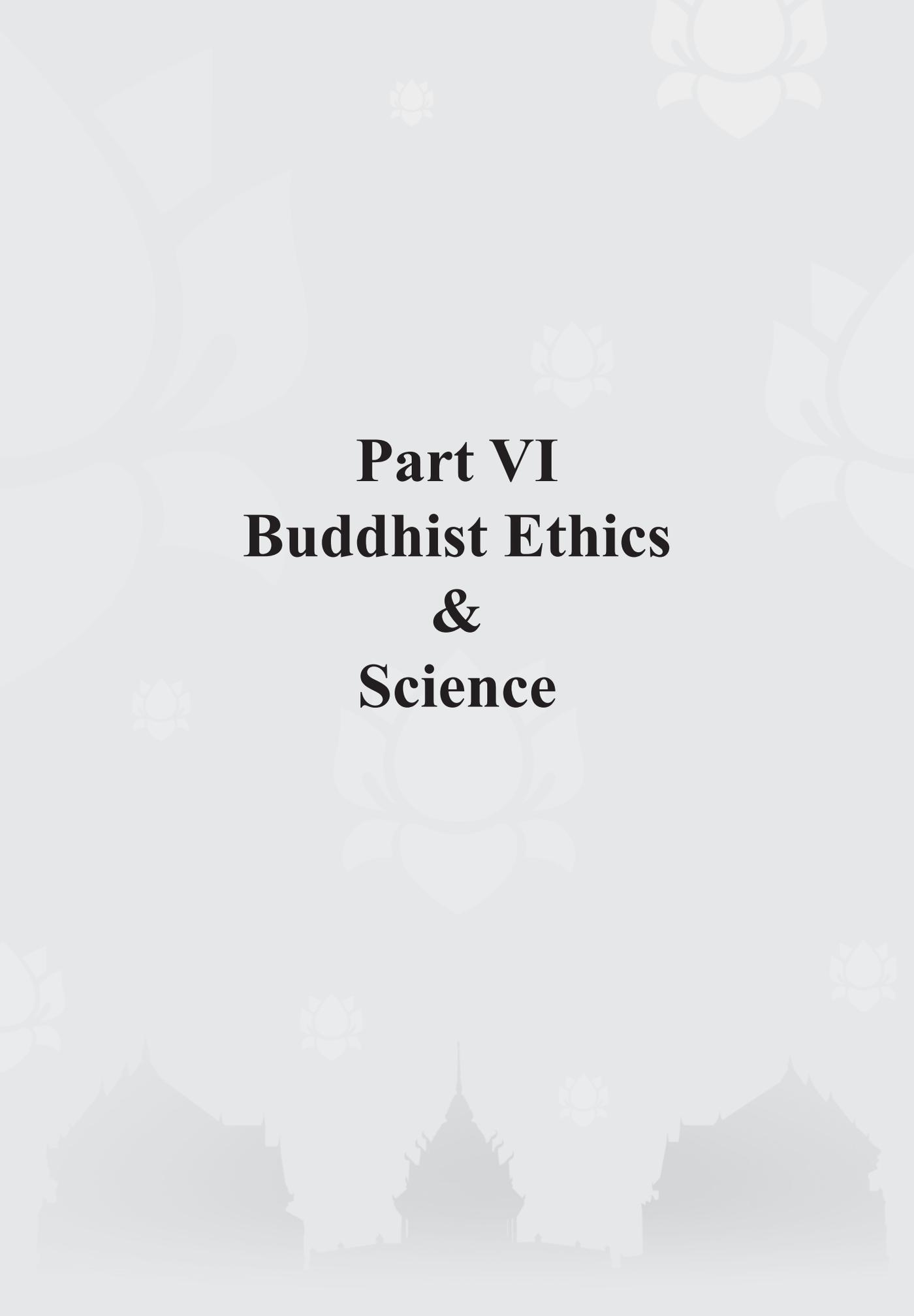
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The background features a repeating pattern of stylized lotus flowers and the silhouettes of traditional Buddhist temples. The lotus flowers are scattered throughout the page, while the temple silhouettes are concentrated at the bottom, creating a sense of depth and cultural context.

Part VI
Buddhist Ethics
&
Science

There is no ‘There’ There: The Insubstantiality of the World and Our Knowledge of It According to Nagarjuna and David Bohm

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*“It is not the premise that reality
Is a solid. It may be a shade that traverses
A dust, a force that traverses a shade.”*

--Wallace Stevens, “An Ordinary Evening in New Haven”

*That the glass would melt in heat,
That the water would freeze in the cold,
Shows that this object is merely a state,
One of many, between two poles.*

--Wallace Stevens, “The Glass of Water”

*“. . . how shallow, puny and imperfect are /our/ efforts to sound the depths
of the nature of things. In philosophic discussion the merest hint
of dogmatic certainty as to the finality of statement is an
exhibition of folly.”*

--Alfred North Whitehead: “Preface,” Process and Reality, x

*“The conquerors have declared
That emptiness is the relinquishing of all views,
He who embraces emptiness as a view,
Is, of all people, most incurable.”*

--Nagarjuna: “Mulamadhyamakakarika,” XIII.8

One of the fundamental principles behind all systems of thought -- tribal or advanced, ancient or modern, eastern or western -- is the principle articulated most clearly by the Anglo-American philosopher, Alfred North Whitehead. In his *magnum opus*, *Process and Reality*,¹ namely, every philosophical or, religious system must take into account two fundamental and inseparable factors in the establishment of a coherent and comprehensive system of thought, namely: *permanence* and *change*.

If the study of the history of religious and philosophical thought has taught us anything, it is that to make either *permanence* and/or *change* the focal point of a given system of thought (whether philosophical, theological or mythological in nature) is, in all probability, unavoidable.

¹ New York: The Macmillan Co., 1930, 4ff.

Thinkers throughout time, without regard to each one's particular field of endeavor, from Plato, Aristotle and Plotinus, to Kant, Hegel and Heidegger (and everyone else in between), either explicitly or implicitly, have dealt, in one way or another, with the dialectical relationship between permanence and change, and between the One and the Many. I am prepared to argue that thinkers and mythographers in traditional cultures (and this would include all the, so-called Great Religions, with the possible exception of Buddhism) have tended to emphasize the ontological priority of permanence and order over change and disorder. That trend seems to be changing with the emergence of Quantum Philosophy – or with so-called, advanced or complex cultures, to identify a means of establishing the ontological priority of permanence and order. Issac Newton is the most exemplary model of the “blessed rage for order,” (to borrow a phrase from a Wallace Stevens poem and the title of a book by David Tracy). It was Newton, above all others, who masterfully formulated a view of the universe that was, at that time, thought to be so mathematically coherent and predictable, that the entire world order could be envisioned, metaphorically - as a perfectly-ordered and self-governing machine. On the other hand, one of the hallmarks of post-Newtonian science and philosophy is the defining shift in emphasis from the idea of the universal governance of Natural Law to the conviction that constant universal change is the defining feature of the entire cosmos.

According to many contemporary philosophers and scientific theorists, however, the mechanistic view of the universe has run its course and has become fundamentally outmoded by the assimilation of more current and more accurate knowledge of the nature of the world. While many modern thinkers (including, practicing scientists) are still ineluctably “stuck” in either the Newtonian or the Einsteinian worldviews, and hence, see no rational need to undergo a “paradigm shift,” from the *mechanistic* to a more *process-oriented* model, there are many scientists and philosophers who are calling for such a world view alteration. David Bohm, with whom this paper will be concerned in comparison with the Mahayana Buddhist philosopher, Nagarjuna, is one of the most compelling harbingers of this current paradigm shift. What is, perhaps, the leitmotif of this philosophical innovation, is a stronger emphasis on *change*, as the essential quality of everything that exists in the universe, from subatomic quanta and protons to whole galaxies and the entire universe itself.

That ‘everything exists in a state of constant fluctuation’ is one of the most ancient intuitive insights of *homo sapiens* into the nature of the inhabited world. The notion is at the heart of the Hebrew Psalms and the Old Testament prophets (See, for example, Isaiah 40: 6-8: “. . . All people are grass; their constancy is like the flower of the field. . . . The grass withers, the flower fades; but the words of our God will stand forever”). The Anglo-American quantum philosopher, Alfred North Whitehead, draws attention to the twin ideas of permanence and change, as expressed in the famous Christian Protestant hymn, “Abide with Me.” The first two lines of the hymn, “Abide with me, fast flows the eventide,” captures both the enduring and the evanescent dimensions of reality. Again, there are the sagely sayings of Heraclitus, to the effect that the world and everything in it is evanescent in nature: “A man cannot step into the same river twice, for it is not the same river and he is not the same person” and

“Change alone is unchanging.”² Moreover, finally, the last words of the Buddha exemplify, archetypally, this principle of universal evanescence: “Everything is subject to change and decay. Therefore, work out your own salvation with diligence.”³ Finally, despite all the differences that have distinguished systems of human thought throughout human history, there has been a significant degree of agreement, either explicitly or implicitly, that “the flux of things is one ultimate generalization around which we must weave [into] our philosophical system/s”.⁴

This paper is the product of an exploration of the parallels and discontinuities between Buddhist Madhyamaka (represented by the greatest of all Buddhist thinkers, the 2nd century CE Indian philosopher, Nagarjuna) and Quantum Mechanics (represented here by the late American high-energy physicist and philosopher, David Bohm). It is beyond question that both of these systems of thought qualify for the designation, “philosophies of flux.” At least, that will be the thesis I will attempt to demonstrate in this paper.⁵ I should also emphasize that it will not be my contention that these two systems of thought are similar or parallel in every respect. Rather, despite the fact that they speak in different linguistic and philosophical terminology, there are a truly remarkable number of parallels between the two systems of thought, and, even though there are numerous features that distinguish them from each other, viewing the two systems side-by-side can yield a mutually enriched understanding of both of them.

Nagarjuna on the Nature of the World and Our Knowledge of It

Nagarjuna is, beyond doubt, the most important exponent of Buddhist philosophy in history, except for the Buddha himself. He was born a Brahmin in southern India around the second century CE. Almost nothing has been known about his life, except information drawn from numerous mythopoeic hagiographies of his life and teachings.⁶ So virtuosic and powerful is Nagarjuna’s ground-breaking work in the formation of Mahayana thought, that his influence can be detected within every school of Mahayana Buddhist thought, ranging from Indian Mahayana, Tibetan Vajrayana, through the various traditions of Chinese Buddhism, to the tradition of Zen in Japan and now, with a new ingredient in the mix, the emergent institutionalization of Buddhism in America, in all of its richly variegated cultural formations.

His most important and influential philosophical work is the collection of twenty-seven chapters of short, terse and highly esoteric verses, entitled, *Mulamadhyamaka-karika* or *The Fundamental Wisdom of the Middle Way*.⁷

A vigorous debate has raged throughout the intervening centuries, both through-out Asia and now in the modern West, over the philosophical intention of these

² Kirk, G.S. & Raven, J. E, 182ff.

³ *Digha-Nikaya* XVI 6.7. Compare Maurice Walshe’s translation, “. . . all conditioned things are of a nature of decay – strive on untiringly. These were the Tathagata’s last words.” 1987, p. 270 and Bhikkhu Nanamoli’s translation, “Indeed, bhikkhus, I declare this to you: It is in the nature of all formations to dissolve. Attain perfection through diligence.” 2001, p. 324.

⁴ Whitehead, p. 317

⁵ On this same topic, consult all of the essays in Part 3, entitled, “Buddhism and the Physical Sciences,” in B. Alan Wallace, ed., 2003.

⁶ This was true until the publication of a scholarly investigation into his life and times by Joseph Wesler, 2005.

⁷ Oxford University Press, 1995.

cryptic and densely packed verses. Even in the modern university setting, Nagarjuna has been pigeon-holed in a variety of widely-divergent categories of intellectual positioning. He has been viewed as a post-Kantian idealist (Murti, 1960), as a nihilist (Wood, 1994), as a philosophical skeptic (Garfield, 1995), as an early, Asian pragmatist (Kalupahana, 1986) and as a rationalistic mystic (Streng, 1967). He has also been viewed both as a critic of logic (Inada, 1970), as a defender of classical logic (Hayes, 1994) and as an early champion of paraconsistent logic (Garfield and Priest, 2003). Oddly enough, he has even been established as a resident of the camp of modern deconstructionists, a la Derrida.^{8,9}

His highly-condensed text, which can scarcely be deciphered without the aid of a learned commentary, argues in a convincing manner against the belief that entities have essences and that, instead, all things are to be characterized by the quality of *emptiness* (*sunyata*). It should be said, up-front, that by *emptiness*, he did not intend to communicate the idea of nihilism, voidness or utter vacuity. This point seems to me to be both clear and unquestionable, though, historically, there has emerged a variety of interpretations of Nagarjuna's *intention*. Rather, according to Nagarjuna, the term *sunyata*, denotes dependent co-origination (Pāli: *pratīcya-samupanna* or Skt.: *pratītya-samutpada*), causally generated and dissolved entities in an unbroken stream of creation and destruction or in contemporary Whiteheadian language, a *causally conditioned process*. In other words, the concepts, *sunyata* and *pratītya-samutpada* possess synonymous meanings and refer to one and the same cosmic reality. Nagarjuna declares, "Whatever is dependently co-arisen, that is declared to be emptiness. That being a dependent design-nation, is itself the Middle Way."¹⁰

A second element that composes the core of his thought is the doctrine of the two truths –and the conventional truth (*samvrtti*), that the entities that constitute the phenomenal world are empirical but momentary and evanescent in nature, hence, completely devoid of independent and enduring essence and the truth of ultimate reality (*param-artha*), that all phenomena are devoid of substantive and enduring essence (*svabhava*).¹¹ However, it should be noted that the two truths do not form an oppositional pair of appearance and reality but rather are two complementary aspects of the one reality. Jay Garfield states the matter, thusly: "They are two truths, not a truth and a falsehood."¹²

If we are to capture the "essence" (if you will pardon the infelicitous term in this context) of Nagarjuna's worldview, we must go one step further by observing that he was able to maintain this binary ontology by holding that Emptiness itself is empty. He was a proponent of the doctrine of "the emptiness of emptiness."¹³ For he argues

⁸ The chief proponent and expositor of the contemporary school of thought, the goal of which is to question, critique, or, if need be, "deconstruct" all of the basic constitutive ideas and the assumptions behind those ideas, that have constituted the warp and woof of western philosophy, from the ancient Greeks to the present.

⁹ I am indebted to J. Garfield's introduction to his translation of Tsong Khapa's commentary on Nagarjuna's *Mulamadhyaamakakarika* for this citation of the array of philosophical lens through which Nagarjuna's philosophy has been viewed, 2006, xx.

¹⁰ MK XXIV 18. (*yah pratītyasamutpadah sunyatam tam pracaksmahe/ sa prajnapitir-upadaya pratipat saiva madhyama*).

¹¹ Cf. 22.1, "'Empty' should not be asserted. 'Non-empty' should not be asserted. Neither both neither should be asserted (with respect to the quest for liberation or nirvana). The two terms are only used nominally (*prajnapatyartham*)."

¹² Garfield, 2006, xx.

¹³ Cf. MK 13. 8 "The conquerors have declared, That Emptiness is the relinquishing of all views. For those who embrace Emptiness as a *view*, They are, of all people, most incurable." Consult also E. Napper, 2003.

that Emptiness is not itself a constitutive essence of things but is rather the *absence of essence*. He states that Emptiness is nothing but the state (or process) of being dependently co-arisen and dissolved, i.e., dependent upon causes and conditions, of compounded parts and wholes, of which all parts are momentary constitutive elements and that all things in the perceptual realm receive their individual identity by means of the formulation of conceptual designations. Nagarjuna, then, makes the kind of *radical* (meaning, rudimentary, at the root of the matter) turn, which is characteristic of his methodology, by declaring that the causal principal, which is the explanation of everything, is itself Empty.

Nagarjuna's fundamental objective in the *karikas* is to demonstrate, by means of a rigorous dialectical logical analysis of twenty-seven topical issues (all relating to the nature of human existence in the phenomenal world (*samsāra*)), that it is logically impossible to attribute any subsisting nature (*svabhava*) to any perceptible entity or to the universe as a whole. Consequently, both the coming to be and the passing away of all things is to be viewed as the result of the interplay of causes (*hetu*, events that possess the power [*kriya, bala, sakti*] to set a collective of creative advancements into motion) and conditions (*pratyaya*) which are themselves lacking in any sort of enduring and unchanging content. Hence, with regard to the true nature of things (namely, their emptiness), no conceptual attribution is possible, whatsoever. It follows from this that no assertion of any sort can be made about either causes or effects, taken separately or in combination, -- not even the assertion, if stated as an objectively existing absolute, that perceptible entities are, by nature, empty (*sunya*).¹⁴ To paraphrase the western phenomenologist, Edmund Husserl, in the end, there is only *silence*.

Thus, the emptiness (or, insubstantiality) of all entities, the emptiness of emptiness and the identification of emptiness with dependent co-origination are the core ontological arguments of the *Mulamadhyamakakarika*. Nagarjuna plots his metaphysical position, in keeping with the central teaching of the Buddha, at the midpoint between eternalism and annihilationalism, between reification and nihilism -- hence, the designation of his position on all matters of interpretation as, *Madhyamaka*, or The Middle Way.

To *reify* a phenomenon is to attribute to it an enduring and substantive essence and a complete independence from all other causative forces. To *nihilize* a thing is to interpret the notion of the essencelessness and dependent existence of a thing as signifying its nonexistence, with the result that the entire empirical order is to be viewed as illusory, false and unreal. In a word, *void*.

Hence, the cardinal observation to be made here, and a point that I believe is the keystone to understanding Nagarjuna's uncompromising commitment to the Middle Way, is that he asserts that the realm of the Absolute and the world of relative experience, are ontologically non-different. Nagarjuna's formulation of the Middle Way view of causality is, as follows: "For neither an existent nor a non-existent thing, is an appropriate condition. If a thing is non-existent, how could it have a condition? If a thing is already existent, what would a condition provide?"¹⁵ Additionally, "Whatever if dependently co-arisen, is declared to be Emptiness. Since that is a dependent

Consult also C. W. Huntington, 1989.

¹⁴ See MK 20 in which Nagarjuna argues convincingly that neither cause nor effect, taken separately nor together, can be said to produce complex entities by means of *combinations* of causes and conditions.

¹⁵ MK 1.6.

designation, it is, itself, the Middle Way.” (24. 18)¹⁶

Thus, it is emptiness, not nihilism in which we discover the human self and all the things that constitute the universe. Additionally, I would argue, furthermore, that Emptiness is not only to be affirmed, it is to be celebrated. One possible interpretation of this idea, I believe, is that by living each moment out of an awareness of the empty and interdependent nature of the phenomenal world, the possibility of a meaningfully creative life is established, with the awareness of the interdependence of all things, providing all the certainty and sense of direction that human beings should require.

Hence, the cardinal factor in Nagarjuna’s world view is that the interpreter has to keep in mind if they are to understand properly his uncompromising commitment to the Middle Way, is his assertion: “There is not the slightest difference between Samsāra and Nirvana, there is not the slightest difference between Nirvana and Samsāra. Whatever is the limit of Nirvana, that is the limit of Samsāra. There is not even the slightest difference between them, or even the subtlest thing.”¹⁷

Nagarjuna’s hermeneutical methodology is the employment of a negative form of dialectical argumentation, a so-called, *reductio ad absurdum*, or *prasanga*. By demonstrating, through a rigorous and unflinching process of logical negation that, not only all mystical and metaphysical views of reality, but all views (*drsti*) whatsoever (whether idealistic or positivistic, monistic, non-dualistic, or dualistic, empirical, phenomenological or deconstructionistic), when pursued to their logical extremes, are self-negating, and hence, false and logically untenable. As one modern interpreter states the matter: “. . . that each [position] collapses into incoherence, even by the lights of its own proponents.”¹⁸

It is also important to recall that as highly technical as his methodology is, it is no mere rhetorical device, used only to display his intellectual acumen, a la the Greek Sophists. Rather, it represents his insight, inherited in large part, from his reading of the *Prajnaparamitasutra*, that there lies at the heart of all things, not an eternal, unchanging essence, but rather a void, or ontological hiatus that cannot be filled. Nagarjuna demonstrates his unswerving commitment to the negative dialectic, by declaring that his philosophy of Emptiness is not, in the end, an alternative intellectual position that is to be regarded as superior to all others but rather a view that eradicates all view-taking. By eradicating all “view-taking,” one is left only to experience, intuitively, the ontological openness, empirical impermanence (and I would add, based on his belief that there is not an iota of difference between *samsāra* and *nirvana*), the glorious multiplicity and the perennial creativity of the entire universe, and indeed, of all universes, both real and imagined.¹⁹

"By equating *samsāra* and *nirvana*, (or, at least, by negating even an iota of difference between them) -- with regard to its formulation of cognitive teachings and rational ideas -- Nagarjuna **conflates these two doctrinal extremities to form a soteriological unity and he achieves this end** by collapsing the two realms of being or modes of consciousness into a metaphysical unity, in which there can be no differentiation or discrimination - no room for the belief, so central to the Theravādin world view, that *samsāra* and *nirvana* form an irreconcilable set of binary opposites

¹⁶ MK 24.18.

¹⁷ MK 25. 19-20.

¹⁸ Jay L. Garfield., 2006, xx.

¹⁹ MK 27.

that frame the Buddha's teaching of the *dharma*."

David Bohm's View of Reality (The Implicate and Explicate Orders)

David Bohm, an American-born mathematician, high-energy physicist and philosopher, summarizes his understanding of the relative and absolute character of truth, in his immensely thought-provoking book, *Causality and Chance in Modern Physics*, as follows:

"Quantum research reveals that nature is a fulcrum of inexhaustible diversity and multiplicity of things, regionally related and all combined in promoting the process of becoming, in which there exists an unlimited number of relatively autonomous and contradictory kinds of motion." "Hence, any given thing or concept can never be anything other than an abstraction from the causal process . . . valid within a certain degree of approximation, within definite ranges of conditions, within a limited field of movement and over an extremely limited period of time (e.g., a nano-second). *None of this can represent an absolute truth, existing as such things do under causes and conditions.*"²⁰ [emphasis mine]

Bohm argues for the abandonment of the "Cartesian grid," together with the mathematically exact Newtonian view of the universe, both of which are established upon a bifurcated philosophical system that posits the subdivision of the universe, including human beings, into mental and physical, subjective and objective polarities. These philosophical orientations have pervaded the western world view over the past two-and-a-half centuries and ultimately, have provided the conceptual foundation for the mechanistic notion of the comic order that has prevailed during this time-period. It is this Newtonian, mechanistic worldview that Bohm seeks to replace with his notion of a *quantum* or *organismic* worldview. In this context, the metaphor that most fittingly represents this new processual world view is the image of a *tissue* or *fabric*, a softer and more flowing pictograph of nature than the previous Newtonian view of the universe as an immense conglomeration of countless miniscule particles of energy in motion.

The pair of paragraphs cited above bulge with significance for the crystallization of David Bohm's naturalistic philosophy, ranking, perhaps, as a core *manifesto* of his view of the universe in all of its dizzying complexity and richness. They are, also, full of implications for the comparison of Bohm's and Nagarjuna's philosophy.

Bohm proposes a new bicameral concept of the natural order, which, ontologically, constitutes two orders/levels of reality: the *Implicate Order* (from the Latin, *implicatus*, meaning 'to enfold' or 'to fold inward') and the *Explicate Order* (from the Latin, *explicatus*, 'to unfold' or 'to bring into the open'). Regarding the *Implicate Order*, everything in the universe is enfolded into everything else. This order is the realm of pure energy, in which it cannot be said that anything exists in the phenomenal sense, including causation itself. The opposite and complementary order is the *Explicate Order*, in which everything unfolds "in the sense that each thing

²⁰ Jay L. Garfield, 2006, xx.

lies only in its own particular region of space (and time) and outside the regions belonging to other things.²¹ Recall, then, that everything is both interconnected and, yet, independent.

Bohm depicts these two orders and their relationship by use of the image of a hologram. Within the Explicate Order, previously concealed energies flow uninterruptedly from the Implicate Order, in the form of countless tiny streams of energy that come to manifestation as empirical phenomena. However, these phenomena that constitute our world of sensory and conceptual experience, are not composed of some real and enduring substance, but simply of limitless bundles of energy, congealed momentarily into continually emergent threads of consescent energy.

In this connection, Bohm poses a most challenging question, “If any given theory can only be approximately, conditionally and relatively true, can there, realistically, be an objective reality? Can the world be said to be real in any sense of the term? If so, real in what sense? And, how can we gain access to a dependable knowledge of the world, whatever its ontological status may be?”

He responds to his own question with the observation: “the fact that we are not free to choose conditions at will and to suit our own fancies and whims in searching for solutions to practical problems, we must bear in mind the fact that *the laws of nature do have an objective content*. Hence, we are compelled to recognize that they represent *some kind of necessity that is independent of our wills* [emphasis mine]. The choices we make between any two or more options must, to an appreciable degree, reflect the necessary relationships that exist in nature.”²²

According to Bohm, the phenomenal universe (whether experienced directly through the senses or indirectly, through instruments) is defined as the Explicate Order. It is “a comparatively small pattern of excitation” derived from the Implicate Order, which, in turn, is multidimensional, omni-pervasive but unmanifested and, possibly, infinite. For its part, the Explicate Order is also multi-dimensional and can actualize itself as “relatively autonomous sub-totalities,” any one of which “may up to a point be studied in its own right.”²³ The Implicate Order, on the other hand, contains diverse potentialities for any number of, realized or unrealized, orders. However, each Explicate Order is a novel projection “which unfolds into a sequence of moments that are not completely derivable from what came earlier in this sequence or set of such sequences. The Implicate Order is “the ground of all that is.”²⁴

Bohm draws a clear line of distinction between the two orders: “To generalize so as to emphasize undivided wholeness, we shall say that what “carries” an implicate order is the holomovement, which is an *unbroken and undivided totality*.²⁵ In certain

²¹ Most of the material of David Bohm analyzed in this paper appears in his book, *Wholeness and the Implicate Order*, 1980, 2005. For a comparable articulation of this new quantum world view, consult Heisenberg, 1958, 2007.

²² *Ibid.*, 225.

²³ Bohm, 1980: 192-93

²⁴ Bohm, 1980: 212

²⁵ A hologram is the product of a technology called, *holography* (Grk., *holos* = whole, *graphā* = graph, writing, drawing). Holography is a technique that allows the light that emanates from an object to be recorded and the, reconstructed so as to appear as if the “photographed” object were in the same position relative to the recording medium as it was when initially recorded. The image changes as the position and orientation of the viewing system or instrument changes in exactly the same way as if the object were still present. A hologram is commonly described as an apparently three-dimensional object, which is not

cases, we can abstract particular aspects of the holomovement (e.g., light, electrons, sound, etc.), but more generally, all forms of the holomovement merge and are inseparable. Thus, in its totality, the holomovement is not limited in any specifiable order, or bound by any particular measure. Thus, the holomovement is indefinable and immeasurable.”²⁶

The extent to which a given law is true lies in the delimitation of its *domain of validity*. To determine the boundaries of this domain properly, we have to find the *errors* in the laws, which we have demonstrated to be valid and true, based on our current knowledge, for that will give us the condition, context and degree of approximation within which the law can, correctly, be applied.

Based on the notion of the qualitative infinity of nature, Bohm contends that we know that every law is limited by a number of errors, from the fact that it represents nature in terms of some finite set of concepts (or in Nagarjuna’s terminology, conventional and relativistic views, *samvrti-dristi*) that inevitably fail to account for an infinity of additional potentially or actually significant qualities and properties of matter. Hence, he reminds himself and us continually, that our scientific conclusions, even those that achieve the status of laws, must be viewed as significant but temporary insights, as approximations of reality itself, ideas that, in the words of Whitehead, will enjoy only “seasonal relevance.”

Therefore, scientific research can by no means achieve knowledge of nature that is, ever, error free. The most that science can hope to accomplish is to pursue an unending process of investigation, observation, interpretation and evaluation, in which the degree of the truth of our knowledge is continually increasing and in being content in the knowledge that we will never arrive at an absolute and unconditional knowledge of the totality of nature that is perpetually becoming and never, even for a moment, fully at rest.²⁷

The initial step is to develop new instruments and experiments that will disclose some of the errors that are present in every stage of every theory. This discovery should yield new laws that will apply in ever-newer and broader domains of knowledge, but never with ultimate and insurmountable certainty.²⁸

physically present but which appears to be present by virtue of the interplay between the *original* beam and the *reference* beam. Viewed from the standpoint of Quantum Mechanics, a hologram appears to be an actual three-dimensional object but is, in actuality, the result of an event known as *interference* (i.e., the superimposition of one wave front or light beam upon a second wave front) and a *diffraction*, which occurs whenever a wave front encounters an object.

²⁶ Bohm, 1981: 151

²⁷ The point to be highlighted here is, phenomenologically speaking, that human experiences commonly referred to as *perceptions* (i.e., the apprehension of an “existing” object, process or state of affairs) by an apprehending subject (i.e., one or more of the five senses or the mind) occurs within the context of the encounter between a *subject* and an *object*, both of which are constantly in the process of coming-to-be and passing-away in every nano-second. This can be said to be the epistemological reason that an absolute and invincible knowledge of the ever-changing world will forever elude the reach of the human mind. Alfred North Whitehead’s observation about the elusive nature of human knowledge is, quite pertinent, to this point. He states that the wonder is not that we human beings cannot understand everything about the universe we inhabit, but that, given the complexity of that universe, the wonder is that we are able to understand anything. He concludes with the observation that all human knowledge is *marginal*, in nature.

²⁸ This notion that the scientific quest for a deeper, wider and more accurate body of knowledge concerning whatever happens to be the topic of interest, is masterfully described in a single paragraph, as follows: “Even after correct hypotheses have been developed, however, the process does not stop here. For such hypotheses will, in general, lead to new observations and experiments, and to new kinds of practical activities, out of which may come the discovery of new empirical regularities, which in turn require new explanations, either in terms of a modification of existing hypotheses or in terms of a fundamental revision of one or more of the

“Thus, with the further progress of science into new domains, it becomes possible for us to define the errors in older laws in more and more detail and in more and more respects, and in this way to delimit the domains of validity of these laws more precisely and more nearly completely.”²⁹ Statements such as this, leave us with the perplexing question as to whether, legitimately, there can be a concept of “the finality of Truth or Reality” in either Madhyamaka or Quantum Mechanics?

By virtue of this perpetual open-endedness of scientific research (theoretically till the proverbial end of time), combined with the discovery of new solutions to existing problems, opens up new contexts and conditions that call for further exploration - a process that seems to replicate itself endlessly, such that the goal of the ascertainment of an absolute truth that applies to all contexts and conditions, seems to recede beyond a succession of ever-multiplying horizons, while science continues its study of the inexhaustible character of nature in more and more detail and in more and more different ways.

However, Bohm contends that if we halted a search for absolute truth along this tangent toward greater and greater complexity and diversity of detail, we would lose sight of how the multifarious details are united by certain sets of laws and mathematical characteristics as different aspects of the *one world*. This is the cardinal principal that lies at the heart of Bohm’s holistic world view and it is this reference to “certain sets of laws and mathematical characteristics as different aspects of the one world,” that catches up in a single phrase both the evanescent and the enduring dimensions of the phenomenal world.

We should now turn our attention to David Bohm’s notion of the nature and the operation of the universe as a whole. He states his position succinctly by referring to the notion that “the basic reality is the totality of actually existent matter or entities in the process of becoming.”³⁰ This unity is there and is discoverable because the *totality* of matter in the process of becoming contains, by definition, everything that exists. “Thus, even though the existence and the characteristics defining the mode of being of any given thing *can*, and indeed *must*, be contingent on other things, that of the infinite totality of matter in the process of becoming cannot, because whatever it might be contingent on is also, by definition, contained in this totality.”³¹

In more established and familiar language, in spite of the indeterminate character of entities at the sub-atomic or quantum level of reality, the world as a whole does, undoubtedly, operate in compliance with a general universal law of nature, as Issac Newton convincingly demonstrated. However, what Newton failed to understand is that the law itself is not a static and fixed entity but an additional a factor involved in the ever-changing universe. To invoke a stereotypical remark that one often uses when he or she has been accused of breaking a rule or policy: “Laws are made to be broken,” or, at least, qualified and revised periodically in order to bring an older, existing Law into congruence with current data and views to form a “new law.”

How are we, then, according to David Bohm, to define, in detail, the nature of

hypotheses underlying these hypotheses. Thus, theoretical explanations and empirical verifications each complement and stimulate the other, and lead to a continual growth and evolution of science, both with regard to theory and with regard to practice and to experiment.” (1957, 1980, 5).

²⁹ Bohm, 1980, 167

³⁰ *Ibid.*, 168

³¹ *Ibid.*, 168

what *is*, i.e., this totality of matter in the process of becoming? The most essential and fundamental characteristic of this totality in the process of becoming lies in the fact that it can be represented only by an inexhaustible series of *abstractions* from it, each abstraction having only an approximate validity within a circumscribed area of time and space, and within limited contexts and conditions. Any given set of entities may be construed as interconnected by a multiple set of relations and this for the simple reason that *every theory* is an abstraction from the same totality of matter in the process of becoming.

For, each thing that exists in this process, can be defined, with increasingly more accurate approximations and within progressively wider contexts, in terms of its reciprocal relations with more and more things. This is why, given the interconnectedness of all things and the combination of all the relevant parts to form a new concrescent string of concrete entities, the study of any one thing throws light on other things and thus, eventually leads to a deeper understanding of the properties of all interconnected entities, that is, the whole universal order. Hence, the so-called, “Butterfly Effect.”

Nevertheless, Bohm declares, we are not led by this universal expanse of relativity to a view of *complete relativity*, for that would suggest that there is no objective content to any of our knowledge, which we know is not the case.³² While he admits that such factors as the relative credibility of the observer, and the contextual limitation of each observation, does indeed, influence our knowledge, he nonetheless, “admits that there still exists an absolute, unique and objective reality.” At the same time, we recognize that this relativized knowledge of objective reality remains partial, limited and conditional upon the current but ever-expanding scope of knowledge. (In Nagarjuna’s terminology, all logical and empirical knowledge is *conventional* in nature, hence, incomplete, limited and easily falsified by habitual forms of conceptualization.)

To continue to enlarge this framework of knowledge and to fill the remaining lacunae in our store of knowledge, “we must continue our scientific researches, with the objective of finding more and more of the things into which matter in the process of becoming can be analyzed approximately, of studying in a better and better approximation of relationships between things and of discovering in greater and greater detail what are the limitations on the applicability of each specific set of concepts and laws.”³³ Hence, theoretically, the work of science is never done, once and for all.³⁴ Finally, his fundamental scientific manifesto: “The essential character of scientific research is, then, that it moves towards the absolute by studying the relative, in its inexhaustibility, multiplicity and diversity.”³⁵ Moreover, we might add, never successfully achieving an absolute knowledge of the Absolute. But this point should be

³² This would be akin to Nagarjuna’s denial that his concept of Emptiness, can, legitimately, be viewed as a concept of nihilism or voidism.

³³ Bohm, 1980, 170

³⁴ This observation that scientific investigation is always, of necessity, an open-ended and on-going process of never-to-be-completed once and for all time, is shared by many contemporary understandings of various disciplines in the human sciences. Take for example the assertion of the Structural Anthropologist, Claude Levi-Strauss, “There is no real end to mythological analysis, no hidden unity to be grasped once the breaking-down process has been completed. Themes can be split up *ad infinitum*. Just when you think you have disentangled and separated them, you realize that they are knitting together again in response to the operation of unexpected affinities. Consequently the unity of the myth is never more than tendential and projective and cannot reflect a state or a particular moment of the myth,” 1969, 5. Paul Ricoeur and David Tracy both would concur that the hermeneutical process is interminable, and, hence, always “a work in progress.”

³⁵ Bohm, 1980, 170

appraised in light of the fact that in the final chapter of his book, *Causality and Chance in Modern Physics* and in the section, entitled, "Absolute versus Relative Truth," Bohm asserts: ". . . in many fields we are able to determine the errors so well . . . that we can say that, at least, for specific domains under consideration we are approaching closer and closer to an absolute truth . . ."

However, we might ask, how is it that we are to understand that there is a *possibility* of gaining certain knowledge of the absolute by "studying the relative, in its inexhaustibility, multiplicity and diversity?" (This is a question that arises from an analysis of both Madhyamaka and Quantum Mechanics in a most telling fashion.)

This is an ideal point to bring our discussion of David Bohm's quantum world-view to some sort of momentary closure. If we are to understand properly the relationship between the relative and the absolute (in Nagarjuna's terminology, *samvriti* and *parama-artha*, *samsāra* and *nirvana*), we must step back, metaphorically, and try and grasp a view of the "whole," which is the epistemological and ontological basis of Bohm's entire worldview.

Stated briefly, both the material world of matter and the realm of human consciousness (which includes what we normally refer to as the intellect, intuition, feelings, urges, cravings, etc.), are emergent products of a multidimensional reality and that reality should be understood, within the widest interpretative frame possible, to be a *projection of "a higher-dimensional ground, as a particular order.* Both time and space are derived from this same universal ground, on the basis of which the infinite richness of the universe is continually in the process of becoming.³⁶

That is to say, furthermore, that this continual projection of time and space from this "higher-dimensional ground" or as Bohm also refers to it, elsewhere, "the Higher Actuality," at every moment in time, is a *creative advancement.* Thus, the emergence of a specific concrete entity or a series of concrete entities, is never a mere mechanical replication of what came before. Every moment of concrescence includes an element of novelty, never before in existence, such that all movement within the natural order is "a creative inception of new content as projected from the multidimensional ground," such that "various successive living forms unfold creatively. And, the law of this creative unfolding cannot be properly understood without considering the immense multidimensional reality of which it is a projection."³⁷

Talk of "the Higher Actuality," brings to mind, from the world of western thought, everything from Plato's "The Good," to Aristotle's "Unmoved Mover," from the biblical and theological concepts of God as Creator *of* and Ruler *over* the cosmos in Judaism, Christianity and Islam, to Anselm, the medieval Christian theologian's definition of God as "that greater than which nothing can be conceived," to Whitehead's concept of God as the "chief exemplification . . . of all metaphysical principles, both primordial in his serving as the cosmic source of the absolute wealth of

³⁶ The fact that David Bohm dedicates only a brief passage in his *Wholeness and the Implicate Order*, raises two interesting hermeneutical problems: (1) does not Bohm's introduction of a concept that resonates with numerous other theological and philosophical concepts of Ultimate Reality, suggest that, for all the "reems" of prose that the sciences give over to, nearly exclusive, interest in exploring the empirical universe, indicate the possibility that no system of thought is ever complete and fully-comprehensive without due consideration being given to this topic? and (2) do not the twin factors, that of Bohm's limited cover-age of this topic and, then, only at the very end of his concluding chapter suggest that, in his case, reflection *upon* and discussion *of* the question of Ultimate Reality, is of minor importance (if, important, at all) in the broader scientific worldview? This is the subject for another paper.

³⁷ Bohm, 1980, 269.

potentiality and, at the same time, the chief exemplification of the absolute concreteness of every existing entity.”³⁸ Alternatively, again, as William James, an American philosopher/psychologist, suggests God can be defined, simply, as “the Eternal More than.” All of these appellations of the Absolute exemplify the same ontological axiom.

And from the world of eastern thought, Bohm’s concept of “the Higher Actuality,” suggests such concepts as The Eternal and Unchanging Brahman of Hindu Vedanta, the Eternal Dhamma and Nibbāna of Theravāda Buddhism, the *dharma-kaya* and/or *sunyata* in Mahayana Buddhism, and the Tao of Taoism.

But, in the end, David Bohm brings his grand cosmic symphony to a quietly dramatic close, by observing, “In our proposed views concerning the general nature of ‘the totality of all that is’, we regard even this ground as a mere stage, in the sense that there could, in principle, be an infinity of further developments beyond it... [and] through the force of an even deeper, more inward necessity in this totality, some new state of affairs may emerge in which both the world as we know it and our ideas about it may undergo an unending process of yet further change.”³⁹

Moreover, the process goes on in an unending succession of finite but ever more comprehensive and penetrating insights into the nature of the absolute, enmeshed in the ever-unfolding reality of the relative, “world without end.”

The Parallels between the Worldviews of Nagarjuna and David Bohm

We can now proceed with a brief inventory of the concepts and values that Madhyamaka and Quantum Theory share in common. Both systems embrace the idea that all of reality, from the tiniest quanta of energy to the entire universe in all its grandeur and complexity, is the product of a universal causal process, a world of ever-changing, never solidifying products of Dependent Co-origination or Causality. All phenomena within the multi-dimensional perceptual realm are, without exception, governed by and both produced and dissolved by, the process of coming-to-be and passing-away in every instant of time.

In Madhyamakan terminology, all entities are characterized by Emptiness or evanescence due to their lack of any form of substantive and enduring essence or “own-being,” (*svabhava*). Again, as noted earlier in the paper, the ascription of the trait of Emptiness to phenomenal entities is not to imply a metaphysical nihilism or utter state of vacuity but merely to assert that everything is a product of Dependent Co-Origination, a perpetually recurrent process of coming-to-be and passing-away. Yet, based on the doctrine of Emptiness, Nagarjuna argues that not even causality, the machine that drives the creation and destruction of entities, can be characterized as possessing substantive reality. The Buddha himself uses commensurate language in the Pāli Suttas, terms such as causally conditioned, compounded entities, subject to causes and conditions, etc.⁴⁰, “Examination of the Twelve Links” in the chain of causation).

Both traditions assert that mind and matter, the subjective and objective poles of reality, are inextricably *interlaced* (a felicitous term in the context of the String Theory) within the infinitely complex network of causal forces or streams of energy that constitute the entire world process. Both the realm of sentience or mental,

³⁸ Whitehead, _____.

³⁹ Bohm, 1980, 270.

⁴⁰ Cf. MK 26.

emotional and physical awareness and the realm of physical entities are subject to the same universal law of processual activity, the omni-pervasive and unbroken stream of flux and flow that is the phenomenal world.

As noted above, both systems hold that the world of things can be rightly construed only by invoking the law of causality. At that level, causality reigns supreme, etc. However, in the non-temporal, non-spatial realm [referred to by Nagarjuna as Ultimate Reality (*paramartha*), or Emptiness (*sunyata*) or Nirvana and by David Bohm as the Implicate Order], there is no basis for thinking in terms of causality or coming-to-be and passing-away as a consequence of the operation of a causal principle. This observation is based on the recognition that within the realm of the Implicate Order, there are no things or entities -- not even of the atomic or subatomic variety. There is no 'there' there.

This is the worldview that currently is referred to by members of the scientific community as the Chaos or the String Theory. It is called the *Chaos Theory* because, given the momentary existence of a certain set of conditions, there is no way of predicting the next event or series of events that will arise out of the existing situation. There is no firm degree of certainty here and no predictability, only somewhat predictable probabilities - hence, Werner Heisenberg's Indeterminacy Theory. It is called the *String Theory*, based on the fact that there are no measurable events or entities at this level, no entities of a subatomic variety, such as quarks; only continual and unbroken streams of fluctuations of non-quantifiable and non-measurable energy, that, while, lacking in dimensionality and any degree of solidity, nonetheless, can be tracked by tracing the flux and flow of the streams of energy within a finite area of activity, and this through the process of recording, by means of a high-powered and extremely sophisticated electro-magnetic devices, the strings of images which the streams of sub-atomic energy leave in their wake.

The law of universal fluctuation can be established and applied as a Cosmic Law on the basis of this assertion: that all entities, large and small, simple and complex, microcosmic and macrocosmic, invisible and visible are governed by the one all-embracing, all-controlling and all-creating power of cosmic fluctuation. In addition, to this universal law of fluctuation both Buddhism (and all of its highly diversified forms of expression, both throughout history and all over the globe) and the Quantum worldview, in the end, give complete and unqualified affirmation.

As David Bohm states the matter in the concluding sentence of his book, *Causality and Chance in Modern Physics*, "The essential character of scientific research is, then, that it moves toward the absolute by studying the relative, in its inexhaustible multiplicity and diversity."⁴¹ I feel confident in arguing that, in practical terms, this is a precise depiction of the dialectical process that drives the *reductio ad absurdum* argumentation of Nagarjuna's *karikas*, as well.⁴²

Key Conceptual Distinctions Between Nagarjuna and David Bohm

As I have already pointed out above, these two figures share numerous ideas that are either identical or similar in meaning and intention; but I would argue that in

⁴¹ Bohm, 1980, 170.

⁴² Consult the entire section 12, entitled, "Absolute versus Relative Truth," pp. 164-70.

other respects, their systems of ideas occupy positions at opposite ends of the intellectual spectrum. Allow me to explain what I mean.

There are a few senses in which Buddhism and modern science stand *vis-a-vis* one another in stark contrast. Take for example, although there has traditionally been a firm commitment to a knowledge of the teachings of the Dharma, Buddhism has never shown any significant interest in “knowledge for its own sake,” (except, of course, a deep knowledge of The Dharma), especially the kinds of worldly knowledge that has been the driving force and guiding principle behind modern science, or the type of metaphysical knowledge that has been the overriding concern of philosophy, both eastern and western, up until the modern period.⁴³

Rather, based upon the heuristic model established by The Buddha himself, Buddhism has been concerned, overwhelmingly, indeed, exclusively, with the pursuit of the knowledge that is conducive to liberation from metaphysical ignorance, which, when achieved, leads to liberation from egotism, greed, birth, death and rebirth, and in a word, from all the limiting conditions (*pratyaaya*) to which each person has been bound.

This unswerving focus on the types of knowledge that contribute directly to the progression toward the achievement of enlightenment, is centered on the Buddha’s own teachings concerning the need to avoid all abstract theorizing or metaphysical speculation. In the *Brahmajala-sutta* in the *Digha Nikāya*, there appears a list of sixty-two ways in which “recluses and Brahmins . . . reconstruct the past and arrange the future.” All of these ideas are false from the Buddha’s point of view and should, therefore, be shunned. Another list of ten questions appears in the *Sutta of Shorter Instructions to Malunkya* in the *Majjhima Nikāya*, questions such as: is the universe eternal or not, both or neither; is the universe infinite or finite, both or neither; does the Buddha continue to exist after the death of the body or not, or both or neither; are the body and the self the same, or different, both or neither? On both occasions, The Buddha rejects such intellectual exercises on the basis of his conviction that the discovery of any plausible answer, either positive or negative, both or neither, to these and other metaphysical queries would not contribute one iota to a person’s achievement of salvation.⁴⁴

On the other hand, all of the sciences, of both the naturalistic and humanistic variety, are based on a commitment to acquire the maximum amount of information possible in their respective areas of concentration and to fend off every inclination to assert truth claims that rest on anything other than rigorously controlled empirical observations. For its part, science shows no sign of maintaining a core interest at all in what, in religious language we refer to as, “salvation,” “liberation” or “spiritual transformation.”⁴⁵

⁴³ This situation, incidentally, may be changing with the emergence of something called, “Engaged Buddhism,” a type of Buddhism that can be construed, not only as socially committed, but as the highly diversified panoply of adjustments that Buddhism is being compelled to make in order to accommodate many of its traditional beliefs and practices, values and views to the demands of the modern world.

⁴⁴ Nagarjuna demonstrates the untenability of all of these views, stated both positively and negatively, in MK 27.

⁴⁵ This is not to suggest that there are no scientists who are religious practitioners or explorers of the *religious, metaphysical or spiritual* implications or dimensions of scientific thought. But the point to be stressed here is that even those scientists who venture into philosophical or religious terrain, do so outside of the bounds of scientific principles. The etymology of the word “science” is instructive with regard to the attempt to isolate the essential meaning and methodological approach of the scientific enterprise. According to Webster’s *New*

Concerning the respective orientation of these two traditions toward the three constituents of the temporal continuum – the past, the present and the future – there is also significant disparity. Whereas Buddhism is established as a ‘pre-established’ and ‘closed’ system of beliefs and values, (based as it is either on the teachings of The Buddha or statements in the Pāli canon, in the case of Theravāda or on what are believed to be the revealed truths of the celestial Buddhas and Bodhisattvas, in the case of Mahayana), such that even the exploration and explanation of key concepts such as No-self, universal discontent (*dukkha*), bondage to death and rebirth due to entrapment by Ignorance and Appetitiveness, Dependent Co-origination, Nirvana and even, Emptiness, are defined and guided by the Buddha-dharma in its various permutations. However, the Dharma is to be defined and practiced, it is to be accepted, initially on faith and then confirmed by experience, without doubt or skepticism (excluding Japanese Zen for the moment which, at least, in its Soto form, views doubt and realization as forever interlinked), as the Absolute Truth, the unalloyed and uncompromised picture of the universe.⁴⁶ For this reason, it can be said that for Buddhism, as for all the other, so-called, Great Religions, the Truth is established in the past, at the time of the advent of the tradition in question and in the very life and teachings of the Founder (or in the case of Hinduism and Vedanta, which recognizes no original founder, the teachings and practices of the Vedas and the Upanishads).

As for the temporal orientation of the modern sciences, the ‘truth’, whatever its nature and scope, is believed to be lurking in the future, waiting to be discovered and defined (or redefined) through scientific exploration. Hence, the scientific tradition, defined as the open-ended, objectively-oriented, non-judgmental, ever-quizzical and critical, non-absolutist and unending in its exploration of the nature of reality, is, by contrast, future-oriented and, when it embodies most fully and purely the generic and definitive principles of the scientific method, is not oriented primarily toward to past but rather toward the future. As such, ideally speaking, the scientific traditions self-consciously and intentionally reject the notion that the present is to be defined and guided, in any strict sense, by the past, other than the ruthless and uncompromising adherence to the defining principles of the scientific method. To paraphrase the slogan of the famous science-fiction television series, *The X-files*, “The truth is out there,” somewhere, waiting to be discerned.

And, while there is no question but that science has a “past” and is, to some extent, influenced by its own sets of intellectual and methodological principles, it is most unreservedly true to its central and overriding mission when it operates out of the firm understanding that the ‘truth’ about its current object of inquiry is only relative and conditioned upon the existing conditions of knowledge and research and that with

World College Dictionary, the word science is derived from the Latin *scientia* and *sciens*, the latter word being the past participle of *scire*, meaning to know, to discern or to distinguish. Tracing the word back its ancient Indo-European root, we find that root to be **skei*, to cut or separate, hence to fragment, analyze or cut something into its constituent parts. The dictionary defines science as (1) a state or fact of knowledge or knowledge itself, (2) systematized knowledge derived from observation, analysis and interpretation, through experimentation carried on in order to determine the nature or principles of what is being examined, and, finally, (3) the systematized knowledge of nature and the physical world.

⁴⁶ Hence, for most permutations of the Buddhist tradition, beliefs and practices, views and values, in any given historical period, in order to be appropriate and acceptable, are to be defined and implemented in terms of the teachings of the past Masters (beginning with the historical Buddha and leading through successive generations of saints and patriarchs). Heavy is the weight of the past in Buddhism. Will this also be the case once the sciences have attained their two-thousand-five-hundredth year of existence?

the acquisition of more knowledge of and a more accurate understanding of its subject matter, existing parameters of 'truth' will, necessarily, be subject to revision.

This *relativistic* view of religious, scientific and philosophical knowledge, is succinctly epitomized in the inimitable words of Alfred North Whitehead, "every system of thought enjoys only seasonal relevance." This is to say, each school of thought may hold center stage of authority for a limited period of time but then gradually, will come under increasingly closer scrutiny and then, criticism and, finally, replacement, by other scientific paradigms of thought that are thought to articulate more fully, accurately and "beautifully," current scientific information. Hence, the epigrammatic statement by Whitehead at the head of this paper, ". . . how shallow, puny and imperfect are [our] efforts to sound the depths of the nature of things. In philosophic discussion the merest hint of dogmatic certainty as to the finality of statement is an exhibition of folly."

For his part, Nagarjuna constructed his *Mulamadhyamakakarika* by drawing on a broad panoply of traditional Buddhist concepts and issues (among them, causal conditions, motion and stillness, the aggregates, the elements, suffering, bondage, nirvana and view-taking, etc.). By applying rigorously the traditional Indian tetralemma or fourfold set of logical positions that can be utilized in establishing a particular philosophical stance (i.e., positive, negative, both and neither), he demonstrates that each and every view taken with regard to any given topical issue, when pressed to its extreme logical limit, reveals an internal logical contradiction that is self-cancelling. The ultimate goal of this dialectical process is to exhaust *the human rage for rational coherence and the thirst for intellectual certainty*, in order to clear the way for the experiencing of the world through pure and unmediated consciousness. Specifically, the goal is to see the world as a vast, even limitless landscape of Emptiness or co-arising and evanescent entities; or, simply stated, to see things as they really are.

One could say, metaphorically, that Nagarjuna began his project with a large bag of tricks and, in the course of completing his project, he, not only, emptied his bag, he cast the bag aside. He did so in order to make way for the unmediated experience of the universe in all its manifold grandeur.⁴⁷

There is another way of distinguishing the work of these two great thinkers. That is by identifying Nagarjuna as a *deconstructionist* thinker and David Bohm a *constructionist* thinker. It could be argued that, whereas, Nagarjuna disassembles the universe of our ordinary, everyday experience, by means of the rigorous logical deconstruction of conventionally-defined categories of experience and thought, David Bohm gradually builds up an intelligible universe, bit by bit, from the foundational Implicate Order, (the foundational source of the natural realm, to the infinitely diverse

⁴⁷ But, is it not possible that this kind of wholesale renovation or broad-based paradigm shift that is, by all accounts, well underway, in the natural (and possibly, by extension, the social) sciences is, also, already underway in the various Buddhist cosmologies as that tradition, in its many and diversified manifestations throughout the world, struggles to adapt some of its cardinal principles (e.g. *dukkha*, Dependent Co-origination, Wisdom, celestial Buddhas and bodhisattvas, Pure Land, etc.) to the demands of the paradigm shift currently going on in modern science (especially, the fields of micro-biology, astronomy and Quantum Physics)? One of the truly challenging and thought-provoking questions in this regard, is how such an accommodative change in the cosmological, psychological and spiritual cosmologies of Buddhism, will impact its understanding of the nature of the universe, of human existence and of ultimate salvation, *vis-à-vis* traditional doctrinal formulations of the key insights into reality that have informed the Buddhist worldviews for over two-and-one-half millennia.

and ever-differentiating universe of the Explicate Order.

He concludes his project by positing the concept of “the Higher Actuality,” the foundation of everything that is. However, even this ground, he argues, should be viewed as a mere “stage” in the on-going cosmic process, “in the sense that there could in principle be an infinity of further developments beyond it.”⁴⁸ Although the linguistic terms differ with regard to Emptiness, on the one hand, and The Higher Actuality, on the other, I am prepared to argue that the reality toward which the two thinkers are pointing may be thought of as one and the same.

Moreover, in the end, there is merit to the argument that once one transcends the realm of conceptual formulation in the systems of Nagarjuna or David Bohm (and any other theological or philosophical system that embraces a notion of the existence of an Ultimate Reality), it really does not matter what one calls this transcendental realm. For this realm is beyond both the known and the knowable and therefore, beyond the limits of both thoughts and words. Hence, from the perspective of that Ultimate Reality, whatever terminology might be used to invoke that Reality, it can be argued that, from the standpoint of world thought... all words can be said to be equally, both applicable and inapplicable. Thus, the nature of the particular “label” that we choose to assign to the various concepts of Ultimate Reality that dot the landscape of the history of religions and philosophies is of little or no consequence, from a phenomenological standpoint. Whether one calls this Reality, as mediated through historical consciousness, God, or The Brahman-atman, the Dharma, Nirvana or Emptiness, the Self-illuminating Buddha, The Tao, the Logos, or the Divine Dark, or, in more modern terms, the Wholly Other, Limitless Space, other the Higher Actuality, the particular appellation that any given religion or philosophy uses in reference to the Ultimate Reality remains a *hermeneutical choice* that a given tradition chooses to utilize with reference to its own unique past. This, in a word, is the point at which the thoughts of these two thinkers truly converge, such that both can, in all honesty, declare: “There is no ‘There’ There.”

Finally, a kind of “postlude,” if you like -- four lines of contemporary poetry that, I believe, aptly articulate the Spirit, if not the Letter, of the two extraordinary thinkers, whose thought we have explored, comparatively, in this paper:

*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*⁴⁹

⁴⁸ Bohm, 1980, 279.

⁴⁹ T. S. Eliot’s “Little Gidding,” from the “Four Quartets,” 1952, 145.

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Teaching about ‘Spirit of Planet Diversity’: A Lesson from Buddhist Ethics

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This paper aims to understand diverse ethical situations, especially regarding the ‘dignity of plants’ - criteria of Buddhist ethics and attitudes towards plants, the methods of teaching and encouraging awareness of interconnectedness between human beings and planet diversity. Practical explanations of experiential learning – about: the web-of-life and ‘tree ordination ceremonies’, are also included in this presentation.

Current Ethical Situation:

According to Buddhism, everything in this universe occurs due to the coexistence of ‘causes and conditions.’ Everything is under the law of nature, that is: impermanence, suffering and no-self. It seems that human beings, animals, plants and environment are subjected under this same criteria - equally. In fact, there are some differences between humanity and animals, between animals and all planet diversity. For example, humans are arguably higher than animals because we are able to train ourselves and make efforts to attain the highest goal; whereas even greatly instinctive animals need to be trained by others. Animals are also regarded as higher than plant-forms in terms of more obvious communication and lively-feelings like human beings. Therefore, in the eyes of people, the dignity of plants seems to be ignored and less valued amongst human beings and by animals.

However, per our concerns, plant diversity lives together in the same universe; similarly, the well-being of everything affects another. The ethical problem is whether we should treat plant-diversity as same as human beings or we need not to pay attention to their dignity due to their lower status than human beings. Furthermore, we have been living in the age of pluralism and globalization. That is, we have diverse identities such as human beings, animals, plants and so on. It is believed that such identity includes the way for all to live life accordingly, surviving together on this planet - harmoniously. It is also realized that the impact of advanced and progressive technology and globalization may threaten species-value. As a result, religious-ethical approaches may play a vital role enabling us to better understand proper relationships towards each other.

Diversity:

Generally speaking, ‘diversity’ points to ‘many or variety’. Among the concepts of ‘variety,’ an implication of both ‘similarity’ and ‘difference’ may be included. If the realization of differences of each group and individual is applied towards an understanding of biological diversity - one discovers biodiversity supports nearly every aspect of human life. By its unique qualification of each individual species support

others directly and indirectly. Biodiversity and cultural diversity are more or less, interrelated or complementary, to each other. That is, 'humans have adapted to life in particular environments, drawing resources from those environments to sustain themselves.' (Maffi 2008, 14) In other words, 'biodiversity is crucial not just to the preservation of Earth's plants, animals, landscapes, and ecosystems, but also to the daily lives, cultures, and spiritual values of every human being on this planet'. (www.consciouschoice.com/2001/cc1410/note1410.html) Therefore, we are totally encouraged to respect 'identity and dignity' of each other in this ecosystem whether they are human beings, or animals or plants because if one of any species becomes extinct, this may lead to the loss of others.

Common Ethical Approaches:

Concerning the plants as one unit of diversity amongst other living organisms and ecosystems, the question arises whether there is 'dignity' of plants. If I am not wrong, it would be possible to say 'yes'. The reason varies in accordance with the structure of each religion. For example, in Christianity, nature and plants become valuable in themselves as creations of God. Human beings need to take part in looking after them and use them with responsibility in accordance with the 'ethic of stewardship.' In Buddhism, humans are supposed to respect the dignity of plants, in terms of our sharing of the fundamental conditions of 'arising, maintaining and disappearing'. Human beings and plants are under the same law of nature - all involved with the circle of birth, decay, suffering and death.

Although plants do not possess the dimension of morality as same as humanity does, what and how humans treat plants affect, both directly and indirectly on the life of human beings themselves. In fact, humans and plants depend on each other. We are interconnected and interdependent. Therefore, humans need to respect the dignity of plants; do whatever not to harm plants – in the same manner as humans not wanting to harm themselves. The more we focus on the spirit of diversity of ecosystem in this universe, the more we need to pay attention to the spirit of 'interconnectedness.' Above all, we are all 'interbeing' of each other - we need to take care of and be responsible for each other. If I'm not wrong, 'interbeing' was first utilized by the famous Zen Buddhist monk, Thich Nhat Hanh:

*If you are a poet, you will see clearly that
there is a cloud floating in this sheet of paper.
Without a cloud, there will be no rain,
without rain, the trees cannot grow,
and without trees, we cannot make paper.
The cloud is essential for the paper to exist.
If the cloud is not here,
the sheet of paper cannot be here either.*

Therefore, everything is important and possesses the intrinsic value. In each ecosystem living organisms are parts of a whole, that is, each needs supporting and being interdependent of others. I'm sure that among the spirit of diversity, there is a

strong spirit of interconnectedness of human beings and everything in this universe including plants. This common concept is derived from most religious teachings.

How should we treat others in spite of ‘Diversity’ and ‘Interconnectedness’?

Most of the world religions share the similar concept of the way to live harmoniously with each other. Although the following quotations from Islam, Buddhism and Christianity may intend to suggest the proper relationship among human beings, it is also interesting enough to apply to the proper relationship between human beings and plants.

In Islam: ‘no one of you is a believer until he desires for his brother that which he desires for himself’ (Nawawi’s collection of Forty Hadiths). The similar statement may be: ‘that is not pleasant or delightful to me must be so for him also; and a state which is not pleasant or delightful for me, how could I inflict that on another?’ (Samyutta Nikaya, V, 353.35-354.2). In Christianity: ‘whatever you wish that others do to you, do so to them’. (Matthew 7, 12).

Applying the contents of these rules from the three religions to plant life, it is possible to imagine that plants would like to receive love, care and claim survival of its own species in the ecosystems as well. Plants also need our responsibility to cut and use them in the light of sustainable development. Whenever we consider plants as our slaves, humans seem to use them as ‘objects’ without taking care of their quality of plant life and without realizing the possibility of their disappearance from this universe. Such kind of delusion will lead to disorder and injustice to other generations of human beings and plant species. In fact, most religious ethics call for honesty and justice in order to live together in peace and harmony. What is Harmony?

Harmony is the most effective organization and most desired order of universal relations between humans in a society and in all its spheres: economical, political, cultural and social, including family. Harmony excludes violent struggle and unity of diversity in mutual destructive struggle.
---(Semashko, <http://www.peacefromharmony.org>)

Therefore, in order to achieve ‘harmony’, human beings need to keep and maintain balance and order of proper relationships with everything in this universe including plants. Whenever both sides experience the obstacles of order, balance and growth, they need to adapt themselves and learn how to overcome towards survive. ‘The secret of this success is diversity: the more species and greater the genetic diversity, the higher the chances that adaptation will be successful.’ (Schulz and Steinmetz 2008, 7) To repeat, ‘diversity is the key to resilience - the ability of natural and social systems to adapt to change.’ (World Conservation 2008, 5) Then it is not surprising to suggest that plants may claim adaptability to a constantly changing natural environment, similar as humans. On the basic concept of adaptation may lead to any better evolution. Therefore, it is also necessary for plants to claim evolutionary abilities to continue their genetic diversity and gene pools to survive best in this universe.

Buddhist Ethical Criteria among Diverse Ethical Approaches:

Buddhists have the criteria to judge proper ways to treat others including plants and other things; that is: we need mindful wisdom - to think, speak and do in accordance with 'skillful means'. It means we should always exercise mindfully and skillfully, our: 'intention, methods and results'. Our attitudes and actions, towards plants, which are composed of our intentions and methods to deal with plants should not be based on 'greed (unlimited desires, artificial-wants not real need), anger (fear, jealousy) and delusion (lack of enough information)'. These three qualities are considered as the roots of evil in Buddhism. By such Buddhist ethical norms, humans should treat plants with long-term thinking for the sustainable well-being of the whole eco-system. By using this norm, ones will find enough reasons and can decide best on the ground of what context fits harmoniously for the plant existence.

Moreover, during the Buddha's time, his life and mission was surrounded with different kinds of plants from his birth, his enlightenment until his passing away events. Therefore, Buddhists are encouraged to live their lives close to nature in order to imitate the life of the Buddha and reminding how important the forests and plants are meaningful to support the spiritual development. In many parts of the monastic rules, the Buddha orders monks not to destroy plants, and live friendly and harmoniously with nature. In Thailand, we adapt Buddhist teaching and ritual for plants called 'tree ordination ceremony' in order to make plants to become sacred things to avoid deforestation:



In Mahāyāna Buddhism, 'Buddha nature' is emphasized to be included in all living beings. In some schools, it is believed that plants, trees, the earth themselves could achieve enlightenment due to their possession of the Buddha nature in their own. However, others may have different ways to consider plants as 'innocent existence. Therefore whatever decisions will be made, one should avoid harming and threatening the innocent - such as the network of plants. By such doing, ones need unconditional love going beyond any boundaries of shades of difference. In Christianity, the teaching of 'agape' which is unconditioned love and equal concern for all should be normally applied to whatever scientific discovery affected on the sustainable existence of plants.

The above examples seem to support and respect the identity and dignity of plants. However, some groups of people may prefer to pay attention to the utilitarian value, benefit and well-being of humans. Certainly, they consider humanity as the most significant species in planetary population or the network of life. Placing humans as the center is fine enough but the reality of diversity and interconnectedness cannot be

forgotten. Although human beings are happy and wealthy, such conditions will not last long while there is widespread suffering of other creatures. Therefore, it is very challenging for us to choose between the immediate happiness or the sustainable-simplicity and sufficient life without threatening other universal species, especially plants, our close friends in this ecosystem!

Up to this point, we may realize common and diverse ethical approaches towards diversity; personally speaking, I admire creative and progressive efforts in the science of biodiversity. It is a valuable contribution to humanity. However, any new sustainable methodology will be more successful if each action-moment is full of critical awareness with the chance to exercise ‘wisdom, care, love and honesty’ to all creatures. We call for both the successful ‘outer work’ (new discovery based on respecting biodiversity) and ‘inner work’ (spiritual development) for the sustainable growth and well-beings for the whole. As Michael Kapo of Papua New Guinea states: ‘if we can link biodiversity to spiritual aspects, things will change.’ (www.consciouschoice.com/2001/cc1410/note1410.html). All of us have the right to choose and act accordingly.

Applied the Teaching of Interconnectedness to the Classroom:

It is necessary to note that effective teachings about Buddhism should relate towards current, modern situations. One should realize the value and importance of Buddhist teachings, not only by knowing what the Buddha taught, but also how such teachings respond to our present-day situations, with: global warming, war, chemical spills, etc. In order to reach our ‘outcome’ of: being aware of the harmony amongst all planet-diversity, attention should be paid towards ‘the method and process’ of giving or transmitting such lessons. It is preferable for learners have ‘their direct experiential learning.’ This process welcomes learners – participating fully, to understand the concept of ‘interconnectedness’. This method is better than just lecturing and talking about whole or abstract series of doctrine, alone. Let us now, demonstrate this experiential-participatory Dhamma-teaching of interconnectedness. We call this activity as ‘picking a flower up affects the whole universe.’

Picking a Flower up Affects the Whole Universe:

Objectives:

- To realize the existence of others in order to be able to accept ‘diversity’ and ‘plurality’.
- To understand the interconnectedness of all things in the universe.
- To realize the complicated and holistic relationship of each other.
- To be able to apply the concept of interconnectedness to the present day ecological crises.

Method:

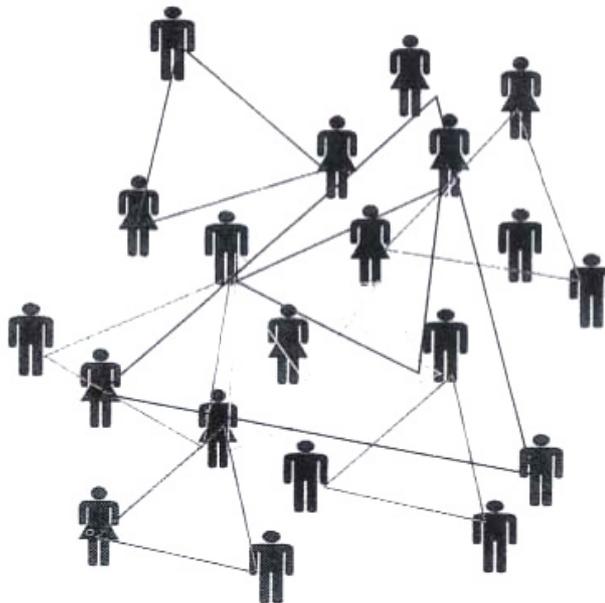
- Let everyone in the group stand in one circle.
- Each selects two persons, secretly, whom he/she wishes to speak with first and secondly.

- The chooser tries to balance the distance between the first and the second person. Therefore, the three stands in the shape of a triangle.
- At the same time, other people in the group also select other participants and follow the same rule of balancing the shape of a triangle.
- Let one-person move in the group, then others have to move in order to keep balance of a triangular shape.
- This activity will end when none moves.
- Let everyone share her or his feeling and what lesson each one learns from this activity.

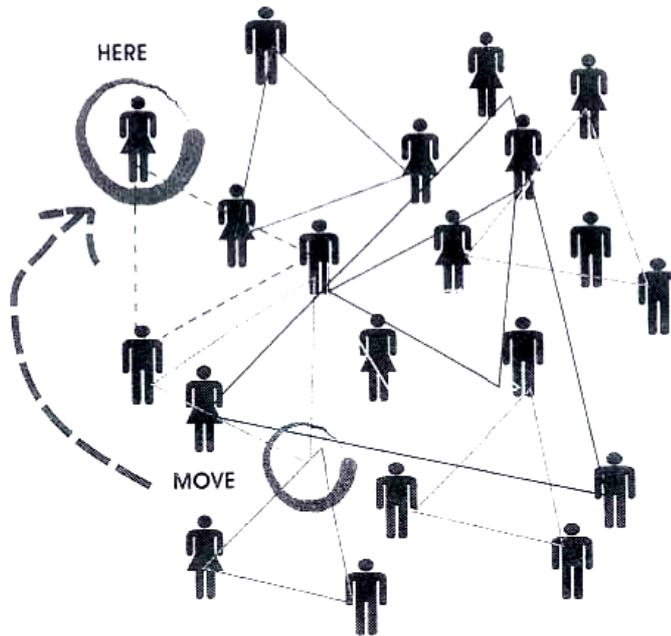
Picture 1 - Triangle for Interconnectedness:



Picture 2:



Picture 3 - adapted from Chaiwat Thirapan (ed.) (2005).



This is another alternative choice - introducing the teaching of *paticcasamupada*, which focuses on the state of interdependence of all things. This Buddhist concept can be elaborated philosophically - but for the sake of applying this teaching to 'life skills', one needs to simplify and let people experience the essence of this teaching, then reflect and connect this knowledge towards daily activities. Moreover, it is believed that the complete process of learning should begin with receiving information (for our context through participating in this activity). The next step is sharing the reflection and expressing how they feel. Each of the participants will give a value judgment on what they learn and how they feel. If it is useful for them, certainly they incorporate actions and apply understanding into their daily life.

In applying the experiences and lesson-learned from this activity, ones find out that whenever anyone moves, it affects on the existence and position of others as well. It points to the connected web of life in this universe. At the same time, one who is the chooser may be the one who is chosen by others as well. Therefore our relationship is complicated, overlapped and connected immensely whether by clear vision or by hidden system of relationships. By realizing like this, each one is expected to cultivate a new consciousness of caring for the well-being of others, including changing careless behaviors by performing mindful actions not to harm others - whether these are beings or non-beings in their real life. By such experiential learning, ones can understand the spirit of diversity by this kind of transformative learning which courtesy of the holistic process, feeling and outcome. Again, this kind of learning goes hand-in-hand with the Buddhist ethical criteria of 'skilful means' through: intention (feeling), method (process) and ends (outcome).

Up to this point, one can prevent plant-diversity from violence by comprehending all things as they really are, in a network of interdependent

relationships. Then, one remains mindful of selecting proper methods to teach such lessons. Finally, one welcomes any reflection and encourages learners to apply good teachings and ethical criteria into action - in order to possess and develop critical awareness, new consciousness, and transforming sustainable behavior towards plant-diversity.

Resources:

Aftandilian, Dave. www.consciouschoice.com/2001/cc1410/note1410.html.
'Biodiversity in Human Perspective'

Chaiwat Thirapan (2005). *Witheekidkrabaunrabub (Systems Thinking)*, Bangkok: Pisit, Thai.

Dhammananda, K. Sri (1994). *Treasure of the Dhamma*, Malaysia: Buddhist Missionary Society

Semashko, <http://www.peacefromharmony.org>

World Conservation (2008), 'Spice of Life,' January.

The Cause and Effect of being a Buddhist Follower: Psycho-Behavioural Studies in Thailand

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At the present time, as is clearly evident most everywhere, the world's material progress has far outpaced its spiritual growth. Our material progress has been very rapid because of continual and rigorous experiments with new processes and materials—experiments that followed strictly proven scientific principles and methods. A scientific method is a systematic procedure of identifying, extracting, and collecting truth from a mixture of true and false information. A scientific truth will endure only if it is proven right for all repeated circumstances. If it is not, it will be modified or discarded. Scientific method produces enduring truth. That is why it is so instrumental in the development and the progress of the material world. Universal and fundamental as it is, it should be valuable to the development of people's moral values and ethics as well. We should be able to collect useful facts about the causes, the processes, and the effects of Buddhist training by utilizing scientific method, and we should be able to use these facts to devise better—i.e. more valid, effective, and efficient—method for spiritual development.

Psychology is a scientific study of human behavior. It tries to measure mental state, mental ability, and mental process. For almost 100 years, various psychometric tests have been developed to study people's behavior. In 1891, Hall started to publish a journal on religious psychology (referred to in Gorsuch, 1988). In 1915, the general study of the religious aspect succumbed to the study of the philosophical aspect since they were very similar, but the study of the religious aspect had started later. Not until 1960 that it was revived and developed further so that it became firmly established. Today, most studies in behavioral science are led by psychological principles. Typically, these studies test some of the influences of religion and community on the mental state and physical behavior of individuals.

The objectives of this article are five-fold: 1) to present a list of accepted psycho-behavioral studies that had passed the selection criteria (these studies are 70 out of the total of 220 studies done in Thailand between 1977 to 2007); 2) to present the instruments for measuring various Buddhist characteristics and behaviors of Thai people and the relationships among them; 3) to present psychological traits that might be the causes of the various religious behaviors of Thai people; 4) to present the relationships between being Thai Buddhist followers and their environment—homes, schools, and monasteries; 5) to present the relationships between being Buddhist followers, their psychology and behavior.

In Thailand, there have been various studies on attitudes and religions for at least 40 years. In 1979, ten studies were done on the attitudes of Thai adolescents toward Buddhism. The sample groups of these studies consisted of students from junior high schools and colleges who were attending their respective educational institutions between 1958 and 1975. It can be concluded from these studies that the students had a somewhat good attitude toward Buddhism but had limited knowledge about it.

Additionally, there was a comparative study done on the attitude toward Buddhism of a group of college students (Wantanee Wichaikam, 1972). The 300 students participating in this study were between 16 to 25 years of age, from various faculties, with different number of years of attendance and different attending classes, and with various kinds of family background. It was found that the fourth-year students adopted better attitude toward Buddhism than other students in the same faculty; students in the faculty of political science had the same attitude toward Buddhism as that of the faculty of science; and finally, female students had better attitude toward Buddhist practice than male students did.

As for the creation of measuring instrument, Usa Srichindarat had developed a measurement of the perception of the value of the religion that was based on Kohlberg's Ethical Reasoning Theory (Usa Srichindarat, 1990). She grouped the 6 reasoning steps in the theory into 2 levels. The 'external cause' level is considered a low level because religion is seen only as a path that leads to being accepted by other people, or as a way toward being rewarded with material gains, or as a means of protection from punishment by the society. The 'internal cause' is considered noble because religion is seen as a path to serenity, as a way to build character and to elevate moral standards. This measuring instrument is reliable and can be used with any religion since it is based on Kohlberg's theory which is widely accepted.

Another way to measure psychological trait that is connected with a particular religion is to devise a religion-specific measure for that religion. Psychologists have been advocating this kind of measurement all along, but only a few was created so far. A few measuring instrument created in Thailand were about Buddhist belief such as the belief in the 'Law of Deeds' (Sopa Chookulachai, 1979), the belief in self-sufficiency, or the belief in Nirvana, etc. (Penkhae Prachonpajanuek and Omduen Sodmani, 1986). Another one measures ethics of college students, especially on the good qualities of Buddhist followers such as patience, ไศรัจจะ, or สัมปรัศธรรม, etc. (Patchanee Srithongnak, 1975; Suwat Wattanawongse, 1975). As a new approach to studying religion characteristics in people, Ngamta Wanintanont had suggested ways to measure simultaneously many kinds of Buddhist beliefs and practices in her article (Ngamta Wanintanont, 1995).

Definition of Buddhist qualities of individuals:

Buddhism is complex. It concerns sweeping relationships between the universe, the earth, and all living things (including human beings), spanning the time from distant past, to the present, and into the far future. Its teachings cover every kind of deeds: physical, vocal, and mental. Since it is so complex, any kind of instruments created to measure Buddhist qualities must be carefully thought out. From a thorough search of documents on being good Buddhists, we conclude that a devised instrument must take into account together both the belief and the practice of Buddhism. Hence, we categorize the variables of Buddhist qualities or Buddhist characteristics into 3 types:

The first type is: Buddhist belief. There are many beliefs. All beliefs are based on Buddha's teachings such as his teaching on the 3 refuges, or on the results of good and bad deeds that may or may not show up within an individual's lifetime, etc.

(Prayut Payutto, 1986). The belief in the Law of Deeds is connected tightly with the belief in reincarnation and the belief in Heaven and Hell, which leads naturally to the belief in Nirvana—the most lofty state of being, free from Heaven and Hell. Thus, the highest goal that every human being should seek for—regardless of gender, age, or social status—is the attainment of Nirvana, and it is attainable by practicing the principles that the Buddha had taught (Pra Ratchaworamunee (Prayut Payutto), 1986).

To summarize, Buddhist beliefs can be categorized into 3 interrelated beliefs: 1) belief in the 3 refuges; 2) belief in the Law of Deeds, Heaven and Hell, and reincarnation; and 3) belief in Nirvana. One instrument that measured Buddhist beliefs divides people into 3 groups: The lowest-level-of-belief group believes only in the 3 refuges; the medium level group believes in both the 3 refuges and the Law of Deeds; and the highest level believes in all three: the 3 refuges, the Law of Deeds, and Nirvana.

The second type is Buddhist practice. There are 3 basic Buddhist practices that every Buddhist should follow as often and as best as they can so that they will be happy and lead peaceful lives. Firstly, every Buddhist should do charitable deeds. Secondly, they should behave within the bounds of the Buddhist precepts. And thirdly, they should bring peace to their mind by meditating on the reality of the world and their own lives.

The first kind of practice, doing charitable deeds, can be done in many ways. Material objects can be shared or given such as food, clothing, money, etc. Help in terms of physical labor or teaching that benefits the listeners can be offered. Forgiveness, the most important spiritual charity that keeps the world a safer place to live, can be given.

The second kind of practice, behaving within the bounds of the precepts, helps prevent practitioners from doing wrong deeds that they may have to suffer for, and also helps bringing peace and harmony to the community they are living in. The absolute minimum of 5 precepts that every Buddhist must observe are: 1) not killing, 2) not stealing, 3) not coveting someone else's mate, 4) not lying, and 5) not drinking. A measure on the attitude toward these 5 precepts was developed by Pattara Nikkamanont (Pattara Nikkamanont, 1974).

The third kind of practice, meditating on reality, is a means toward attaining the right wisdom so that the mind can really be free from all sufferings. This kind of practice includes praying and chanting; restraining one's mind from extreme feelings, keeping one's speech from saying wrong things, and keeping one's action from harming oneself and other people; and, lastly, meditating on the reality of the world and of one's wants and needs.

Studies have been done on how much or how frequent Buddhists have followed the 3 basic Buddhist practices. The measurements made were such as the followings: measurements made on merit-making and food-offering by Sopa Choopikulchai in 1979; on Buddhist rites attendance during Buddhist observance days by Wakeman in 1988; on sermon attendance by Suntaree Komin and Sanit Samakkarn in 1979. An example of a similar measurement made in foreign country is a measurement taken on church attendance and alms-giving by Thompson in 1991.

Buddhist Lifestyle is a choice of living, choosing a way to perform daily activities that strictly follows Buddhist teaching. A lifestyle is the habits and behavior in daily life—the choice one make on how to do activities such as eating, resting, going

out, or enjoying a hobby. Lifestyle is a fairly set habit. A Buddhist lifestyle is the right choice of behavior that follows Buddhist teachings.

The Relationship between Individuals' Religious Belief and Practice:

Two characteristics of any religions are belief and practice. Most researchers agree that these two characteristics are closely related. A study in Thailand of 21 monks whose ages were over 23 years has shown that the stronger their belief in Buddhism, the stricter they were in doing their monk's activity ($r = 0.55$) (Chakach Chuayto and Duangduen Phanthumanawin, 1990).

Another study of 328 monks, who were attending a monk university and whose average age was 25 and whose average number of years of being a monk was 5 and a half years, has found that the monks who strongly believed in the three refuges, reincarnation, heaven and hell, and nirvana had a good attitude toward the concept of staying ordained for a long time. This was seen very clearly in the case of the monks who attended certain classes that focused on Buddhism (Phra Maha Chavalit Petchpakdee, 2006). A study was done on 372 novice monks whose average age was 15.19 years and whose average number of years ordained was 2.61 years (Phra Maha Jai Suan Pai, 2004). The result was that the stronger their belief in Buddhism, the stricter they are at their Buddhist practice and at observing the ten precepts ($r = 0.33$, significant at 0.01; and $r = 0.11$, significant at 0.05). A path analysis study on 293 nurses has shown that their Buddhist belief and practice was a direct cause of their living a Buddhist lifestyle (Dusadee Yolao et al, 1996).

In 1997, a psycho-behavioral research project on the cause and effect of being a Buddhist was initiated. It was the biggest undertaking of its kind (Duangduen Phanthumanawin et al, 1997). Three measuring instruments were utilized: one that measured Buddhist belief, another one measured Buddhist practice, and the last one measured Buddhist lifestyle. These instruments were used in 9 different studies that were parts of the overall project. The tenth study in this project was an analysis on all the data gathered from the first 9 studies. In this tenth study, method of multiple regression analysis was performed on the data collected from the sample population of 3,540 at age 10 to 64. The predicted Buddhist characteristics for both adolescents and adults that were measured were Buddhist belief and Buddhist practice, but Buddhist lifestyle was measured only in adults. It was found that age was a good predictor of Buddhist belief and practice. This was seen clearly in the female group, but not in the male group. It was also found that age was the best predictor of Buddhist lifestyle. To conclude, as individuals get older, their most important Buddhist characteristics is to have a Buddhist life-style, and they would have a strong Buddhist belief and conduct strict Buddhist practice as well. The results showed most clearly in the overall group and the female group.

In the young student group, especially those who resided in Bangkok, the relationship between belief and practice had the lowest correlation ($r = 0.24$), while it was much higher ($r = 0.60$) in the teacher group. The contrast was very clear (Duangduen Phanthumanawin et al, 1997).

Studies were done with Thai teachers that measured their Buddhist lifestyle according to their intrinsic religiousness or psychological belief (Donahue, 1985). This

kind of measurement was used widely in research studies in the West. Three studies of this kind showed that, out of 1,127 teachers whose ages were between 25 to 60 years (mean = 42) and of whom 75% were college graduates, the teachers with strong Buddhist belief adopted stricter Buddhist lifestyles. This was especially true with teachers who resided in Bangkok. The power of overall prediction was 53% which meant that the 3 Buddhist characteristics were clearly interrelated, yet sufficiently independent to be used as 3 separate variables.

Mental Cause of Individual's Religious Behavior:

Studies about Buddhist behaviors were studies of Buddhist practice (which consists of giving, observing precepts, and meditating about the reality of the world) and studies of Buddhist lifestyle, which is a way of applying the 3 Buddhist practices above into daily living such as how to conduct oneself at work, at leisure time, or in conversation.

In a study titled "Buddhist belief and practice: instilling values and observed quality of life" by Duengduen Phanthumanawin (Duengduen Phanthumanawin et al, 1997), raw data from 4 previous studies of the same project were combined, adjusted, and analyzed. The 4 variables in focus were Buddhist belief, Buddhist practice, ethical reasoning, and mental health. One study out of these 4 was a study at the graduate student level (Chirawattana Manyuen, 1993); two were studies of practicing teachers (Oamduen Sodmani, 1993 and Atchara Wongsewattanamongkol, 1995); and the last one was a study of nurses (Apinya Pohsrithong, 1993). The whole sample group consisted of 1,269 individuals at 18 to 64 years of age.

From multiple regression analysis, it was found that 3 psychological predictors: Buddhist belief, ethical reasoning, and mental health, could predict the extent of Buddhist practice of the overall group at 31.67%. The only other significant predictor was Buddhist belief. However, in the female and the provincial resident groups, mental health was also a co-predictor with the Buddhist belief. Specifically, a person who had strong Buddhist belief and not too good a mental health would attempt harder to practice Buddhist principles. As for ethical reasoning, it was a co-predictor with Buddhist belief only for the Bangkok resident group. It could predict the extent of Buddhist practice at 36.76%, and it showed that a person who had strong Buddhist belief and ethical reasoning would be practicing Buddhist principles harder.

Two additional variables: belief in the power within one's self and social support, were used as predictors for the teacher group of 1,047 teachers. It was shown that Buddhist belief and the belief in power within one's self could predict the extent of Buddhist practice at 31.73%, and it could be concluded that the Buddhist practice of paying respect to adults was, first and foremost, the effect of Buddhist belief. The other 3 psychological traits according to the Ethical Tree Theory—i.e. mental health, ethical reasoning, and belief in the power within one's self—were secondary co-predictors.

Moreover, three more studies on parents and teachers with a total number of participants of 1,266 had shown that out of the 3 Buddhist characteristics variables and the other 2: belief in the power within one's self and mental health, only Buddhist belief and Buddhist practice could predict Buddhist lifestyle in the overall group, at 51.18%. It predicted male group better than it did on female group. Also, it predicted

the responses of those who were Bangkok residents better than it did on provincial residents. Hence, it could be said that the psychological traits explicated in the Ethical Tree Theory were related to Buddhist lifestyle only indirectly in these studies.

There was a study of the perception and cause of Buddhist practice in college students done on 1,024 students from 6 universities in Bangkok. The kinds of Buddhist practice surveyed were such as alms-giving, merit-making, meditation, etc. About 25% of the students reported that they did at least one of these kinds of practice before. Out of this group of students, seventy-one percent of them reported that they did it to make them feel good; ten percent reported that they meditated regularly. Thirty five percent of this group reported that they meditated for serenity and 32% reported that they did it to improve their mental performance. Caution must be observed in making conclusions about this study, though, since it showed only the opinion and understanding of the respondents which might or might not reflect the real cause or reason. Thus, the results should not be used directly as a reliable implement of the Buddhist developmental process. A more scientifically valid study relating cause and effect between family, monastery, school, community, individual's mental health, and Buddhist practice should be a better measure—more reliable and much closer to the truth.

The Influence of Family, Monastery, and School on being a Thai Buddhist:

From one of the studies in the megaproject suite about the influence of the family, monastery, and school on the Buddhist characteristics of 285 junior high school students in Bangkok (Duangduen Phanthumanawin et al, 1997), two important findings were observed. First, adolescents at 14-16 years of age would have strong Buddhist belief if their family were really good Buddhists, if they were raised with love and care, if they attended seasonal Buddhist activities in school, and if they attended Buddhist Sunday school. The 3 variables—family, monastery, and school - co-predicted Buddhist belief of this group of students at 29%. Second, these 3 variables could predict the Buddhist practice of Grade 8 group at 23%, the Buddhist practice of the group of students whose parents had achieved Grade 7 or lower at 30%, and the Buddhist practice of the group of students whose mothers had had little education at 35%. Interestingly, it was found that influence from school was stronger than that from family.

In the case that the family did not teach Buddhism sufficiently, school and monastery could play an important role in instilling Buddhist values into these young people. For example, in the case of university students, if they did not get to know Buddhism from their family, they might be able to learn it from Buddhist club of their universities, or take a formal course related to Buddhism, or even enter into monkhood for a period of time. These students could become ardent believers in Buddhism. These 2 factors could predict Buddhist belief in this group at 40%, much more than the group of university students whose parents were good Buddhists (Chirawattana Manyuen, 1993).

In the case that the school factor could be considered fixed, it was found that adolescents who were raised with love and care, taught to be good Buddhists, and participated in Buddhist activities at school regularly, had stronger belief in Buddhist principles and practice. This conclusion was made on a study by Wanna Banjong

(Wanna Banjong, 1994) who studied 401 high school students from the Southern provinces who were from the same school, but were living in communities with different levels of Buddhist belief and were taught Buddhism at different level of intensity by their family. The prediction of Buddhist belief was valid at 42%. Concerning family and community influence on children's Buddhist belief and practice, it was found that children who were raised with love and care were more ardent believers.

Data from 11 studies which focused on variables including: family upbringing, school, monastery, community, mass media, and Buddhist characteristics, covering respondents from novice monks, Grade 6 students, high school students, and government officers, has shown that, in general, family upbringing factor such as being raised with love and care, being taught to be rational, being taught to be a good Buddhist, or the family or the mother were ardent Buddhists, was closely related to the extent of Buddhist belief and practice in almost every group. Other factors that were also related to Buddhist belief and practice were promotion in school, quality of residential community, participation in Buddhist activities, friends, and media consumption (Duangduen Phanthumanawin, 2007, p. 155-156)

High Risks Group and Protective Measure:

After the megaproject that covered 10 studies of factors related to the cause and effect of being a Buddhist was done (Duangduen Phanthumanawin et al, 1997 and 2001), it was followed by several more studies that focused on similar issues. There were 10 more studies just on Buddhist belief and Buddhist practice alone. The extent of Buddhist belief and the amount of Buddhist practice were measured and compared between several sample groups. Some agreements were found on the results of these studies. The agreements were that males from all sample groups (students or government workers) had lower Buddhist characteristics than females did, and that there were 3 high risk groups as follows: 1) individuals who performed poorly in high school; 2) individuals who had poor relationship with their parents; and 3) individuals who were younger than those in the control group. The individuals in these 3 groups were in risk of not being a good Buddhist.

As for protective measure, it was a factor that was found in individuals in the high risk group; an individual who possessed this protective factor had more Buddhist characteristics and behaved more like a good Buddhist. Hence, if this factor was developed to the fullest extent, any individual's risk might stay low at all time.

From the results of 20 comparative studies, it could be concluded that 3 protective measures that should be developed in a high risk group were as follows: 1) good attitude towards Buddhist practice; 2) looking into the future and controlling oneself; and 3) being raised as a good Buddhist. If these 3 measures were sufficiently cultivated, individuals might not be risky of being a bad Buddhist at all.

Psychological Traits of Thai People and Their Belief in Buddhism:

In Thailand, Studies on psychological traits of Thai people and their belief in Buddhism have shown that people who strongly believed in Buddhism also had other

good psychological traits such as good ethical reasoning, strong belief in the power within oneself, and good mental health. It was found that the males in these studies possessed the first 2 qualities, while the female nurse possessed the last quality (Duangduen Phanthumanawin, 2007, p. 160-162).

As for Buddhist practice, not only was it related to Buddhist belief, it also related to good ethical reasoning in monks, good attitude toward appropriate behavior in teen-age students and nurses, and good quality of life in older people. Concerning the property shared by Buddhist belief and Buddhist practice, there were relationships between this property and 4 psychological traits as follows: 1) the trait of looking into the future and controlling oneself; 2) ethical reasoning; 3) good motivation; and 4) belief in the power within oneself. Good attitude toward being a good adult was also related to the studied psychological traits of tour guides and fees collectors. Good psychological traits and happiness in life were also reported to be related by students at grade 8, 10, and 12 with respect to the problem of teen-age suicide.

Additionally, people with good Buddhist lifestyle were also highly responsible for themselves and their families, always looked into the future and could restrain themselves properly, had a well-developed ego that made them valuable to their community, and had a good mental health. These good traits were found in the college students and nurses in this study. To conclude, people who strongly believed in Buddhism also possessed at least 6 of the 8 desirable traits depicted in the Theory of Ethical Tree (Duangduen Phanthumanawin, 2001).

The Behavior of Thai People and Their Belief in Buddhism

Data from 19 studies in Thailand has been evaluated by Duangduen Phanthumanawin (Duangduen Phanthumanawin, 2007, p.164-165). Each of these studies showed a relationship between various desirable behaviors of the subjects in the study and their belief in Buddhism. Their subjects included high-school students, college students, teachers, nurses, and other professionals. The studies included a study of the work-life of tour guides, monks, and parents performing their parental duties. From these studies, it was found that people who had strong belief in Buddhism would also have strong work ethics. This result was found in teachers, nurses, policemen, parents, and caretakers. Additionally, it was found that Buddhist practice could be regularly observed not only in people with strong work ethics, but also in high-school and college students with respect to their restraint on risky behavior such as drug-taking and unsafe sexual intercourse, which might lead to contracting AIDS. Lastly, people who adopted strict Buddhist lifestyles would also be found to have strong work ethics, especially nurses, parents, caretakers, and students who were highly attached and very responsible to their families. They were also found to strictly follow the four *brahmaviharas* and *iddhipādas*.

The Effect of Buddhist Training on the Psychology and Behavior of Thai People:

In Thailand, Buddhist training and education has long been intertwined together. In the past, both general education and Buddhist training were given by monks in monasteries, but this closeness was loosened as education was increasingly relegated to specialists. Only recently, beginning in the last 15 years (1991-2006), has

Buddhism been revived as a path of development for Thai children. Scientific studies of Buddhism and behavior were done more frequently on more issues since that time. A highlight of these studies was the megaproject, an integrated suite of 10 studies done by Duangduen Phanthumanawin (Duangduen Phanthumanawin et al, 1997). This project, entitled “Buddhist belief and practice of Thai people: training and quality of life”, consisted of 9 cause-and-effect studies and 1 design study on the creation of instruments for measuring Buddhist characteristics. The project was supported by the National Research Committee and, at that time, it was the largest undertaking in the world of the behavioral study of this kind. This suite of studies used large samples and discriminated the causes and effects so clearly that it was fully reliable and should be very useful as a basis for future developmental works. The rigorous standards that it set should be followed by any future researcher who plans to investigate issues in this field.

As for other studies on various developmental projects, specifically on the projects that utilized Buddhist methods, or scientific methods of psycho-behavioral development, and/or general guidelines for instilling moral values, there were 32 studies over 35 years from 1972 to 2006 (Duangduen Phanthumanawin, 2007, p.167-171). These studies can be divided into 3 types as follows:

The first type of studies is a comparative study of people who participated or not participated in Buddhist training project. There were 16 comparative studies on Buddhist training project. These studies were as follows: studies on subjects who were at the same age and level of education but who had entered or had not been ordained (Chakaj Chuayto and Duangduen Phanthumanawin, 1990; Samruay Voradechakongka, 1989; Anocha Changching, 1984); studies on students who had attended or not attended Buddhist Sunday school (Kannikar Pooprasert, 1975; Jeerapan Pitak, 1981; Supakan Paksri, 1980; Hansa Laohaserikul, 1994); studies on Buddhist study and Buddhist club participation of college students (Chirawattana Manyuen, 1993; Nipon Tiamtipaboonyakorn, 1984; Teerasak Kambannarak, 1972); studies on high school students who had attended or not attended a Buddhist camp (Phramaha Sanya Sawasthaisong, 2006) and who had attended or not attended a Buddhist school (Phra Sawan Yomsida, 2005); a study on high school students who had studied in schools that stressed on Buddhism or in schools that did not (Suriya Pandee, 1993); a study on novice monks who had studied Pāli or had studied only the general education (Phramaha Jai Suanpai, 2004); and finally, a study on students who attended the same school and the same class but came from different communities that differed in the level of culture and religion practice (Wanna Banjong, 1994). All of these studies above are cause-and-effect studies using valid scientific methods so they provide clear, reliable, and useful results. Additionally, there was another study done by Phramaha Chit (Phramaha Chit Sriviriyakulchai, 2004) which was a survey of parents’ opinion on their children’ behavior--children who had spent a part of their lives in a monastery as a novice monk. Unfortunately, no comparison was made between the opinions of the monks’ parents and the opinions of parents whose children had never been a novice monk at all, so not much could be concluded from the study.

The second type of studies is experimental study of Buddhist training project. There were 13 studies of this type, but only 6 were complete, i.e. included in the study both sample group and control group. These 6 complete studies were as follows: studies on meditation practice (Phra Mahaveerachai Khamtorn, 2005; Prapai Meesilp,

2002); studies on the three-fold training practice (Surapong Choodej, 1999; Ubon Liewvarin, 1999); a study on the training of elementary school teachers on the Law of Deeds (Oamduen Sodmani, 1993); and lastly, a study on the training of male vocational school students (Thani Klinkesorn, 1994). Some of these studies did not include enough subjects in their sample or control group which, unfortunately, made the conclusion less reliable, hence less useful, than it could have been. Nevertheless, these 6 studies comprise scientifically valid and complete experimental studies.

On the other hand, the other 7 studies of this type were incomplete. They lacked a control group, thus very little scientifically valid conclusion could be made on the data. Most of these studies were done between 2000 and 2003 (Duangduen Phanthumanawin, 2007, p.167-171). Examples of the topics under study were as follows: meditation practice of the *ānāpānasati* type; *satipaṭṭhāna* practice; and cognitive practice of the *yonisomanasikāra*-type.

The third type of studies is integrated experimental study of Buddhist training together with psychological training. The studies of this type investigated both kinds of training at the same time. This kind of study could identify the effect of each kind of training separately or in combination. The design of the experiments was a 2 x 2 factorial design that included 4 groups of subjects—two sample groups, a comparison group, and a control group. Examples of the topics under study were: the effect of Buddhist and psychological trainings on Buddhist practice; the effect of the trainings mentioned on teachers' behavior; and the effect the trainings that helped prevent friends from contracting AIDS from sexual encounter (Phra Mahaveerachai Kamtorn, 2005; Pisamai Wiboonsawas et al, 2003; and Oamduen Sodmani, 1990, respectively). This kind of progressive studies not only saved the expense and effort in investigating 2 causes at the same time, it also revealed the synergistic effect of the combined causes that could not possibly be obtained from two separate studies of each cause alone. Newer, more useful studies should be done with this kind of experimental settings.

To conclude, collected data has shown that Buddhism was utilized to develop young people into contented and responsible adults more than other religions in Thailand. There were many research studies on Buddhist training that affects the behavior of Thai people. Many of these studies were progressive, rigorous, and very reliable. They showed clearly and decisively the relationships between Buddhist training and its behavioral effect. On the other hand, there were also several research studies of lower quality that could not be used reliably to show connections between these causes and effects.

The Implementation of Smart ID Cards and Population Databases in Thailand: a Contradiction to Buddhist Values?

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Introduction

The spread of globalization during the past decade has affected major changes in Thailand - reflected in the country's national strategic planning and the application of information and communication technology (ICT). The Western concepts such as 'business process reengineering', 'borderless world', 'electronic government', 'virtual reality', 'knowledge-based society' and 'information technology' have become parts of academic and intellectual discussions on social and economic development in Thailand. Information technology (IT) has been perceived by both the private and public sectors as playing the key enabler for increasing efficiency, competitiveness, affecting reform and innovation including economic growth. Consequently the Thai government has established national IT strategies to invest on information infrastructure, human resources, initiated public sector reform and modernization programs (NECTEC 1998). In 1999, ten Asian countries agreed on e-Asian Initiative in order to develop regional ICT infrastructure to support electronic transactions of the new economy. The Thai government then embarked on the ambitious project of e-Thailand whereby several e-Government projects become the driving force towards e-Society and e-Citizens (Koanantakul 2006). E-government projects aim to transform the traditional public services into electronic service (e-Service) by using smart ID cards and population databases to enable people to access public services online via computer networks, thereby transforming ordinary people into e-Citizens.

However, the application of smart ID cards in which personal and biometric data have been embedded and the use of national population database have raised public concern and criticisms. Voices have been raised over the possibility of abusive use of personal data, the infringement on privacy rights and the undermining of democracy and the lack of appropriate data protection laws in Thailand. This paper outlines the Smart ID Card project, the debates against ID cards in Thailand, the criticisms against the use of biometric data and population databases, the Buddhist perspective on the smart ID card project and objections from a Buddhist's point of views.

Smart ID cards project in Thailand

In 1992 the government established the National Information Technology Committee to be responsible for drawing the IT policy (IT 2000) for 1997-2001, and the long term policy (IT 2010) for 2001-2009. In 2002 the Ministry of Information and Communication Technology (MICT) was established with the responsibility for implementing new ICT policies: 'Fundamental Plan for Information and

Communication Technology of Thailand.’ The new ministry has the responsibility of transforming ICT policies into e-government, e-commerce, e-industry and e-education. These new policies intended to assimilate information technology into all aspects of Thai society thereby transforming the whole economy. On 14 October 2003, the MICT became in charge of the e-Citizen or Smart ID Card project. In December the MICT proposed a budget of Bt 1.82 billion for the procurement of 33,198 card reader-writer machines and 33,198 fingerprint reading machines, including cards lamination (The Nation, 12 December 2003).

In January 2004 the Cabinet approved a 3-year Smart ID Card project with three phases with the budget of Bt 1.6 billion for 12 million cards (2004-2005), Bt 1.3 billion for the second phase of 26 million cards (2005-2006), and Bt 1.6 million for the remaining 26 million cards (The Nation, 20 March 2005). For public relations purposes, the first batch of 10,000 ID cards were given out to politicians, senior civil servants, businesspersons and celebrities (The Nation, 2 April 2004). About 1.5 million ID cards were issued to people in the three southern provinces and three IT Cities of Chiang Mai, Khon Kaen and Phuket (The Nation, 9 August 2005). Identity cards were to be used as a measure against insurgency in the south and as a safeguard against terrorism; the Thai and Malaysian governments agreed to collaborate on a systems of border pass based on smart cards (Phuket Gazette, 6 September 2004). Furthermore, the government plans to have all new born babies issued with ID cards after the country has fully adopted the e-Citizen system; at present children under 15 years old have to obtain Smart ID Cards (The Nation, 8 May 2004). With the availability of RFID (radio frequency identification) system, the remaining 26 million ID cards will have the added RFID feature at the cost of Bt 78 per card or the total budget of Bt 2.09 billion (The Nation, 12 December 2005).

The information on the identity cards would be the results of collaboration of six government agencies: the Interior Ministry’s population registration bureau, the social security department, the health and welfare database, the driving license bureau, the civil servant database and the farmers’ database. So, each ID card will have the card holder’s name, addresses, date of birth, religion, nationality, blood type, allergies and chronic medical data, biometric data (fingerprints, face and possibly iris), parents’ names, marital status, social security details, health insurance, driving license details, tax records and details of the registered poor people. There is a plan to expand the information on Smart ID Card to cover all 34 government databases in the future while the identity cards would be issued at the rate of 10 million cards a year at Bt 600 million (The Nation, 4 July 2003).

However, the delivery of the first batch of smart ID cards was delayed till June 2005 (The Nation, 3 May 2005). The cards were in high demand and the Bangkok Metropolitan Administration ran out of cards; magnetic strip cards had to be issued for applicants temporarily (The Nation, 20 September 2006). After the September coup in 2006, the smart ID cards project was subject to scrutiny amidst claims of irregularities; consequently, several bidding rounds had to be terminated (Matichon, 13 November 2006). In May 2008, second-generation smart ID cards were delivered to eight district offices; the first batch contained 26 million cards. The new cards contain all the information in the first generation-cards with additional information from the Land Department, Student Loan Fund, Ramathibodi Hospital and TK Park. The MOUs

signed by the Interior Ministry and other eleven state and private agencies were deemed as beneficial to card holders in accessing various public and private services (The Nation, 12 May 2008). In addition, youngsters over 15 years old will be able to apply for their first smart ID cards.

Objections against smart ID cards in Thailand

Dion Wiggins, analyst at Gartner suggested a delay in implementing the Smart ID Card project. He warned that the lack of adequate planning and official consultations among public and private sectors' experts, and the 'silo' funding structure altogether could contribute to the risk of project failure (CNET.com, 16 October 2003). A leading lawyer expressed concern over the inclusion of blood types on ID cards as this could be dangerous in case of error and stressed that there is no law to protect people from the misuse of data by government's officials (The Nation, 10 March 2004). The drafted legislation in Thailand did not address the issues on data controllers and processors. Furthermore, the e-Citizen project could be in conflict with the legal concepts of data protection legislation (The Nation, 20 November 2003). The CIO of the Thai Institute of Scientific and Technological Research also called for the enactment of electronic transactions laws (The Nation, 3 May 2004). In addition, the CIO also urged the government to establish necessary security standards and data exchange standards for supporting the back-end systems of e-Government. Vasant Panich, a member of the National Human Rights Commission stated that the government should urgently implement the Data Privacy Act as the Smart ID Card project could open the door to state and commercial exploitations of citizens' personal information (The Nation, 12 November 2004).

Doctors and medical profession have demanded an official survey of public opinions before implementing the ID cards and expressed fear that the cards would contain genetic information such as blood types, allergies, HIV, human genome and other health conditions (The Nation, 10 March 2004). Medical information can be used by insurance companies thereby leading to the discrimination against certain groups of people. A member of the National Biometric Committee has expressed concern over the possibility of the leaking of medical data into the public and the illegal use of personal biometric data. Civil rights groups see that the lack of legal safeguards would lead to violations of personal privacy by abusive and corrupt officials; this could lead to political manipulation and control of their civil liberties (The Nation, 18 April 2004). The possible inclusion of data from police databases and criminal records on identity cards has raised the fear of officials snooping around or tampering with personal data - possibly leading to a police state. In addition, the Opposition Party leader also expressed concern over the security of the databases and the potential threats by computer hackers; he called for an assurance that the government would not become more authoritarian and should provide relevant legal protections and measures of accountability (The Nation, 20 March 2005). A senior policy advisor on e-government from the U.K. Institute of Directors recommends that public debate on the project is necessary for educating people of the risks and benefits of smart ID cards; a small pilot project should be started for evaluation (The Nation, 15 November 2004).

Criticism against biometric databases and ID cards abroad

After the tragic 9/11 event, several Western countries have begun to take legislative and technological measures which have far reaching consequences on citizens' human rights and democratic values in order to ensure the safety and security of their citizens and countries from terrorists' attacks (Bunyan 2002). National identity cards and citizens' databases have been adopted as a measure in fighting against terrorism in several countries such as the US, UK, Canada and several European countries (<http://www.privacy.org/pi/activities/idcard>). The unrest and bombings in the southern provinces of Thailand have given the government the priority to distribute the first batch of smart ID cards to citizens in the three provinces in the South, despite people's concern over privacy rights and misuses of personal data including the possibility of further repercussions. On the other hand, the belief that smart ID cards could prevent terrorist acts of 9/11 was unfounded as the terrorists did not travel with false identities but issued ID cards in their names (Tempest 2004). Even though the national ID system authenticates the identity of each person, the positive identification of that person does not imply the person's trustworthiness or lack of criminal intent (Schneiderman 2001).

The implementation of ID card policy has raised objections and criticisms in various countries. The British Home Affairs Select Committee's report has expressed concerns over the ID card (HC130-1 2004). Privacy International's written evidence submitted to the House of Commons outlines several issues on identity cards (Privacy International 2004). Firstly, the technology behind the identity card system cannot be sustained while the proposed biometric system has not yet been proven successfully implemented in any country. Secondly, the costs of the ID card system, including registration procedures, infrastructures and parallel systems - will be significantly higher than proposed estimates. Thirdly, the risk of breaching the ECHR and violating the British privacy and data protection laws cannot be overstated. Fourthly, the 'join-up' of different data resources among authorities raises the serious threat to the security of data and of criminality. Richard Thomas, the UK Information Commissioner is afraid that the 'war against terrorism' by means of the Identity Cards Bill would eventually lay the infrastructure of a surveillance society (ICO 2005). In addition, the National Identity Register risks an unnecessary and disproportionate intrusion into people's privacy. The Identity Project Report (LSE 2005) produces similar conclusions: the UK ID card proposals are too complex, technically unsafe; the original cost estimates does not include either the costs of systems integration or the costs of extensive security systems; neglects serious considerations of the risks of systems failure, additional financial costs, security threats and resistance from citizens. The report concludes that the risk of the failure of the Identity Project poses a potential danger to the public interest and individual's rights.

According to the Joint Committee on Human Rights (HC 283 2005), some provisions of the Identity Card Bill which create a National Identity Register raise the issue over the conflict of laws, particularly in relation to rights under Article 8 and Article 14 of the European Convention on Human Rights (ECHR). The Select Committee on Constitution has also published a critical report on the Identity Card Bill and recommended dramatic provisions and amendments to give more independence to the Information Commissioner including more investigative power (HL Paper 44 2005).

The House of Lords' Report also confirms that the Bill fundamentally alters the relationship between the state and citizens. Furthermore, the Commission for Racial Equality (CRE 2006) has been dismayed that the Government did not conduct a full REIA (Race and Ethnic Impact Assessment) of the Bill at the beginning. The CRE Report states that the application of biometrics can bring conflict with national laws such as the Disability Discrimination Act and the Race Relations Act. Moreover, the lack of awareness with regards to ethnic minorities among officials can lead to the entrenching patterns of discrimination. On the other hand, the private sector and businesses perceive the Project as too resource heavy, the investment in terms of time and money by both sectors will hinder the growth and development of the UK (Financial Times, 30 November 2004). In the European Union, the introduction of biometric passports and ID cards leads to the fear that the entire European population would be under surveillance whereby 'Big Brother goes global' (Bunyan 2005).

In information society, personal information have become commodity in which various industries have been developed to collect and distribute sensitive information such as medical records, shopping habits and financial records without the individuals' knowledge (Dempsey et al. 2003). With the linking of databases through the Internet, these records can be accessible electronically and globally. Lyon (2004) points out that the ID card-project with accompanying databases of personal details and biometrics, sharable among agencies and governments - inevitably raises several social and technical issues. Firstly, the trend of ID cards system is towards 'social sorting', classifying and profiling people into 'eligible' users of particular services or members of nation-state and other 'undesirable' or non-members. Secondly, the compulsion to carry ID cards everywhere implies that the border is everywhere. Thirdly, ID cards systems tend to intensify negative discriminatory practices and magnify the power to those who can manipulate technology. Fourthly, there could be unintended social consequences of implementing unfamiliar systems, for example, the long term effects on handicapped and ethnic groups.

The construction of a national database and ID card systems have to overcome the challenges of integrating the socio-technical systems in which human factors play a major role. These socio-technical systems are prone to error, breakdown and sabotage, resulting in the degradation of the security of these systems (Schneiderman 2001). Firstly, the massive data collection and the interconnection of databases in all local agencies, private networks and central government networks raise the problems of the difficulties of communication among these entities. Secondly, another technical challenge is the enforcement of protocols, rules and procedures for the operation and maintenance of databases and ID systems. Thirdly, as the biometric technology changes rapidly, professionally trained personnel would be required at all counters where ID cards are used. Fourthly, the major security risk of the communication infrastructure represents an unsolved socio-technical problem while an ID database seems to offer more information within reach of potential criminal.

The Joint Research Centre (European Commission 2005) has published a report on the impacts of biometric databases outlining key issues to be considered in implementing large scale biometric technology. Several questions arise when data is shared between databases especially on data protection and privacy issues since people have no control over their personal data, the purposes of its uses or who would have

access to data. The report recommends that the biometric data should not be automatically shared among government agencies such as the in the blurring function between immigration and law enforcement. The second issue is the possibility of social inclusion and exclusion as a result of not considering the human factors, e.g. ethnicity, gender, disabilities, in enforcing biometric procedures. Those people who are physically handicapped, partially sighted or blind, with learning difficulties or short memory retention or autism, personal disorders, and those whose biometric traits are indistinct would have difficulties in enrolment and identity identification. Therefore, the failure of biometric checks implies the denial of public services and being disenfranchised from society. Consequently, the conflict between the government's aspiration and citizens' wishes could lead to challenge and breakdown in trust; then there is the risk of the withdrawal of ordinary citizens' privacy rights and anonymity with the use of personal and biometric databases.

There are also cultural and religious issues when operating biometric procedures i.e. Muslim woman may not feel comfortable removing the veil for security check and in some cases it may not be possible to collect biometrics from those visually impaired and amputees (McCullagh 2005). On the other hand, biometric database has an inherent flaw i.e. the system identifies bodies, not people. In the case of a person's new identity, the database does not prove that the new identity is false, rather the identified biometric quality of a body once used some other name. McCullagh also questions the feasibility of building a very large scale biometric system. Security experts in the US, Peter Neumann and Laurie Weinstein, have pointed out that these IDs are often forged as there are many rings of fake ID creators for both criminal and terrorism purposes. (Communications of the ACM, 12 December 2001). Another security expert Bruce Schneier also warns that 'biometrics also don't handle failure well; once someone steals your biometric, it remains stolen for life; there is no getting back to a secure situation' (Communications of the ACM, 8 August 1999).

Objections to smart ID cards from a Buddhist's perspective

The smart ID card project has been perceived as being an obstruction to the Buddhist ideal of developing human beings to be 'above' technology (Kitiyadisai 2004). Being 'above' technology implies the ability to be non-dependent on the gratification of technology consumption or non-indulgence in consuming modern technology. As Phra Dhammapitaka (1977) has observed that Thai people's happiness depends on modern technology consumption, for example the latest model of mobile phone, the fastest and coolest computer notebook. In addition, the fundamental requisite for developing the ideal human beings is the assurance and protection of freedom and liberty in order to enable people the pursuit of knowledge and enlightenment (Phra Dhammapitaka 1977). The application of smart ID cards in all aspects of everyday life such as in electronic business transactions (e-commerce), receiving public services via smart ID cards (e-government), electronic banking via smart ID cards, paying for entertainment and education with ID cards, and so on, will lead to increasing level of dependence on modern information technology for their convenience and speedy gratification of results or service consumption.

Digital lifestyle facilitated by the networking of public and private databases will make it possible to ‘carry one card for all purposes’ so that smart ID cards could replace credit cards, cash cards, cash, driving licenses, border passes, all kinds of membership cards, medical cards, social security cards, student cards, etc. This digital lifestyle will come with the transformation of traditional society into e-society with new sets of value systems and ethics. The values of speed, convenience, efficiency, materialistic gratifications, and comfortable life style, based on modern and latest consumer technology, will become prevalent and acceptable as norms. Only when there happened to be a breakdown in the digital infrastructure and systems, would people or perhaps e-people begin to realize how much their daily comfort and happiness have become dependence on these electronic tools and digital technology. The longer the breakdown in the process of technology consumption and in the chains of dependence, the more suffering and inconvenience people would have to endure. The unchecked technological dependence by people in their daily life, working patterns and the pursuit of happiness would lead to negative consequences at both personal and societal levels (Phra Dhammapidok 1997). Nonetheless, some practitioners of meditation will perhaps find this a valuable opportunity for furthering their progress in meditation.

On the other hand, the abusive and intrusive use of personnel data on ID cards and population databases could easily lead to serious threats concerning people’s freedom and liberty. People’s privacy rights could be infringed upon by government’s policy concerning the enforcement of smart ID cards and the collection of detailed and sensitive data such as medical records, religions and civil group affiliations. For security reasons, government can use data from smart ID cards with RFIDs for surveillance purposes and profiling specific groups of people. A government’s intention to use the capabilities of smart ID cards and biometric databases for surveillance, monitoring and controlling people should be questioned whether such policies are compatible with Buddhist teaching. The implementation of government’s public policy on smart ID cards in Thailand has been invariably criticized for the lack of transparency and consultation including the inadequate preparations such as legal safeguards and protections from harmful abuses and the possible infringement of basic human rights.

The smart ID card project will lead to intentional and unintentional sufferings among those people living on the wrong side of the digital divide. Marginalized and minority groups of people will find it difficult, if not impossible, to access public services e.g. illiterate or uneducated people, handicapped and homeless people, refugees and immigrants workers, including those who have no access to computer, the Internet or telecommunications. Poor people will have increased financial burden in acquiring smart ID cards for all members of their family; all children over 15 years old will have to be registered and any changes to personal details have to be reported and new cards issued at own costs. The impacts or karmic consequences will be contrary to the Buddhist teaching on ‘non-damaging’ or non-exploitation towards all sentient beings including the ‘Ten Duties of Kingship’ (*dasa-raja-dhamma*). The lack of relevant legal mechanism for ensuring the well-being of people such as Data Protection law indicates the government’s failure to act in accordance with ‘non-damaging’ actions. The legal loopholes would increase the possibility of damaging and exploitative consequences caused by criminals, corrupt officials and repressive government regime, e. g. hacking of databases, stealing and changing of identity

information, abusive use of personal data for political gains and control.

According to Rahūla (1978), the *dasa-raja-dhamma* or ‘Ten Duties of Kingship’ can also be applied to government, Cabinet and officials who are responsible for governing or administering the country. The value of the ten principles lies in constraining the power of the country’s rulers and being the guiding principles in civil and public administration. The Ten Duties of Kingship includes *dāna* (charity), *Sīla* (morality), *pariccaga* (altruism), *ajjava* (honesty and sincerity), *maddava* (kindness and integrity), *tapa* (austerity), *akkodha* (freedom from anger and hatred), *avihimsa* (non-violence), *khanti* (patience), *avirodha* (non-obstruction or non-opposition). In applying the tenth duty of *avirodha* to the policy on smart ID card project, the government has failed to listen to the will of the people or the voices of opposition to the project. In deed, the government has opposed the will of the people and obstructed measures or policies conducive to the protection of people’s privacy, rights and liberty, i.e.: Data Protection laws have not been enacted despite civil groups’ exhortation. The eighth duty of *avhimsa* means that the government or officials should use and promote peaceful government, follow non-violent ways of administration and problem solving including the prevention of confrontation, war and destruction to life. With respect to the eighth duty (*avhimsa*), the smart ID card project could become a violent mechanism for governing and controlling people. Since all personal data could be processed and used for profiling by government for various administrative purposes such as in estimating the number of people with HIV, the profiling of people with dual nationality in the south of Thailand, the aggregation of some professional section of people with criminal records and drug addicts, etc. These results could lead to social sorting and social discrimination, i.e. people with HIV, drug addicts, bad-credit records, driving offense and drunk-driving records, etc.

The fourth duty of *ajjava* means that government’s intention should be honest and sincere in performing all duties or implementing public policies. However, the smart ID card project and the data warehouse or databases have not been transparent or sincere in their other hidden intentions and objectives. On the surface, the implementation of RFID smart ID cards and the linking or sharing of databases would lead to convenience for accessing public services by speedy identification as of valid users of services, so that a person could access public services anywhere, anytime instantly. However, other hidden agenda of the system is to reduce fraud in the social security and welfare systems, to increase efficiency and reduce cost, and to prevent terrorism including illegal immigrants. There will be conflicting outcomes from such a system designed to accomplish conflicting objectives: between giving quality public services and policing or investigating sections of population. The likely results would include the prevention of some qualified recipients from public services thereby creating hardship, sufferings and violent reactions among the discriminated. This anomaly could be mitigated if the government adheres to the first duty of *dāna* – implementing charitable attitude towards people by being concerned for their welfare. This will influence a different approach to the design of the smart ID card project towards the service of humanity rather than looking out for potential fraudsters, transnational criminals or terrorists. Critiques of the use of RFIDs and biometric databases have demonstrated the inadequacy of such technologies in fighting terrorism (Tempest 2004 and Lyon 2004).

Possible Mitigation with Buddhist Teaching?

The application of relevant Buddhist teaching to the smart ID card project and population databases can help in lessening the level and intensity of adverse impacts from this project. Although one of the government's intentions has been to improve the delivery of public services by exploiting information technology, the mixed bag of contradicting intentions has produced mixed results as all actions produces karmic consequences, whether positive or negative. In this context the Buddhist teaching on the Noble Eightfold Path or the Middle Way could be very helpful in guiding the process of mitigation and amelioration. The Noble Eightfold Path consists of right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration (Rahūla 1978). The first concept to be applied is that of right understanding, especially of the limitation and capability of RFID smart cards, data mining technology and the temptation towards the abusive use of personal data by various stakeholders. Right understanding concerning technical tools and government priorities can lead to clarified intentions for the policy in order to prevent confusing and contradicting objectives. Policy makers ought to be clear about the difference between the intention to provide efficient public services and the intention to keep people under surveillance.

Right understanding is also required on the limitation of fighting terrorism by depending largely on modern technology such as smart ID cards and biometric databases. A different set of policies and technical tools are required in dealing with the issue of national security and terrorism. However, the pursuit of policies based on fear and Western values of national security has been shown to be counterproductive and raise several ethical issues (Kitiyadisai 2008). By adhering to the intention to provide quality public services, the smart ID cards and databases will encompass a design approach that enhances the security of smart ID cards and protection of personal data including the enactment of Data Protection Act. Hence, right understanding leads to right intentions and actions. In addition, right understanding on the application of smart ID cards and their accompanying tools for sustainable development need to be considered by policy makers. The harmony and balance of all social systems including their sustainable development depend on the inter-relationship among these systems and their sub-systems (Phra Dhammapitaka 1995).

In order to maintain the pace of sustainable development and mitigating the widening gap of digital divide, the government could take on the duties of *dāna* (charity) and *maddava* (kindness and integrity) by implementing policies that alleviate the unintended impacts of increasing digital divide. In this way, unskilled and uneducated people, ethnic minority groups, the poor and handicapped, less privileged people will not be left out of the public services. In addition, the practice of *khanti* (patience, tolerance) and right understanding on the issue of illegal immigrants and workers vis-à-vis smart ID cards will require a more flexible and humane application of computer technology in solving social problems. Indeed, smart ID cards and biometric databases are not one-for-all panacea of social, economic, national security and political problems. Critiques of computer technology would point to the principle of GIGO (garbage in, garbage out). Machines, even the most intelligent machines, cannot create a harmonious and peaceful society, but people who practice Dhamma and 'non-

damaging' or 'non-harmful' actions will allow such a society to be.

When we import Western technology, we also import Western values and belief systems accompanying these artifacts. The excitement of and admiration for these wonderful, modern and incredible technologies have often stunned policy makers and kept them spell bound by new gratifications. Hence, there is a need to educate people to be 'above' technological dependence and take the middle path in consuming modern technology. By practicing the Noble Eightfold Path consistently, policy makers will be able to keep the right perspective on problem situations and appropriate and sustainable information technology for the development of a happy, harmonious and sustainable society.

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Buddhist Care at the Buddha Hall of Hospital

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Introduction:

As Korea becomes a more multi-religious society, the ranks of religious chaplains are no longer being limited to Christian clerics. In an effort to increase the understanding of Buddhist medical care, the author presents one model of Buddhist healthcare chaplaincy that derives from a Buddhist perspective and how she uses it in her daily work at one of the top 3 hospitals in Korea.

The Buddha Hall of hospitals are places where patients are encouraged to believe in Buddha, the Great Doctor, and to practice his teachings. The Buddha Hall helps them to recover from their diseases and guide them toward happiness. Patients and their caregivers tend to find hospital stays uneasy and are alienated, making them feel disappointed and troubled about their doctors. Due to fear of pains and death, the need for religion comes home to patients. This is where the Buddha Halls of hospitals come in. The Buddha Hall are the place to practice Buddha's compassion and mercy for patients and their caregivers by talking with them and sharing their stories.

Comprehension of Buddhist Medicine:

Buddhist medicine is based on the spirit of Bodhisattva, which comes from Buddha's mercy of saving patients suffering from diseases. From a medical standpoint of Buddhism, the spirit of Bodhisattva of saving all suffering beings in Mahāyāna Buddhism is related to medical treatment. A case in point is the philosophy of Bhaisayaraja that sets out the great goal of eliminating all the diseases of Sattva.

The Buddhist emphasis on compassion finds natural expression in the care of the sick. The Buddha himself stated "Whoever, O monks, would nurse me, he should nurse the sick", and "Caring for the sick is the highest practice for Buddhist monks and nuns and the merit from it is the most valuable among the eight fields of blessings."

Buddhist clergy and laity have been involved with the care of the sick for over two thousand years. The Indian Buddhist Emperor Asoka states in his Second Rock Edict that provisions were made everywhere in his kingdom for medical treatment for both men and animals, and that medical herbs suitable for both have been imported and planted. Buddhism appears to have played an important role in the evolution of traditional Indian Medicine. It is likely that as Buddhism spread through Asia it would have interacted with indigenous medical traditions promoting the cross-fertilization of ideas. It can be discussed the relationship of Buddhism to medicine from Theravāda and Mahāyāna and compares Buddhist and Taoist concepts of disease. Understanding of human nature in Buddhism encourages a psychosomatic approach to the pathology of disease, something to which Western medicines are now increasingly attuned. It may also be suggested that the Buddhist philosophy of origination in dependence is

both a fruitful diagnostic model and a philosophy, which encourages a preventive approach to healthcare.

Religious Activities in the Buddha Halls of Hospitals:

Medicine is a discipline that deals with human beings. Medical care is aimed at promoting health, vitality and happiness by studying, preventing and treating diseases. Religion has its own territory, which is not covered by other disciplines including science. It is to uncover the truth and origin of self, providing solution to problems in life. There has been a general consensus that religious activities play a significance in medical treatment. But the importance of the linkage has recently been recognized, raising the need to specify patients' religious orientation in diagnosing mental disorders. This view is gaining ground because of evidence that vigorous religious activities help not only to empower human beings socially and spiritually but also to prevent and rapidly recover from diseases. Ironically, most patients visit a doctor because of healing, not preventing disease: the symptoms that cure patients are usually spectacular demonstrations of the body's healing mechanisms at work, a process called the *inbuilt miracle*. The best way among several natural healing processes can be through religion. The following are religious activities in the Buddha Halls of hospitals.

1. Celebrate prayer for hospital staff, and pray for patients early in the morning and just before they receive operations - four daily prayers and chanting.
2. Provide counseling for caregivers.
3. Offer prayer for dying patients
4. Conduct a funeral service
5. Provide counseling for hospital staff on problems including conflict among colleagues
6. Provide volunteers and hospital staff with opportunities to make a pilgrimage.

Hospital Dharma-Preacher:

The Buddhist term Hospital Dharma-preachers is defined as religious teachers who carry out religious work at hospitals. "Won Seung", a Korean term for Hospital Dharma-Preachers refers to those who satisfy the religious needs of patients and their family members and provide them with psychological help through preventive measures and treatment. They carry out their duties residing in hospitals and help patients and their families to eliminate greed, anger and confusion, thus practicing *sīla*, *samādhi* and *paññā* themselves. From a Buddhist perspective, the roles of Hospital Dharma-Preachers can be highly valued only when they fully understand the fundamental philosophy of Buddhism and practice what they learned. The purpose of Hospital Dharma-preachers is to take care of the sick with compassion until they are completely recovered.

Seed produces the fruit and the fruit explains the seed, as both are inter-related. Therefore, good deeds are rewarded with good and evil deeds bring retribution. Bhagavan means father, and the discourse and doctrine of the Buddha mean mother. Those who study together are brothers. This will lead you to reach enlightenment. In

the Brahamajala Sutra, Buddha also says, “Buddhists should always care for the sick as sincerely as they would make offerings to Buddha.” The virtues that Hospital Dharma-preachers should have as follows:

- The duties of Hospital Dharma-preacher require both expertise and administrative abilities
- Hospital Dharma-preachers should be emotional stable
- Hospital Dharma-preacher should treat patients as they would treat Buddha
- Hospital Dharma-preacher should be able to recognize patients’ cultural values
-

The following is the attitude and guiding principles that Hospital Dharma-preachers should remember. Here are excerpts from the necessary five-virtues for caring patients in The Great Discipline. “There are five-virtues that caregivers should have. First, caregivers should be well aware of what patients can eat and what they cannot. Second, caregivers should not feel uncomfortable with patients’ excrement, saliva and snivel. Third, caregivers should not be arrogant and strive after personal gain. Forth, caregivers should be committed to patients’ recovery. Fifth, caregiver should make patients happy by giving them Buddha teachings. Further roles for them, include:

1. Provide counseling on the practice on faith.
2. Serve as members of a medical staff and a brain death determination committee to assess whether brain death determination is carried out with due process both ethically and medically.
3. Evaluate policies on clinical research and its ethical problems.
4. Lecture on the relationship between medicine and religion at medical colleges.
5. Visit and offer prayer for the recovery of patients in general wards and intensive care units.

Conclusion:

Good health is prerequisite to happiness. Buddha said that there are 4 pains in human lives-birth, aging, sickness and death. The biggest pain among them must be one resulting from disease. In this regard, pains can act as a tool for doctors and patients to convey their sincerity to each other. The interaction between doctors and patients is substantive and equivalent to religious dialogue. What makes this interaction possible is the power of religion. This is the clear evidence that religion can provide solutions to what other disciplines including science cannot address. The significance of overcoming human diseases through religion is different from through science. Religion makes human beings free from the pains of diseases and contradiction in a different manner. In Buddhism, the ultimate goal of medical treatment is not to eliminate pathogens but to save patients in Buddhism is to save human beings. Caring for sick people with faith and compassion is the most important religious salvation. Helping those who badly need religious salvation requires a concrete and realistic approach, not a transcendental one.

When Buddha realized the truth, he instructed his delivered disciples to go to local areas to disseminate his teachings and edify living beings. This was aimed at bringing comfort and benefits to all living beings. So Buddha himself went out to edify living beings in order to free them from suffering. The truth of Buddhism does not lie in self-liberation but in the benefit and happiness of all. This means that hospital care is not only a compassionate tool to reach out to needy people but also a good example of Buddhism's ultimate goal, or freeing all living beings from suffering. To religious people, hospital care acts as means to demonstrate and realize religious salvation. Buddha's basic idea behind medical treatment is that the root of a disease can be eliminated only when a doctor, a nurse and a patient build mutual trust and are united as one. In this sense, Buddhist scriptures highlight the ethics of doctors while instructing the duties of patients. The scriptures also say, "Caring for the sick is the highest practice for Buddhist monks and nuns - the merit from it is the most valuable among the eight fields of blessings." From a religious standpoint, providing a service for human life is equivalent to making dedication to the subject of worship and realizes the ultimate goal of religion by restoring health to sick people. Eventually, this also opens the door for religious salvation. Since this act is to help the sick and weak, the service is all the more valuable.

Hospitals are the place where life and death are determined on a daily basis. Therefore it is badly needed to inspire hope of being free from disease and to extend a helping hand to patients in hospitals. Religion has a great role to play in relieving the pains of medical staff and Hospital Dharma-Preachers significantly help and assist patients. The Buddha Halls of hospitals should expand their volunteering activities.

Integration of Buddha-Dhamma in Consumer Protection

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Introduction

The research study done by Associate Professor Dr. Pittaya Charupunphol and his team from Mahidol University entitled “State of Health of Buddhist Monk in Bangkok”¹ finds from primary health test and interviews of 417 monks from 31 monasteries in Bangkok, with an average age of 38 years and 10 years in monkhood: 38.1% (159 monks) are overweight, 37.6% (157 monks) are normal, 24.2% (101 monks) are below normal line and 23.4% (97 monks) have high blood-pressure. This study drew the attention of many Thais, while many others still consider this finding as normal, because this finding of figures is not beyond expectation. This study has, therefore, only confirmed the hypothesis set before study. However, considering the details of the study, ignoring this matter may not benefit the Buddhist Sangha and Thai society.

The figure of this study interestingly shows the state of health of monks in Bangkok. At all, regarding behavior of health promotion; most of the monks (90.9%) in Bangkok are not in good health and must seriously improve, while 2.16% have fair health. Apart from this, monks still have diseases but not many contagious diseases. Most monks have some allergy. Food offered to the monks often contain or are contaminated with dangerous chemicals. Drinking water or consumed water is contaminated while collecting in containers. The living quarter of the monks need to be urgently improved due to dim lighting. The rate of monks who have high or medium-levels of tension is very high. Daily used equipment is contaminated with microbes, above normal standards. Dwelling place is also under public health standard.

From the study, it is to be concerned about the state of health of monks in general. And the question is who will be responsible to solve this problem. Dr. Pittaya states that all concerned people should take responsibility. Starting from the monks themselves, and especially lay devotees – makers and givers of alms-food, offered to monks. The alms-food given to the monks must be in good quality, nutritious, clean, and not contaminated with dirty things. Community must seriously consider the quality of alms-food offering, and building good modern, health care systems. Monks must exercise care and undertake cleanliness of the monastery. Other concerned sectors that work in regards with monks should consider this study and do further development, as well as further study in order to expand the result of the study and development to another provinces countrywide.

¹<http://www.nrct.net/modules.php?op=modload&name=News&file=article&sid=1590&mode=thread&order=0&thold=0>

Office of Consumer Protection Board, Thailand,² has set up Complaints and Legal Assistance Center for those who face injustice products and service to accept complain through post office, web site: www.ocpb.go.th , or the office hotline phone (1166). Over the past six months, October 2007 – June 2008, the office has received the 4,210 complaints:

1. 782 (18.58%) complaints regarding advertisement
2. 1,280 (30.40%) complaints regarding products and general services
3. 1,901 (45.15%) complaints regarding contract/immovable property
4. 247 (5.87%) complaints regarding direct sale and direct market

This figure shows consumer protection problems determined by or addressed by all Thais.

The study on consumer protection in Chiang Mai, Thailand³, done by Chiang Mai Consumer Protection Circle (CMCPC) together with Monk Network on Consumer Protection (MNCP), under financial support of Thai Health Promotion Foundation, finds that there is similar problem regarding state of health of monks with the study of Associate Professor Dr. Pittaya. Alms-foods offering in many markets in Chiang Mai become putrid. Therefore, monks in Chiang Mai are also in the same state of health like monks in Bangkok. The study also finds that Buddhists are in favor of buying ready made yellow-buckets containing necessities for offering. Accepting and consuming these necessities from the container cause bad health to the monks. The studying concludes that there are three aspects of knowledge to be integrate into the work of consumer protection: national and international law, local wisdom and Buddha-dhamma.

Implementation of Law in Consumer Protection

In Thailand, the consumers are protected by law when the Consumer Protection Act has passed in B.E.2522. The right of the consumer is to be firmly protected as announced *expressis-verbis* in the Article 57 of the Thai Constitution, B.E. 2540. This right of consumer has been reconfirmed in the Article 61 of the current Thai Constitution, B.E. 2550. The Consumer Protection Act, B.E. 2522 (2nd revision, B.E. 2541) precisely indicates the rights of the consumer, which can be categorized as follows:⁴

1. The right to be informed of the appropriate and correct description and quality of the goods or services concerned;
2. The right to freely choose or seek the goods or service;

² <http://www.ocpb.go.th/index.asp>

³ พระมหาบุญช่วย สิรินุญโร, บทความเรื่อง บูรณาการศาสนา ภูมิปัญญา และกฎหมายเพื่อสุขภาพ, 03 ม.ค. 2549 เวลา 21:36. http://www.budnet.info/webboard/view.php?category=texta&wb_id=46

⁴ Dr. Daraporn Thirawat บทนำพิเศษ เล่มที่ 56 ตอน 3 กันยายน 2543 This article is slightly developed from the author's article entitled "Restructuring of Contract Law under the Current Crisis- Consumer Protection Law in Thailand with regard to Contracts", which was presented at the 3rd International Symposium on Economic Law Reform in the Aftermath of Asian Crisis: Experiences of Japan and Thailand, organized by the Faculty of Law, Kyushu University & the Faculty of Law, Thammasat University , March 20, 2000, Bangkok.

3. The right to a safe use of goods or service;
4. The right to fairness in the conclusion of a contract;
5. The right to be heard by the appropriate competent authorities as well as the right to be compensated in case where there exist damages resulting from a violation of consumer's rights.

The right to fairness in the conclusion of a contract was recently included in the 2nd revision of the Consumer Protection Act, B.E. 2541, because the Office of the Consumer Protection Board has received a number of complaints from consumers, who regarded various contractual clauses generally imposed by entrepreneurs, as unfair, e.g., those in contracts relating to real estates (regarding land, houses and condominium, etc.); the ones in vehicle hire-purchase contracts as well as those in loan agreements and on credit cards, etc.

As the matter of fact, though the Article 57 of the Thai Constitution, B.E. 2540 and the Article 61 of the present Thai Constitution, B.E. 2550 state that independent consumer protection organization, consist of representatives of the consumers must be formed, but over ten years the independent consumer protection organization has not been formed yet. It may be because of the conflict of interest within concerned authority especially in the Thai parliament to pass the Act to ensure the existence of independent consumer protection organization. If the independent consumer protection organization is formed, there will be appropriate rules and regulations prescribed in order to control advertisement that aims to activate symbolic consumption which promotes wrong attitude and presents wrong means of consumption. It is also to control the ticket appropriated to the age of consumer, indicated nutrition contained in the product. The independent consumer protection organization is to set up the standard of the ticket dividing the products by grade and also to control the sweetness. There must be the rule for producers to show the popular name of chemical used in the products. Apart from these, the independent consumer protection organization would set up the appropriate means to change harmful behavior of consumer, promote the research study, develop school curriculum on media literacy; traditional food and local fruit juice; set up national nutrition institute, building up community media movements, promote the participation of the citizen in policy making, the management of community and school shop and reduction of harmful consumption in order to develop the health of the monks the people in general.

As consumer, whenever he faces and finds other consumer facing injustice services and having unreasonable products, he should work to protect the rights of consumer prescribed in the Act. He can complain the issues to the Complaints and Legal Assistance Center, Office of Consumer Protection Board, Thailand, its provincial offices in all provinces around the country, or other concerned organizations such as Foundation for Consumer, Consumer Protection Circles available in every province. Formation of consumer protection circles, consumer protection groups, consist of the representatives of all sectors in the society would be appropriate way to ensure that consumer will be highly protected.

Integration of Local Wisdom in Consumer Protection:

The second aspect of knowledge to be integrated for consumer protection is local wisdom. It is necessary to study and consider local wisdom of local ancestors continuing since ancient times regarding food-knowledge. In Thailand, food is not simply food, but, food is regarded as medicine, herbal medicine. Food is also regarded as the subject of learning process. Family bonds are naturally built up through activity of preparing food in the family. Food is regarded as continuation of family and local wisdom. Food is regarded as building the basis of love and understanding. Food is also regarded as way to reach the nature and the root of local wisdom.

In Eastern world, vegetable food in different seasons is connected with the four elements i.e. earth, water, air and fire, in human body, which was ignored in present day. Therefore, in today life, people take vegetable and fruits simply as food with easy buy and easy consumption culture. Moreover, it is materialism, individualism, and availability for all. People now can have various kinds of vegetable and fruit available for whole year by using chemical fertilizer and pesticide to make them available through out the year. There is no research studies to test and find out the effect to health cause by these kinds of vegetable and fruit.

Today's sweetmeats are also different from the past. Almost all sweetmeats are contaminated with various kinds of chemical, leading to risk of obesity from sugar in children and leading also to failure of having nutritious food and undernourishment. This obesity⁵ also causes many other problems such as heart disease, high blood pressure, cholesterol, gallbladder disease, cirrhosis, cancer, respiratory disease, pneumoconiosis, kidney disease, bone and articulation disease (osteoarthritis in joints), gout, diabetes mellitus, stroke, depression, varicose vein, sweating, and infertility.

There are traditional organic sweetmeats available seasonally, and appropriate to health of the locals. In northern Thailand, many organizations such as provincial health centers, consumer protection circles, etc., try to study and collect the local knowledge regarding consumer protection in order to use to integrate in working on consumer protection in future. Therefore, the local wisdom must be highly considered by all Buddhists and be applicable to daily living in order to promote health in this world of consumerism.

Integration of Buddha-dhamma in Consumer Protection

Considering the health problem of the monk, there is the truth that monks have to live depending on whatever given by lay people, no chance to choose. As a matter of fact, arms food offering to the monks will be what lay people wish to offer, which are extremely less or high quality. Other requisites i.e. clothing, dwelling place and medicine are not in a problem at present.

A life dedicated to Dhamma study, meditation and teaching is Right Livelihood for monks and nuns in Buddhism.⁶ There is discipline: standards and regulations for ensuring that the four requisites, once supplied to the Order, will be

⁵ <http://www.yourhealthyguide.com/article/af-fat-disease.html>

⁶ Ven. P. A. Payutto, *Buddhist Economics: A Middle Way for the Market Place* <http://www.urbandharma.org/udharma2/becono5.html> available on 11-07-2008

consumed in peace and harmony rather than contention and strife. Buddhist monks are forbidden from demanding special food or requisites. A monk must be content with little. In this passage, the Buddha instructs monks on the proper attitudes toward the four requisites.

A monk, in this teaching and discipline, is content with whatever robes he is given and praises contentment with whatever robes are given. He does not greedily seek robes in unscrupulous ways. If he does not obtain a robe, he is not vexed; if he obtains a robe, he is not attached, not enamored of it and not pleased over it. He uses that robe with full awareness of its benefits and its dangers. He has wisdom freeing him from attachment. Moreover, he does not exalt himself or disparage others on account of his contentment with whatever robes are offered. Any monk who is diligent, ardent, not given to laziness, who is fully aware and recollected in contentment with robes, is said to be stationed in the time-honored lineage. Likewise: a monk should be content with whatever alms food or dwelling he is given. Moreover, a monk is one who delights in developing skillful qualities and praises their development; he delights in abandoning unskillful qualities and praises their abandoning; he does not exalt himself nor disparage others on account of his delighting in skillful qualities and praising their development, nor on account of his abandoning of unskillful qualities and praising their abandoning. A monk who is diligent, ardent, not given to laziness, but fully aware and recollected in such development (*bhavanā*) and abandoning (*pahana*) is said to be stationed in the time-honored lineage.⁷ This passage shows the relationship between contentment with material possessions and effort material requisites are used as foundation for human development.

Now, to integrate Buddha teaching into consumer protection, Buddhists need to consider Morality with regard to the four requisites (*Paccaya Sannissita Sīla*) and Discipline with regard to the senses (*Indriya-samvara Sīla*).

Morality with regard to the four requisites (*Paccaya Sannissita Sīla*):

Self control to have appropriate contemplations, whenever any of the four necessities of the monk's daily life is used or taken, is called *Paccaya sannissita Sīla*. Clothing, alms food, dwelling place, medicine are four necessities. For example, when the monk puts on his robes, he must remember that he puts it on, not to adorn himself and that he does so to protect himself against heat and cold, and also to cover up his private parts.

Morality with regard to the four requisites consists therein that the monk is guided by the right mental attitude when making use of the four requisites: robes, alms food, dwelling place and medicine. "Wisely reflecting he makes use of his robes ... merely to protect himself against cold and heat, etc. Wisely reflecting he makes use of his alms food... merely as a prop and support to this body... Wisely reflecting he makes use of his dwelling... merely to keep off the dangers of weather and to enjoy solitude... Wisely reflecting he makes use of the necessary medicines, merely to suppress feelings of sickness that arise, and to reach perfect freedom from suffering".⁸

⁷ A.II.27

⁸ cf. M. 2

Here is the Pāli stanza chanted by monks and nuns formally at the time of morning and evening chanting:

“Patisankha yoniso civaram patisevami – ‘yavadeva sitassa patighataya, unhassa patighataya, damsā makasa vatatapa sarisapa samphassanam patighataya, yavadeva hirikopinappaticchadanattham”

Translation: Reflecting wisely I wear the robe, only to protect myself from cold, heat, gadflies, mosquitoes, wind and sun and creeping things; and also for the purpose of covering the parts of the body that cause shame.

“Patisankha yoniso pindapatam patisevami – ‘neva davaya, na madaya, na mandanaya, na vibhusanaya, yavadeva imassa kayassa thitiya yapanaya, vihimsu-paratiya, brahmacāriyanuggahaya, iti purananca vedanam patihankhami navanca vedanam na uppadessami, yatra ca me bhavissati anavajjata ca phasuviharo cati.”

Translation: Reflecting wisely I use alms food not for play, not for pride, not for beauty, not for fattening; but merely for the sustenance and continuance of this body; to cease discomfort; and to be able to practice the holy life, thinking “Thus I will destroy old feelings (of hunger) and not create new feelings (from overeating). I will maintain myself, be blameless, and live in comfort.”

“Patisankha yoniso senasanam patisevami – ‘yavadeva sitassa patighataya, unhassa patighataya, damsā-makasa-vatatapa- sarisapa-samphassanam patighataya, yavadeva utuparissaya- vinodana-patisallanaramattham”

Translation: Reflecting wisely I make use of dwellings, only to protect myself from cold, heat, gadflies, mosquitoes, wind and sun and creeping things; and as a protection from the perils of weather conditions; and for the joy of seclusion.

“Patisankha yoniso gilanapaccaya-bhesajja-parikkharam patisevami – ‘yavadeva uppannam veyyabdhikanam vedananam patighataya, abyapajjaparamataya”

Translation: Reflecting wisely I make use of medicinal requisites that are for curing the sick, only to counteract any afflicting feelings (of illness) that have arisen and for maximum freedom from disease.

Discipline with regard to the senses (Indriya samvara Sīla):

Self control to restrain or subjugate the senses arising in the sense-organs, namely, eyes, ears, nose, tongue, body and mind is called indriya samvara Sīla. It is accomplished by guarding over the mind so as not to let unskillful conditions, such as like, dislike, attachment or aversion, overwhelm it when experiencing any of the six kinds of sense impressions: sight, sound, smell, taste, sensation in the body or thought in the mind. This kind of discipline is perfected through sati, mindfulness or recollection.

Here, whenever the monk perceives a form with the eye, a sound with the ear, an odor with the nose, a taste with the tongue, an impression with the body, an object with the mind, he adheres neither to the appearance as a whole, nor to its parts. And he strives to ward off that through which evil and unwholesome things, greed and sorrow, would arise, and if he remained with unguarded senses; and he watches over his senses,

restrains his senses.⁹

A sense-organ, although it may have begun to react to a sense-object, does not get caught up in it unless the mind conceives imaginary ideas about the object. Both fuel and air must be present for a fire to blaze up; so the fire of the passions is born from a combination of a sense-object with imaginations. For people are tied down by a sense-object when they cover it with unreal imaginations; likewise they are liberated from it when they see it as it really is. The sight of one and the same object may attract one person, repel another, and leave a third indifferent; a fourth may be moved to withdraw gently from it. Hence, the sense-object itself is not the decisive cause of either bondage or emancipation. It is the presence or absence of imaginations, which determines whether attachment takes place, or not. Supreme exertions should therefore be made to bring about a restraint of the senses; for unguarded senses lead to suffering and continued becoming. In all circumstances, one should carefully watch out for enemies that cause much evil, and he should always control them, i.e. his seeing, hearing, smelling, tasting, and touching. Do not be negligent in this matter even for a moment. The onrush of sense-experiences must be shut out with the sluice gate of mindfulness.

In practice, one can develop restraining the senses by taking his stand on mindfulness, he must hold back from the sense-objects his senses, unsteady by nature, perceive. Fire, snakes, and lightning are less inimical to him than his own senses, so much more dangerous for they assail him all the time. Even the vicious enemies can attack only some people at some times, and not at others, but everybody is always and everywhere weighed down by his senses. And people do not go to hell because some enemy has knocked him down and cast them into it; it is because they have been knocked down by their unsteady senses that they are helplessly dragged there. Those attacked by external enemies may, or may not, suffer injury to their souls; but those who are weighed down by the senses, suffer in body and soul alike. For the five senses are rather like arrows which have been smeared with the poison of fancies, have cares for their feathers and happiness for their points, and fly about in the space provided by the range of the sense-objects; shot off by Kama, the God of Love, they hit man in his very heart as a hunter hits a deer, and if man does not know how to ward off these arrows they will be their own undoing. When they come near him, he should stand firm in self-control, be agile and steadfast, and ward them off with the great armor of mindfulness. As a man who has subdued his enemies can everywhere live and sleep at ease and free from care, so can he who has pacified his senses. For the senses constantly ask for more by way of worldly objects, and normally behave like voracious dogs that can never have enough. This disorderly mob of the senses can never reach satiety, not by any amount of sense-objects; they are rather like the sea, which one can go on indefinitely replenishing with water.

In this world, the senses cannot be prevented from being active, each in its own sphere. But they should not be allowed to grasp either the general features of an object, or its particularities. When one have beheld a sight-object with his eyes, he must merely determine the basic element (which it represents, e.g. it is a 'sight-object') and should not under any circumstances fancy it as, say, a woman or a man. But if now and then he has inadvertently grasped something as a 'woman' or a 'man,' he should not

⁹ <http://gotaro2.homestead.com/>

follow that up by determining the hairs, teeth, etc., as lovely. Nothing should be subtracted from the datum, nothing added to it; it should be seen as it really is, as what it is like in real truth. If one, thus, try to look continually for the true reality in that which the senses present to him; covetousness and aversion will soon be left without a foothold. Coveting ruins those living beings that are bent on sensuous enjoyment by means of pleasing forms, like an enemy with a friendly face who speaks loving words, but plans dark deeds. But what is called 'aversion' is a kind of anger directed toward certain objects, and anyone who is deluded enough to pursue it, is bound to suffer for it, either in this or a future life. Afflicted by likes and dislikes, as by excessive heat or cold; man will never find either happiness or the highest good as long as they put their trust in the unsteady senses.

Conclusion:

In conclusion, the government of Thailand must be in hurry to implement Article 61 of the Thai constitution B.E.2550. The independent consumer protection organization must be regally formed in order to ensure the right of consumer. Consumer can, then, integrate the law into the work of consumer protection. It is also necessary to integrate local wisdom in the work of consumer protection. More importantly, we have to consider Buddha teaching at part of consumer protection especially the Morality with regard to the four requisites (Paccaya Sannissita Sīla) and Discipline with regard to the senses (Indriya-samvara Sīla). In Digha Nikāya, Aṅguttara-Nikāya and Vinaya, the Buddha taught that there are five advantages of Sīla and thirteen disadvantages of Sīla. They are as follows¹⁰:

1. One with Sīla never loses sight of the good consequences of keeping Sīla, and the evil consequences of violating it. Because of this vigilance, his wealth and influence will increase.
2. The good reputation of one with Sīla spreads far and wide.
3. One with Sīla can meet anybody; can attend any congregation, with clear conscience and dauntlessness.
4. On the threshold of death, the memory of akusala kammās makes one without Sīla very wretched. However, the memory of kusala kammās makes one with Sīla free from wretchedness. Just as the prospects of receiving a golden cup, after one throws away his old rotten earthenware, make him feel elated, the prospects of receiving a new good rebirth, after the old, rotten body is given up, make one with Sīla feel elated.
5. On his death, one with Sīla gets a good rebirth, either as a human being or as a deva.

Disadvantages of lack of Sīla:

1. Good persons and good devas feel extremely disgusted with one, who has no Sīla, or who has broken his Sīla.
2. His friends will break off their dealings with him.

¹⁰ U Nu (President, Burma Pitaka Association) 1985, Three Fundamental Concepts: What is Sīla? <http://web.ukonline.co.uk/Buddhism/unu1sila.htm>

3. He feels miserable on account of his disrepute as a man without Sīla.
4. He feels unhappy when persons with Sīla are praised.
5. Because of absence of Sīla, he looks as dismal as a piece of clothing made of coarse hemp.
6. Some persons, who follow his example, will be in trouble for a long time. They will feel miserable as if they are wearing the clothing made of coarse hemp.
7. Kusala Kamma from charity to persons without Sīla is very meager. It is like the cost of the clothing made of coarse hemp.
8. Just as a huge pit, which is being filled with night-soil for a great number of years, will be found very difficult to clean, a person without Sīla will be found very difficult to rehabilitate.
9. He will be as useless as a piece of bamboo used for handling the corpse during cremation.
10. Because of his lack of Sīla, the thought that people around him will be plotting against him will haunt him. This thought will keep him in a perpetual state of panic.
11. He will be as useless as a dead person.
12. He cannot hope to get jhānas, maggas and phalas.
13. Just as the young son of a beggar will not aspire to become a king, a person without Sīla will not have any desire to practice samātha and vipassana bhavanas, in order to acquire jhānas, maggas and phalas.

Buddhist Environmental Ethics For Modern Era

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Humanity has destined to reach the 21st century with a multifarious development and progress coupled with scientific and technological advancement. Nevertheless, the biggest ever crisis, too, has provoked humanity in an unprecedented manner and extent – this is the current ecological crisis. An unprecedented imbalance of nature, climate and weather system etc., can be seen in each and every corner of the globe. The Stockholm Declaration of the United Nations Conference on the Human Environment states that: “...man is both a creature and molder of his environment, which gives him physical sustenance and affords him the opportunity for intellectual, moral, social and spiritual growth both the aspects of man’s environment, the natural and the man-made, are essential to his well-being and to the enjoyment of basic human rights; even the right to life itself”¹

Hence, it is clear that the 1st principle of the STOCKHOLM DECLARATION establishes a foundation for the mutual bond of human rights, health and environmental protection, declaring that; man has the fundamental rights to freedom, equality and adequate conditions of life, in an equal enjoyment of environment that permits a life of dignity and well-being. Despite this particular reality, the total negligence of environment and the ‘dominion mentality’ over the nature by man has brought nothing else than ‘uncertainty and fear of survival of both man himself and the whole biosphere’. In keeping with proclamation made by the Lord Buddha 2500 years ago – ‘Man reaps according to what he has sown’ ‘*yādisaṃ vapate bijaṃ tā disaṃ harate phalam*’.² The final outcome has been the ecological crisis, effecting both all living beings and the natural environment.

The main elements of environmental pollution:

Environmental pollution, as you are aware of, is the contamination of air, water and land from man-made waste. Pollution leads to depletion of the ozone-layer, global-warming, climate change, and deadly diseases on a large scale. Air pollution is the release of chemicals and particles into the atmosphere. Water pollution includes surface runoff, leakage into ground-water, liquid-spills, waste-water discharge, littering, and the contamination of wells with known contaminants including herbicides and pesticides. Toxic-waste is waste material in chemical from which pollutes the natural environment and also contaminates ground water.³

¹See ; 16 June 1972, U.N Doc. A/CONF 48/14 Rev. 1 at 3 1973

² (S. I. p-227).

³ Keit, Lynton, Environment, A Challenge to Modern Society, Caldwell 1970

Pollution results:

Over 4 billion pounds of toxic chemicals are released by industry into the nation's environment each year, including 72 million pounds of recognized carcinogens. Lead poisoning is one of the foremost environmental health threats to children. In the U. S. almost half million children - 2.2% of all pre-school children - have enough lead in their blood to reduce intelligence and attention span, cause learning disabilities and damage permanently in the case of a child's brain and nervous system. Most children are poisoned by lead in and around their home when they are exposed to harmful levels of lead-contaminated dust, deteriorated lead-based paint, and lead-contaminated soil.

Hazardous air pollutants can cause many a diverse effects to human health, including cancer or birth defects. While over 200 of these toxic chemicals have been detected in ambient-air, it has been difficult to gauge the extent of potential health risks because so few communities monitor for this kind of air-pollution.

As indicated by the recent environmental studies carried out by environmental scientists, certain countries are on the verge of facing ecologically harmful acid rains.⁴ Sri Lanka, too, is likely to experience acid rains in future. Acid rains are so destructive because it can cause acidification of lakes, streams, and contributes to the serious damage of trees at high elevations, the agricultural atmosphere, many sensitive forest soils, and dangerously harm public health to a large extent.

As we all aware a lot of research and investigation have been made on the topic of pollution. The industries and factories are identified causing pollution in a massive way. In order to control and minimize catastrophic effects caused by ecological pollution - several prevention procedures and acts such as: Environment Pollution Act., Clean Air Act etc., have recently been formulated.

Moral Decay:

The insatiable desire to acquire more and more material things results in intensive levels of individual lust and greed. The intensive competition that prevails currently has created a mental trend for winning at any cost, which, in turn, can easily reach higher proportions, leading to: hate, jealousy and eventual cruelty towards one's opponents. This greed is directly contributing to crime at an unprecedented level that is tearing the very fabric of our social harmony. This is perfectly obvious from the continuous activities related to terrorism, brutal killings, genocide attempts, and even massive cases related to bribery and corruption etc., which occur presently more than ever before all across the globe.⁵ Human horror now appears to have no boundaries or limits.

⁴ Refer; Heptulla, N, Environment Protection in Developing Countries, Oxford & IBM Publishers Company (PVT) Ltd, New Delhi, 1993.

⁵ Refer; Walmsley, D.J & Lewis G.J, People and Environment, Jiley & Sons, 1993

The duties and responsibilities:

The deep understanding and awareness of this acute crisis situation has, no doubt, encouraged the world community to flock together and discuss for ‘new ethic’ enduring the “ecological sustainability”.

In keeping with this very objective, certain forces i.e., politico-economic, socio-cultural, and religio-psychological can be molded effectively. The statement made by Eric Fromm, the eminent psychologist, no doubt, would help us to look at man from a new perspective, reviewing his fresh position in the whole community. He states: ‘In contrast to the animal, which in its instincts has a ‘built-in’ mechanism of adaptation to its environment, living completely within nature, man lacks this instinctive mechanism. He *has to live* his life; he *is not lived by it*. He is *in* nature, yet he *transcends* nature”. With regard to our point of discussion, it is worthwhile to divert serious consideration on two points referred to by him. i.e., He *has to live* his life; he *is not lived by it*. He is *in* nature, yet he *transcends* nature.”

The religious inspiration and spiritual guidance receives prominent importance here. The best of the inner-core of every religion has to be harnessed in such gallant effort to save the eco-system and mother-earth from future doom and destruction, and thereby, perfectly ensuring the survival of humanity. The growing interest on this particular theme is evident from recent publication ‘Encyclopedia of Religion and Nature.’⁶ The influence and responsibility of religion towards development and environmental conservation should be reviewed and re-assessed. In the most influential world religions, i.e., **Judaism, Christianity and Islam**, the subjugation of nature is justified: man is prior to nature and, like God, is, at least in concept, outside of nature. The best example is the Genesis, where it is stressed that “Be fruitful, and multiply, and replenish the earth, and subdue it: and have domination...”⁷ With regard to Hinduism, the most influential amongst the Indian religions, it is evident that killing animals for sacrifices and other purposes are not considered an offence. In contrast, Jainism, on the other hand, share the view that killing or even insulting or harming any type of either organic or inorganic phenomena is a serious offence, hence, strictly prohibited. It is also worthwhile to enquire, Buddhism, the other most influential religion amongst the world community, can make any contribution in resolving the ecological crisis situation and the moral decay that is engulfing our society today.

Buddhist Environmental Ethics:

In response to the requirement of producing environmental ethic which suits to modern era, Buddhism, influencing the lives of millions of world community as a guiding principle and the civilizing force for over 25 centuries, can, no doubt, contribute immensely. Indeed, its being an influential living force for the sake of peace and welfare of the considerable amount of world community, and a religion, generally favorable to natural phenomena, is not a life-denying, anti-social, anti-political or other-worldly, as some erroneously guess. Instead, variety of information can be cited from many a Buddhist discourse against those views. However, any impartial scholar who

⁶ See; Encyclopedia of Religion and Nature, Ed. Tayler, B., London, Continuum International, 2005 .

⁷ Holy Bible, Genesis, I.30; (The Secondary Code of law 14:3-21 Levi, II.1-47)

makes a thorough observation into Buddhist sources, would, no doubt, reveal its universal value and applicability, timelessness, and richness in philosophy related to society, politics, economics and even the environment.

First and foremost, it should be emphasized, that the teachings of the Buddha are of two-fold objectives and goals. The first and foremost is the advices towards the goal of individual deliverance from “*dukkha*” (suffering or unsatisfaction). Secondly, it emphasizes the way how we can live in perfect harmony with others. Here the word “others”, most importantly, includes both animate and inanimate phenomena. Such a friendly relationship and harmony is desirable not only as a source of satisfaction in itself, but also as a pre-requisite for treading the path to a perfect mind which, according to Buddhist view, is the treasure field and the soil for enlightenment.

Buddhist ethics, it must be noted here, is of universal and untimely validity and applicability. Making a deep insight into Buddhist morality, *Sarvapalli Radhakrishnan* states that ‘*No voice like Buddha’s ever thundered into our ears the majesty of the good. It is the flaming ideal of righteousness that helped Buddhism to succeed as a religion*’.⁸ The great message given by Buddhist ethical principles is that man has to share his surroundings, fulfill his desires for growth, development, achievements and happiness without infringing on the rights of others, who, too, having equal rights to share the constituents of nature at large.⁹ In other words, this can be correctly taken as the right and sensible direction towards ‘development’ in the sense of perfect form, if he is to be worthy of comradeship of his fellow beings.

Buddhism, to a large extent, centers on the interests of man, hence, anthropocentric. Man, on the other hand, is also seen as a social being, and, in particular, is seen as a part of the nature itself, made up of the similar physical elements and governed by both the natural and causal laws (*dhamma niyāma*) common to whole. Nevertheless, he is not the ‘sole being’ or ‘the most privileged being’ who has power of dominion towards both organic and inorganic. All beings including man is termed in Buddhist discourses as ‘*Satta*’, *Pāna*, *Bhūta* etc., referring to all possible living creatures in the world.¹⁰ It is advised that one should spread infinite love and compassion to all beings just as a mother protects her one and only son as her own life (*‘mātā yathā niyaṃ puttāṃ āyusā eka putta manurakkhe*).¹¹ From the points discussed above it is evident that man cannot survive unless the nature is protected and survived.

Buddhist ecological ethics cannot be devoid of its principal tenet – ‘Dependent Origination’ (*paṭiccasamuppāda*). The uniqueness of Buddhist doctrine lies much on its strong emphasis with regard to man and the whole universe with its all animate and inanimate constituents. The whole universe, on the other hand, is a solely one vast network of processes in flux with a variety of diverse and innumerable inter-relations, inter-connections and cohesive factors.¹² For example, the *Paṭṭhānappakarana* deals with some of these causal factors inter-mingled and inter-dependent as twenty-four. Hence, there is no God, nor Brahma or even any other invisible personality. Nevertheless, purely the *dhammas* or cohesive factors in flux alone do exist and these

⁸ Radhakrishnan, S., *Indian Philosophy*, vol. I, p475.

⁹ For some details refer, Sandell, Klas., *Buddhist Perspective on the Eco-crisis*, Buddhist Pail Society - Kandy, 1987, Sucitto Bhikkhu, *Buddha-Nature*, Amarawati Publication, London, 1989.

¹⁰ See. Dharamasiri, G., *Fundamentals of Buddhist Ethics*, Singapore 9108, 1986, pp.174-175

¹¹ *Sutta-nipata*, v. 149

¹² See. *Samuyatta nikaya*, II. P.78;

are activated and functioned by the collection of causal factors. The real factor depicted by this is that man and nature are inter-dependent.

In other words, Buddhism holds the view that man can never be survived devoid of healthy existence of the environment with which he has closer and living relationship. It is here that Buddhism rejects the view held by theistic religions placing man the dominion over the nature. The first precept in *Pañcasīla* or five precepts, encourages and to refrain from intentionally taking the life of any sentient being. This principle of harmlessness, in turn, no doubt, paves the way to ensure the well-being and positive relationship between man and nature at large. On the other hand, the ethic behind the second precept, i. e., abstinence from stealing, too, no doubt, conducive directly to conservation of scarce resources for the benefit of others, is including future generations.

In brief, the principle and the most important message given in Buddhism for modern man, is the cultivation of ‘gratitude mentality’ towards the nature, which provides him with ‘the real living breath’ for his survival and progress. This is largely because that man and the nature has inter-dependent complexity or co-existence. With regard to this point of discussion, an interesting account can be gleaned from the *Anguttara-nikāya* where it is stated that when the rulers of a country become corrupted and filled with vicious deeds (*adhammacariya*), the whole community (populace), too, become ruthless, and all in all, this vicious circle, in turn, will definitely make a negative impact on environmental phenomena, and, more than that, the health of man is ruined, thus, spelling the ruin of the human race.¹³

Many a problem related to ecological crisis experienced by man today is deeply rooted in the motivational drives of human behavior. The most general motivational forces behind human behavior include greed (*lobha*), desire or lust (*tanha*), delusion (*moha*), and conceive (*māna*) etc. As a matter of fact, it explains how certain imperfections, defections and vices radically cause the degradation of human beings and warn against their final outcome. The insatiable desire and the boundless greed for power, wealth, possessions, and material comfort are seen as the root-cause that creates many a conflict preventing people from acting out of wisdom and compassion towards others in the society and the natural surrounding. The *Kāma sutta* of the *Sutta-nipāta*¹⁴ refers to a major motivational force ‘*kāma*’ denoting both subjective sensuality (*kilesa kāma*) and the objective sensuality (*vatthu-kāma*). The objective sensuality covers the human greed and desire for material things which are attractive (*rajaniyam vatthu, vatthu kāma*). Human action, largely motivated by both subjective and objective sensuality may sometimes exceed certain limits and proportions, can generate harmful effects on both oneself and the others in the society at large. When such a phenomena occurs it transforms itself into a crisis or dilemma situation. The best example is the ecological crisis. The *Cakkavatti-sihanāda Sutta* of the *Digha-nikāya*,¹⁵ refers to certain factors causing seriously to both human degradation and environmental imbalance. These factors include the attachment to vicious deeds (*adhammarāga*), inordinate and in excessive greed (*visamalobha*), and misleading doctrines (*micchādhamma*). Hence, it is crystal clear, that most of

¹³ See. Anguttara nikaya, Catukka nipata, Pattakamma vagga.

¹⁴ Sutta-nipata, Atthaka vagga (4-1)

¹⁵ Digha-nikaya, . iii, 73.

the problems related to environment emanate primarily from human nature, himself and will last till man rectifies himself.

- The Buddhist environmental ethics is, in one sense, connected to the concept of *puñña* or meritorious deeds. Acts and deeds directed by eco-friendly mentality have been admired as “providing merits for ever and ever”. Thus it is stated: “For those who construct parks groves, plant fruitful trees, and forests build bridges and supply drinking water etc. By day, by night, for ever and ever merit grows perfectly”.¹⁶
- The other classic example for encouragement made by the Buddha towards the well-being of even the most subtle living creatures in the biosphere is further evident from the *Anguttara-nikāya*, where it is stated that if somebody, brushing the washing-water from a plate containing food particulars into a pool, with the mindful intention of feeding the creatures living there in, such an action (though trivial) is meritorious.
- The well-being and protection of flora and fauna, too, is given the highest priority in Buddhist environmental ethic. The rules promulgate for the Buddhist community include (i). refraining from cutting down boughs.¹⁷ (ii). Refraining from urinating, pass motioning and spitting anywhere there is water - *na udake ucchāraṃvā passāraṃva khelaṃva karissāmiti sikkhā karaniyā*¹⁸; (iii). Refraining from spitting, passing motion and urinating on gass lands – *na harite agilano ucchāraṃvā passāraṃva khelaṃva karissāmiti sikkhā karaniyā*¹⁹; (iv). Refraining from putting any monastic structures close to anywhere water prevails and utilized – *na sapāniya sāmanta papphoṭetabbam na paribhojaniya sāmanta*.²⁰

The process of resource recycling:

Concerning the grave risk of the shortage of resources, the ‘resource recycling’ is of a paramount importance. The earliest statement with regard to the ‘natural recourse management’ ensuring the wishful and proper use of recourses and their recycling in the history of mankind, it is astonishing, perhaps, can be gleaned from the *Vinaya Piṭaka*. The *Thera Ānanda*, the attendant of the Buddha, once replied the king how robes (*chivara*) should be utilized up to a maximum use. “When robes are offered the old ones are taken and coverlets, the coverlets utilized as mattress covers, the forever mattress covers used as dusters and old tattered dusters kneaded with clay and used to repair cracked floors and walls”.²¹

The untimely validity and value of this is well-attested when we make a serious observation on modern mal-practices maintained by the world’s most developed

¹⁶ (*Aramaropāb vanaropāye janāsetukaraka....tesam divāca rattoca sada punnam pavaddhati*)
Samyutta nikāya, Aditta vāga, Vanaropa sutta (*Aramaropa vanaropa ye jana setukaraka....tesam divaca rattoca sada punnam pavaddhati*)

¹⁷ See, *Vinaya Pitaka*, vol. iii p. 126 ; *Dhammapada*, v. 283

¹⁸ Pacittiya Pali, Bhikkhu Vibhanga, Pādukā vāga, Rule 15.

¹⁹ Ibid., Rule-14;

²⁰ Cullavagga Pali, Vattakkhandhaka.

²¹ Vinaya Pitaka, Cullavagga Pali.

countries. For example: it is stated that the USA's consumption of world's resources within 40 years being equal to what mankind has consumed during the last 4000 years. What a shame? In comparison to this, the waste and the total destruction of the world resources towards unnecessary wars – 15,000 in number for last 5000 years of human history – are enormous and rather alarming. Many words are not needed to stress the natural resources management which is indispensable for which is *sine-qua-non* if our civilization is not to perish. Worthy to quote are the words of Mahatma Gandhi: “there are enough resources for everyone's need and not for everyone's greed.” Unless this simple lesson is understood and put into practice by modern man of massive scientific and technological florescence, we will fail, and miss the chance not only for ourselves but also for future posterity.

In the light of above reflections, it is abundantly clear that in the final analysis, what counts as tools and sources of “survival” and “liberation” are the basic human values that guarantee sound eco-systems on earth. Such values are best highlighted in some teachings of Buddhist doctrine. Hence, the vision of environment in the Buddhist tradition is not a mere a concept, but a deep and abiding view of what is right and worthy of praise for a well-intergraded existence of man and the whole universe. In the final analysis, it is obvious that Buddhism, being the most eco-friendly religion, lays down a series of guidelines which could be termed as “Buddhist Eco-Ethics”.

UNESCO, Bioethics and Implementing the Universal Declaration of Bioethics and Human Rights (UDBHR)

Darryl Macer, Ph.D.¹

UNESCO is the UN agency charged with investigation of bioethics, and has taken up some of the ethical challenges raised by advancements in biomedicine and life sciences in the Ethics of Science and Technology Division of UNESCO. The programs initiated formally in 1993 with the establishment of the International Bioethics Committee (IBC) were a response to the global calls for bioethics debate and discussion, including establishment of programs in bioethics education and of ethics committees. The implementation of international standards in ethics of science and technology and bioethics is important, and there are three International Declarations on Bioethics unanimously accepted by member countries at the UNESCO General Conference (Universal Declaration on the Human Genome and Human Rights, 1997; International Declaration on Human Genetic Data, 2001; Universal Declaration on Bioethics and Human Rights, 2005).

The Declarations address a wide range of decision-makers and actors - including individuals, professional groups, public or private institutions, corporations or States. Regional and National workshops and seminars to increase knowledge and awareness of these Declarations for Policy Makers, Parliamentarians, health care professionals, academics and civil society groups, are being conducted. The programs in the 47 countries in the Asia-Pacific region, are coordinated through RUSHSAP at UNESCO Bangkok.

The United Nations has been instrumental in the development of the fundamental principles of human rights, and this is the common language of the three UNESCO Declarations. The importance of reconciling and inter-relating the different aspects of bioethics in these Declarations is that if we attempt a common statement of the understanding of bioethics we need to have many items included. A common focus is on the issue of human dignity, and a common starting point has been in the internationally agreed principles of human rights law. This concept can be debated, but there are some clear examples of abuse. It is to be hoped that these Declarations will encourage and promote greater awareness amongst people and bodies making bioethical decisions and carrying out such practices.

Let us examine some of the cultural background and challenges in the Implementation of the most recent declaration, the Universal Declaration on Bioethics and Human Rights, especially with regard to Asia and the Pacific. Ethics is a concept balancing benefits and risks of choices and decisions. The underlying heritage of ethics can be seen in all cultures, religions, and in ancient writings from

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around the world. We in fact cannot trace the origin of bioethics back to their beginning, as the relationships between human beings within their society, with nature and God, are formed at an earlier stage than our history would tell us. There are at least three ways to view ethics:

1. Descriptive ethics is the way people view life, their moral interactions and responsibilities with others in their life. Information we gather is used to describe many things, and there are many ethical issues related to gathering information and storing information.
2. Prescriptive ethics is to tell others what is ethically good or bad, or what principles are most important in making such decisions. It may also be to say something or someone has rights, and others have duties to them. It is related to policy making and law.
3. Interactive ethics is discussion and debate between people, groups within society, and communities, and clearly information ethics is central to shaping the types and forms of interactions that are possible.

This paper will give examples of bioethics debates in different cultures, especially in Asia and the Pacific, which illustrate the approaches to ethics in a range of environmental and medical ethics issues. These issues have led to a variety of debates, and some of these also were topics that were discussed in the debates leading to the Declaration on Bioethics. Some issues are regional while others relate to the recent globalization of approaches to bioethics, the expansion of respect for human rights, and the shift towards individualism away from communitarian ways of approaching ethics.

The rapid progress of medical technology has led to challenges in the way that medicine is practiced in all cultures. The existing systems and patterns that are seen in the relationships between patients, families, health professionals, and the society in general changed. At the same time, as technology was transferred, some values were also imported beyond the general acceptance that new technology must be better than old. A number of countries in Asia and the Pacific were colonized, and a few communities and Islands exist still as colonies, which has significantly influenced their values and the practice of medicine.

One of the current issues in cross-cultural ethics is whether respect for individual autonomy and informed consent should be universal, and who should be told the truth about medical diagnoses first? When the change in public opinion on the desire to be told the truth about their disease actually occurred – and in fact whether there was a change in this desire to know what was happening at all, is unknown. It could have been merely recognition of civil rights that acknowledged this desire to know what was happening, and there may not be any change in desire to know what is happening from the patient's perspective over past decades. The patients are more able to express themselves now.

From the results of the International Bioethics Survey conducted in 1993 in 10 countries in the Asia Pacific Region (Australia, Hong Kong, India, Israel, Japan, New Zealand, the Philippines, Russia, Singapore, Thailand), we can see many people perceive simultaneously both benefits and risks from science and technology (Macer, *Bioethics for the People by the People*, 1994). The diversity of reasoning exposed in

the survey on a variety of questions was independent of education or age, and similar diversity of reasoning was found among members of the public, high school biology teachers, and scientists. The overall statistical results are similar to results of surveys in Australasia, Europe, India, Russia, Thailand and the U.S.A.

We need in-depth cross-cultural dialogue and study rather than defining one ethics as correct and one as not. However, all countries of the world have endorsed the UDBHR, which outlines a common framework of principles for application of ethics to a broad concept of bioethics. The declaration includes a series of principles including:

1. *Human dignity and human rights*
2. *Benefit and harm*
3. *Autonomy and individual responsibility*
4. *Consent*
5. *Persons without the capacity to consent*
6. *Respect for human vulnerability and personal integrity*
7. *Privacy and confidentiality*
8. *Equality, justice and equity*
9. *Non-discrimination and non-stigmatization*
10. *Respect for cultural diversity and pluralism*
11. *Solidarity and cooperation*
12. *Social responsibility and health*
13. *Sharing of benefits*
14. *Protecting future generations*
15. *Protection of the environment, the biosphere and biodiversity*

UNESCO does not define one bioethics as correct and one as incorrect. Rather the Declarations provide a framework for rediscovery of indigenous traditions, and the development of appropriate cultural responses to new issues raised by science and technology in every culture.

The interesting point for cross-cultural ethics is ‘at what point, or when’ is something distinctly called: “Buddhist”, “Malaysian” or “Asian” or “Tongan” or “Turkish”. Given that there are numerous ethnic groups even inside one country, there is obviously much opportunity for extensive anthropological and sociological studies of the bioethics of each community. Through the UNESCO Asia-Pacific School of Ethics, which includes over one hundred diverse partners in the delivering of bioethics objectives expressed in the UDBHR, UNESCO works to investigate the way that each community reasons about bioethics and applies their principles of bioethics to particular issues.

The majority of the world's population live in Asia, the popular international religions of the world originated in Asia, and the world's largest English-speaking country (India) is in Asia. Considering this, we may ask why there have hitherto been so few papers from Asia published in most journals dealing with medical or environmental ethics. While the economic centre of the world has been shifting to Asia, and most people are using products made from Asian-based companies, few papers in bioethics have been written from Asia. Therefore we also try to encourage academic research, and especially that research which may provide useful results that will lead to more sound policy.

One approach for future study is exploring the question of how traditional views can be applied to modern dilemmas. Have fundamental principles of ethics changed over time? There was more beneficence a century ago but now there has been more precedence given to autonomy in textbooks, but is this true in wider society? As for the importance of justice and non-maleficence the trends in different localities are more difficult to determine. Autonomy comes with individual responsibility as outlined in the UDBHR.

Especially in the Asia and the Pacific, "bioethics" includes medical ethics, environmental ethics and issues raised by science and technology. There was a long heritage of examining these issues found in all cultures, with a range of anthropocentric, biocentric, and ecocentric views. Asian and Pacific cultures are more bio-centric than many Western cultures. Feedback from the region comes through the UNESCO Asia-Pacific School of Ethics, which anyone with the willingness to be involved in research and activities with UNESCO is welcome to join, as well as regional members of UNESCO Ethics Committees. In 2005 the International Bioethics Committee (IBC) in Tokyo and the World Commission on the Ethics of Science and Technology (COMEST) in Bangkok, both had their meetings in the Asia and the Pacific region. There was also feedback from other experts on specific consultations with experts in meetings, and the development of regional networks. The Asian Bioethics Association emerged from the nascent East Asian Association for Bioethics at the UNESCO Asian Bioethics Conference in Kobe in 1997, and the Ninth Asian Bioethics Conference (ABC) will be held in November 2008 in Indonesia. Like the 2007 ABC in Bangkok, it will be held in cooperation with UNESCO.

The Regional Unit in Social and Human Sciences for Asia and the Pacific (RUSHSAP) in Bangkok was also providing opportunities for cross-cultural dialogue and feedback from ongoing pilot projects in the regional ethics network through larger meetings such as the UNESCO Bangkok Bioethics Roundtables, and small networking meetings with focus on developing specific projects for implementation, held in a variety of places since 2005 (including Bangkok, Karachi, Islamabad, Bangalore, Vellore, Chennai, Delhi, Mumbai, Kerala, Madurai, Colombo, Tokyo, Kumamoto, Yokohama, Hiroshima, Seoul, Apia, Suva, Hanoi, Sydney, Canberra, Jakarta, Yogyakarta, Beijing). These supplemented the Rotating Conferences (Usually with National Commissions in the region, e.g. Dunedin, Seoul, Beijing, Shanghai, Iran, Jakarta, Ankara, Manila). We plan to hold many more meetings in Asia and Pacific Island states in collaboration with local partners, such as the meeting today.

There is an existing mandate for the education (which I outline in a separate paper) and establishment of ethics committees as can be seen in the excerpts below from the "Universal Declaration on the Human Genome and Human Rights" unanimously approved in mid-November, 1997 at the General Conference of UNESCO, after numerous drafts from the International Bioethics Committee (from 1993-1997). There is also a strong basis for establishing ethics committees. There is also universal support for some common principles of bioethics as seen in the articles of the 2005 Universal Declaration on Bioethics and Human Rights.

Conclusion:

In conclusion, there is an existing basis for developing bioethics in all regions of the world, and UNESCO will work with those in every culture to help elaborate bioethics for the people by the people. New fields for discussion are being added, such as Neuroscience and Neuroethics, and in broad definitions of bioethics as taken by the UDBHR in article 14 on social responsibility which includes recognition of the right to food, water and minimum standards of living. The 2005 Declaration on Bioethics importantly contains clauses on social responsibility, and the need to apply bioethics into practical spheres. The real urgencies of contemporary bioethics include access to healthcare, to adequate nutrition and drinkable water, to the reduction of poverty and illiteracy, the improvement of living conditions and the elimination of unjust marginalization of individuals and groups. Because this is the real world in which bioethical issues must, in most countries, be resolved, it is necessary to include reference to these concerns and to the duty of all those who make decisions and carry on practices relevant to bioethical issues, where relevant, to address and be conscious of such urgent and practical considerations.

Such concepts are actually coming back to the ancient heritage of religious ethics and professional ethics to help those in need in the society, in a broader perspective including housing, food, water and sanitation. The whole person and a healthy society must be aided. Bioethics includes social ethics issues such as child labour, body shape. In this way as we apply bioethics into public policy in different cultures it may catalyze the discussion of a range of issues. This broadened scope of bioethics should also apply to research and teaching.

Appendix



United Nations Educational, Scientific and Cultural Organization
Organisation des Nations Unies pour l'éducation, la science et la culture

Universal Declaration on Bioethics and Human Rights*

The General Conference,

Conscious of the unique capacity of human beings to reflect upon their own existence and on their environment, to perceive injustice, to avoid danger, to assume responsibility, to seek cooperation and to exhibit the moral sense that gives expression to ethical principles,

Reflecting on the rapid developments in science and technology, which increasingly affect our understanding of life and life itself, resulting in a strong demand for a global response to the ethical implications of such developments,

Recognizing that ethical issues raised by the rapid advances in science and their technological applications should be examined with due respect to the dignity of the human person and universal respect for, and observance of, human rights and fundamental freedoms,

Resolving that it is necessary and timely for the international community to state universal principles that will provide a foundation for humanity's response to the ever-increasing dilemmas and controversies that science and technology present for humankind and for the environment,

Recalling the Universal Declaration of Human Rights of 10 December 1948, the Universal Declaration on the Human Genome and Human Rights adopted by the General Conference of UNESCO on 11 November 1997 and the International Declaration on Human Genetic Data adopted by the General Conference of UNESCO on 16 October 2003,

Noting the United Nations International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights of 16 December 1966, the United Nations International Convention on the Elimination of All Forms of Racial Discrimination of 21 December 1965, the United Nations Convention on the Elimination of All Forms of Discrimination against Women of 18 December 1979, the United Nations Convention on the Rights of the Child of 20 November 1989, the United Nations Convention on Biological Diversity of 5 June 1992, the Standard Rules on the Equalization of Opportunities for Persons with Disabilities adopted by the General Assembly of the United Nations in 1993, the UNESCO Recommendation on the Status of Scientific Researchers of 20 November 1974, the UNESCO Declaration on Race and Racial Prejudice of 27 November 1978, the UNESCO Declaration on the Responsibilities of the Present Generations Towards Future Generations of 12 November 1997, the UNESCO Universal Declaration on Cultural Diversity of 2 November 2001, the ILO Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries of 27 June 1989, the International Treaty on Plant Genetic Resources for Food and Agriculture which was adopted by the FAO Conference

* Adopted by acclamation on 19 October 2005 by the 33rd session of the General Conference of UNESCO.

on 3 November 2001 and entered into force on 29 June 2004, the Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS) annexed to the Marrakech Agreement establishing the World Trade Organization, which entered into force on 1 January 1995, the Doha Declaration on the TRIPS Agreement and Public Health of 14 November 2001 and other relevant international instruments adopted by the United Nations and the specialized agencies of the United Nations system, in particular the Food and Agriculture Organization of the United Nations (FAO) and the World Health Organization (WHO),

Also noting international and regional instruments in the field of bioethics, including the Convention for the Protection of Human Rights and Dignity of the Human Being with regard to the Application of Biology and Medicine: Convention on Human Rights and Biomedicine of the Council of Europe, which was adopted in 1997 and entered into force in 1999, together with its Additional Protocols, as well as national legislation and regulations in the field of bioethics and the international and regional codes of conduct and guidelines and other texts in the field of bioethics, such as the Declaration of Helsinki of the World Medical Association on Ethical Principles for Medical Research Involving Human Subjects, adopted in 1964 and amended in 1975, 1983, 1989, 1996 and 2000 and the International Ethical Guidelines for Biomedical Research Involving Human Subjects of the Council for International Organizations of Medical Sciences, adopted in 1982 and amended in 1993 and 2002,

Recognizing that this Declaration is to be understood in a manner consistent with domestic and international law in conformity with human rights law,

Recalling the Constitution of UNESCO adopted on 16 November 1945,

Considering UNESCO's role in identifying universal principles based on shared ethical values to guide scientific and technological development and social transformation in order to identify emerging challenges in science and technology taking into account the responsibility of the present generations towards future generations, and that questions of bioethics, which necessarily have an international dimension, should be treated as a whole, drawing on the principles already stated in the Universal Declaration on the Human Genome and Human Rights and the International Declaration on Human Genetic Data and taking account not only of the current scientific context but also of future developments,

Aware that human beings are an integral part of the biosphere, with an important role in protecting one another and other forms of life, in particular animals,

Recognizing that, based on the freedom of science and research, scientific and technological developments have been, and can be, of great benefit to humankind in increasing, *inter alia*, life expectancy and improving the quality of life, and *emphasizing* that such developments should always seek to promote the welfare of individuals, families, groups or communities and humankind as a whole in the recognition of the dignity of the human person and universal respect for, and observance of, human rights and fundamental freedoms,

Recognizing that health does not depend solely on scientific and technological research developments but also on psychosocial and cultural factors,

Also recognizing that decisions regarding ethical issues in medicine, life sciences and associated technologies may have an impact on individuals, families, groups or communities and humankind as a whole,

Bearing in mind that cultural diversity, as a source of exchange, innovation and creativity, is necessary to humankind and, in this sense, is the common heritage of humanity, but *emphasizing* that it may not be invoked at the expense of human rights and fundamental freedoms,

Also bearing in mind that a person's identity includes biological, psychological, social, cultural and spiritual dimensions,

Recognizing that unethical scientific and technological conduct has had a particular impact on indigenous and local communities,

Convinced that moral sensitivity and ethical reflection should be an integral part of the process of scientific and technological developments and that bioethics should play a predominant role in the choices that need to be made concerning issues arising from such developments,

Considering the desirability of developing new approaches to social responsibility to ensure that progress in science and technology contributes to justice, equity and to the interest of humanity,

Recognizing that an important way to evaluate social realities and achieve equity is to pay attention to the position of women,

Stressing the need to reinforce international cooperation in the field of bioethics, taking into account, in particular, the special needs of developing countries, indigenous communities and vulnerable populations,

Considering that all human beings, without distinction, should benefit from the same high ethical standards in medicine and life science research,

Proclaims the principles that follow and *adopts* the present Declaration.

General provisions

Article 1 – Scope

1. This Declaration addresses ethical issues related to medicine, life sciences and associated technologies as applied to human beings, taking into account their social, legal and environmental dimensions.
2. This Declaration is addressed to States. As appropriate and relevant, it also provides guidance to decisions or practices of individuals, groups, communities, institutions and corporations, public and private.

Article 2 – Aims

The aims of this Declaration are:

- (a) to provide a universal framework of principles and procedures to guide States in the formulation of their legislation, policies or other instruments in the field of bioethics;
- (b) to guide the actions of individuals, groups, communities, institutions and corporations, public and private;

- (c) to promote respect for human dignity and protect human rights, by ensuring respect for the life of human beings, and fundamental freedoms, consistent with international human rights law;
- (d) to recognize the importance of freedom of scientific research and the benefits derived from scientific and technological developments, while stressing the need for such research and developments to occur within the framework of ethical principles set out in this Declaration and to respect human dignity, human rights and fundamental freedoms;
- (e) to foster multidisciplinary and pluralistic dialogue about bioethical issues between all stakeholders and within society as a whole;
- (f) to promote equitable access to medical, scientific and technological developments as well as the greatest possible flow and the rapid sharing of knowledge concerning those developments and the sharing of benefits, with particular attention to the needs of developing countries;
- (g) to safeguard and promote the interests of the present and future generations;
- (h) to underline the importance of biodiversity and its conservation as a common concern of humankind.

Principles

Within the scope of this Declaration, in decisions or practices taken or carried out by those to whom it is addressed, the following principles are to be respected.

Article 3 – Human dignity and human rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected.
2. The interests and welfare of the individual should have priority over the sole interest of science or society.

Article 4 – Benefit and harm

In applying and advancing scientific knowledge, medical practice and associated technologies, direct and indirect benefits to patients, research participants and other affected individuals should be maximized and any possible harm to such individuals should be minimized.

Article 5 – Autonomy and individual responsibility

The autonomy of persons to make decisions, while taking responsibility for those decisions and respecting the autonomy of others, is to be respected. For persons who are not capable of exercising autonomy, special measures are to be taken to protect their rights and interests.

Article 6 – Consent

1. Any preventive, diagnostic and therapeutic medical intervention is only to be carried out with the prior, free and informed consent of the person concerned, based on adequate information. The consent should, where appropriate, be express and may be withdrawn by the person concerned at any time and for any reason without disadvantage or prejudice.

2. Scientific research should only be carried out with the prior, free, express and informed consent of the person concerned. The information should be adequate, provided in a comprehensible form and should include modalities for withdrawal of consent. Consent may be withdrawn by the person concerned at any time and for any reason without any disadvantage or prejudice. Exceptions to this principle should be made only in accordance with ethical and legal standards adopted by States, consistent with the principles and provisions set out in this Declaration, in particular in Article 27, and international human rights law.
3. In appropriate cases of research carried out on a group of persons or a community, additional agreement of the legal representatives of the group or community concerned may be sought. In no case should a collective community agreement or the consent of a community leader or other authority substitute for an individual's informed consent.

Article 7 – Persons without the capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:

- (a) authorization for research and medical practice should be obtained in accordance with the best interest of the person concerned and in accordance with domestic law. However, the person concerned should be involved to the greatest extent possible in the decision-making process of consent, as well as that of withdrawing consent;
- (b) research should only be carried out for his or her direct health benefit, subject to the authorization and the protective conditions prescribed by law, and if there is no research alternative of comparable effectiveness with research participants able to consent. Research which does not have potential direct health benefit should only be undertaken by way of exception, with the utmost restraint, exposing the person only to a minimal risk and minimal burden and if the research is expected to contribute to the health benefit of other persons in the same category, subject to the conditions prescribed by law and compatible with the protection of the individual's human rights. Refusal of such persons to take part in research should be respected.

Article 8 – Respect for human vulnerability and personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Article 9 – Privacy and confidentiality

The privacy of the persons concerned and the confidentiality of their personal information should be respected. To the greatest extent possible, such information should not be used or disclosed for purposes other than those for which it was collected or consented to, consistent with international law, in particular international human rights law.

Article 10 – Equality, justice and equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.

Article 11 – Non-discrimination and non-stigmatization

No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedoms.

Article 12 – Respect for cultural diversity and pluralism

The importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope.

Article 13 – Solidarity and cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged.

Article 14 – Social responsibility and health

1. The promotion of health and social development for their people is a central purpose of governments that all sectors of society share.

2. Taking into account that the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition, progress in science and technology should advance:

- (a) access to quality health care and essential medicines, especially for the health of women and children, because health is essential to life itself and must be considered to be a social and human good;
- (b) access to adequate nutrition and water;
- (c) improvement of living conditions and the environment;
- (d) elimination of the marginalization and the exclusion of persons on the basis of any grounds;
- (e) reduction of poverty and illiteracy.

Article 15 – Sharing of benefits

1. Benefits resulting from any scientific research and its applications should be shared with society as a whole and within the international community, in particular with developing countries. In giving effect to this principle, benefits may take any of the following forms:

- (a) special and sustainable assistance to, and acknowledgement of, the persons and groups that have taken part in the research;
- (b) access to quality health care;
- (c) provision of new diagnostic and therapeutic modalities or products stemming from research;
- (d) support for health services;
- (e) access to scientific and technological knowledge;
- (f) capacity-building facilities for research purposes;
- (g) other forms of benefit consistent with the principles set out in this Declaration.

2. Benefits should not constitute improper inducements to participate in research.

Article 16 – Protecting future generations

The impact of life sciences on future generations, including on their genetic constitution, should be given due regard.

Article 17 – Protection of the environment, the biosphere and biodiversity

Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversity.

Application of the principles

Article 18 – Decision-making and addressing bioethical issues

1. Professionalism, honesty, integrity and transparency in decision-making should be promoted, in particular declarations of all conflicts of interest and appropriate sharing of knowledge. Every endeavour should be made to use the best available scientific knowledge and methodology in addressing and periodically reviewing bioethical issues.
2. Persons and professionals concerned and society as a whole should be engaged in dialogue on a regular basis.
3. Opportunities for informed pluralistic public debate, seeking the expression of all relevant opinions, should be promoted.

Article 19 – Ethics committees

Independent, multidisciplinary and pluralist ethics committees should be established, promoted and supported at the appropriate level in order to:

- (a) assess the relevant ethical, legal, scientific and social issues related to research projects involving human beings;
- (b) provide advice on ethical problems in clinical settings;
- (c) assess scientific and technological developments, formulate recommendations and contribute to the preparation of guidelines on issues within the scope of this Declaration;
- (d) foster debate, education and public awareness of, and engagement in, bioethics.

Article 20 – Risk assessment and management

Appropriate assessment and adequate management of risk related to medicine, life sciences and associated technologies should be promoted.

Article 21 – Transnational practices

1. States, public and private institutions, and professionals associated with transnational activities should endeavour to ensure that any activity within the scope of this Declaration, undertaken, funded or otherwise pursued in whole or in part in different States, is consistent with the principles set out in this Declaration.

2. When research is undertaken or otherwise pursued in one or more States (the host State(s)) and funded by a source in another State, such research should be the object of an appropriate level of ethical review in the host State(s) and the State in which the funder is located. This review should be based on ethical and legal standards that are consistent with the principles set out in this Declaration.
3. Transnational health research should be responsive to the needs of host countries, and the importance of research contributing to the alleviation of urgent global health problems should be recognized.
4. When negotiating a research agreement, terms for collaboration and agreement on the benefits of research should be established with equal participation by those party to the negotiation.
5. States should take appropriate measures, both at the national and international levels, to combat bioterrorism and illicit traffic in organs, tissues, samples, genetic resources and genetic-related materials.

Promotion of the Declaration

Article 22 – Role of States

1. States should take all appropriate measures, whether of a legislative, administrative or other character, to give effect to the principles set out in this Declaration in accordance with international human rights law. Such measures should be supported by action in the spheres of education, training and public information.
2. States should encourage the establishment of independent, multidisciplinary and pluralist ethics committees, as set out in Article 19.

Article 23 – Bioethics education, training and information

1. In order to promote the principles set out in this Declaration and to achieve a better understanding of the ethical implications of scientific and technological developments, in particular for young people, States should endeavour to foster bioethics education and training at all levels as well as to encourage information and knowledge dissemination programmes about bioethics.
2. States should encourage the participation of international and regional intergovernmental organizations and international, regional and national non-governmental organizations in this endeavour.

Article 24 – International cooperation

1. States should foster international dissemination of scientific information and encourage the free flow and sharing of scientific and technological knowledge.
2. Within the framework of international cooperation, States should promote cultural and scientific cooperation and enter into bilateral and multilateral agreements enabling developing countries to build up their capacity to participate in generating and sharing scientific knowledge, the related know-how and the benefits thereof.
3. States should respect and promote solidarity between and among States, as well as individuals, families, groups and communities, with special regard for those rendered vulnerable by disease or disability or other personal, societal or environmental conditions and those with the most limited resources.

Article 25 – Follow-up action by UNESCO

1. UNESCO shall promote and disseminate the principles set out in this Declaration. In doing so, UNESCO should seek the help and assistance of the Intergovernmental Bioethics Committee (IGBC) and the International Bioethics Committee (IBC).
2. UNESCO shall reaffirm its commitment to dealing with bioethics and to promoting collaboration between IGBC and IBC.

Final provisions

Article 26 – Interrelation and complementarity of the principles

This Declaration is to be understood as a whole and the principles are to be understood as complementary and interrelated. Each principle is to be considered in the context of the other principles, as appropriate and relevant in the circumstances.

Article 27 – Limitations on the application of the principles

If the application of the principles of this Declaration is to be limited, it should be by law, including laws in the interests of public safety, for the investigation, detection and prosecution of criminal offences, for the protection of public health or for the protection of the rights and freedoms of others. Any such law needs to be consistent with international human rights law.

Article 28 – Denial of acts contrary to human rights, fundamental freedoms and human dignity

Nothing in this Declaration may be interpreted as implying for any State, group or person any claim to engage in any activity or to perform any act contrary to human rights, fundamental freedoms and human dignity.

Buddhism, Science and Ethics

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Buddhism: An Ally of Science:

It's not difficult to consider whether science is an ally or enemy of Buddhism, for there are close analogies between Buddhist truths and some discoveries in modern science. An obvious analogy is the fundamental Buddhist belief that existence is orderly (*itippapccayata*) and that man can discover that order, inherent in the structure of physical reality, for himself. This natural order is understood as the law of cause and effect which states the conditionality of all phenomena (*paticcasamupapada*)—that all phenomena are mutually conditioned as cause and effect of one another.

Causation in Buddhism is therefore not strictly deterministic nor completely indeterministic, for it refers to the conditioned state of being or the inter-related and dependent relationship of all phenomena. The present paradigm shift of modern science from the Newtonian mechanical model, which dissected the universe into separate parts, to a holistic model, which emphasizes the inter-relationship of all levels of reality, accords with the Buddhist world-view, which sees the universe as a process—a complex of causal relationships.

Not being based on revelation, Buddhism has no divine commandments to be obeyed. Buddhism has a free and open spirit of inquiry and encourages the search for truth in an objective way. This religion therefore invites reasoned criticism and objective analysis of its truth to be verified by personal experience. The Buddhist system of meditation is offered as a means of such verification by enabling the meditator to discover truth by himself, or in Buddhist words, to see truth 'face to face'. Perhaps it's this free and open spirit of inquiry, along with the emphasis on verifiable truth, that have attracted many intellectuals and scientists to Buddhism. Einstein himself wrote that if there is any religion which is acceptable to the modern scientific mind it is Buddhism.

The Buddhist method of inquiry leads to the adoption of tolerance as a principal value for the seeker of truth. This spirit of tolerance enables Buddhism to be open to the discovery of truth by other means. In fact there are many similarities between Buddhist concepts and scientific discoveries particularly with regard to the evolution of the universe and life, the nature of physical reality and the dynamic relationship between space and time. The scientific revolution therefore has not called Buddhist beliefs into question to the same extent as it has other religious traditions.

Most modern scientific discoveries provide reasonable ground for the truths of Buddhism, yet Buddhism departs from science in the kind of truth it searches for. While scientific discoveries help unlock the mystery of physical reality, Buddhist investigation shows that the realm of moral and spiritual phenomena is open to human discovery, in which the self-existent law of cause and effect operates as in the physical world. Inherent in the cosmic order are different causal laws varying according to their spheres

of operation. These laws are physical laws (*utuniyama*) in the material domain, biological laws in the domain of living beings, psychological laws (*cittaniyama*) and the moral and spiritual laws (*dhanunaniyama*) in the realm of morality.

In the moral sphere Buddhism lays great emphasis on the law of karma or moral retribution. This law states a correlation between action and its accompanying consequences—one reaps as one sows. The knowledge of this moral law enables us to discover the cause of suffering and the release from suffering. The root cause is one's own ignorance (*avija*) of the true nature of existence conjoined with dispositions of hatred (*dosa*) and greed (*lobha*) from which arise other human evils. It should be clear that Buddhism is not concerned with the search for truth for its own sake, like pure science, but with the kind of truth that can have a practical effect on the release from suffering and in the transformation of man. Of course, similarly applied science also strives to lessen human suffering and to transform the external aspects of human life. But science as science can do nothing to change the human heart nor to release it from the suffering caused by human moral failure.

How Science Can Learn from Buddhism:

Buddhism commends science as a promoter of knowledge and a benefactor of mankind. It is obvious that science has greatly increased our understanding of life and the world while applied science, technology, has provided the means for better living, for example, the cure of diseases, and the gaining of comfort and convenience. No one can deny these benefits. But these benefits in many cases have been outweighed by the unintended perils science has introduced. Some practitioners of modern science hold an optimistic belief that all human ills can be eliminated and all human problems solved. But this optimism is unrealistic. Despite scientific progress human life will continue to be imperfect, darkened always by the shadows of grief, disappointment, and uncertainty.

It is here that Buddhism can help the scientist. It can remind the scientist that scientific knowledge is not the only knowledge man needs and that scientific explanation cannot at all deal with questions about the spiritual and moral life of man. Just as the great religions recognize that they do not have absolute truth about ultimate reality, so science should be made humble about its ability to attain the whole truth. Buddhism can also help engender mindfulness in the scientist, to make him aware of the fact that science is not an end in itself. Therefore he has to be concerned with the effects of his discovery, which may be harmful to the environment and to human life. Such concern for future effects is rather weak among many present-day scientists. Without this concern science will be, not a benefactor to mankind, as it has claimed, but a destroyer. Certainly it cannot then be an ally to Buddhism.

Buddhism, which has long studied the psyche and has gained greater knowledge about the nature of the mind and the craft of the heart can, perhaps, contribute to the modern quest for understanding the psychosomatic unity of man and the working of the mind, as well as to the development of techniques and practices that help relieve anxiety and transform destructive emotions into positive ones. This aspect of Buddhism is useful for psychologists and psychiatrists in the treatment of psychosomatic sickness, neuroses, and mental disorder in their patients. Buddhist

psychotherapy can restore calm and inner harmony in men and women living in our turbulent and disturbed world, without the use of 'tranquilizing tablets'.

On the intellectual side, Buddhism does not accept the view of scientific materialism which reduces all phenomena, including the mental, to the physical and thereby makes the mind a by-product of matter (the brain). Buddhism objects to this outlook on the ground that it rejects the relationship between man and transcendent reality, or in Buddhist terminology, the Unconditioned which lies beyond finite conditioned existence. This relationship with transcendent reality is the *summum bonum* of all religions. Without it, total release from suffering and inner transformation are impossible. Buddhism, like many modern scientists, is aware of the complexity of different levels of existence and their interaction, and therefore rejects any simplistic reductionism, especially that which would eliminate human moral and spiritual freedom.

How Buddhism Can Learn from Science:

Modern scientific findings do not contradict the truths of Buddhism, which were discovered some 2,500 years ago. To the contrary, the contemporary scientific stress on holism, the interconnectedness and mutual influence of all planes of reality, and the insubstantiality of matter are all implicit in Buddhist teaching.

Most scientists today agree that they have discovered indeterminism in the cosmic order including life itself, evidence from quantum physics, thermodynamics, and Neo-Darwinian evolution theory. If this discovery is accepted as scientific truth, then Buddhism may have to modify the way it talks about physical laws, to allow room for the amount of indeterminacy in physical reality. Such a modification has no adverse effect on fundamental Buddhist teaching, which is concerned with suffering and the release from it, and which has always taught that there is human freedom in an open universe.

On the other hand a scientific outlook can assist the Buddhist in weeding out the pre-Buddhist magico-animistic elements which have become entwined with Buddhist teaching and may tend to distract the Buddhist from following the Buddhist path to wisdom and compassion. A scientific outlook is therefore considered necessary, not only for a truly moral and religious life but also for the continual self-examination which such a life demands.

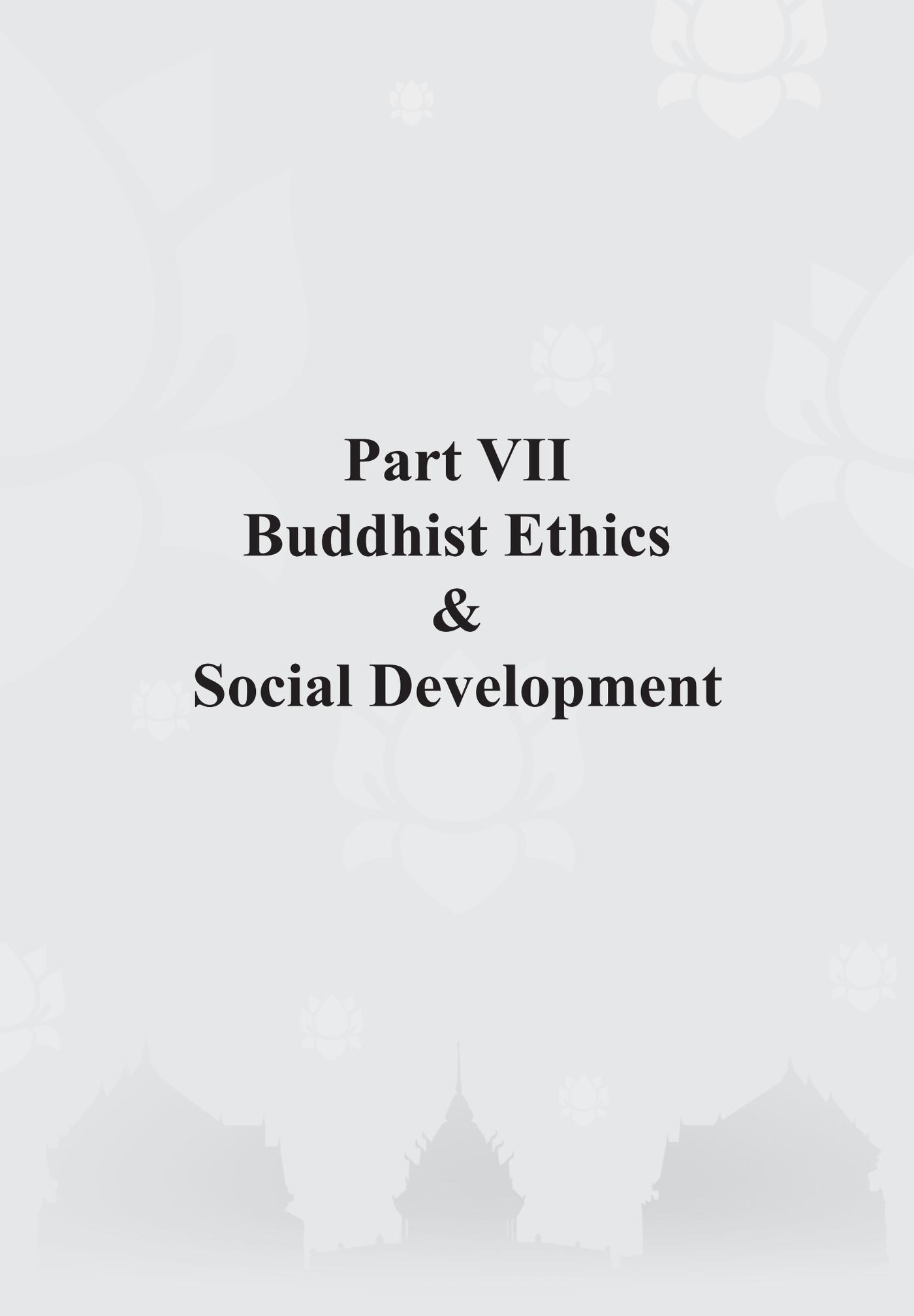
For the Buddhist, science reinforces the Buddhist belief in the importance of critical investigation and personal experience in morality and religion. The Buddhist also commends science for its ability to expand our knowledge of physical reality. But when scientists trespass on the domain of morality and religion, they necessarily fail to provide adequate explanations, for science alone is not competent to deal with value questions. The Buddhist therefore rejects the claim made by some socio-biologists that genetics directs human morality. Moral and spiritual growth in man is not merely a matter of genes but of freely following moral and spiritual laws. However, the Buddhist admits that in the realm of physical reality scientific discovery needs to be taken seriously by every religion, for its theories form the basis of modern knowledge. Every religion has to adapt itself to the accepted knowledge of its time if the religion is to remain living, able to communicate meaningfully to the modern mind which finds it

more and more difficult to believe in dogma unsupported by reason and personal experience. Buddhism, throughout its long history, has shown an incredible ability to reinterpret and to adapt itself to different cultures and new historical circumstances. Today this adaptability has been shown in the current dialogue between Buddhism and modern science taking place in the East and West dialogue which gives witness that Buddhism is more an ally than an enemy. The positive interaction and co-operation between science and Buddhism will help mankind in its search for an understanding of reality and for release from human suffering.

Buddhist Ethics and Science:

In this post-modern age science has tremendous power on human life and influence on human values. This creates fears and anxieties in the people about their uncertain future, and the future of humanity at large. The fears arise mostly from the possibility of the unethical use of science to bring danger to humanity as witnessed in the massacre of millions in the Nazi's eugenic movement. This kind of tragedy happened because the scientists themselves are not saints, nor can be so. They are people with mixed motivations, a combination of strengths and weaknesses like all of us. Though their motivation in research may be altruistic at the beginning, it may be replaced later by selfishness and greed e.g. to gain fame and fortune or to have power over others. It was selfishness and greed that led scientists to co-operate with the Nazis in the brutal, inhuman, and insane experimentation done on concentration camp victims. In this time of hopes and fears for the future of humanity, science must be in harmony with ethics. The urgent need of humanity is to have scientists with conscience who are aware of the moral implications of their research and able to resist temptation. Instead of being contradictory ethics and science should complement each other. We need not force ourselves into a false choice between science and ethics as we need them both.

Compassion is the core of Buddhist ethics. It is the basis of all good deeds. When translated into action this Buddhist moral value of compassion involves human dignity. It involves both beneficence (doing good to others) and non-maleficence (doing no harm to them). It also implies respect for human rights, human dignity, and justice all of which need to be respected in scientific research. Compassion is therefore important as much as an inquisitive mind in scientific research. With compassion as motivation, the procedure in scientific research will not violate these values and science itself will be steered toward the optimum relief of human suffering and the welfare of humanity in general. Compassion sets the moral limits to what one will do to others in the present and the future generations. The power of the scientist gained from new knowledge is thus constrained and used for compassionate and just ends. When there is compassion scientists will not be merely concerned with their research but also with its moral implications. Knowledge and compassion will then be woven together. Consequently the possibilities of modern science and technology to lead man to destruction, of which many people are afraid, could be minimized and even eliminated. With science and Buddhist ethics complementing each other there can be a brighter future for humanity.

The background features a repeating pattern of light gray lotus flowers and silhouettes of traditional East Asian pagodas. The text is centered in a bold, black, serif font.

Part VII
Buddhist Ethics
&
Social Development

Buddhist Sangha and Social Welfare

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As a Bodhisattva (becoming Buddha), the Buddha's first priority was to strive for the welfare and good of all beings (lokathacāriya). By striving for the welfare and good of all beings and by striving to perfect himself, he was able to become the Buddha. Therefore, as disciples of the Buddha, Sangha members should diligently endeavor to work for the benefit and good of all beings, while we are striving for enlightenment. Like the Buddha, we must do both efforts simultaneously in this and every lifetime.

It is not possible for humans to live alone in the world today. No matter who or where we are, in some way or another, we have to live in a society where we associate or communicate with others. Even the recluse monk who dwells deep in a forest monastery is not exempt. Each day he must go on an alms-round to nearby homes or villages, as he depends upon these donors for his food. In return, these donors depend upon the monk to provide spiritual guidance, and for him to provide blessings for their safety, or for him to radiate his loving-kindness and compassion. In the present world, everybody is needy and everybody is responsible to fulfill the needs of others, even if they are one who has renounced the world.

When we look into the daytime sky we see the sun, which radiates its' warm light upon us. While at nighttime, it is the coolness of the moonlight, which reflects sunlight down upon us. Though they turn and radiate separately, and though they don't directly touch the earth - the sun and the moon provide the earth and each of us with many benefits; for this, we are grateful. However, the sun and the moon do not expect anything in return from us. So to, we the Sangha need to treat ourselves like an example of the sun and moon. We should not expect anything from others while we radiate our light upon those in-need by providing social and spiritual leadership, and guidance.

By performing social welfare works for the benefit of others, lay-people will be happy, thankful and grateful because they receive social and religious benefits from us. As long as we provide for the World, just as the sun and moon provide warmth and cool light, we too will receive tremendous gratitude. Accordingly, our missionary works will never fail.

Our missionary projects will only succeed when we perform our duties by balancing social and religious works. However, when we perform these duties we must do so without any discrimination toward others and we should not be seeking to convert them. It does not matter what a persons class, caste, creed, color, religion, etc., is – because, all people are needy. When looking at those in need we must look towards their benefit only. The list is endless because they may need some mental, spiritual, moral, cultural, or material support just to name a few. So, from a missionary point of

view the only conversion that needs to be done is to convert those from ignorance to enlightenment. Two very important qualities are needed by us religious or social leaders when performing our missionary and social works. They are wisdom (paññā) and compassion (karuna). And when these two qualities are developed harmoniously and equally, only then can we properly say that the qualities of a leader are perfect. I would like to say that wisdom is like the radiance of the sun, while compassion is like the radiance of the moon.

Wisdom is the intellectual ability to reason, investigate, and collect information and critique, when planning missionary and social works. It is the ability to design, estimate, construct and run the project, evaluate the results and make corrections when it's ineffective. It is from the side of wisdom that (hu)man-power, material power, money power and mind power drive our missionary work and social welfare projects to succeed. Therefore, wisdom means a quality of mind, its' endeavor and strength is like the radiance of the warmth from the sun.

When we look at the characteristics of compassion, we see it as a perfect love, kindness, charity, sympathy and tolerance towards other beings. Each of these is a quality of the heart because each quality is soft and gentle, like the coolness we feel from the radiance of the moon. When leaders have these good feelings in the heart, one will be able to actually feel others suffering and feel their difficulties in their own heart. Wisdom and compassion must go hand-in-hand. A wise leader not only must be able to understand the suffering and difficulties of those in need, but one should also understand the people's difficulties and be compassionate.

Wisdom and compassion must go hand in hand. If someone has wisdom and education but lacks compassion, loving-kindness and development of insight (bhavanā), he will be a cruel or hard-hearted wise man. If someone has much compassion but no wisdom, his heart will be very soft and gentle, but he can do nothing for the world. Therefore, we should develop wisdom and compassion equally in order to become a perfect social and religious leader. By having both wisdom and compassion on an equal level, we as leaders will be able to intellectually and compassionately look at all difficulties and suffering. We will be able to look at them and be able to reason accordingly, "How can I, at the best of my ability, be able to resolve these difficulties and sufferings of humanity in their best interest?" And then with our wisdom we can start social welfare programs for their benefit. But we leaders must not attach to our work and we must not expect anything in return. We must only radiate our wisdom and compassion onto others, like that of the sun and moon's light.

Buddhism endowed with the ethics of the spirit of free enquiry, complete tolerance, perfect compassion, and equal rights. Buddhism teaches us and others: to have a sympathetic heart and maintain an open mind. Buddhism illuminates and calms all beings through the twin rays of wisdom and compassion. Buddhism sheds its genial glow of compassion unto every struggling being in the ocean of suffering and sorrow.

It was the Buddha who first attempted to abolish the degrading system of slavery and caste – illustrating how caste or colors are irrelevant circumstances for judging the true character of an individual. Occupationally: fishermen, scavengers, courtesans, warriors, royal families, and others – were equally admitted into the Buddhist order and enjoyed equal privileges. Upali the barber, Sunita the scavenger, Angulimala the criminal, and Ambapali the courtesan all took shelter

under the compassionate shade of Buddhism. They were converted into compassionate saints through the Buddha's teachings and ethical examples.

In conclusion, at this present time, in all spheres of life, whether individual, social or political levels - we can truly say that thoughts of ill will, enmity, violence and hatred are the result of a lack of compassion and wisdom in the world today. Therefore, we religious leaders who currently are or will be performing social and religious works, should endow ourselves with these noble qualities, such as selfless renunciation, or detachment to one's benefit, loving-kindness or non-hatred, non-enmity and non-violence. I would like to say that only then, the knowledge or wisdom that we have learned would become true wisdom.

The Significance of Buddhist Ethics to Social Development

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Mundane ethics is secular, and refers to adjusting ethical relationships and improving the moral standard of the spirit realm in mundane life, and deals with relations between: individual to individual, individual to society, and human to nature. Buddhist ethics is transcendental, referring to the moral standard of entering the Buddha's realm beyond the mundane life. But the transcendence of Buddhist ethics doesn't mean it is completely separated from mundane ethics, rather it remains integrated with it and yet transcendental. The life-view, world-view, ethical-view of Buddhism are much more characterized of irreplaceable positive significances to actual human harmonious co-existences: an ideal of regulated families, rightly-governed states, a peaceful world, and developed societies.

Worldly Ethics

1. Hierarchy of Worldly Ethics

Those without religious belief, often say: “whether I believe in a religion or not doesn't matter if I have a good heart, and am doing good things.” If this is true, there should not have been so many different opinions about ethics in the world, and why different people have different ideas pertaining to ethical principles and ethical standards. People in different areas and nations have quite distinctive opinions about ethical standards; for example: it is considered great virtue if the wife killed herself when her husband died in ancient India, and it is thought to be exemplary conduct if the widow did not marry again when her husband died. This behavior is encouraged with a reward, in other cultures: “the chastity memorial archway”, from the Song-Ming Dynasty's Confucianism. In contemporary times, people are strongly against these and regard the former as social murder, the later remains from feudal ethical-codes. Why is there such a great distinction between ancient times and now; and why do both believe that their ideals are very moral? Which one is really: a “good heart”, and “good things”?

How and to what degree should “good” be measured? For example, to kill pigs and sheep for a feast - is this good or not good in our ordinary life? Is it a virtue to greet guests with hospitably for a common family who has simple meals everyday? Can this kind of action, of sacrificing one's own interests for the sake of others – not be considered enough to be “good”? Not only in religions, but also in Confucianism: when seeing the animal's “aliveness”, we cannot bear to look at its death, hear the wail of the animal's crying voice, and we cannot bear to eat its flesh after such an incident – and many frown upon this kind of behavior, because this opposes the virtue of ‘loving life’. Therefore, in order to maintain the human heart of: “a man of noble character”, Confucianism states: to work away from kitchens, and not to work as a butcher or chef;

after all, eating flesh is eating flesh, and inviting a guest is inviting a guest. But, in Mahāyāna Buddhist thought: the evil of killing life is much worse than goodness of hospitality – we should not even kill them for sacrifices. Hence, Buddhism has ethical standard of good and evil within itself, not completely identical with ordinary moralistic views. These ideas from Buddhist ethics are beyond and not identical to mundane ethics.

2. Life Standard of Worldly Ethics

Ethics is the theory and principle dealing with the relation between individuals and for individuals to abide by. In order to co-exist equally, live happily and harmoniously, humans must abide by particular ethical standards. According to Confucianism: “human (*ren*), righteousness (*yi*), propriety (*li*), wisdom (*zhi*), and good faith (*xin*)” – are ethical standards similar to the same ethical characteristics embodied in Buddhist *Sīla* and *vinaya* (precepts and rules). The very spirit of Buddhist *Sīla* and *vinaya* is to stop ‘evil’ and promote ‘good’. Whatsoever is beneficial for others, or their thinking and behavior, of the living environment, or the social environment - is considered to be good. Whatsoever is harmful for others’, or their thinking and behavior, of the living environment, or the social environment - is considered to be evil. This is the definition and standard of morality between good and evil. The Buddhist five precepts are harmonious with those ethical ideas found inside Confucianism, Taoism, and also embodies the perfect-goodness in humanity’s nature.

(1) Not killing life and being humane. The protection of life is the ultimate spirit of all ethical standards in Buddhist dharma. Buddhism advocates human equality. As superior to other animal life, humans should not only cherish their own lives, but also should cherish the lives of all other sentient beings; hence the maintenance of social order, and the protection of human life are the precepts of “not killing life” that everyone must abide by. Not harming another life is an essential requirement of citizen morality. To refrain from killing and to set animals free inclines towards environmental protection, and maintains an ecological balance. By protecting life, we have a beneficent heart, and become full of ethical delight, compassion and happiness.

(2) Not stealing and being righteous. All property in the world has an owner, however few or many. Transfer of ownership often necessitates legal procedures and certain cost. If those who are driven by greed, seek private gain at public expense, evade taxes, and damage benefits for the nation - those lawbreakers must submit to the power of the laws. There is no doubt that the causal morality of Buddhism is a very efficient detergent for one’s soul, and also a great spiritual ‘threatening’ power. Material properties are the outer layer of one’s life. We have to stop harming the outer layers of other’s life (material properties), and stop harming the inner layers of the other’s life, as well. Only through the combination of not harming the inner and outer layers of life, can life last longer. Strictly abiding by “not stealing”, one can lighten up as bright as the day, and have a sublime moral-mind.

(3) No sexual misconduct/debauchery and be courteous. Because the family is the basic unit of building social groups – if a family is happy or not, this directly or indirectly influences the stabilization and harmony of society. If every family member

respected each other, treated each other courteously - how can there be unhappiness? There will also be less threat and tragedy for another family. The Buddhist precept of no improper sexual behavior requires better ethical-moral etiquette amongst people.

(4) Not telling lies and being sincere. Language, as a tool, is necessary for communicating feelings and the exchanging of ideas among individuals, families and societies. If we don't keep our words, are insincere to others, then irresponsible behavior, cheating, and deception will proliferate - everywhere. Hence, a sutra states: "In the great ocean of Buddhist dharma, only sincerity can enter." Sincerity is the basic requirement for our behavior, and a foundation for *sambodhi* (enlightenment).

(5) No consumption of intoxicants and being conscious. Alcohol is toxic, makes people crazy, and can induce a loss of consciousness – hence, from consuming alcohol and drugs, bad results arise easily. Therefore, it is prohibited to drive after drinking and drug-consumption by the law. This demonstrates the importance of retaining mental-awareness, and using wisdom. If the wisdom of Buddhist dharma can be used to enrich life by being indifferent to all kind of gain and loss in the world, one will be happy and free, naturally - in body and mind. By realizing this, one will spontaneously control oneself through religious-ethical morality.

Supramundane Ethics

1. Dependent Arising is a Basic Principle of Buddhist Ethics.

Everything exists in an interdependent relationship with other things in the world. Interdependent existence and arising is called "dependent arising". Nothing, according to dependent arising is confined and is determined by many relations. Every phenomenon in the cosmos, whether it is human, a thing, or some form of matter - nothing can be freed from the principle of "the union of causes and conditions." "Cause" is the main reason for the composition of dharma; "condition" is the secondary reason from that. The appearance and disappearance of everybody and everything has causes; "dependent arising" reveals the truth for why a myriad of dharmas come into being, and why they finally disappear.

Buddhist dharma centers on the succession between life and death, and the final disappearance of sentient beings; therefore, the Samyuktagama-sutra discussed dependent arising, stating "this is, because that is, this arises because that arises – which is called ignorance caused by action-intentions... even sheer composites of great suffering", and "this is not, because that is not, this is annihilated because that is annihilated - which is the annihilation of ignorance and action-intentions are annihilated... even the sheer composites of great suffering are annihilated." The composition and decomposition of everything has its causes and conditions in the world. The "*loka-dhātu samcita*" (the assembling of the secular world) shows the state of phenomenon; and the "*asrava-dharma loka-dhātu*" (gathering of the secular world) analyzes the reason of phenomenon. The "*samcita*" (assembling) can explain the essence of the world; and Buddha pointed out the ultimate "cessation of the secular world", and the way "to cease in secular world" which are directed from "this world" towards "out of the world". We can experience why Buddha stated: "dependent arising is profound", not as simple as the mathematical calculations: $a + b + c = x$. We have to

emphasize here: “dependent arising” is the general law of every dharma, applicable to every organism, and non-organism, animals and plants. Inanimate objects are not living, but still subjected to dependent arising; plants are living, but not as sensitive and conscious as animals; hence, Buddhist dharma centers on resolving ‘life’ and “sentient beings”, as: animals.

The dependent-arising principle portrays why humans live with lasting sufferings and incessant ignorance. The twelve-limbs of the dependent origination betrays the continuity of life principle, and connects the past, the present, and the future through the cause-principle. Because the *avidya* (ignorance) arises, the delusion creates the *karmas* (actions), and suffering is the bitter result. The composition of great suffering stems from: *klesa* (trouble), *upahanti* (grief), *dukkha* (suffering), *aphasu* (anxiety), etc. Dependent arising not only explains why we live in this world painfully, but also shows that the cosmos is neither created by a god, nor appears accidentally; and demonstrates that life is neither constant, nor *uccheda* (annihilated). There is no real creator, because everything in the world is not a constant entity, only a ‘mind’ flows constantly. Buddhist dharma shows abundant and multi-dimensional significant ethics.

By realizing every changing of cause, and through one’s effort, results have infinite possibilities; hence, a life of dependent arising is abundant and full of hopes. The multi-dimensional value of dependent arising explains the truth of every aspect of life, objectively, and also illustrates how, through exerting ourselves in ethical pursuits, the causes and conditions of wholesome practices and meritorious virtues gradually ripen. The circumstance for improving life and moral perfection is not found near some far-away star.

2. Buddhist Ethics is Compassion and Caring

Compassion lays in the very root of Buddhist dharma, and has the similar meaning as “kindheartedness” in Chinese traditional culture and “philanthropism” from Christian culture. Even Buddhist dharma can penetrate deep down into the roots of compassion and liberate one’s ignorant belief in a creator God and confine one’s ordinary narrow-mindedness – therefore, compassion can be revealed completely and deeply. According to the Buddhist dharma, compassion is sympathy flowing from the agreement of reasons, arising from common consciousness.

Every type of matter or conscious-life in the world does not exist independently, but is dependent with other things, constructing a great cosmic network. Entities exist in relations. The same is true for creatures and humanity. Hence, it can be seen from the fact that dependent arising demonstrates that an accomplished life-view takes on the life-view of *anatman* (no-self), inter-being, and repayment of obligation, i.e.: a life view centered on compassion. Our basic necessities of life are produced by farmers, workers, merchants. Learning of knowledge and skills, success of studies and career relied on the help from teachers and friends. All creatures are directly or indirectly related with our survival, benefits and happiness. It is natural for compassion to arise from such intimate relationships between humans and other humans, and humans and other creatures. It can be felt that there is a close relationship between the arising of compassionate *caitasika* (mental functions) for removing

the suffering and adversities in others, and for seeking the happiness for all creatures. Buddhist dharma propose “great compassion without conditions”, which means showing your love to those who you have no relationship with, to those who you don’t know, and to “dedicate all virtues to sentient beings of the dharma-realm”. This is much more noble and valuable than “philanthropism”.

A Bodhisattva who is full of compassion, cherishes deeply, and sympathizes towards all sentient beings – and is without a scornful attitude. Knowing that all sentient beings are one’s parents from the past, and a Buddha in the future, people should consider them as one considers oneself. Misfortunes in life ascribe not to the ideal of causes and conditions - as long as advantageous causes and conditions arise - situations are bound to change: sneering and abandoning can not make things better, maybe things become even worse than before. For everyone, whatever deep the *klesa* (afflictions) could be, whatever great the *asukla-karman* (evil activities) could be – no one should act out of desperation, and allow things to be changed by powerful good conditions. Therefore, even towards criminals, there is no need for any revenge – killing them, instead of releasing them. Although agreeable with proper laws and punishment, initiation is not out of hatred, but compassion - with the hope that less innocent people can be free from harm. An additional hope is that a transformation of a person’s bad habits can be attained through the necessary education into causes and conditions of pain; and also to show a bright future and a wholesome personality to others. Thus with the arising of *caitasika* (mental functions) repay obligations of love, to benefit and please all sentient beings, and are said to save all sentient beings. So that compassion is the root of Buddhist ethics, and the supreme criterion of morality. Only through compassion can society have so many self-sacrificing Bodhisattvas.

3. The *Samata-Caitasika* (a Sense of Equality) is the Practice of Buddhist Ethics

We can deeply realize in the principle of dependent arising: all sentient beings are of *nishvabhavatva* (no self-nature); in another words, they are equal in ‘suchness’; but: character, biology, mentality, and circumstances in the phenomenon realm are quite distinct because of their different contrived causes and conditions. The life-protecting spirit of Buddhist ethics can benefit all sentient beings, not just only humanity. But as far as the subject of ethical practice is concerned, it is bound to be confined to humanity; and humans are asked to abide by Buddhist ethics - humans should strive in the moral practices through the effort of destroying and relinquishing *atma-graha* (ego-grasping) and practice altruistic good conduct to overcome selfish desire and acquire the sublime human nature to attain Buddhahood. Only humans can really attain *vimoksa-marga* (the path of liberation) or the Buddha-way.

Buddha is not the emperor to whom Buddhist have to surrender unto, but is the respectable teacher of Buddhism. The Teacher has much more knowledge than ours, and if we study from him, remain virtuous, and practice diligently - once we complete our study we will have sufficient professional knowledge – and can be teachers ourselves. There are different times to study , and then the different times to practice - but the knowledge and abilities of the former teacher can equally and ultimately be: non-duality and no discrimination. This suggests “all sentient beings have Buddha nature” – meaning sentient beings in the three realms of *samsāra* and six

destinies have the potentiality to be a future Buddha. Since all sentient beings have this potentiality, why is there cannibalism, plundering of subordinates, racism, simplicity and gentleness, the exchanging of greed to harm another's life – and taking an existence away for someone to become the next Buddha. Is not this harming the future Buddha? Right in this place, Buddha claims all sentient beings are equal. In the strict discrimination of four castes of ancient India, Buddha ignores the class discrimination, and advocated: “all Buddhists converted from four castes share same family name *Shi*” which is not a simple decision, but the necessary result of possessing higher ethical-morality for the “equality of sentient beings” - as when the Buddha became enlightened.

4. *Bodhicitta* is the Sublimation of Buddhist Ethics

Bodhicitta is the core of Mahāyāna Buddhist dharma; without *Bodhicitta*, there is no Mahāyāna Buddhist dharma. If practicing *Sīla* (precepts), *samādhi* (concentration) and *prajna* (wisdom) - doing all the business to promote Buddhism, and undertaking the effort to remain free from samsāra (transmigration) are not accord with *Bodhicitta*, then efforts will be the same as Theravādan practices – or just to benefits enjoyed by the *bala* (worldling) or *trithika* (non-Buddhist). Hence one must develop the *Bodhicitta* if they want to become a Buddha for saving sentient beings. Prospectively, it is said that through the Mahāyāna faculties or nature of developing the *Bodhicitta* and undertaking the practice of the Bodhisattva method - can one attain the virtue of Buddha-way. Additionally stated is the suggestion that even the *sravaka* (voice-hearer) and the *pratyekabuddha* (solitary realizer) know for themselves and might possibly leave the system of Theravāda for the Mahāyāna system – illustrating the additional virtuous-need to develop *Bodhicitta*. The *bala* (worldling) can directly enter the Mahāyāna with the strength of *avedha-vasa* (the power of one's vow), even easier than a *sravaka* (voice-hearer) and a *pratyekabuddha* (solitary realizer). Ordinary good deeds in the world are better than the evil deeds, but Buddhist morality is much better than ordinary good deeds - this morality is the Bodhisattva morality. The fulfillment of one's Mahāyāna vows is a supreme ethical-virtue in the *asadharana loka-dhātu* (the distinct world).

In the process of the Bodhisattva's practice of the Buddha-way, once their *Bodhicitta* is developed, they will not put it away – one is really concerned for life and the prevention of sentient-beings' death – towards liberation. A sutra states: “I will never retreat and lose my *Bodhicitta* for great suffering, even if the hot iron wheel is whirling on my head.” Kshitigarbha stated: “After all sentient beings are saved, then I gain the fruit of *bodhi*; and, I will never become a Buddha unless hell is emptied.” The *Bodhisattva Ci Hang* stated: Be sure to never escape by yourself even if only there is only one man left to save. They serve as proof for their responsibilities and for their own words. Believing that Buddhahood can be attained – one can then arouse strong aspirations for enlightenment. It can be said, that confidence is the source of Buddha and mother of virtues, which expands and cultivates all good abilities; and these aspirations depend on confidence or faith - effort depends on the aspiration. If there is no faith that Buddhahood can be attained - how then, could there be aspirations for it? If there is no strong aspiration, where is the *viriyā* (effort) to practice all of the Good

Dharma , for overcoming barriers and difficulties, and go all out in the Buddha-way? Without viriya, the difficult Mahāyāna ethical practice cannot be found; without *Bodhicitta*, then all practices of good dharma and results of its influence are “Nirvana” as taught by both vehicles of Buddhism, or ‘heaven’ for a worldling’s good fortune. *Bodhicitta* is the aspiration to be a Buddha, which means to consider living as such; and transforming every good possibility or abilities of virtues and wisdom into the *sambhara* - preparation of enlightenment, automatically.

Development of *Bodhicitta* of Bodhisattva is characteristic of removing sentient beings’ suffering; relief of the suffering brought on by the urgent affairs – of an infinitely suffering world. The worldling experiences the sufferings of their bodies, minds, and circumstances, but still want the good things of men and gods without the misfortune and meanwhile with good fortune; *sravaka* (voice-hearer) or *pratyekabuddha* (solitary realizer) knows that the world is suffering, and works on one’s own freedom from suffering. Only a Bodhisattva, considering the suffering of all sentient beings, puts altruism first, even at the expense of achievement; the incentive is to train one’s greater patience of altruism, not to seek first, one’s own freedom from suffering. Is not this the supreme sphere of ethical morality? If Bodhisattvas, who have developed *Bodhicitta*, are bound to rely on compassion to consolidate their development of *Bodhicitta*; in other words – at the root then, of *Bodhicitta*, is compassion. If one is without the constant thought of saving or considering other sentient beings – then, whether one wants to become a Buddha or not – would not matter. If the only intention is to relieve one’s own pain, then there is no need to wallow in the realm of sentient beings. Since long-ago, in past kalpas, people become arahants by practicing *sravaka-yana dharma* (voice-hearing dharma); they could not bear the sufferings of sentient beings, and could not abandon sentient beings. Because monks and lay-followers cannot bear the decline of *agama* (Buddhism), many continuously and generally practice the Mahāyāna methods of: the *paramitas* (the Six Perfections), *catuh-samgraha-vastu* (four Dharmas of attraction) and so on – people can do the arduous and bear the unbearable, to cultivate the patience developed over infinite kalpas - ceaselessly to practice the sentient-being saving ethical-morality of a Bodhisattva. A Bodhisattva’s individual ethical achievement to become a Buddha is achieved through many kalpas of: self-giving , unremitting effort and going on without regret and dread , in order to *parigraha* (protect) sentient beings. There is also the practice of group ethics – to “well-prepare sentient beings” and cultivate the circumstantial ethics for a “majestic realm”. Bodhisattva’s deeply understand that all dharmas have no self-nature, and can “drive the boat of compassion back”, by abandoning the personal ‘enjoyment-state’ of enlightenment - the marrow of practicing group-ethics through *Bodhicitta*.

Conclusion:

Buddhist ethics and worldly ethics are complements to each other, without leaving the world and yet ‘beyond’ it. Buddhist ethics is based on the belief, and particularly tries to develop: the potentiality of self nature. Humans have the essence of the world, centered on the mind; the most outstanding and the most excellent contain

the most marvelous and yet, easy-developed potentiality for Buddhahood. Whether it is: “individual ethics” to complete the personality through exerting life to its extreme value; or “group ethics” for improving human relationships; or “environmental ethics” to maintain the ecological-biological balance – paying attention to living animals – everyone can extract nourishment from the field of “Buddhist Ethics” to promote the ethical-morality of humanity, and play a positive role in socially-harmonious development.

Developing Prosperity of Buddhist Community in Remote Areas

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Introduction:

Indonesia was a Buddhist country in the V-XV Century. Javadwipa (Java) with the Mataram Buddhist Kingdom of Syailendra Dynasty and Majapahit Buddhist Kingdom, and the Suvarnadwipa (Sumatra) with Srivijaya Buddhist Kingdom - were two popular islands with dominating Buddhist population in those ages. Srivijaya had a well-known university, and through King Balaputradeva, engaged close relationship with Nalanda University in India.

However, Majapahit was the last Buddhist Kingdom. Its last king Bravijaya professed another religion and Buddhists were forced to hide or flee into remote areas. Buddhism in Indonesia collapsed into XX Century. In the XX Century, Buddhism was starting to show up, again. The revival of Buddhism in Indonesia was encouraged by the visit of Venerable Narada from Sri Lanka, who had visited Indonesia 15 times within 49 years, from 1934 to 1983. The quantity of Buddhist had grown. Development of organizations of Buddhist community was dynamic and fast. However, the quality of life of most Buddhist human resources are still remains behind. Up to now, most Indonesian Buddhist communities live on remote hilly areas. Most of the communities are under developed. Most peoples are poor. They are peasantries.

The goal of Buddhism is to eradicate suffering. Therefore, Buddhist have to relieve themselves and the community from poverty, because poverty is a term of suffering. Buddhism encourages people to be generous. "*Dadeyya putiso danam*". There are eight noble requirements of giving donation, namely: *Sucim deti, Paritam deti, Kalena deti, Kappiyam deti, Vicceya deti, Abhinam deti, Dadam cittam pacadeti, and Datna attamano hati*. For poor people, it is difficult to be able to donate accordingly. Therefore, poverty should be eliminated.

We have to help Buddhist communities on the remote areas to improve their prosperity. The concept of relieving poverty is to improve the community's mentality to be entrepreneurs that are efficient, simple, hard working, and skilled. Therefore, research was conducted as a cooperative effort between the Agency for Agricultural Research and Development and Brawijaya University – and the study found that programs seeking to further sustainable development in upland areas would need to deal with the diverse physical and socio-economic characteristics of uplands if they were to be successful (KEPAS, 1985). Based on the findings of this study, Kertarajasa Buddhist College initiated research to explore approached for a design of effective upland development projects on areas of Buddhist community with variety of agro-ecological zone. They are: (1). Ngadas, Malang, for high volcanic zone, (2). Jatimulyo, Kulonprogo, for folded hill zone, and (3) Sodong, Ponorogo, for lime stone zone. This paper presents the study of developing prosperity in the Buddhist community in the Ngadas high-volcanic zone.

Rapid Rural Appraisal:

The study was conducted with method of Rapid Rural Appraisal (RRA). The RRA is defined as a systematic activity designed for collecting information, conclusion, hypothesis, or evaluation over short periods (Gibbs, 1985). Activity of the RRA for designing the prosperous development of the Buddhist community on remote area of high volcanic zones was conducted by an interdisciplinary-team of Buddhists, soil scientist, agronomist, and social economist. Data was collected with technique of semi-structured interviews and field observations preceding the analyzing and computing of secondary data. RRA is a technique of friendly interview applied based on standard guidance of key questions (Grandstaff and Grandstaff, 1985). The technique is conducted with a purpose to gain more complete information.

Analyzing Agroecosystems:

The approach of the study was an agro-ecosystem approach. The principle of the analysis is based on hierarchies and properties of the system. A regional study was conducted with four steps: (1). Malang Regency was assumed as a level of the system, (2). Upland was a component of regional system of Malang Regency, (3) In the upland there were agro-ecological zones, they were: (a). Highland Volcanic Zone, (b) Midland Volcanic Zone, (c). Lowland Volcanic Zone, (d). Old Volcanic Zone, (e). Alluvial Zone, (F). Folded Hill Zone, and (g). Limestone Zone. (Suryanata et al, 1988), (4). The Village of Ngadas was the lowest level of the system studied in detail.

By applying an agro-ecosystem approach, planning and developing of agriculture in Ngadas Village, where most of the population was peasants, was carried out by taking attention to four properties of system. The four system properties are: productivity, stability, sustainability, and equitability (KEPAS, 1985). Analysis of agro-ecosystem is an approach method for rural community development to collect information about community necessity and to understand way of managing resources as a manner of development strategy. The approach is utilized as a starting step in a process of bottom-up approach to avoid failure by considering local condition and peasantry necessity.

The Village of Ngadas is located on altitude of 2000–2200 meters above sea level at the southwestern-slope of Mount Bromo. The village is represented as an agro-ecological zone of high volcanic soil. Its topography is hilly with slope of agricultural land being more than 60%. Average rainfall is 2025 mm yearly with 2–3 dry months. Temperature of air is around 10-20°C. Soil is classified as andosol, a volcanic ash soil, with deep solum and is of a coarse texture.

The population is around 2,000 people. More than 90% of the population is traditionally Buddhist and most of them are peasantry. Acreage of the village is 4400 hectares, but only 351 hectares are farm lands, the rest is forest. Potato is the main crop. The other crops are garlic, bunching onions, and cabbage. Corn was the main crop before 1980, but its position now has been replaced by potato. Elephant grass was introduced in 1975 and now is growing well at land banks on the entire village for feed

of cattle. Casuarina trees are founded at land plot borders for their timber-wood.

Productivity of potato is around 10–15 ton/ha, with crop intensity two times a year. Application of urea and TSP fertilizer is increasing, up to 1 ton/ha now. Application of organic fertilizer in the form of cattle manure and elephant grass mulch is also increasing and significantly increases productivity of the land. Problems of potato cultivation are disease control, seed quality, and soil conservation.

Surface erosion on agricultural land is very high, approximately 200 ton/ha/year or 2 cm of top soil per year. On farm land with slope less than 60%, solum is usually thick, so that soil loss is not noticed well by farmers. Hilly topography and road network make distance of farm production location becomes an important factor to be considered. For far distance farms, intensity of cultivating is less intensive and the cost of transportation of farm inputs and yield is much more expensive.

Forestland is managed by the Department of Forestry of the government. Some farmers may cultivate the land with mix cropping system for period of two years. Forestland has also a function as additional supply of cattle feed and firewood for the small land peasantry group. In this village, firewood has two functions: for cooking and for heating, because during the evening and night time the temperature is cold.

The Situation Map of Malang Regency is presented on [Figure 1A](#), and the Situation of Ngadas Village is presented on [Figure 1B](#); the Agro-ecological Transect is presented on [Figure 2](#).

Analyzing Decision Tree of People's Family:

Principally, peasantry family could be grouped into two groups, namely small land family and large land family. The first group relatively has larger amount than the second one. Decision of life style of their family is different, because they are facing different constraints as well.

Generally small land family owns land of less than 0.5 ha and large land family more than 2 ha. Home-constructions of small land family is usually made from bamboo or wood, whereas the home of a large land family is made of bricks. The large land families mostly work in other areas, apart from agriculture, like: transportation, trading, etc. The surplus in agriculture business has been invested by them into other business.

Pattern of family strategy in Ngadas Village is as presented on [Figure 3](#). Farmers with large land with enough (hu)manpower and capital concentrate on potato mono-culture, with small plots for garlic or a few other vegetables. Soils are fertilized with manure from their cattle. Whereas small land families with enough manpower, cultivate mix cropping on forest land or work as a farm worker for large land family. The last decision allows for potato to be planted year around and mixed-cropped with other vegetables, such as bunching onions. Compared with the large land family, the small land family-groups create more-to-severe soil erosion because their lands are opened yearly around, so that soil degradation is fast and land productivity is decreasing faster than the large land family group. Priority of developing prosperity of this group should be correlated with soil conservation.

The spirit of the Ngadas Village Buddhist people is very good. They have built a vihara, even though it is a simple one - by their own efforts. Their understanding

of Buddhism has also influenced on their decision of farming system. They are taking care of cattle, not for slaughtering, but for producing dairy products and manure.

Constructing a Network Planning of Social Development:

Network of social development for developing peasant of Buddhist community on remote area of high volcanic upland of Ngadas Village needs to incorporate three systems, namely: (1). Agribusiness System, (2). Receiving System, and (3). Delivery System. The Network Planning of Buddhist Community Development Project in Ngadas, Malang, Indonesia is as presented on [Figure 4](#).

Agribusiness System:

The Agribusiness System is the mainframe of activities of the projects in order to increase the economic capability of the Buddhist community in the village of Ngadas. The system was designed based on potentially capability of agro-ecosystem of the village to gradually improve and change its traditional unproductive agricultural system into modern productive agricultural industry and business system, which with proper Receiving System and Delivery System will warrant increasing prosperity of the community.

Even though the soil condition is very fertile, the recent productivity of Ngadas is still low and the bargaining position of farmers in the market is weak. There are six pillars needing to be established for developing agribusiness system, especially for horticulture (Dimiyati, 2008):

1. Developing Agribusiness Zone.
2. Arranging Supply Chain Management (SCM).
3. (Applying Good Agricultural Practice (GAP) and Standard Operating Procedure (SOP) for cultivating agriculture.
4. Facilitating Integrated Infestation of Agribusiness Development.
5. Developing Agribusiness Association.
6. Increasing Consumption and Acceleration Export.

As a high volcanic zone, Ngadas has specific characteristics of agro-ecology capable of growing specific commodities. Based on Rapid Rural Appraisal, Analyzing Agro-ecosystems, and Analyzing Decision Tree of People's Family - it is found that suitable commodities for developing agribusiness zone are vegetable crops (potato and garlic), fruit crop (strawberry) and fruit trees (apple and plum). For animal husbandry, dairy cattle and Ettawa goat are suitable to change the recent slaughtered cow and goat - not recommended by Buddhism. The focus of agribusiness development should be on these commodities. These commodities need to be intensifying and intensifying, so that Ngadas will become an agribusiness zone of potato, garlic, strawberry, apple, plum, dairy cattle, and Ettawa goat. In the future processed products on these commodities need to be introduced for developing agricultural industry.

To guarantee marketing of the products, supply chain management (SCM) should be arranged. SCM is an organization network for improving management of

product distribution, information, service, and fund from supplier to consumer. SCM approach is based on (a) Cultivation process to yield a product, (b) Transforming raw material, and (c) Distributing products. The application of SCM is not only the application of good agricultural practice (GAP), but also good handling practice (GHP), good manufacturing practice (GMP), and good trading practice (GTP). For practicing SCM, managers should understand the supporting factors, such as policy, human resources, facilities, technology, institution, capital/finance, information system, social culture, and other environmental factors. The actual processes for applying SCM has five main streams, all of which need to be well-managed, namely: product flow, information flow, fund flow, service flow, and activity flow.

Applying good agricultural practice (GAP) through standard operating procedures (SOP) which are location specific, commodity specific, and market-specific are targets for increasing productivity and quality of products produced by farmers in order to meet requirements of consumers and to have strong competitive capability. Some commodities have been standardized their GAP by Decree of Ministry of Agriculture No. 61/Permentan/OT.160/II/2006. The objectives of applying GAP/SOP are: (1). Increasing production and productivity, (2). Increasing quality of products, (3). Increasing production efficiency and competitiveness, (4). Improving efficiency of utilization of natural resources, (5) Conserving land fertility, environment, and sustainable production system, (6) Encouraging farmers to take care of health and safety for themselves and the environment, (7). Increasing opportunity of acceptance by international market, and (8) Warranting safety for consumers.

Facilitating integrated investment on agribusiness development is an effort for creating business climate in agriculture, conducive towards increasing the competitive capability of the product as well. Beside integrate service and program of all related business development, the facilitating integrated investment is also utilized for increasing efficiency of SCM of the commodities. By facilitating the infestation integrally, investors could expect interest and confidence to invest into the project. The project in cooperation with the government has prepared conducive conditions with several efforts, such as: (1). Developing a more conducive business climate by clearing development programs in each growing center and resulting commitment of the government and other related agribusiness actors, (2) Improving public services, so that handicaps of business-practice could be reduced by reevaluation of regulations, reduction of fees for permits, acceleration of permit-process, etc., and (3). Increasing competitive capability by improvement of SCM of each commodity. Activities for facilitating integrated infestation are: (a) To compile profile of targeted commodity business zone, (b). To plan design development of the zone, (c). To distribute expected role of related business actors and commodity community, (d). To conduct convention of all interested parties to discuss and agree the design of development of the zone, (e). To facilitate necessity factors for attracting investments, such as infrastructures, capital, facilities, technology, information, communication, energy, and permit, and (f). To monitor and evaluate realization of the convention agreements regularly.

Weakness of the recent agribusiness in the area is the bargaining position of farmers - albeit still very weak and trading conditions still not transparent tend to yield profit for traders - loss for farmers. For improving the bargaining position of farmers and increasing affectivity and efficiency of business, the farmers should work as

a unified farmers' group. The group could intensify into an association of farmers or association of commodity. Establishing an association or union will be an effective medium for struggling farmers for necessary aspirations of pricing. The association will also facilitate socialization and application of technology, so that the business scale will be more economical. Activities of developing agribusiness institution are: (1). To identify key actors of the agribusiness in the area, (2). To discuss with the key actors concerning of form of needed association, (3). To encourage the key actors to construct association as the agreed form, (4). To improve capacity of the association committee to arrange and execute a working plan.

Production could not be increased without the increasing of consumption. In agribusiness, efforts on increasing production and quality of the products should be followed by efforts on increasing consumption, which is a unity with aspects of production and distribution. Consumption of fruits and vegetables in Indonesia is relatively still low. Recommendation of FAO is 73 kg/capita/year respectively. Whereas recently Indonesian consumption of fruits is only 31.56 kg/capita/year and vegetables 35.30 kg/capita/year. The increasing consumption domestically is by means of promotions, campaigns, movements, and socialization of consuming fruits (strawberry, apple, and plum), vegetables (potato and garlic), and milk (cow milk and goat milk). For increasing export, efforts should be conducted towards: (a). Increasing quantity, quality and continuity of products as required by importers, (b) Fulfilling requirements of quarantine of sanitary and phyto-sanitary (SPS) as regulated on ISPM and CITES, (c). Understanding export protocol of horticulture, (d). Facilitating international market information, (e) Strengthening network of stakeholders, and (f). Utilizing export gate zone.

Receiving System:

Receiving system is a system for preparing resources, both natural and human resources, to be ready to receive and execute the agribusiness system. As reported on the analyzing agro-ecosystems, soil erosion in the village is severely high. Therefore, the first step for preparing land resource to sustain agribusiness is conserving the soil. Since the soil's solum is deep, texture is coarse, and slope is steep, the most suitable type of terrace in this area is inward slope table terrace. The terrace will support greening movements of planting fast-growing deep-root trees along the ridges of terraces, farm-road improvement, irrigation installation, and drinking water installation.

As has been reported earlier, knowledge and skills of farmers in the village are still low and their bargaining position is weak. For improving their status, they should work in groups. Next, the group could be further improved into farmer association or commodity association. To be effective, the farmer group would be trained in order to have 10 capabilities, namely: (1). Collecting information, (2). Planning, (3). Farmer group cooperation, (4). Facility development, (5). Capitalization, (6) Business agreement, (7). Emergency surpassing, (8). Leadership development, (9) Cooperative relationship, and (10). Farming productivity.

Since the challenge of upland agricultural development is to make improvements in local production systems under diverse agro-ecological and socio-economic conditions - this means that research and extension programs must be

better targeted and integrated. Both research and extension personnel will need new skills (Manwan, et al, 1988). The extension will apply a “menu” approach, whereby farmers are presented with a range of system components suitable to their physical and socio-economic conditions and are assisted with the choice of those crop varieties or practice which best serve their household’s needs. This approach requires extension agents to assume the role of facilitators rather than information sources or promoters of commodity programs. The extension activities will support the farmer groups in executing the agribusiness program and in conserving and utilizing natural resources.

Delivery Systems:

Delivery system is a system for delivering messages to farmers in the village of Ngadas for preparing available natural and human resources to hold up the development project, for guiding technical procedures of the agribusiness development, and for strengthening the mentality and understanding of farmers to realize the project based on spirit (viriyā) and ethics of Buddhism.

Technical guidance is delivered by an agricultural extension specialist through training and visitation methods. The guiding method requires the specialist to visit farmer groups, in turns, everyday for 4 days a week, to be trained once a week and writing report of the progress of project implementation at least one time per week. The specialist should bring on his/her visit new agricultural technologies which technically possible, ergonomically comfortable, economically feasible, environmentally sustainable, politically favorable, administratively manageable, socially acceptable, and ethically Buddhism suitable, to be transferred.

To strengthen the mentality and understanding of the farmers in realizing the agribusiness project, the Buddhist Community Council MAGABUDHI will send Dhamma Dutas regularly and Kertarajasa Buddhist College will utilize the village of Ngadas as a special location for its community service activities. The services consist of upgrading vihara, monks and pandita dhammadesanas, and training on dhamma practices.

Effort in strengthening the mentality and understanding of the farmers in realizing the agribusiness project will also be intensified through television broadcasting, which recently television is the most popular media of information, education, and entertainment accepted by farmers. Luckily, in the city of Malang there is a Buddhist Television Station, called Dhamma TV, which its broadcasts could be watched clearly from the village of Ngadas. Effectiveness of Dhamma TV Station on increasing Dhamma comprehension for Buddhists in Batu City, Malang City, and Malang Regency has been studied by Kertarajasa Buddhist College lead by Purwoto et al (2008) and supervised by Dr. Legowo and Dr. Sastrosupadi. Result of the study showed that after watching the Dhamma TV, which was launched on 16 January 2006 - Dhamma comprehension on principles, such as: Parami, Pañcasīla, Saddha, and Bhakti has significantly increased since before watching the Dhamma TV telecasts became available, as presented in Table 1. From 13 broadcasting topics, three topics are accepted well by the watchers. They are “Dhamma Talk”, “Buddhist Song”, and “Night Meditation”, which received score 49%, 19%, and 15% respectively. Another broadcast topic may be added: “Agro Spot” to support the need of guiding

agro-technology and agribusiness development, especially for remote areas.

Since it has been proven that disseminating Buddhism through television is significantly effective and efficient, Dhamma TV is being recommended to be replicated and made available in other strategic locations where Buddhist population is high, such as Kediri Regency (East Java), Kulonprogo Regency (Jogjakarta), and Temanggung Regency (Central Java). Construction cost as a simple station is approximately ESD 120,000 per station, for land, building, and equipment (Legowo and Ditthisampanno, 2007).

Continuation Steps:

After the network planning of social development for developing prosperity of Buddhist community on remote area has been arranged, the next step would be implementation of the project which consisting of activities as follows:

1. Socializing the Program and Collecting Feed Back.
2. Improving the Network Planning of Social Development based on the Feed Back.
3. Inferring Competent Based of Working Ability.
4. "In Situ" training based on the Competent Based of Working Ability.
5. Subsidizing Activities of "Key Success Factor".
6. Evaluating progress.

Conclusion and Suggestions:

Buddhist communities on remote areas need help for developing their prosperity. A comprehensive assistance should include agribusiness concept, receiving systems, and delivery systems. Utilizing television broadcasting is effective to increase Dhamma comprehension of Buddhists on the remote areas. Dhamma TV is expected to be effective for guiding implementation of prosperity development project for Buddhist communities as well.

It is suggested that developing Buddhist community programs can be included into the constitution of the International Association of Buddhist Universities (IABU), in addition to the exchanging teacher and student programs, join research programs, and communication programs. The IABU and its members could support projects of Buddhist Community Development and Propagation of Dhamma TV by means of action research, concept, training, expertise, comparative studies, and financial support.

Sadhu.

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Figure 1A. Location of Malang Regency



Figure 1B. Situation of Ngadas Village



Figure 2: TRANSECT OF MALANG REGENCY AGROECOLOGICAL ZONE

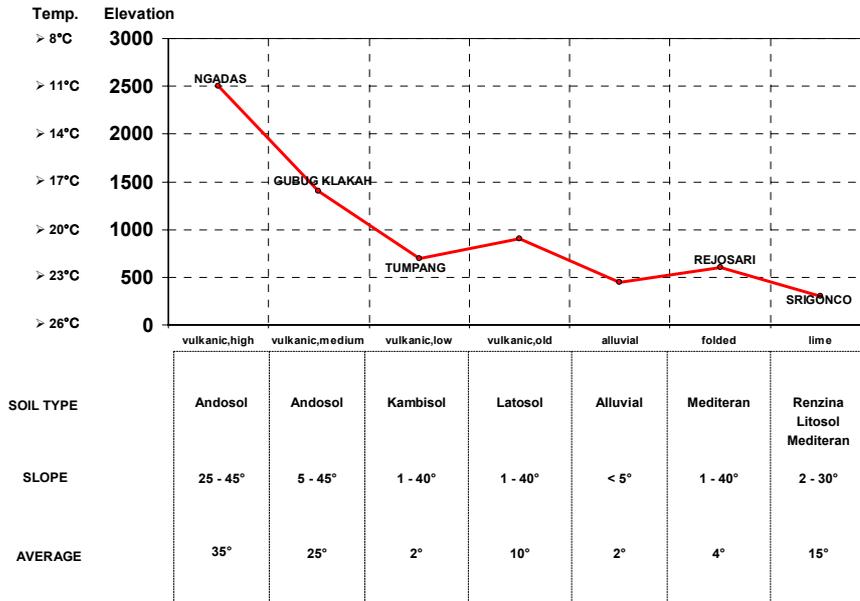


Figure 3: DECISION TREE OF FARMER FAMILY IN NGADAS

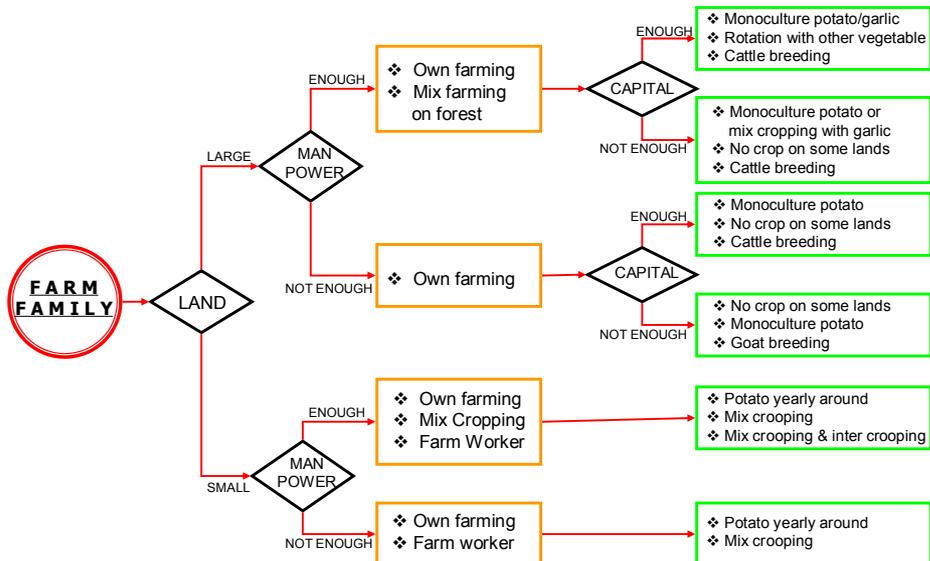


Figure 4: BUDDHIST COMMUNITY DEVELOPMENT PROJECT NGADAS

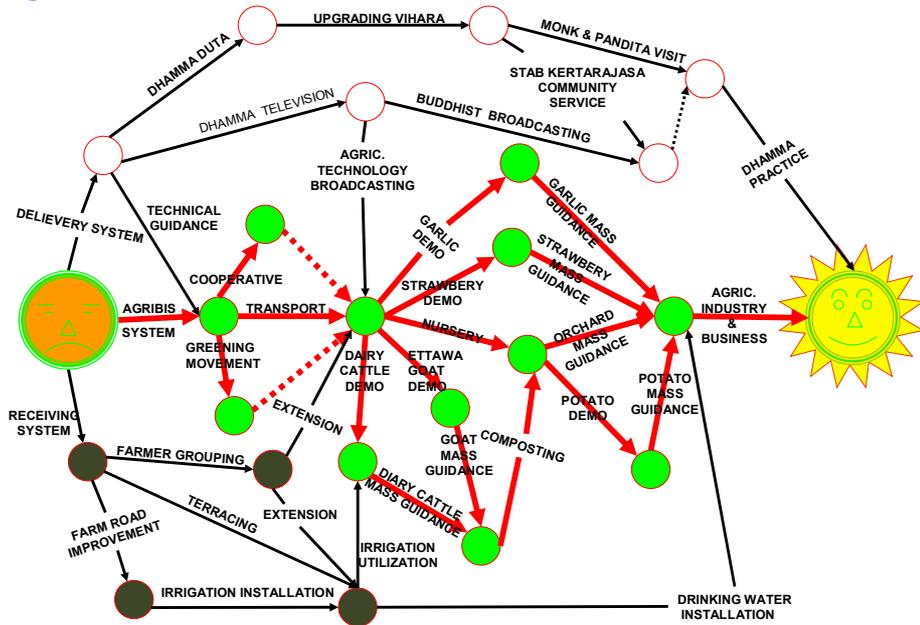


Table 1. Level of Dhamma Comprehension before and after DHAMMA TV Telecast

Dhamma Items	Score Value					
	\bar{X}_i	\bar{Y}_i	$\bar{Y}_i - \bar{X}_i$	t-calc.	$t_{0,05}$	$t_{0,01} (n-1)$
Batu City						
Parami	57,48	49,44	8,04**	7,05	2,02	2,70
Pañcasīla	31,02	26,88	4,14**	7,18	2,02	2,70
Saddha	29,90	25,54	4,36**	7,07	2,02	2,70
Bhakti	31,50	28,42	3,10**	7,10	2,02	2,70
Malang City						
Parami	57,57	47,37	10,20**	7,84	2,04	2,75
Pañcasīla	29,43	25,14	4,29**	7,54	2,04	2,75
Saddha	31,03	26,52	4,51**	11,56	2,04	2,75
Bhakti	27,51	22,66	4,85**	8,46	2,04	2,75
Malang Regency						
Parami	57,25	47,40	9,85**	18,24	2,00	2,66
Pañcasīla	28,92	24,83	4,09**	12,31	2,00	2,66
Saddha	29,72	25,38	4,34**	12,01	2,00	2,66
Bhakti	26,73	22,15	4,58**	18,27	2,00	2,66

Notes:

- \bar{X}_i : Means Score before DHAMMA TV telecast
- \bar{Y}_i : Means Score after DHAMMA TV telecast
- n : Respondents number
(Batu City: 50; Malang City: 35; Malang Regency: 75)
- ** : Highly Significant
- * : Significant

Triple Gem: The Buddhist Ethics For Society In Action

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In the modern age, even though society has materially and technologically advanced, it still experiences deadlock. Relating to rapid communication and transportation, it seems that our world is so getting smaller – we can now travel further, faster and more comfortably. Optimistically, if it would be more accessible and convenient, we can make contact across the world within a few minutes as our mind may desire. Also Dhamma diffuses through many mediums and channels as well. Pessimistically, society moves on to get close to disaster built up by humans.

Someone may say that it is our [unfortunate] kamma for us to be born into this digital age [others suggest we are fortunate¹] - there are many complicated problems and temptations occurring. The form and degree of problems, whether spiritual, mental or physical have been altered and modified. For instance, technology would be used wisely for the benefit and happiness of others; but instead, is misused for seeking benefits and making trouble. Some young people use the internet for negative or unproductive purposes. They fall ‘victim’ through misusing the internet – leading to the social problems, crimes, etc. Recently, a youth actually violently re-enacted a scene from a popular video-game – shooting and killing a taxi-driver.

In this technological age that we are living in, life is very complicated. Social problems result from many components. In this age, with a mixture of industrial and information technology, people can change their ways of life, leading to new behaviors, rarely encountered in previous ages. The cultural-lifestyle also change according to the hectic and stressful life - because of immorality leading to crime.

In Buddhist views, society is subjected to three natural disabilities or diseases: desire (iccha), hunger (anasana) and decay (jara).² Also, society is not only confined to humanity but this includes all living beings whether they be animals or lower sentient beings: “as a mother who protects her own child as her own life, so should one develop thoughts toward all living beings.”³ In this sense, ‘social development’ includes not only developing human society, but also for other beings: “one should not abandon the well-being of oneself for the well-being of another.”⁴ In this paper, I examine the Buddhist ethics for society by exemplifying the Buddha, Dhamma, and Sangha as role models for Buddhist ethics for society.

¹ See Dr. Lewis Lancaster: <http://www.youtube.com/watch?v=cX2f6QHkU-I> “Burke Lecture: Buddhism in a Global Age of Technology” – thank you to Venerable Dr. Khammai Dhammasami for telling Dion Peoples, who made me aware of this video clip. Mr. Peoples has told me he showed this clip to his students in his History of Buddhism course, for academic year 2008.

² D.I.3,75.

³ Sn. 149.

⁴ Dh. V 166.

Buddha for the Society:

Social development in Buddhist sense, started simultaneously with the advent of Buddhism under the Bodhi tree where the new Buddha contemplated and reflected the intellectual levels of human beings who are spiritually ripe (eye with little dust) enough to attain enlightenment. The Buddha strove hard to develop social benefits as good examples for all Buddhists to realize - and through his one of three qualities: compassion in action to all beings. The Buddha was of several 'positions' - as being a social-reformer, as coined by western scholars sometime during the early period in the flowering of western knowledge – during the European Age of their own refreshing enlightenment – though the Buddha's Enlightenment was more than 2000 years before.⁵ The Buddha determined centuries before, to work for the benefit and compassion of the world. This would make Buddhism a religion for society through his 45 years resorted and devoted efforts and ministry.

Max Muller wrote that the ancient history of Brahmanism leads onward, into Buddhism, much in the same way or necessity that Medieval Roman-Catholicism led to Protestantism.⁶ The analogy between the Buddha and Martin Luther, between Buddhism and Protestantism served to illuminate Buddhism, and this anti-Catholic polemic. Buddha was considered as a radical social reformer rejecting the pretensions of the secular ruling class or aristocracy because anti-Catholicism was combined with or replaced by an anti-socialistic polemic. By this time, Buddha was 'dis-respected', as: "an ideal Victorian gentleman"⁷ – as if Victorian standards should be globally implemented - because of his remarkable and striking compassion and sympathy. Victorians might have rather wished to be considered Noble upholders of Buddhist Ethics – that would be truly complimentary.

Buddha exercised compassion in action through Sangahavattthu as a tool to assemblies of sentient beings, including various gods, humans and animals [the Elephant Nalagiri comes to mind]. As the role-model, being the Buddha is actually consists of different mental qualities unique to him. This is explained in great details - the Buddha is endowed with nine qualities of virtues or attributes⁸ - recollected daily in monastic chanting ceremonies⁹ - seen concerning the society in the fifth through seventh verses (Lokavidu, Anuttaro purisdammasarathi, Sattha devamanussanam). For instance, he also gave morning Dhamma lectures to his ordained disciples, lay-followers, and other attendees received talks during the day or before bedtime, and he replied to the questions raised by deities or fairies at midnight. He traveled from place to place, from small villages to big cities, from kingdoms to state-republics – to

⁵ Max Muller, *Chips from a German Workshop*, Vol. 1: *Essays in the Science of Religion*, London p. 220.

⁶ Audrius Beinorius, *Buddhism in the Early European Imagination: A Historical Perspective*, p. 16 Within the early Western accounts of Buddhism there was a tendency in the mid-nineteenth century to portray the Buddha as an Indian version of Martin Luther and Buddhism as a form of Hindu Protestantism. Buddha was therefore presented as a social and religious reformer, like Mohammad or Guru Nanak, reacting against the metaphysical, ritualistic and social excess of the Hindu brahmanical priests.

⁷ See Philip Almond, *The British Discovery of Buddhism*, Cambridge, 1988, p. 79.

⁸ M.I.37; A.III.285. (9 Virtues or attributes of the Buddha:- Arham: worthy, sammāsambuddho, vijjācaranasampanno, sugato, lokavidu, anuttaro purisadammasaradi, sattadevamanussanam, buddho, bhagava.)

⁹ See, for a comprehensive study of the monastic chanting ceremony and verses... Dion Oliver Peoples: *A Study of Morning and Evening Monastic Chanting Ceremony in Thai Buddhist Temples* (M.A. Thesis - Master of Arts Program in Thai Studies Faculty of Arts, Chulalongkorn University, Academic Year 2005, ISBN 974-53-2611-9)

offer the Dhamma eye to people. The Buddha sometimes even gave the four basic necessities to monks. This is the first generosity (Caga) based on his great compassion.

In his spiritually good and compassionate speech (Piyavaca), he always made useful and spiritual conversation conducive to spiritual growth with people from all walks of life such as Yāsa, until his final life-moment, never fatigued to delivered final anecdote or admonition (Pacchimavaca). In beneficial action, by means of exercising energy - he did provided great benefits to his relatives and greater society as a whole. Fruitfully, there were variances in degrees of enlightenment – but societies were given temporal, spiritual, or hereafter benefits. The Buddha not only devoted and sacrificed himself (caga) and gave a dhamma talks and spiritual discourses (piyavaca) but also helped with his physical energy (atthacāriya) such as he approached a group of bhikkhus, one monk fell ill, lying down on his side on bed. No monks looked after him at all. In this case, Buddha himself looked after him and said that whoever looked after the sick monk he looked after me (Tathagata). The Buddha encouraged monks to perform social works or be service-minded to others. Even in samanattatta, he set himself in the middle path on socio-economic plane and was very wise with getting well along with or tuned in others – certainly, as when he balanced or reconciled multi-sided social disputed or conflicts, like that over the water in the Rohini River. With his great compassion – if living today, he would receive the Noble Prize or other awards for his peace-activities.

Buddhist Teachings for the Society:

In some of his teachings, the Buddha did not lay much importance to material progress in the modern sense; towards mundane welfare, he never entirely ignore it because, it is the basis for human mental or spiritual progress. Buddha's teachings are therefore concerned with certain aspects of material conditions and social welfare. So the solidarity and security of society, the stability of economic welfare and the stability of the governmental setting are considered as pre-requisites for human happiness and security. With such progress of empty happiness and security, materialism can be seen to be devoid of a spiritual and moral foundation. While encouraging material progress wisely, the emphasis on the development of moral and spiritual progress for a happy, peaceful and contented society are emphasized in Buddha's teachings – holistically integrated towards a sustained-development.

The Buddhist ethics for social development starts with the teachings for society. It is Sangahavattu¹⁰ that is regarded as the behavioral or overt expression of the brahmaviharas.¹¹ The latter puts the emphasis on the conscious cultivation of love and equanimity at the mental or abstract level. The former emphasizes their cultivation at the behavioral or concrete level. There is a mutual process of feedback and interaction between the purely inner mental, or thought plane, and the overt, behavioral or action, plane. All examined demonstrate that generosity (caga) good speech (piyavaca) is conduct that conduces to the well-being of others (atthacāriya), based on loving-kindness, compassion, and sympathetic joy respectively. Giving (Dāna) which is the starting and stepping stone for further social growth is a most crucial quality for

¹⁰ D.III.152, 232; A.II.32, 248; A.IV.218.

¹¹ A.III.226; Dhs.262.

society. This giving (dāna) and generosity (caga) considered the key starting point for social development appear in many principles for society, including the famous ten duties of a king.¹² It should be noted that Buddhist teachings would not be reductionistic or separate but holistic or incorporated. So it is with metta and karuna or mudītā and upekkha that one begins to learn how to give and who to give to - without any conditions. Of three levels: behavioral, mental and spiritual phases - social development falls under the behavioral category, regarded as coarse or elementary. The Buddhist Ethics at the basic level of Sīla deeply affects personal and social life. On the social level, Sīla contributes to harmonious and peaceful coexistence among community members and consequently assists to promote social growth and security. In a society where morality prevails and members are conscious of their role and function, there will be general security, mutual trust and close cooperation - all of which in turn lead to greater progress and prosperity. Without morality, there will be corruption and disturbance, and all members of society are adversely affected. Most of the problems that society experiences today are connected, directly or indirectly, with a lack of good morality.

Another level of Buddhist teachings for the society is a matter of saccadhamma. The causality for dependent origination of the social problems through the principle of conditionality in the Mahanidana Sutta is elaborated upon both on an individual basis, as it occurs within the mind, and also in the social context, as it occurs in human relationships. The arising of social ills is described along the same lines as that of personal suffering, but from craving onwards, it diverges into a description of external events: the individual craving leading to cling (upadana); for the social level: craving leading to seeking gain.¹³

In addition to above sutta, several other discourses, such as the Aggañña Sutta, the Cakkavattisīhanāda Sutta and the Vasettha Sutta describe the working models of social levels and deal mainly with the development of events in human society, as such the advent of class structures. The aim of Aggañña Sutta is to enumerate the origin of the class system as a matter of natural development based on related causes, not as commandments from an Almighty God.¹⁴ The evolution of society is enumerated in the Aggañña Sutta, about the laziness of people hoarding rice - leading to problems we are not facing in our contemporary society, until later 'practice' breaks off into smaller groups, some renouncing tradition and household life and take to the homeless life called the ascetics (samana).¹⁵ The purpose of the Cakkavattisīhanāda Sutta is to account for the arising of crime and social ills within a society, in accordance with cause and effect.¹⁶

In the present, social development is a halfway success, not sustainable, and not long-lasting. Social Development in the Buddhist sense, is not as in modern times, attempts to resolve social ills – and are rarely attuned to their genuine causes by seeking

¹² Jataka I. 260, The term 'King' in the present time, may be replaced by the term 'Prime Minister' or 'President'. These duties there must apply to or transform into all those who set up the government, such as temporal leader of the state, political leaders, political leaders, legislative and administrative-officers etc.

¹³ D.II.58.

¹⁴ D.III.80.

¹⁵ Samana is used for the non - brahmanistic religion including Buddhist samana, especially during the Buddha's time but in the Buddhist sense, Samana means bhikkhu he is serene in body, speech, and mind, he would not isolate himself from society, ever still be in the society, but not caught up with society.

¹⁶ D.I58.

to provide the stop-gap solutions, such as establishing counseling for drug addicts and delinquents. Attempts have not been made to delve deeply into the social conditions affecting the emergence of problems in the first place, such as consumerism and the mass media.¹⁷ In this respect, the Buddhist teaching of dependent origination on the social-scale offers an invaluable precedent for truly intelligent, and an effective social analysis, and a model for reform. In Buddhist sense, whatever the society be, or in any form - the people must worship or praise the Dhamma. That means Dhamma is the highest among the human and gods.

Sangha - Buddhist Ethics for Society:

Another aspect of Buddhist Ethics for society based on Vinaya, deals mainly with a monk through his individual and social phases. This Buddhist Ethics for society in Vinaya sense, is based on 'community structure. In the early period of the Buddha's teaching career, the Sangha¹⁸ was considered mostly noble ones (arahants). Vinaya was not so much emphasized – as it came to be in the mid and later-modern periods, which community of Sangha members grew and mixing noble and ordinary monks (Savakasangha and Bhikkhusangha). Authority is handed over to the Sangha through the Vinaya as a tool for Sangha government in community, as well as fundamental precepts (sikkhapada) for individual monk.

Although the Buddha and other Buddhist monks renounced material bonds or worldly concerns with society, they did not abandon the society. The perfected monks are expected to live in society, like the lotus flower growing in the muddy water that rises and stays untainted above the level of the muddy water. Bhikkhus still work so hard for society but in the end, never attach to society. In this case, the Buddhist Temple is not allowed to be far from society and too close to society. But Bhikkhus still go out for alms-round in order to make contact with society - they still do their activities, do meditation (attahita) and share dhamma with society (parahita).

In Sangahavatthu, in the first caga, Bhikkhusangha still do social work through giving spiritual guidance and talks to lay people, this is called Dhammadana. Not only lay people make a donation or present material gift (Vatthudana) to monks but also monks make a gift for society by giving Dhamma (Dhammadana) for the sake of society. In the Vinaya, monks are not allowed to remain speechless, without conversation during vassa, monks should speak to each other with beneficial communication in spiritual matters; monks cannot even be quiet in Buddhist Holy Days, giving Dhamma talks to people. Monks, after taking their daily meal in lay-homes, after the invitation-meal - should say something and give a blessing. In the doing the benefits to others, a monk must not be doing nothing, must do the benefit to others. Even in society of monks, apart from benefiting fellow monks, a monk should care for society and the environment. Monks in rural areas lead villagers or communities to clean roads, some open rehabilitation centers for drugs addicts, HIV patients, orphanages, and other forms of social work. In part of self-*samanattata*,

¹⁷ P.A. Payutto, *Dependent Origination: The Buddhist Law of Conditionality*, (Bangkok: Sahadhammika LTD., 1999) p. 74

¹⁸ Sangha lit. is referred as 'community'. But in wider sense, denotes 'the community of Buddhist monks' which is the Order of Monks. Buddha, Dhamma and Sangha known as Tisarana 'Three Refuges' or Tiratana 'Triple-Gem'.

monks should be neutral or not overtake impartiality – taking sides with people or be prejudiced - but should be ready to assist anyone. This means a monk does not get involved or stuck in society and forget their own wisdom and mental-development – nor should they cry or be in sorrow while laity are in sorrow or cry. Monks would remain in a state of equanimity or in ‘the middle way’.

In case of Noble Sangha (Savakasangha or Ariyasangha), their attitude towards society is focused on compassion towards all sentient beings, especially those in the lay Noble Sangha who attained sotapanna (stream-entry) such as Anathapindika and Vīsakha. They still supported the monastic communities through material gifts or donations to monks and dāna to all. Asoka the Great gave Abhayadana and Dāna to monks, and Dāna to his subjects, gave freedom to lesser and greater animals within his domain. Pertaining to speech, it is important to utilize useful and timely-spoken speech – and use metta when speaking or interacting with companions or the environment – examples found, are in the examples of Anathapindika. He spoke sweetly to everyone with the words *Ama* and *Tata* – meaning ‘sir’ or ‘madam’ honoring everyone, including subordinates or employees. Later important lay Buddhists, like Dr. Ambedkar greatly benefited society, based on his large store of metta, karuna, and mudītā checked by Upekkha – towards his followers and greater society.

Ultimately, the Triple Gem (Buddha, Dhamma, and Sangha) set the role model for society by viewing the Buddha as the social reformer, who incorporated dhamma into society, and used dhamma as the guiding principles for social development, and upheld the Sangha as the ideal community structure for ideal society. Society deals with each individual unit (human), society (itself) and surrounding natural environment. Without each unit, social development could not last long, be sustainable or merely depend on causes and conditions within these context or rooted from the conditions that humanity imposes since becoming demoralized and unethical.

Events or external phenomena could appearing as greed, when facing natural calamities like famine, hatred in the form of widespread violence, and epidemics of ignorance when the ethical-morality of people ebbs and flows, either up and down in society. Immorality grips society, people and nature deteriorate, morality reigns, the quality of human life and nature improves; greed, hatred and delusion produce pollution within and without. Generosity (caga), good spiritual speech (piyavaca), useful conduct for benefit (atthacāriya) based on loving-kindness (metta), compassion (karuna) and sympathetic joy (mudītā) build up purity of the society within and without. That is why the Buddha has pronounced that the world is led by the mind (cittena niyati loko). In modern society, social dangers arise anywhere and at any time, society would not be peaceful without that spiritual role model or leader of that society (Buddha), practicing strategy (Dhamma) and structure (Sangha community) as the ‘ideal’. As the Dhammapāda stresses: anyplace wherever be a village, woods, hill - the enlightened ones (arahants) dwell in these pleasurable or inspiring places.¹⁹

¹⁹ Dhṛ.V. 98 : Pāli reads *Game va yadi va’ranne, nine va ydi vat hale, yath’arahanto viharanti, tam bhumim ramaneyyakani.*

Buddhist Ethics for Social Development

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With the appearance of Lord Buddha, Buddhism became one of the greatest religions of the world. The most salient feature of this religion lies, in its ethical aspects. Ethics is the key-word in Buddhist metaphysics. *Buddha-Vacana* laid top-most priority to ethics for the individual and society. The terminology 'ethics' bears manifold connotations in different contexts. But as far as it is concerned with a sense of communication, and a habitual mode of thought - ethics forms the epitome of moral principles and moral conduct in Buddhism. Ethics in Buddhism, in particular, has a much wider connotation. Its sole aim is to do away with human suffering (*dukkha*). It may be relevant here to add that a number of ethicists harbor abstract ideas of ethics. Buddhism is rather opposed to such abstract ideas and it endeavors to pinpoint the practical use of ethics – surely, a unique contribution.

Buddhism, apart from gifting humanity with a profound philosophy of life, offers the solution to humanity's pain and suffering through rigid action - having permanent value. In Buddhism, priority is assigned to self-discipline and this self-discipline is to be exercised in both individual and collective forms. Buddha desired the principle of socio-ethical perceptions to be the guiding principle and this is evident right from the beginning of the sangha. The Buddha emphasized both preaching and practice; thus, ethics became an integral part of Buddhism.

Regarding Buddhist ethics, it is essentially based on the five precepts, (*pañcasīla*) – or the Vinaya code. To the Buddha's mind, humans are the best creatures with through whom Dhamma would perpetuate. The moral conduct (*Sīla*) can be practiced only by humans. The moral conduct (*Sīla*) can be practiced only by humans. The moral conduct is the very essence of concept of ethics in Buddhism denoting moral practice and good character. This comprises of five precepts, namely:

1. Refraining from killing
2. Taking what is not given to one
3. Refraining from adultery
4. Refraining from telling lies
5. Non-drinking liquor and other intoxicants

Five moral precepts may be linked with the prevalent vices that plagued the society as urbanization came into existence and which urgently needed corrective measures to eliminate the immoral conduct. These precepts contained relevant ethical and sociological values. Buddha found out the cause of suffering. Precepts were necessary to find remedies to social evils due to ignorance. It goes uninhibited physical relation between men and women had the possibility of giving rise to sex-related disease. We find today the dreaded disease, AIDS - currently incurable and threatening

to the lives of millions. Addition to liquor, which existed in those days - spelt disaster to addicted persons and caused immense damage and dysfunction of certain vital human organs. These precepts or directions to the monks implied the abstaining from all acts: mental, vocal or physical - which are proven harmful to the individual self, to others, or to both. It is however noted that lay-devotees were exempted from following these precepts rigorously. Buddha, through all these invaluable precepts, did an immense help to benefit humanity – then and continually into the days to come. These are the values inherent in the conceptualized ideal way of life, across humanity.

Voices of protests against cruelty towards animals, is often heard in modern times. The basic concept in Buddhism is non-violence in its entirety – thus forbidding animal sacrifice and causing injury to them. Correspondingly, environmental pollution, maintaining the ecological balance and biodiversity is included into the non-violence towards beings. This is the moral attitude making it mandatory to cease violence towards all living creatures, be it men, animals, insects and even plants.

Buddhist ethics are essentially based on the *Brahmaviharas* or sublime states. Conflicts are the result of unhappiness, creating manifold tensions emanating from: strife, legacies, hunger, and poverty. These tensions beget greed, fear, ill-will, hatred, ignorance, prejudice, arrogance and pride. These evil thoughts can not be destroyed with weapons of war. These have to be eradicated by practicing *Brahmaviharas*. Then peace, which opposes conflict and tension, can fully exist in society and all living-beings can then be happy. The four sublime states are: *metta* (loving kindness), *karuna* (compassion), *mudītā* (sympathetic joy) and *upekkha* (mental equilibrium). Buddha, on numerous occasions, enjoined his followers to follow the path of *metta*, *karuna*, *mudītā* and *upekkha*. Once Buddha addressed his disciples:

*I quarrel not with the world, it is the world that quarrels with me.
An exponent of the Dhamma quarrels not with anyone in the world.*¹

We have to avoid all the evils by cultivating the process that mentioned in the following verse:

*All inclusive love, for all the Universe,
in all its heights and depths and breadth
unstinted love, unmarred by hate within,
for creatures seen and unseen, dwelling
a far or near; all creatures great and small,
born or yet awaiting birth.*²

Loving kindness (*metta*) is the will for the welfare and happiness of all beings. Personal love is miserable, creating attachment to loved ones:

*Just as a mother protects her only child even at the risk of her life,
even so one should cultivate boundless loving kindness towards all living beings.*³

¹ Samyutta Nikaya: 3,38.

² Khuddakapatham, Karaniya Sutta, Verse No. 4-5.

³ Khuddakapatha, op. cit. No. 5..

Additionally, compassion or pity (*karuna*) means the emotion of the heart conducive to the removal of the pain or suffering of others. Sympathetic joy (*mudītā*) remedies jealousy and exhilaration. It endeavors happy acquiescence in other's welfare and progress when one appreciates other's joy, then he needs sympathetic joy. Mental equilibrium (*upekkha*) is neither attachment nor aversion. It is perfect equanimity. Metta is the real link with the heart uniting us in true companionship. With the help of metta, one can proceed to karuna to influence friends and foes. After karuna, it acquires strength of mind pursuing the cultivation of *mudītā*. With developed thoughts, a person proceeds to meditate with *upekkha*. After the successful attainment of the four *brahmaviharas* a person dwells in peace with a heart full of purity. If every person practices *brahmaviharas*, the world becomes a seat of harmony and happiness - through mental equanimity. The purpose of these four sublimes is to eliminate ill-will (*lobha*), cruelty (*dosa*) and delusion (*moha*) respectively. Thus peace will be possible in oneself, in the home, in society, in nation, and in the world.

Buddhism, like other Indian systems philosophy and religion, expects purity at the personal level by practicing in accordance with the law of kamma (Skt. karma). Kamma means good or bad volition [or action].⁴ Kamma is both past and present deeds. Rightly speaking, kamma is the law of cause and effect in the ethical sense. According to Buddhaghosa, kamma is consciousness and of three kinds e.g., body, speech and mind.⁵ A human is the architect of one's own destiny. Every action produces result according to the kind of action performed by the person. Good action produces good result and bad action produces bad result. We may mention here the books *Vimānavatthu* and *Petavatthu*. A large number of men and women had reaped the ripe results of their age long efforts. Evil doers must go into hell; but, the virtuous are said to be as good as gone to heaven already.⁶ The person is also bound to bear the Law of Dependent Origination (*patīccasamuppāda*). Buddha prefers good action (Kamma) so that performers ensure harmonious and peaceful social development, influencing the world and attaining the ultimate goal of *Nibbāna*.

In this connection the very important directions are contained in Buddha's Four Noble Truths (*Cattari Ariya Saccani*), e.g. suffering (*dukkha*), Origin of Suffering (*dukkha-samudaya*), cessation of suffering (*dukkha-nirodha*), and the path that leads to the cessation of sufferings (*dukkha-nirodhagaminipatipada*). The world is full of suffering. According to Buddha, world is established on suffering is founded on suffering.⁷ Vibhanga tells us, "Birth is suffering, ageing is suffering, death is suffering, sorrow, lamentation, pain (physical) mental pain despair is suffering, association with the disliked is suffering, separation from the liked is suffering, not to get what one wishes that also is suffering, in brief five aggregates (as objects of the attachments) are suffering."⁸ Buddha points out the origin of suffering and thus suggests the administration of a cure. Then Buddha discovers cessation of suffering

⁴ Kusala and Akusala cetana.

⁵ "Cetanaham... Kammam vadami cetayitva kammam karoti Kayena Vacaya manasa" -Atthasalini, Buddhaghosa, p. 88.

⁶ Buddhism-Primitive and present-coplesten (Reginald Stephen) p. 140.

⁷ 'Dukkhe loko patitthito', Samyutta-Nikaya, I, p. 40.

⁸ The Book of Analysis, P. Ashin Thittila (Setthila) Aggamahapandita, p. 130: "Jati pi dukkha, jara pi dukkha, maranam pi dukkham, sokaparidevadukkha domanassupa-yasa pi dukkha, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam piccham na labhati tam pi dukkham, samkhittena pancupadanakkhandha dukkha", Saccavibhanga, Vibhanga Pāli, Bhikkhu J. Kassapa, P. 126.

(*dukkha-nirodha*) which is known as Nibbāna. It is the path of absolute ending of suffering. The fourth Noble Truth is the path leading to the cessation of suffering. The path consists of eight good practices known as Noble Eight fold path (*ariya-atthangika-magga*). It is also called Middle path (*majjhima-patipada*) because it avoids the two extremes. Indulgence in sensual pleasures lead to harm. Living in the palace Gautama knew that luxury and pleasure did not lead a man true happiness and deliverance. Again after six years of rigorous mortification he did not get any reward. The middle way avoids the two extremes, indulgence in sensual pleasures⁹ and self mortifications.¹⁰ Avoiding these two extremes he followed a path of moral and mental training. This way of Buddha also shows the society for upgrading moral and mental training. Among Buddha's ethical codifications the eight noble paths play a very important role in the society. The first path is known as Right View (*sammaditthi*). It is the understanding of true knowledge. It is self-examination and self-observation. Right view has an important role for the remaining seven paths of the noble truth. Seven paths are guided by this path. Right view helps a man to gain Right Thoughts. When thoughts and ideas become clear, man's speech and action are also brought to a proper state. It will help a man for the development of right mindfulness. Knowledge of suffering, cause of suffering, cessation of suffering, the way leading to the cessation of suffering are the Right View. The present world is full of sufferings.¹¹ Right View brings the clear idea of real life. So it is very essential for the development of society.

Right Thought (*Sammāsankappo*) is the second factory of the path. It comprises the wisdom. Right Thought is the result of Right View. Thoughts have an important role for the acts and words of man. Human beings have the intellectual power to perform good deeds. If a man has a systematic concentration on Right thoughts he has to produce good results. Wrong words and deeds are the results of a wrong condition of mind. Right Thought is associated with renunciation, absence of ill-will, absence of cruelty.¹² Wisdom consists of Right View and Right Thought. Right Speech depends on Right Thought. If the thoughts are right the speech also will be right. This fact is stated in the section on moral precepts. It controls a man's verbal and physical actions, his behavior. It is a means. It leads to concentration, again concentration leads to wisdom. The Highest Goal, in Buddhism, is not attained at once. It is a gradual process and gradual training of mind. Mental purity is not possible without moral purity. One should abide by the basic principles to purify one's mind through the five precepts for training which are known as Pañcasīla as already discussed.

Right Action is the second number of moral precepts in Buddhism. It is "refraining from killing, stealing and misconduct."¹³ One cannot kill, steal and do sexual misconduct. Killing, stealing and sexual misconduct are harmful to society. Right Action is created by own effort. It is the fruit of past and present life.

⁹ Kamasukhallikanuyogo.

¹⁰ Attakilamathanuyogo.

¹¹ "Dukkhe nanam, dukkha samudaye nanam, dukkhanirodhe nanam, dukkhanirodha gamiya patipadaya nanam ayam vuccati Samma ditthi." Vibhanga, J. Kassapa, p. 133.

¹² "Nekkhamma Sankappo avyapadasankappo, avihimsa samkappo, ayam vuccati samma sankappo". Vibhanga, J. Kassapa, p. 133.

¹³ Early Monastic Buddhism, N. Dutt. p. 143.: "Pantipata veramani adinna danaveramani, kamesumicchacara veramani ayam vuccati Samma kammanto" Vibhanga, J. Kassapa, p. 133.

Right Livelihood (*Samma-ājīva*) is the third and last factor of the morality group. Right Livelihood means refraining from earning livelihood by improper means. Right Livelihood is to bring true happiness to the individuals. It makes our society proper and gives a good relations among people. It is said that poverty is the cause of crime. If the economic condition of society is good, crime is lessened and there is peace and harmony in society. The monk who has a holy life should avoid all wrong means of living. If his mind is not free from bondage and not clean and pure he cannot follow the path of purification, Right speech, Right Action and Right Livelihood of the Buddhist Ethical code then our society will be degraded.

Right Effort means the "Effort or exertion to remove the existing evil thoughts, to keep the mind free from being polluted by fresh evil thoughts and to preserve and increase the good thoughts."¹⁴ Right Effort falls under the group of concentration. It acts with the two factors of the group namely right mindfulness and right concentration. Mental progress cannot be possible without Right Effort.

Right Effort removes the evil and unhealthy thoughts of a being. It develops concentration. Rights Effort is actually the control of mind. Buddha's Right Effort reached its highest when He sat under the Bodhi Tree for deep meditation and, became the 'Enlightened One'.

Right Mindfulness guards a man from wrong works. It encourages a man to do good deeds. The word Mindfulness means 'clear comprehension' (*Sampajanna*). Right Mindfulness helps to check harmful works. It strengthens a man's character. It encourages the power of observation, right thinking and understanding. It is the only instrument in bringing concentration in mind. Right Mindfulness plays an important role in the sphere of wisdom. It helps a man for mental development.

Right Concentration is the mental exercise for man's inner development. It takes the form of silent prayer. It is the last path of Noble Eightfold Path. The Buddhist meditation is not a state of auto hypothesis or unconsciousness but it is the stage of mental purity where passions are extinguished. Concentration takes place in mind - the primary tool in Buddhism. Mental purity is very essential for the deliverance from suffering. Mental development is valuable for true happiness.

Pure mind guards a man from lust, hate, delusion. Thus we see that the Four Noble Truth, the Noble Eightfold Path raises a man from lower to higher levels of existence. It leads a man from darkness to light, from passion to a passionless stage. It indicates the path to purification and deliverance. It aims at the highest purification, perfect mental health. So this Eightfold Path is very essential from the ethical viewpoint in our modern society. If everybody follows this noble path there is no need of police, guards etc. and society would be full of peace and harmony. Again, Buddhism lays much importance to mental purification through observation of the moral precepts (*sīlas*). *Nibbāna*, the summum-bonum in human life is the ideal, the highest good. In the state of *Nibbāna* one can be free from the bondages of past deeds. It is indeed, a noble conception. It is free from all kinds of bondages. It is the end of misery produced by birth, disease, old age and the chain of rebirth. It is the goal of spiritual pilgrimage. Buddha says:

¹⁴ Early Monastic Buddhism, I, N. Dutta, p. 200. Vibhanga, J. Kassapa, p. 134.

*Health is the greatest of gifts,
contentment is the greatest wealth,
trust is the best of relationships,
Nibbāna is the highest happiness.¹⁵*

If a person attains Nibbāna, he is free from bondage and misery. Thus our society will be benefitted. In this context, I should venture to cite that Buddha preached for long 45 years and His Teachings are based on the purification of Mind. Mind is the fore-runner of all the mental Faculties, Feelings or Thoughts. These are all Mind made and the mind moulds all these. As such, if anybody speaks or acts with the Mind Defiled, the unhappiness and the sufferings will follow him or her like the wheels behind the hoofs of the Oxen.¹⁶ Buddha also said:

*To be refrain from doing any evil,
to perform all good deeds and to purify one's Mind
are the Teachings of Buddha.¹⁷*

Buddha's last word is all volitions are subjected to Impermanence and Transitory. All deeds be performed with awareness.¹⁸ In this connection we may say that Buddha laid emphasis on Meditation. Meditation is the only way to clam the Mind and actually to discover the Truth of the life itself. Meditation is the only process of unfolding the mysterious and the elusive character of the Mind that engulfs us in the world of miseries.

Meditation is the course for training up of the Mind. There are two broad divisions of meditation. One is called samātha-kammatthāna Bhavanā or simply Samātha, and the other is known as Vipassana-kammatthāna Bhavanā or simply Vipassana. Samātha means nothing but concentration, calmness, peace or tranquility of the mind. Vipassana is the insight system of Meditation. Sensual desire (Kamacchanda), ill-will (Vyapada), Sloth and torpor (thina-middha), Restlessness and worry (Uddhacca-Kukkucca), the five hindrances are removed by meditation. When the meditator sees himself or herself free of these Five Mental Hindrances, joy arises in him or her. Who is joyful, Rapture arises. The Body being stilled he or she feels happiness, and thus the happy mind finds concentration. Meditation can help anybody to get rid of tensions. Meditation develops self-respect and self-confidence and as a result one can achieve mental courage and strength to face all problems in life. Meditation promotes in meditator the essence of tolerance, brotherhood, fellow-feelings, co-existence etc. Now-a-days Meditation is recommended by the psychologists to be the best Mental Therapy. Through Meditation one can overcome most of the Psychological problems of anxiety and disorder. Meditation is suitable for all men, women, children old and the young from all walks of life and irrespective of creed and color all over the globe. The benefits of Meditation know

¹⁵ arogyaparama labha samtutthi, paramam dhanam, Vissasaparama nati, Nibbānam paramam sukham. Verse, 204. The Dhammapāda

¹⁶ Manopubbangama dhamma, manosettha manomaya, manasa ce padutthena, bhasati va karoti va, tato nam dukkham anveti, cakkam va vahato padam. Verse no. 1, The Dhammapāda.

¹⁷ Sabbapapassa akaranam kusalassa upasampada, sacittapariyodapanam etam buddhana sasanam Buddhavagga, verse-5. The Dhammapāda.

¹⁸ Vayadhamma Sankhara, Appamadena sampadetha. Mahaparinibbāna Suttanta, Digha Nikaya.

no bounds. Without Meditation nobody at all can understand Buddha and Buddhism. So Meditation is very essential from Buddha's ethical point of view.

The Ten Transcendental Virtues (Paramitas) are the Buddha's ethical codifications. They are *dāna* (gift), *Sīla* (code of morality), *nekkhamma* (renunciation), *paññā* (wisdom), *virīya* (exertion), *Khanti* (forbearance), *sacca* (truth), *adhitthana* (resolution), *metta* (friendliness) and *upekkha* (equanimity). These Buddhist Ethics are very essential for the social development. Buddha during His whole life taught 'to cut the root of the tree of injustice really means to cut off our own greed, ignorance and hatred as these are the seeds of the same tree. The spiritual path He set out for us is like a big chainsaw that we can use to cut down the tree of injustice and end suffering once and for all.' Buddha taught self-reliance, self-help and self-respect - considered premier qualitative aspects for humanity. Buddha expressed his moral teachings throughout the *Dhammapāda*. We see in the *Puppha-vagga*, that it is neither the unworthy actions of others nor their sinful deeds of commission, or omission; but one's own deeds of commission and omission should be regarded.¹⁹ Again we see in the *Dhammapāda* thus : Not at any time are enmities appeased here through enmity but they are appeased through non-enmity. This is the eternal law.²⁰

All the ethical codes are essential for the development of society. Buddha's whole *Tipitaka* i.e. *Vinaya Pitaka* - *Maha Vibhanga*, *Bhikkhuni-Vibhanga*, *Mahavagga*, *Cullavagga*, *Parivara Pañha*; *Sutta-Pitaka*, *Dhammapāda*, *Jātaka*, *Vimanavatthu-Petavatthu* etc., *Abhidhamma Pitaka*, all the Pāli texts are embodied by Buddha's ethical codifications. It is important to note that the monastic life evolved when Buddha addressed, for the first time a group of sixty monks.²¹ From all this, it is possible to arrive at conclusion that through all these valuable, ethical codifications, humanity was immensely helped then and will continue to be beneficial to society in the days to come. Such are the values inherent in the conception of ideals for our way of life. Buddha was indeed the brightest star in the galaxy of reformers. He is one of the greatest ethical teachers.

If we follow the Buddhist code of Ethics, then society will be upgraded, not only in our country but also for the whole world. So we need Buddhist Ethics for social development and peace in the every corner in the world.

¹⁹ *Dhammapāda*, Radhakrishnan, p. 76. Na paresam vilomani, na paresam kata katam, attano va avekkheyya katani akatani ca. *Dhammapāda*, *Puppha vagga*, verse, 7.

²⁰ *Dhammapāda*, Radhakrishnan, p. 60. Na hi verena verani sammant' idha kudacanam averena ca sammanti; esa dhammo sanantano. *Dhammapāda*, *yamaka-vagga* verse, 5.

²¹ "O monks I am freed from all bonds both human and divine. You are also freed from all bonds both human and divine. Go forth, O monks, on tour, for the sake of many people, for the happiness of many people, out of compassion for the wordings, for the profit, gain and happiness and deities and men. Do not go alone, go two of you together. Preach the Dhamma, good at the beginning, good at the middle and good at the end. Propagate the highest life which is pure, complete and endowed with meaning and sound." *Vinaya Pitaka*, vol-I, P.T.S. pp. 20-21. "Caratha Bhikkhave carikam bahujanahitaya bahujana sukhaya, lokanukampaya atthaya hitaya sukhaya devamanussanam. Ma ekena dve agamittha. Desetha Bhikkhave dhammam adikalyanam majjhe kalyanam pariyojanakalyanam satham sabyanjanam kevala paripunnam parisuddham brahmacāriyam pakasatha."

Lastly, an Odyssey of Peace:

*If there is right in the soul
there will be beauty in the person.
If there is beauty in the person.
There will be harmony in the home.
If there is harmony in the home.
There will be order in the nation.
If there is order in the nation.
There will be peace in the world.*

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Buddhist Ethics and Social Development

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1. Introduction:

India is a multicultural society with many faiths, practices, languages and religions. The social composition of the Indian society is very complex considering the different classes, castes¹ and tribes that form it. Major religions identified and practiced are Hindu, Muslim, Christen, Buddhists, Jain, Sikh and Zoroastrians.

Millions of people are following Buddha Dhamma and the number is still growing.² By following Buddhist ethics, they have developed greater achievements in their education, social and economic-status. Buddhists are growing in Indian society, non-violently, and without conflicting with other existing communities.

Facts and figures give interesting statistics about the social development of Indian Buddhist in general and what the Buddhist followers of the 'Bodhisattva', Dr. B. R. Ambedkar have particularly achieved in last 50 years, after rejecting caste and embracing Buddhism. Buddhist ethics played a key role in the transformation and achievements in their mental, economical and social conditions.

2. Buddhist Ethics with Social Aspects:

Religious laws, and religion have played a key role in determining social status and the development of people. Every faith has preached to follow ethics. If we compare Buddhist teachings with other faiths, we find essential the same ethics, i.e. compassion and equality that forms pioneering pillars for social development – but in combinations that can only be easily found in Buddhist teachings. On the auspicious occasion of 2550th Vesak Day (Buddha Day), 12th May 1956, Bodhisattva Dr. Ambedkar in his speech delivered on British Broadcasting Corporation (BBC) said:

"I prefer Buddhism because it gives three principles in combination which no other religion does. Buddhism teaches *Prajna* (Pāli: paññā – Wisdom, or understanding against superstition and supernaturalism), *Karuna* (Love), and *Samata* (Equality). This is what man wants for a good and happy life. Neither God nor Soul save society"³

Bodhisattva Dr. Ambedkar wrote that his philosophy was "enshrined" in three Buddhist ethics: *liberty*, *equality*, and *fraternity*:

¹ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – *Castes in India*, Volume 1, Education Department, Government of Maharashtra

² Census Data, 2001, Government of India, URL: <http://www.censusindia.gov.in>

³ Ambedkar, Babasaheb Dr. B.R. Writings and Speeches - *Why I love Buddhism*, Speech on British Broadcasting Corporation (BBC), Volume 18, Education Department, Government of Maharashtra, 1998

"Let no one however say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha."⁴

By admitting members of lower castes and women into the Bhikkhu Sangha, the Buddha took "concrete steps to destroy the gospel of inequality."⁵ Additionally, Dr. Ambedkar argued that for Buddhists the Dhamma is:

"Universal morality which protects the weak from the strong, which provides common models, standards, and rules, and which safeguards the growth of the individual. It is what makes liberty and equality effective...."⁶

For Dr. Ambedkar, fraternity:

"...is nothing but another name for brotherhood of men which is another name for morality. This is why the Buddha preached that Dhamma is morality and as Dhamma is sacred so is morality."⁷

The above ethics are playing important roles in revival of Buddhism in India because of its social interpretations and the need for a society in modern times. India is a Hindu majority society and has many social conflicts especially because of ChaturVarna⁸ and Graded Inequality⁹ which caused the socio-religious effect known as the Hindu Caste System. Buddhists ethics allows for a greater social development. This can be applied to other places, wherever there is social injustice and discrimination. Also these ethics demonstrate the democratic principles that are embedded in Buddha's teachings.

3. Facts and Figures:

Before the 11th century, the Indian sub-continent was majority Buddhist; but, today the Buddhists are minority – and there are many reasons for the downfall of Buddhism¹⁰ but those are out of the scope of this paper. As per the 2001 census, the total Buddhist population is 8 million in India.¹¹ The majority of the Buddhists are

⁴ Robert Traer, *Buddhist Affirmations of Human Rights* Page 2, Journal of Buddhist Ethics 1995. URL: <http://www.Buddhistethics.org/1995conf/traer.pdf>

⁵ Robert Traer, *Buddhist Affirmations of Human Rights* Page 2, Journal of Buddhist Ethics 1995. Originally quoted by Ambedkar, Dr. Babasaheb B.R. *Buddha and the Future of his Religion*, Mahabodhi Society Journal, 1950

⁶ Ibid.

⁷ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – *The Buddha and His Dhamma* **Volume 11**, Education Department, Government of Maharashtra, 1992, Columbia University, USA. URL: http://www.columbia.edu/itc/mealc/pritchett/00ambedkar/ambedkar_buddha/index.html

⁸ Rig-Veda, Book No. 10 Paragraph 90, Verse No.12 & Bhagavadgita Chapter 4 verse no. 13

⁹ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – Chapter - *Hindu Social Order*, **Volume 3**, Education Department, Government of Maharashtra, 1987

¹⁰ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – Chapter - *Revolution and Counter-Revolution in Ancient India* **Volume 3**, Education Department, Government of Maharashtra, 1987

¹¹ Buddhist population, Census Data, 2001, Government of India
http://www.censusindia.gov.in/Census_And_You/religion.aspx

in Maharashtra State; others are in the North-East States as well as few in Ladakh, and others scattered elsewhere.

Total Hindu population as per 2001 census is approx. 800 million in India and out of this population the Untouchables and Tribal also known as Avarna (i.e. people without any Varna¹²) constitute approximately 250 million. These Avarnas are the world's most suffering and oppressed population – and are identified as Scheduled Caste¹³ and Scheduled Tribe¹⁴ by law and the Constitution of India. The total population of the Scheduled Caste (166.6 million) and Scheduled Tribes (84.3 million) is 250.9 million people (22.5%).¹⁵

On 14th October, 1956 Dr. Ambedkar who was born as Hindu Untouchable¹⁶ converted to Buddhism at Nagpur¹⁷ along with half a million people. He undertook the decision because he found and was convinced through his comparative study of different religions that the Buddhist Ethics with social aspects will give justice to the suffering masses. Dr. Ambedkar also concluded that the Untouchables were originally Buddhist.¹⁸

He also advised not to follow him blindly as Buddha teaches *Kalama Sutta*. Today many people are following his example and the *Kalama Sutta*.¹⁹ The situation of these Untouchables was worst than slaves²⁰ and now constitutionally they are identified as Scheduled Castes. The majority of the mass who has become Buddhists over the period of last 50 years is from such oppressed background who were suffered the stigma of untouchability for more than 1500 years and they were economically, politically and religiously slaves.²¹

As per the figures of 2001 census report the total population of Buddhists in India stands at 7.955 million which is 0.8 percent of the total population of India.²² “The largest concentration of Buddhism is in Maharashtra (5.83 million), where 73.4% of the total Buddhists in India reside. Karnataka (393 thousand), Uttar Pradesh (302 thousand), Madhya Pradesh (209 thousand) and West Bengal (240 thousand) are other states having large Buddhist population. The majority of these Buddhists are follower of Dr. B. R. Ambedkar (approx. 95 percent) also known as Ambedkarite Buddhists. West Bengal has traditionally been seen as followers of Dr. Ambedkar. A small number of traditional Buddhists are in Sikkim (152 thousand), Arunachal Pradesh (143

¹² Rig-Veda, Book No. 10 Paragraph 90 Verse No.12, also quoted in Bhagavad-Gita Chapter 4 verse no. 13

¹³ 1950 Order, Scheduled Caste, Government of India: <http://lawmin.nic.in/ld/subord/rule3a.htm>

¹⁴ 1950 Order, Scheduled Tribes, Government of India
<http://lawmin.nic.in/ld/subord/rule9a.htm>

¹⁵ Scheduled Castes and Scheduled Tribes Census 2001, Government of India

http://www.censusindia.gov.in/Census_And_You/scheduled_castes_and_scheduled_tribes.aspx

¹⁶ Ambedkar, Babasaheb Dr. B.R. Writings and Speeches – *Essays on Untouchables and Untouchability*, Volume 5, Education Department, Government of Maharashtra, 1990

¹⁷ Ambedkar, Bodhisattva Dr. B. R. *Conversion speech* delivered on 15th October 1956, Nagpur, India
Columbia University, USA. URL:

http://www.columbia.edu/itc/mealc/pritchett/00ambedkar/txt_ambedkar_conversion.html

¹⁸ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – *The Untouchables – Who were they and they became* Volume 7, Education Department, Government of Maharashtra, 1990

¹⁹ Bhikkhu Bodhi, *A Look at the Kalama Sutta*, 1988

http://www.accessinsight.org/lib/authors/bodhi/bps-essay_09.html

²⁰ Ambedkar, Bodhisattva Dr. B.R. Writings and Speeches – *Which is worse? Untouchability or Slavery?* Page 741, Volume 12, Education Department, Government of Maharashtra, 1993

²¹ Ambedkar, Bodhisattva Dr. B.R. Writings and Speeches – *Untouchables or The Children of India's Ghetto*, Education Department, Government of Maharashtra

²² Census Data, 2001, Government of India http://www.censusindia.gov.in/Census_And_You/religion.aspx

thousand) and Mizoram (70 thousand).²³

The rate of growth of Buddhist population during 1991-2001 has been 24.56 percent, which is encouraging. The statistical data also show that Buddhist population has surpassed the Jain population.

If we look into the social changes in the lives of Ambedkarite Buddhists vis-a-vis the Scheduled Caste Hindus we find that they are far ahead on many criteria. As per the 2001 census report, a comparison of Buddhist followers of Dr. Ambedkar and Scheduled Caste Hindus on different scores such as Literacy Rate, Sex Ratio, and Work Participation Rate²⁴ indicates a significant improvement in the social standard of the Ambedkarite Buddhist:

1. Literacy Rate: Literacy rate of Ambedkarite Buddhists is 72.7 percent, which is much higher than that of Hindus (65.1%), Muslims (59.1%) and Sikhs (69.4%). The Buddhist Literacy rate is much higher than that of Scheduled Caste Hindus (54.70%). It shows that Ambedkarite Buddhists are far more literate than Scheduled Caste Hindus even though both come from the same social background.

2. Female Literacy Rate: The literacy rate of Ambedkarite Buddhist women is 61.7% as compared with 41.9% of Scheduled Caste Hindu women. This rate is also higher than that of Hindus (53.2%) and Muslims (50.1%). It is in accordance with the status of women in Buddhist society. It shows that females among Ambedkarite Buddhists are getting more educated than Scheduled Caste Hindu females.

3. Sex Ratio: The sex ratio of female and male among Ambedkarite Buddhists is 953 per thousand as compared with 936 of Scheduled Caste Hindus. It indicates that the position of women in Ambedkarite Buddhist families is far better than that of Scheduled Caste Hindus. It is quite in accordance with the equal status of women in Buddhist society. This ratio is higher than caste Hindus (931), Muslims (936), Sikhs (930) and Jains (940).

4. Sex Ratio of Children (0-6 years): According to 2001 census report the sex ratio of girls and boys among Ambedkarite Buddhists is 942 as compared with 938 of Scheduled Castes Hindus. This sex ratio is much higher than Hindus (925), Sikhs (786), and Jains (870). It shows that girls enjoy better care and protection among Ambedkarite Buddhists as compared with Scheduled Caste Hindu families.

5. Work Participation Rate: This rate for Ambedkarite Buddhists is 40.6 percent, which is higher than 40.4% percent for Scheduled Caste Hindus. This rate is also higher than that of Hindus (40.4%), Muslims (31.3%) Christians (39.3%), Sikhs (31.7%), and Jains (32.7%). It indicates that Ambedkarite Buddhists are more employed than Scheduled Caste Hindus.

²³ Statewide Census Data, 2001, Government of India
http://www.censusindia.gov.in/Census_Data_2001/Census_data_finder/C_Series/Population_by_religious_communities.htm

²⁴ Metadata, Census Data, 2001, Government of India
<http://www.censusindia.gov.in/Metadata/Metada.htm#2u>

The above comparative study of the social conditions of Ambedkarite Buddhists indicates that they are far ahead of Scheduled Caste Hindus on various parameters e.g. literacy, women literacy, sex ratio, girl and boy (0-6 years) sex ratio, and work participation rate. It is definitely the result of change of religion liberating them from the bondage of caste and inferiority complexes.

Apart from the above various studies have also shown that Scheduled Castes who have followed Dr. Ambedkar and followed Buddhist ethics have progressed in all the fields of life as compared with Scheduled Caste Hindus. Ambedkarite Buddhists have changed their occupations by leaving low paid and dirty professions. Better education has opened them new opportunities for advancement. They give more importance to the education of their children resulting in higher rate of literacy. They are more self respecting and assertive in their rights. They have become self makers, self dependent and competitive.²⁵ They have grown intellectually. Their women and children enjoy better status in family and society. They have become enlightened and are saved from social, religious, economical, political exploitation and bigotry. Thus Buddhism has liberated them, spiritually and materially.

This study shows that Buddhism is really a liberating philosophy for caste Hindus in general and Scheduled Caste Hindus in particular. In many fields Ambedkarite Buddhists have made more progress than caste Hindus and much more progress than Scheduled Caste Hindus. Their social development has become role models for Scheduled Castes, Scheduled Tribes, Criminal Tribes and Backward Classes among Hindus. People from such different social background are following their example and now practicing Buddhist ethics. There are also many who have not gone through formal conversion ceremony but practice Buddhist ethics.

4. Conclusion:

Those people who have transformed their mind and became casteless Buddhist have achieved better social conditions in India. Though the total Buddhist population is minority in India (8 million) it has certainly a positive change which will give motivation for others to follow Buddhists ethics for development. The lowest strata of society have achieved great progress within short span of time by following Buddhist Ethics. Even though the Hindu system of Untouchability is worst than slavery, the people who came from much oppressed backgrounds are able to shed their inferiority complex. They can build their social lives with confidence, and their comparative progress is remarkable.

The Bodhisattva Dr. Ambedkar's final advice to all caste Hindus is to follow Buddha Dhamma and practice Buddhist ethics such as *Prajna*, *Karuna* and *Samata* (equality). He also firmly advised for rejection of Caste. He advised caste Hindus not to pollute Buddha Dhamma with Caste.²⁶ It is the responsibility of the Buddhist world to guide all those who are following Buddha Dhamma – to ensure that others do not practice social divisions created by ChaturVarna (e.g. Shudra or Brahmin) or Caste such as Bania, Chamar, Bhangi, Brahmin, Mahar or Maratha etc., for the greater

²⁵ Darapuri, Yahoo group email dhamma_voice group, 2008

²⁶ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – Chapter - *Caste and conversion*, Volume 5, Education Department, Government of Maharashtra

development of society. The practicing and undertaking of Buddhist ethics has removed inferiority complexes from millions of minds caused by Graded Inequality.

There is a greater need to ensure that new converts from Hindu backgrounds - various Upasakas and Bhikkhus should not carry residual caste pride - because Varna and Caste both are against the Buddhist ethic of Samata (equality). Caste discrimination is always hindrance for Social Development because: “*caste is not only a division of labor but also division of laborers*”.²⁷ Those who have followed this advice have progressed more compared to the overall caste-Hindu Population in general and Scheduled Caste Hindus in particular.

On the occasion of World Buddhist Leaders Council organized at Sarnath on 22nd December 2006, H. H. Dalai Lama also advised to “*transcend the Hindu caste system*” and “*Religion cannot be allowed to be the source of further divisions*”.²⁸

The trend of people who are engaging themselves more in Social Service is growing. Setting up schools, providing healthcare services are becoming integral Buddhist practices among lay Buddhists. There are a few Buddhist-supported social organizations as well as individuals working for social development who believe in Buddhist Ethics for the welfare of humanity irrespective of religion, sex, caste and creed. Growth in such socially engaged activities will certainly cause a reduction in the suffering of many.

²⁷ Ambedkar, Dr. Babasaheb B.R. Writings and Speeches – Chapter - *Annihilation of Caste*, **Volume 1**, Education Department, Government of Maharashtra, and *Annihilation of Caste* is also published as digital edition by Columbia University, USA. URL: <http://cenmtl.columbia.edu/projects/mmt/ambedkar/>

²⁸ H.H. Dalai Lama, World Buddhist Leaders Council, Sarnath, 12th December 2006 URL: <http://www.asianews.it/index.php?l=en&art=8070&size=A>

Practice of Buddhist Ethics in terms of "Vrata" in Nepalese Buddhism

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A brief introduction to *Sīla*:

It is well known to all Buddhist ascetics and scholars that, in general, Buddhism comprises three components: *Sīla* (ethics), *samādhi* (meditation) and *prajna* (wisdom) - respectively. Following *Sīla*, practicing *samādhi* and the attainment of *prajna* are beneficial towards the exact understanding and methods to practice Buddhism.

Sīla is expressed as ethics, virtue, moral precepts and so on. Undertaking or possessing ethics is the first step in practicing Buddhism. Ethics is the first step for the purification of body, speech and mind. Other steps are secondary or later, final steps. Each step is helpful towards another and serves as background. Ethics forms the foundation of further progress on the path. It is believed that without success in the practice of ethics one cannot have successful meditation. If one does not have meditation success, one cannot attain suitable wisdom. Ethics is the foundation of meditation and wisdom just like the earth is foundation of all animate and inanimate things. Ethics is the foundation of all positive qualities, of all attainments - ranging from the mundane to the supra-mundane. Ethics is foundation for ultimate liberation - Nibbāna.¹

Types of Buddhist Ethics:

Buddhist ethics can be categorized into five different subtitles based on contexts and levels of people. They are as follows:

- a. Five moral precepts:** For lay people to be practiced in their daily life;
- b. Eight moral precepts:** For lay people to be practiced occasionally;
- c. Ten moral precepts:** For monks and nuns to be practiced² for life long;
- d. Three rights³:** For lay people, monks and nuns to be practiced life long;
- e. Ten good deeds:⁴** For lay people, monks and nuns to be practiced life long.

¹ Tiwary Mahesh, *Sila, Samādhi and Prajna*, K.P. Jayasawal Research Institute, Patana, p.4 : *Sila paribhavito samādhi mahapphalo hoti, mahanisamso samādhi paribhavita panna mahapphala hoti, mahanisamso panna paribhavitam cittam sammadeva asavehi vimuccati.*

² Editor's Footnote: This ignores the 227 precepts held by Theravada Buddhist Monks

³ Right speech, action and livelihood, out of eightfold noble paths.

⁴ (i). Since this paper is in presentation in the Buddhist August gathering, details of each moral precept, noble path and ten good deeds are not given here. (ii). A few more types Sila: mangala sila, Disa puja (sila), Indriya samvara sila, santosa sila, Ajiva parisuddhi sila, Bhikku-bhikkuni Patimokkhasamvara sila etc. For more

The first five moral precepts are the basic code of conduct for everyone. Abstinence from killing living-beings means on one hand acceptance of other's existence, as your existence; on other hand let other live. It advocates love, compassion, friendliness and not only the human-rights but also rights of all living beings (animalrights, etc.). It deals with the security of lives of all living beings against killing and violence.

Abstinence from stealing another's property means not to steal any object belonging to others. It advocates the security of people's property.

Abstinence from sexual-misconduct means: to be honest to one's own spouse, or not to break your true-love's heart, and not to interfere in another's personal life. It advocates against sex before marriage, multiple-life partners, and prostitution. It also advocates honoring one's own spouse. A layperson is required to refrain from sexual misconduct in daily life; whereas, during the observance of eight moral precepts s/he should not indulge in any sexual activity, even with one's own spouse. In the case of monks or nuns – they cannot be married. The married person should give up one's own spouse before adopting the monastic life.

Abstinence from telling lies means: to let others know the truth, as you know. It advocates the human right to know truth. It is against the spread of wrong information, propagation of superstition and the misleading of people.

Abstinence from consuming intoxicant means not to use any kind of intoxicants. It advocates healthy speech, body and mind. It suggests being always mindful.

After the five precepts, an additional three precepts are concerned with the minimization of desire in the senses - sight, sound, smell, taste, and touch. They also serve to instill and develop a sensible participatory practice rather than indulging in taking extreme delight in actions. In other words, one partakes of what is useful but not that which leads to overt sensory pleasure.

The ninth precept is an effort to reduce the desire for bodily comforts and the last one minimizes contact with the world of commerce and commercial interaction, thereby limiting the accumulation of worldly goods.

The ten precepts are meant for those who have abandoned the domestic life and have taken up the life of a Buddhist ascetic.

Among the three rights; right speech advocates about the humanrights to know truth. It is against the spread of wrong information, propagation of superstition and misleading people. It teaches not to hate other people and not to play an instrumental role in and with violence, tragedy etc., among the people. It also deals with understanding the value of time, as it is valuable and never returns again. It hints for people to consume time properly and make it fruitful. Right action is identical with the first three precepts of the five. Right livelihood also advocates about human and animal rights for their health, mindfulness, freedom and peaceful life.

The first seven out of the ten misdeeds are incorporated under wrong action and speech. The eighth and ninth are inspirational forces for wrong action and speech.

Violation of any of the first four precepts of the ten; on one hand is a sinful act that causes suffering in the future; on other hand, it is also a violation of Buddhist ethics and monastic rules – calling for punishment according to monastic law. The remaining

details see Tiwary Mahesh, *Sila, Samādhi and Prajna*, K.P. Jayasawal Research Institute, Patana, pp. 1-23.

six precepts are also moral precepts but violation of any precept among these six is not sinful but it is violation of Buddhist ethics and monastic rules that causes for punishment according to monastic law. Thus concept of ethics and misdeeds are different from each other. Violation of each and every 'ethic' is not necessarily a misdeed but all misdeeds are violation of ethics.

Ethics are sound to listen and preach, but are hard to follow and make others follow it. It is necessary to socialize for the sake of personal benefit, social harmony and religious goals. Sometimes direct preaching may not be enough to influence ordinary people. Every parent and teacher instructs children that smoking and drinking alcohol are harmful for one's health. Many NGOs and INGOs and even UNICEF are paying their assiduous efforts in this regards but it is well known fact that still most of the people of the world are smokers and drinkers, and a large number of youths are under drug addiction.

Calendar System of Rituals:

Considering the above mentioned fact, liberal groups of Buddhist masters, who are popularly know as Mahayanist, introduced many ways of ethic-practices under the concept of "Skillful Means". "Ritual" is one skillful means. Nepalese (Newar) Buddhist masters designed "vrata" under 'ritual' for the practice of Buddhist ethics. Therefore: "vrata" is a ritualistic way of practicing Buddhist ethics.

There are various Vratas basis on the Buddhist deities. For instance Tara-vrata, Vasudhara-vrata, Manjusri-vrata, Karunamaya-vrata, Vajradhatu-vrata, Dharmadhatu-vrata, Mahakala-vrata, Pancaraksa-vrata. etc. Tara-vrata is observed on the first day of a solar month according to solar Nepali calendar. It is also observed on the first day of every month in certain years, perhaps every one or two years. These vrata are still practiced, but not often.

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Vasudhara-vrata is observed either on the third day of the dark half of the Bhadra month (Aug), or of the Magha month (Jan-Feb) according to the lunar cycle. It is also observed from that day and observed regularly on the third day of every dark half of the month for certain years. This Vrata is popular. It is in regular practice in certain monasteries and in certain communities on the third day of the dark half of Bhadra month (Aug).

Manjusri-vrata is observed on the fifth day of the bright half of Magha month (Feb.-Mar.). It is also observed on that day and observed regularly on the fifth day of the bright half of every month for certain years, perhaps every one or two years.

Pancaraksa-vrata is also observed on the fifth day of the bright half a month or every month for certain years. It is found not in practice.

Karunamaya-vrata is observed on the eight day of the bright half of the Kartik (Oct.) month. It is also observed regularly, perhaps every one or two years. This is very popular one.

Mahakala-vrata is observed on fourteenth day of the dark half of a month or regularly on every month in certain years.

Vajradhatu-vrata or Dhamadhatu-vrata are observed on moon full days of a month in a year or every full moon day in certain years.

One can learn observing the Vrata rituals in Nepalese Buddhist society that main and common objective of all types of Vrata is to make ordinary people practice the "eight moral precepts" and to alert them about the "ten misdeeds". All the Buddhist classes, ages and genders observed Vratas. Usually females are found to be in the majority of practitioners. Hindu Newars are also found to participate in the Vratas. The Vratas are observed at various holy places, like: followers' residences or within the courtyards of selected Buddhist monasteries⁵, at bank of selected rivers⁶, on the top of selected hills and mountains⁷, at premises of Buddhist temples, and at any other Buddhist or holy site.

Vrata starts from a holy bath with specific flowers at Holy River.⁸ People keep fasting till the end of the ritual. There will be a team of Bajracharyas, the Buddhist priests - one being the chief priest (Mula Acarya), one as a vice-chief priest (Upadhyaya), and a few including females as the assistant priests. The priests prepare the rituals.

Drawing a main and complete mandala of concerned deity with white sand is compulsory. A wooden block is used for making the sand mandala. After this, the chief priest commences the ritual for the main and complete mandala. This ritual is known as the main ritual. There will be a couple as the chief followers who will attend the ritual. At the same time the assistant priests draw only the inner part of the concerned deity with white sand on a piece of cloth for each follower.⁹ All followers will be busy making small black clay caityas, around 10mm in size – three to five pieces per follower. It takes a couple of hours to complete the ritual for the main and the complete Gurumandala mandala. Then all the followers perform the ritual on their respective mandala according to the instruction given by the vice-chief priest. Firstly, they all perform a ritual known as "Gurumandalrcana".

This ritual comprises mainly the worship all the Buddha, Dharma, Sangha and Vajradhara/Vajrasattva,¹⁰ sevenfold supreme offering,¹¹ and satisfying all the guardian deities like Indra, Yama, Varuna, Kuvera etc. by the offering the five sense objects

⁵ There are still more than five hundred Vajrayana monasteries in Kathmandu valley. All the monasteries are classified into three basis on the samgha. Monasteries of Bjracharya samgha (a few monasteries have joint samgha of Bajracharya and Sakyas), monasteries of Sakya Samgha (the monasteries of the Bajracharya and Sakya samgha are called Baha in Newari term) and monasteries of Sakyas (different form earlier Sakyas, this class of monasteries is called "Bahi" in Newari term). There are branch monasteries too. Usually the Vrata is observed in the main monasteries.

⁶ The particular conjunction of two major rivers is called "Tirth" in Buddhism and Hinduism in Nepal. There are major twelve Tirthas and many minor Tirthas in the valley. Similarly, there are eight other Buddhist sites where it is believed that each bodhisattva like Maitreya, Vajrapani etc. had manifested once upon time. These sites are known as "Asta Vaitaraga"

⁷ According to the Local Buddhist beliefs there are several hills and mountains in and out of the Kathmandu valley where Buddhist legendary events had taken place.

⁸ Now a day all most all rivers, situated vicinity of Kathmandu valley became polluted due to negligence of Govt. People take bath at their residence and they just pretend as taking bath at the river and join the Vrata. See for detail of the Tirthas, Vaitaraga, Hills, Mountains: Bajracharya Badri Ratna, *Svayambhu Purana*, Sanumaya Tuladhara, Kathmandu, 1973

⁹ Now a day the mandala is printed a piece of the cloth and is distributed to followers instead of making the sand mandala.

¹⁰ Offering Ratna (sumeru) mandala

¹¹ Seven fold supreme offerings are Vandana, pujanan, papadesana, anumodana, adyesana and punyaparinamana.

namely, sight, sound, smell, test and touch.¹² After this, they worship the Caityas, Buddha mandala (Association of Pancabuddha and four devis), Dharma mandala (Association of Nine Mahāyāna Sutras) and Sangha mandala (Association of Nine Bodhisattvas) respectively. The vice-chief priest gives a brief introduction to Buddha, Dharma and Sangha.

Then the vice chief priest instructs follower to worship the mandala of the concerned deity. Soon after this he preaches about the eight moral-precepts and instructs followers to observe the precepts sincerely for the whole day and night. He illustrates the ten misdeeds that could be committed by our body, speech and mind. He points out the possible bad results of these misdeeds. Finally, he alerts the followers to not commit the ten misdeeds for life long and instructs them to practice the ten perfections against the ten misdeeds.

Assistant priests make followers hold the Vratasutra (five fold raw thread) along with a short ritual. Then the vice-chief priest narrates legends, history and importance of the holy site. He also narrates Buddhist discourses based on the Buddha's preaching like a sutra or avadana or jātaka, etc. After this, a short ritual takes place and all the followers give various items like uncooked rice, pressed rice, fruits, money etc., and act of *dāna* to the reverent priests. They distribute a piece of a flower to each other. They pay respect to each other. Thus, the vrata ritual is completed and all the sand mandalas, auspicious liturgical material - like flowers, rice etc., are put on the holy river. Finally, they all take very simple saltless-vegetarian meals only once for that day and night. Onion, garlic, tomato, brinjal are prohibited. Usually, they take pressed rice or boil rice pudding (Khira), fruits, curd, milk and tea. They cook/prepare food themselves, or only the people who have also kept fasting on that day - can cook/prepare food and serve it for them.

Views:

Nepalese (Newar) Buddhist society practices Buddhist ethics like pañcasīla and astasīla in their daily life, in terms of "vrata" for various life occasions. The practice of Buddhist ethics has occupied an exalted position as a unique and essential part of Buddhist culture in Nepal. The Buddhist Vrata-culture also encourages people to practice Buddhist ethics in their life. The vrata-culture demonstrates: "If principles and practices can be designed in the form of culture, it remains for long. It is because the principles, practices and culture are good causes and effects for the enrichment of each other."

Visiting of various places for the practice of Vrata has created room for making holy-sites bringing interaction among the people of different places, which encourages site preservation and economic-circulation, etc. In other words, it can be said that it also helps to develop domestic-tourism in Nepal.

The Buddhist Vrata ritual is found to have been designed under the Mahāyāna Buddhist Concept of Upaya-kausala (skillful means); but it should be noticed that scope of the Vrata is not limited within only the practice of Buddhist ethics. The Vrata also contains *sadhana* (accomplishment) of Buddhist ethical and philosophical education; worldly needs like health, child, wealth, etc.; merits and finally: ultimate

¹² It is called the Balyarcana vidhi.

liberation. It contains Sutra, Vinaya, Mandala, Dharanai, Mantra, etc. In fact, the later is a Mahāyāna practice. Later Mahāyāna is popularly known as the Vajrayana. Therefore: Vrata is a unique Vajrayana practice of Nepalese (Newar) Buddhists; but, at this time, the dilemma is to think about how Vrata would be attractive for the present generation, in the modern context – to this, and future generations may practice and enjoy cultural benefits.

Appendix



Aryatara



Vasundhara



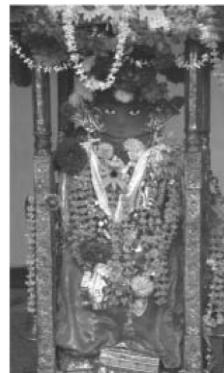
Manjushree



Pancaraksa (Maha-Pratisara)



Padmapani Lokesvar



Mahakala



Dharmadhatu Mandala



Buddhist Monastery



Dhenacho hill



Followers are taking bath before participating in Varta



Chief Priest and Vice Chief Priest



Assistance Priest



Assistant female priests

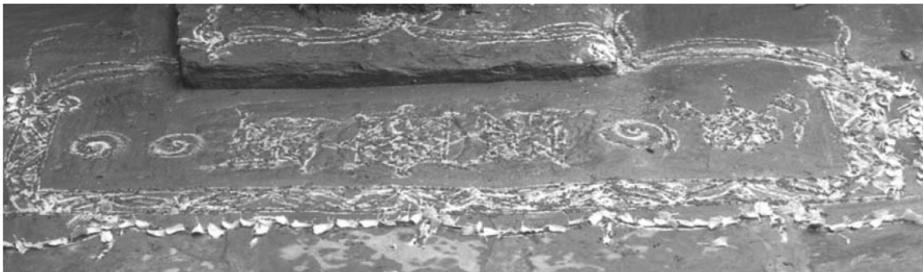


Illustration of mandala



A priest is drawing sand mandala



Avalokitesvar Mandala



The Mandala after decoration



Gurumandala



Sand Mandala on a piece of cloth
for followers



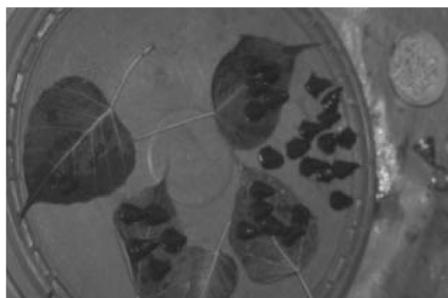
Making Small Clay Caityas, Step 1



Making Small Clay Caityas, Step 1



Making Small Clay Caityas, Step 1



Caityas on Bodhi leaf



Chief couple followers



Vice Chief Priest is instructing to the followers



Performing ritual as instructed by the priest



Dharma Mandala

Buddha Mandala

Sangha Mandala



Preaching Buddhist Discourse



Followers are holding Vratasutra



Followers are passing auspicious objects on river after concluding Vrata



Followers are taking Rice Pudding
after Vrata

The Image of the Buddha: Shaping the Ethical, Social and Psychological Landscape

*Prof. Dr. Deborah Bowman
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The sculpted image of the Buddha has been a primary factor in Buddhist practice and education for over 2000 years. It serves as the central symbol of Buddhism in every country where Buddhism has spread. The Buddha sitting in lotus posture, the most commonly displayed image, focuses attention on the practice of meditation as well as qualities of his teaching that include calmness, discipline and introspection. Most significantly, the likeness of the Buddha focuses attention on him as a human being, someone who discovered the path to relieve suffering in the world. The image represents two dimensions regarding tenets central to Buddhism: the extinction of suffering and the path to the extinction of suffering. This paper begins an exploration of how the Buddha image expresses these basic views as well as the social, psychological and ethical implications of Buddhism represented in a visually symbolic language.

Numerous aspects of Buddhist teaching are expressed through the nonverbal language of the three dimensional form of the Buddha statue. The tranquility expressed on his face represents extinction or freedom from suffering that is the state of enlightenment. His overall body posture, simultaneously relaxed and held with complete attention, represents the practice of meditation that is utilized to attain this freedom. The juxtaposition of these two qualities, calm abiding and total absorption, is unique to the Buddha representing a balanced state. The posture shows how equanimity is achieved through a process that requires effort yet also provides rest and renewal (Fronsdal, 2006).

The smile of the Buddha reflects an inner state of contentment and knowing that signals friendliness to both self and other. It is not a smile of self satisfaction but rather, it is a smile that is with the universe, not against or despite it. Friendliness, in the representation of the Buddha, is a point of contact with the practitioner who offers devotion. Qualities of friendliness that are denoted in the demeanor of the whole representation include gentleness, kindness and presence. These are expressed in the relaxed muscle tone, the open posture and in the soft and rounded angles of the body and clothing.

The sculpted figure of the Buddha emphasizes teachings coming from the human experience as well as transmission from one human to another. The icon, as a representation of the Buddha, actually provides an opportunity for direct transmission or *darshan*. *Darshan* is a Sanskrit word for meeting with the divine and describes transmission that is possible with sacred images as well as with a spiritual teacher or written teachings (Eck, 1981).

Symbolic forms become a potent means of communicating the dimension of Buddha wisdom they embody (Dzogchen Ponlop, 2006). While Buddha images are created to invoke a direct experience of the teachings, they also serve as a connection to

a lineage of transmission beginning with the Buddha's original experience of enlightenment and the teachings he offered following his awakening. This lineage, being passed down through individual practitioners and teachers, is an unbroken line that is reinforced by the veneration of symbolic representations that unite the line to the source of the teachings.

The veneration of the image of the Buddha serves to focus individuals on shared values for the development of both the individual and society. It provides an opportunity for individuals to connect with the highest aspirations of humanity as well as the aspirations of their individual journey. In this way the image of the Buddha provides a vision of what is possible for each individual and humanity as a whole (Armstrong, 2001). As the image and a sense of Buddhism are increasingly accessible throughout the world the figure of the Buddha becomes an archetype of wisdom and compassion. In Jungian psychology archetypes are universal patterns repeatedly expressed through the human psyche and in cultural forms such as art and literature (Jung, 1964).

The Buddha image demonstrates that finding happiness, peace, clarity and wisdom are the fundamental inheritance of humanity. Sustained interest in the image across time and culture suggests that it represents the aspiration towards our greatest human capacity despite a history of suffering shared by mankind. As a symbol of hope it reminds us that the individual is the basis of all societal change and that one person has tremendous power to effect change in the world.

The Buddha image represents a nonviolent revolution in human consciousness that captures the imagination of each new generation that it touches. The juxtaposition of the Buddha as a young adult, with that of the depth of his teachings, provides a level of hope to young aspirants and those educating future generations. The sitting figure is one of contemplation verses action, perhaps the most difficult discipline for youth. Learning to harness one's energy is an important and challenging exercise in the maturation process.

The Buddha in sitting meditation is said to represent a mountain (Sogyal, 1994), rooted in the earth yet pointing toward heaven. This posture is grounded and centered, qualities that reflect stability and strength. The gesture of touching the earth, one of the most common depictions of the Buddha, reinforces the reality of his enlightenment. Seeking the earth as confirmation, the Buddha unites the principles of heaven and earth by grounding his experience in the world.

The sitting figure of the Buddha represents his experience at various times in his life including the time of enlightenment, his time in meditation or in interaction with others. Hand mudras provide information as to these activities and are designed to communicate important teachings. Two significant teachings of charity and protection, express fundamental offerings available as the result of his realization. The mudra of charity, with his palm open and down, reflects infinite generosity available to others. The mudra of protection, with his palm open and up, reflects the fearlessness he discovered that is freely offered to others. The mudra of equanimity, with the Buddha's hands stacked openly in his lap, emphasizes the experience of peace and invites viewers to somatically experience what the Buddha taught by emulating this practice in meditation.

Other dimensions of the Buddha's teachings are expressed with various symbolic representations and his figure in other postures. It is significant to note that images of the Buddha standing or walking place him as an active agent in the world. In the depiction of the Buddha lying on his side at the end of his life, he is portrayed meeting death with the same equanimity with which he met life. This final teaching, addressing the impermanence of existence, is paired with the message to his followers to strive well with mindfulness (U Ko Lay, 1998). All depictions of the Buddha express confidence in the human capacity for realization. His image serves to remind us of the complete knowing inherent in each one of us (Campbell, 1974). Confusion regarding the source of this knowing is evident when the Buddha image is worshipped instead of being understood as a symbolic representation of the profound realization he brought into the world. This worship reinforces the human tendency to project our highest capacity onto a God with super human qualities. This only reinforces the false belief that realization is unattainable and not within ourselves.

Spiritual disciplines are particularly prone to the phenomena of positive transference or projection as seen in idol worship and theistic traditions. Buddhism is not immune and must commit to exploring how the image of the Buddha may be misunderstood as a figure to worship instead of emulate. This danger exists within Buddhist culture where veneration can transmute into worship and mask the inspirational and educational purpose of the image. Leaders in the field need to take responsibility for communicating the intent of the Buddha image and bring the fundamental teachings of the Buddha beyond the monastery and university.

The common phenomena of projection on the Buddha statue may be the primary factor most responsible for the mistaken understanding of the Buddha's teachings. His original followers were concerned about this confusion and insisted on symbolic representations that were devoid of his figure. While this thinking persisted for several hundred years the practice of representing the teachings of Buddhism in the form of its original founder eventually became the norm.

The strong movement to depict the Buddha in a three dimensional form may be understood as an interest in appreciating, understanding and relaying the teachings. The Buddha statue evokes the sense of presence of another being in the imagination of the viewer. This *imagined presence* offers the individual an opportunity to experience kindness, generosity, reassurance and wisdom *as if* these offerings were coming from a living person. This other person, the Buddha, represents the opportunity to receive these offerings in their most pure form. In this way the image provides the opportunity to be experienced as an actual emanation of teachings that are eternally alive. Here imagined presence, emphasized by the power of a three dimensional object to create the sense of another being, can be understood to be a vital factor in the phenomena of darshan or direct transmission.

The task of holding the paradoxical interplay of actual and imagined reality is on the viewer and those responsible for clarifying the interpenetrating principles of body, speech and mind. Body is represented in the form of a material statue and the ephemeral expression of an artistic rendering may be understood as a dimension of speech (Easwaran, 1985). In the image of the Buddha the vehicles of body and speech communicate qualities of mind that are beyond conceptual expression.

Learning how to more deliberately shape the communication of Buddhist

principles to meet the needs of individuals across historical context and culture includes the presentation of sacred iconography. Understanding the recent proliferation and also destruction of the form of the Buddha will help us understand the sociological and psychological currents underlying these phenomena. For this purpose I will briefly touch on these trends including the proliferation of Buddha images across the landscape of Southeast Asia and in North America.

In the book, *Buddha in the Landscape*, John Hoskin documents the large number of Buddha statues being constructed throughout Thailand (Standen & Hoskin, 1998). In a nation where the vast majority of the population is Buddhist the drive behind this phenomenon has deep cultural and religious roots. The lay expression of devotion tied to the Buddha image is an opportunity for individuals to experience a heart connection to the teachings and bring these into the world. In Angkor Wat this is poignantly expressed where one observes altars maintained on a daily basis at every site where the form of a Buddha once existed. One can speculate that this proliferation and devotion is tied to an interest in maintaining cherished values in the face of rapid change and global insecurity.

In the west we see the Buddha popularized on T-shirts, by rock bands, in “hip” restaurants and in “chic” home décor. While much of this may be regarded as a fad, it nevertheless demonstrates a growing societal longing for what the Buddha represents in an increasingly fragmented and frightening world. A small but growing number of temples, meditation halls and stupas represent a more substantial development of Buddhism in the west. While lay practice in the west places more emphasis on meditation than devotion, increasing relationship to the Buddha image appears to be a signifier for a growing aspiration to realize Buddha nature and bring its benefits to the greater whole.

The misunderstanding of Buddhist teachings by non Buddhists may be partly due to the misperception of Buddha as a God to worship. The destruction of the Bamiyan stone carvings of the Buddha in Afghanistan is a recent example of this. It is improbable that the fundamentalist subculture responsible for this destruction would necessarily understand the intent of megalithic imagery to represent sacred teachings and not a God. The challenge for Buddhists faced with the painful loss of these magnificent historical depictions is to understand and accept the inherent emptiness of both the figure and its destruction (Suzuki, 1970).

The image of the Buddha, like all perceived phenomena, challenges us to grapple with the interplay of absolute and relative perspectives. Paradoxically, as a sacred icon, it is specifically designed to elicit contemplation that cuts through categorization. It is our task to understand both its timeless meaning and the changing impact of the Buddha image on society and the individual. Symbols, like words, shift in their meaning and timely relevance. The ethical challenge is to promote a relationship to Buddhist iconography that embraces both reverence and non-attachment.

Artists and Buddhist practitioners have a responsibility in presenting the iconography of Buddhism to larger audiences. Offering these images at institutions of study and practice is an opportunity to further the education of Buddhist principles. Public audiences may benefit and learn from qualities of the Buddha image that are aesthetic, cultural, historic and inspirational. Subtle aspects of Buddhist teachings may be transmitted from the original intent of sculptors to imbue statues with qualities of

the Buddha. For the artists of Southeast Asia these translate as: tranquility, kindness and enlightenment (Standen & Hoskin, 1998).

The power of the Buddha statue can be understood in highlighting the ceremonial practice of bringing a statue to life as practiced in various countries of Asia. The final task of the artist is to enliven the figure by painting the eyes. This ritualized practice demonstrates how the lineage is essentially revitalized each time it is characterized and celebrated symbolically. Learning to see through the eyes of each generation and the changing needs of society offers us the opportunity to practice as the Buddha and freshly adjust our approach to our audience. This can mean emphasizing or deemphasizing the importance of the Buddha figure in our roles as educators and practitioners.

In conclusion, further investigation of the Buddha image as a religious, social and psychological phenomenon is recommended to deepen our understanding of the role of visual imagery in relaying Buddhist teachings. The intent of this paper is to make explicit what is implicitly experienced in the presence of Buddhist iconography. In my own experience, being in this presence in the temples of Southeast Asia, has significantly contributed to my insight and devotion. It is my hope that this brief exploration will spark a cross-cultural and inter-religious dialogue to further awareness and benefit sentient beings everywhere.

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Buddhist Ethics and Social Harmony: An Essence of Social Development

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The word harmony means concord, unity, peace, amity, friendship, consistency, consonance, conformity etc. The concept of social harmony in Buddhist thought incorporates two aspects of human life, personal life and social life. The ethical standard and moral values of the individuals practiced in their personal life lead to social harmony in their social interactions and social activities. The interpersonal relationship, compassion, religions, toleration and mutual understanding among various social units and religious group are the prime factors of social harmony. We find several literary and archaeological evidences, which reveal great emphasis on social harmony.

Buddhism and social harmony has a great value and an importance in the modern context of national and International level. Today, the whole humanity is fraught with conflicts generated by political, economic, social, religious and racial consideration. There is not a single corner of the world today free from conflict and turmoil. Disharmony and discontentment are ground of war and tension.

Buddhism has given a serious thought to the problem of social harmony and has made, in the past, a sincere effort to promote it through its numerous missionaries, monks, nuns and laymen. Buddhism covers not only about the whole humanity but also about all living beings. We may quote here the following gathas as example:

*“SABBE SATTĀ SUKHI HONTU,
SABBE HONTU CA KHEMINO,
SABBE BHADRĀNI PASSANTU,
MA KANCI DUKKHA MAGAMA”*

“Let all beings be happy,
Let all beings live without fear,
Let all beings enjoy peace and happiness,
And be free from all sorrows and troubles.”

It is rightly believed that the Buddha was a great social reformer, a believer in the equality of all human beings, concerned for the welfare of the whole humanity irrespective of caste, creed and sex. He had tried to solve the social problems as a king of physicians (*Anupam vaidya raja*). The Master preached the gospel of nonviolence, social justice, observance of the code of ethics, selfless service and friendship among people for maintaining proper order and discipline. The Holy orders always stood for fraternity, harmony and for inculcating the spirit of selfless service to the humanity, compassion and tolerance - based on spiritual wisdom. This doctrine throws perfect light on the relevance of Buddhism in modern Society. In the present paper I focus on

salient characteristics of Buddhism, which can play a historical role in creating a new social order by harmonizing man with society. They are:

1. Emancipation from craving (*tanha*): Buddhism analyzed the problem of social conflicts and found that craving or *tanha* is the nature of human beings, are the principle factors of social disharmony. *Lōbha* (greed), *Dosa* (hatredness) and *Moha* (ignorance) is the main factors of craving or *tanha*. Opposite to these three factors, the *Āṅguttara-Nikāya* enlists five factors of mind bringing forth balance and harmony in the life of an individual, as well as to the society - in which he belongs. These are (i) non greed (*Alōbha*), (ii) absence from malevolence (*adosa*), (iii) *right understanding (amoha)* have (iv) a thorough attention to the cause (*yonisomanasikara*) and (v) well directed mind (*Sammahita-citta*). In this connection we may also quote the *Aditta-pariyaya Sutta*. Thus culturing the mind is more essential for social harmony.
2. Code of Morals: Buddhist doctrine is based on human ethical values and excellent code of morals, which are universal in nature and encourage cultivating the social harmony. These moral codes of Buddhism are as follows:
 - Pañcasīla or Five precepts of not killing, no stealing, not committing adultery, not to lie and not to take intoxicating liquors. Pañcasīla or five precepts are the guiding principles in attaining moral perfection.
 - *Brahma-Vihara* or Four Sublime States: the four *Brahma vihara* or Sublime states namely *Metta* (loving kindness), *Karuna* (compassion), *Mudītā* (appreciative joy) and *Upppekha* (equanimity) occupy an important place in the social harmony.
 - *Metta*: *Metta* is universal love. One powerful destructive vice in man is anger. The sweet virtue that subdues this evil force and sublime man is loving kindness (*Metta*). Where there is *Metta* there can not be nay room for ill-will and kindred state. The spirit of *Metta* is given in the '*Metta Sutta*', where Buddha says that just a mother would protect her only son even at the cost of her life. So should one practice loving kindness towards all living beings.¹
 - *Karuna*: *Karuna* is compassion. Cruelty (*himsa*) is another vice that is responsible for many horrors and atrocities prevalent in the world. Compassion is its antidote. Compassion or *Karuna* is to feel for the help those who are in trouble. Where there is compassion there can not be indifference towards the suffering of others.
 - *Mudītā*: *Mudītā* is sympathetic joy. Jealousy (*issa*) is another vice that poisons one's system and leads to unhealthy rivalries and dangerous competitions. The most effective remedy for this

¹ Khuddaka Path, *Metta Sutta*.

poisonous drug is appreciative joy (*Mudītā*). It is to feel joy at the happiness of others. Where there is *Mudītā* there can not be any room for jealousy and kindred unhealthy states.

- Upekkha: *Upekkha* is equanimity. There are two universal characteristic that upset the mental equipoise of man. They are - attachment to the pleasurable and aversion to the non pleasurable. These two opposite forces can be eliminated by developing equanimity (*upekkha*). Thus equanimity means to maintain balance when faced with vicissitudes of life.

These four sublime states are also known as *appamannaya* or illimitables as they lead one beyond all barriers which divide one man from another man, one community from another community and one nations from another nation. They are the pillars, so to say, of individual happiness, social amity and universal peace. Their cultivation would be lead universal brotherhood and social harmony.

- Parmita: There are ten transcendental virtues, which in Pāli are called *parami*² that every *Bodhisatta* practices in order to gain supreme enlightenment, *Samma – Sambuddhahood*. They are generosity (*dāna*), Morality (*Sīla*), renunciation (*nekkhamma*), wisdom (*paññā*), energy (*Vīriya*), patience (*khanti*), truthfulness (*sacca*), determination (*adhisthana*), loving-kindness (*Metta*), and equanimity (*Upekkha*). According to the *Cariya Pitak* commentary, *parmitas* are these virtue which are cultivated with compassion, guided by reason, uninfluenced by selfish motives, and unsullied by misbelief and all feelings of self-conceit.
- Ariya-Attangika-Magga on Noble Eightfold path comprising of right understanding (*Samma ditthi*), right thoughts (*samma samkappa*), right speech (*samma vaca*), right action (*samma Kammanta*), right livelihood (*samma ajiva*), right effort, (*samma vayam*), right mindfulness (*samma sati*) and right concentration (*samma samādhi*).

The above mentioned code of morals has been promulgated by the Lord Buddha on different occasions and does not bear any stamp of particular creed, because he believes that peace, prosperity and harmonization of society can be maintain through this.

3. Code of Social Relations: Buddhism throws proper light on the ideal social relations valuable to establish social harmony. In this connection, we may quote the discourse given by the Buddha in the popular *Sigalavada Sutta*³ (the code of discipline for laity). It inculcates instructions whose fulfillment would lead to peace, happiness and prosperity of the individuals and the society. As instance we may mention, the last section of the discourse goes into elaborate explanations of the duties of children and parents, pupils and teachers, husband and wives, friends and colleagues, master and servants, devotees and saints. In each case duties has

² Sutta Nipata.

³ Siggalovada Sutta, Dighanikaya.

been specified. This code of discipline for people in general is a short but comprehensive one. The principle, enunciated in them are as much valid today as they were more than twenty-five centuries ago. Besides, there are scores of Suttas including 'Mangala Sutta', 'Parabhava Sutta', 'Dhammika Sutta', and 'Vyagghapajja Sutta' - more or less on the same theme.

5. Buddhist Ethics for Civil Society:

- With globalization and the resultant consumerism, the modern society is facing problems like disintegration of joint families and neglects of old parents. People prefer to keep their parents in old-age homes than taking care of them. Buddhism preaches that true worship is serving one's parents, because, according to the Buddha, we all are immensely indebted to our parents, for they are god to us – *Brahmati Mata Pitro*. In their blind race for earning more and more money, people have no time or little time for their family members.
- Buddha says the desire for wealth should not over power one's happiness. Living in the present moment of happiness is most important. He explains that a box filled with things creates happiness in the present moment. By cultivating awareness now, one can avoid causing suffering to oneself and others. True happiness does not depend on wealth or fame.
- One is to abstain from killing, theft, lying, sexual indiscipline and intoxication as the principle of *Pañcasīla*. The Buddha combined all these rules to be followed by householders or laity in the *Pañcasīla*. For example, abstinence from intoxication meant that one should refrain from taking all kinds of harmful intoxication, such as liquor, opium, ganja etc. When one is intoxicated to these, normal healthy life is hampered. Intoxicated persons do great harm to the society. They do not hesitate to do wrong deeds by losing sense of balance through intoxication. The Buddha therefore asked for refraining from all kinds of intoxication.
- Do not use harsh, abusive and sarcastic words. Do not support those who have wrongs views. Do not be guided by revenge. Do not cause harm to anyone under influence by anybody.
- Do not roam about in the streets at night. Renounce all kinds of gambling and avoid the company of those who are intoxicated, given to gambling and adventurous sinners. Read good books during leisure time. Rise early in the morning. Do not sleep more than half an hour in the noon.
- Be temperate in spending than a miser. Always keep company of those who are wiser than you. It is sinful to make friendship with thief, flatterer, boastful person and wrong doer. Never indulge in unnecessary talks. Keep away from enemies in the guise of friends. Listen to good words on religious discourse. Feel happy at the prosperity of friends. Protest wrong words against friends, superiors and praise if words are spoken in their reputation.
- Always try to do well to others. Be happy in the happiness of all beings and sorrowful in their sorrows. Provide shelter to him who is fearful. Do not forsake friends in times of other's danger of misfortune. Divide your income into four parts- the first one for livelihood, the second and third for

the activities of self and the family and the fourth as savings for bad days in future.

- Show respects to teachers and superiors. Stand up when you meet them. Obey their orders. Teachers will teach courtesies and tell them what to read what not to read. Teachers will praise praiseworthy deeds of students to their relations and save them from danger.
- Use dignified and courteous words with the wife and provide her with clothes and ornaments to the best of capacity. The wife will also look after household affairs properly and be respectful to the husband. She will not waste husband's property and be free from laziness. Both will lead disciplined life.
- Help relations in times of needs and treat them well. Protect the property of relations. Give courage if they feel afraid. Never renounce them in times of danger. Invite them in festivals and blissful ceremonies.
- Give adequate food and salary to employees. Nurse them well during illness and give them share of good. Allow them leisure from time to time. Employees will rise before the master. They will not misappropriate anything from the master, will work well and speak high of him.
- Show respects to the *Bhikkhu Sangha* and offer services and food. During leisure time listen to religious discourses and discussions. The *Bhikkhu Sangha* help the *Dayakas* (followers) to give up sinful acts, offer them advice to remain engaged in good work and wish them well. They will propagate words of religion not heard before. The *Bhikkhu Sangha* will conduct them in right path.
- People will visit monasteries on the full moon, half moon and dark moonless days for observance of *Sīla* and *Uposatha*. They will make salutations to *Triratna* at least twice a day in the morning and the evening. If any doubt arises, they will ask the *Bhikkhu Sangha* and seek advice from them. Never deceive anybody and be happy with what you have and will earn. Do not be engaged in harmful business such as poison, intoxicating objects, arms and be engaged in mediation during leisure. Always take refuge of *Triratna*. Do not heed to wrong views. Make gift of medicines.

The Buddha asked for observance of these rules and above moral admonitions for civil society or laity. If these principles, rules and sermons are followed, one can lead peaceful life and attain prosperity. Society, Government and State will be more benefited. Observance of these rules will be helpful to attain absolute happiness – the *Nibbāna*.

6. An ideal social order or system: Another noteworthy Buddhist approach to social harmony is an equality of all human beings. During the time of Lord Buddha, masses of the country were suffering under the caste system. While a few enjoyed all the rights and privilege, the majority were deprived of them. It went to credit of the Buddha that he was the first great thinker to place before mankind the ideal of social justice and human compassion. In the caste-ridden society of the sixth century B.C., he revolted against the caste system and taught equality of mankind and gave equal opportunities for all to distinguish themselves in all walks of life.

His teachings are, therefore, very relevant in the present condition. His path of salvation is open to all. He declared that purity does not depend upon his birth, but upon his action or Karma. For example, we may quote here an emphasis on *Kamma*, said by the Master in very clear words⁴:

7.

“*Na Jacca vasalo hoti, Na Jacca hoti Brahmano.
Kammuna vasalo hoti, Kammuna hoti Brahmano.*”

Besides, there are several instances available in *Pāli* chronicles throwing light on the subject.⁵ I may be forgiven for listing numerous Dhammas found in the suttas and other articles presented in this symposium – but we should also take into consideration social equanimity, which Buddha adopted or recommenced as a rule of ‘*Sapadanacāriya*’ (going from door to door for alms without leaving any house between on grounds of caste, rank and position). As far as Buddhist *sangha* or order is concerned, it was based on equality and democratic principles. *Tathagata* used all means for the promotion of equality and brotherhood among the members of his order. In this connection we may quote the instances mentioned in *Āṅguttara-Nikāya*⁶: “Just as, brethren, the great rivers *Ganga, Yamuna, Acirvati* and *Mahi* – when they have fallen into the great ocean, lose their different names and are known as the great ocean, in the same way brethren, do the members of these four caste – *Kshatriyas, Brahmanas, Vaisyas* and *Sudras* – when they begin to follow the Doctrine and Discipline as propounded by the *Tathagata*, they renounce their different names of caste and rank, and became members of one and the same order.” Thus, the Buddha organized the society as a whole as well as Buddhist *Sangha* in the true light of democratic system, which is very much relevant for the social harmony in the present Global context.

8. Essence of Social harmony in *Asokan* Inscription: The concept of social harmony in Buddhist perspective was promulgated by Emperor *Asoka* in all over India. *Asokan rock* Edicts and pillar edicts reveal great emphasis on social harmony. *Asokan rock* edicts VI, VII, XII, XIII - are particularly important as records of social harmony. Rock Edict XIII informs us as to how he became a thoroughly changed person shortly after the *Kalinga* War, which took place in his eight year of reign after coronation. We may quote here the Edict from *Shahbazgarhi* – “*Yo asti anusocana devanam priyasa vijitini Kalingani.*” In Rock Edicts XII, *Asoka* introduced the term *Samavayo* or concord, which was very much significant in religious and social life. The term *samavayo* meant religious toleration among various religious and social group included – “all sects, both ascetics and house holders”. The *Pāli* term *Samavaya*, means ‘coming together, combinations’⁷ signifying unity of heterogeneous groups or communities. In the *Girnar* version of Rock Edict XII, *Asoka* proclaims that there should “be the growth of the essential elements of all religious sects”. It is also stated in another Rock Edict of *Asoka*

⁴ Digha Nikaya, Awag Sutta, p. 245 (Hindi tr.).

⁵ Ibid., Vol. III, p. 80; Sutta Nipata, p. 26-28; Vaseth Sutta, (Sutta Nipata), p. 138; Majjhima Nikaya, Ashvalayan Sutta, No.93 etc.

⁶ Āṅguttara Nikaya, p. 101.

⁷ Rhys Davis, T.W. and Stede, William ed. – Pāli-English Dictionary, P.T.S., London, 1966, p. 684

that “All religious sects should live harmoniously in all parts of my dominations.⁸
In his inscription *Asoka* proclaimed “that wise counsel is not possible where there is no unanimity in decision and no unity of purpose.⁹

Thus, the Emperor *Asoka* a great Buddhist king had marvelous approach to harmonize the contemporary society in the light of Buddhist doctrine, which is very much relevant to modern or present context. It is not out of mention that the Buddhist ideal of social harmony has influenced countries beyond Indian territory, particularly in Japan.

Like Emperor *Asoka* of India, Prince *Shotoku*, the real founder of Japanese Buddhism in 604 CE, issued the Seventeen Article Constitution based on Buddhism.¹⁰ It is still relevant to the life, not only of the Japanese people, but also of other peoples of the world from the point of view of national harmony.

On the basis of the facts as mentioned above, it may be observed that in the present Global unrest, Buddhism is the only remedy of the social harmony, peace, happiness and prosperity. At the end of my discussion, I would like to mention the first Sermon preached by Lord Buddha, while revolving the wheel of *Dhamma at Sarnath*:

*Carath Bhikkhave Carikam, bahujana Hitaya bahujana sukhaya,
Lokanukampaya Atthaya hitaya, Sukhaya devamanussanam.*¹¹

“Wander, O Monks, for the welfare of the many, for the happiness of the many, for showering forth compassion on the world; for the good, for the gain, for the welfare of gods and men.”

Thus, it is universal truth that Buddhism can play historical role in creating a new social order by harmonizing man with society.

⁸ Sircan, D.C. – Inscriptions of Asoka, New Delhi, Ministry of I. and B., 1975, p. 48.

⁹ Barua, Beni Madhava, Asoka and his Inscriptions, Pt. 5, p. 159

¹⁰ Barua, Dipak Kumar – Role of Buddhism in National Integration Homage to Bhikkhu Jagdish Kashyap, Nava Nalanda Mahavihara, 1986, pp. 121-134. Shotoku, princ, The Seventeen Article Constitution, trans. By Hajime Naka Mura, pp. 1-5.

¹¹ Vinaya pitaka, Maha vagga, ed. Bhikkhu J. Kashyap, Nalanda, 1956, p. 23.

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The Buddha's Missions in the Pāli Scriptures: A Sample of Hard Work and Humble Expectations

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Introduction

The Buddha's missions or the Buddhakiccas in Pāli are very meaningful among Buddhists because they reflect that our Buddha was a human being who had worked hard for peace and world-happiness. He, as the Buddha, had been loaded with the missions of liberating beings from sufferings. The missions urged him to give up luxurious worldly-lives to become a homeless ascetic, who was poor in terms of worldly possessions but rich in religiosity. This kind of richness supported him, as being mighty - in spite of no political power; to be followed by followers in spite of no army; and worshipped with offerings of gain, rank and praise in spite of no request. Consequently, our Buddha has been venerated as the *Lokaguru* - the Teacher of the World.

The Main Missions in The Tipitaka

As we know, the Buddha, all life, had practiced three cariyās of nātattacariyā (ญาติคถจริยา), Buddhatthacariyā (พุทธคถจริยา), and lokattacariyā (โลกคถจริยา).¹ The term 'cariyā' means 'practice', so three cariyās mean three-practices; that is: nātattacariyā is the practice for the sake of relatives, Buddhatthacariyā is the practice as the Buddha for the sake of followers, and the lokattacariyā is the practice as the spiritual leader for the sake of the world.

Nātattacariyā (ญาติคถจริยา)

Of those, the nātattacariyā - the practice for the sake of relatives, had properly been practiced by the Buddha. The Vinaya Pitaka mentions the Buddha's visits to his homeland, Kapilavatthu (or Kapilavastu in Sanskrit), to save and liberate the close relatives from sufferings. Most of them converted to his teachings; some established themselves in the Triple Gem, some attained various levels of enlightenment, and some devoted themselves to a religious life - giving up the families and going forth with him. Important persons who deserved to be mentioned here were King Suddhodana, Queen Pajāpati, Princess Yasodharā, Prince Rāhula, and several of his cousins. All of them were the Buddha's closest relatives and became engulfed in the ocean of sorrow due to his great renunciation; they were finally saved by him. According to the Buddha lineage, they all had been his perfection-mates, who had

¹ Of the three, Lokattacariyā is found in the Julaniddesa and the Patisambhidāmagga of Khuddaka Nikāya, the rest, in the Atthakatha. (Look up Ā.1.98., DhA.3.441.)

devoted themselves to support him in accumulating perfections for uncountable births and repaid debts through regaining invaluable profits of liberation from sufferings. In a sense, he could not attain his perfections alone.

Buddhatthacariyā (พุทธชัฏถจริยา)

As the Buddha, he had been engaged in his main mission for the well-being of followers, as summarized from the Vinaya Pīṭaka: a mission to establish the Sangha; a mission to lay down the sikkhāpada or a way of training; a mission for creating relations between teachers and students - each of these are described, as follows:

1. A Mission to Establish the Sangha - The Sangha means the assembly of followers, divided into four assemblies: the assembly of monks, the assembly of nuns, the assembly of faithful lay men, and the assembly of faithful lay women. The first assembly was established two-months after his supreme enlightenment - the first members of which were five in number, known as the *Pancavaggiyas*. Not long after that following were the assembly of faithful lay men, and the assembly of faithful lay women, where Yāsa and his family belonged to first. Five years later, set up was the assembly of woman monks, pioneered by five hundred Sākya princesses, led by Queen Mahapajāpati, the step-mother of the Buddha.

Where did the Buddha borrow a form of the Sangha from? It is said, the Sangha was an ancient India's government system, adopted by the Arayan tribes, the core of which was to elect a leader by the majority votes from members of the tribes. The system was, during the Buddha's time, served in the states of Vajjī, Malla, and even Sakya – the home land of the Buddha. In my opinion, the Buddha not only got familiar with it, but considered it the best way to maintain his teachings and ideals, as well.

From studying the Tipitaka and so on, one learns that the Sangha system was emphasized on all of the assemblies of male and female monastics - evident from the Pāli words – the *bhikkhusangha* (the assembly of monks) and the *bhikkhunisangha* (the assembly of woman monks), both being collectively called “*ubhato-sangha*”, – two sanghas. On this scale, the *bhikkhusangha* covers all monks, and also the *bhikkhunisangha*, all woman monks.

Differently, the supreme leader of the political Sangha came from an election and assumed power within a limited period, but in the Buddhist Sangha, the Buddha was, on the contrary, the supreme leader without any election and has remained until now. Wonderfully, neither of his followers called on him to abandon the leadership, except Devadatta, a jealous monk, and another pleased by the death of the Buddha – leading to the events of the First Buddhist Council.

Returning to the *bhikkhusangha* and the *bhikkhunisangha*, both are classified into sub-sanghas according to the sanghakammas – the sangha's missions, each of which is completed with different required numbers of participating monks, namely: any mission that is completed with four monks is called ‘*catuvagga-sanghakamma*’ (sanghakamma completed with four participants), any completed with ten monks - ‘*dasavagga-sanghakamma*’ (sanghakamma completed with ten participants), numbers vary according to each specific mission. On this scale, the Sangha means a group of monks enough to complete the mission in accordance with the Vinaya rules laid down

by the Buddha.²

2. A Mission to Lay Down the Sikkhāpada or Way of Training - Commonly, the Indian sages of all sects lives on the four necessities: robe made of dirty and dusty clothes, alms from begging around, shelter near a tree, and medicine from fruits in urine, and also they refrained from the four socially undesirable actions: killing, stealing, sexual intercourse, and lying. Any sage violating any of these is socially-condemned and no longer trusted.

The former is called ‘nissayas’- necessities for a religious life, while the latter, ‘akaraṇīyas’ – prohibitions for that. They are all the basic principles of Indian sages. The Buddha himself, as an Indian sage, had followed these and instructed his disciples to follow, too. He, when his disciple did wrong, used the prohibitions as a standard for investigating his wrong-doing and formulated a sikkhapada with a named offence fixed at the end. As for the laying down of a sikkhāpada, processes and purposes are interesting. It is found, the Buddha laid down a sikkhāpada under the following processes:

1. There was a wrong doing done by any monk
2. The wrong doing was made known to the public
3. Having known it, the public widely criticized the wrong doing and condemned a wrong doer on occasions and at places, including even in front of monks at their time of going out for alms
4. The shamed monks reported it to the Buddha
5. The Buddha called a meeting of an assembly of monks, including the wrongdoer
6. The Buddha himself, in front of the assembly, investigated the wrongdoer, only questioning: “Oh, Monk!, you are said to have done such a wrongdoing, have you really done it?”
7. When the wrongdoer confessed: “The Blessed One, I’ve really done it”, the Buddha strongly condemned him.
8. Right there, the Buddha laid down a sikkhāpada, detailing the kind of the wrongdoing with fixing an named offence in ally with that at the end
9. The assembly accepted the laid down sikkhāpada as a way of training, with no objection.³
10. If asked about the purposes of laying down, it an answer can be found in his own words, which revealed that the Buddha had laid down a sikkhāpada based on 10 purposes:

- for the excellence of the unanimous Order
- for the comfort of the Order
- for the control of shameless monks
- for the living in comfort of well-behaved monks
- for the restraint of the cankers in the present
- for warding off the cankers in the hereafter
- for the confidence of those who have not yet gained confidence

² Summarized from the Vinaya Pitaka.

³ It prevails in the Vinaya Pitaka.

- for the increase of the confidence of the confident
- for the lastingness of the true doctrine,
- and for the support of the discipline.⁴

What did the Buddha use for a base of laying down a sikkhāpada? He used the four prohibitions for ancient Indian sages for that. It is known that they had the four prohibitions: no killing, no stealing, no sexual relation, and no asserting oneself the owner of supernatural powers. The Buddha, as an Indian sage, followed the prohibitions and used it as a for laying down a sikkhāpada for his disciples. Vividly, in case of Four Defeats (Pārājikas), each of these was based on the four prohibitions, that is: Defeat 1 – related to sexual relations even with female animal based on the prohibition of no sexual relation; Defeat 2 – related to taking ungiven things priced at least five māsakas was based on the prohibition of no stealing; Defeat 3 – related to killing a person based on the prohibition of no killing; Defeat 4 – related to asserting oneself the owner of supernatural powers was based on the prohibition of not telling a lie. This is the resemblance between the two, but the difference is that: no offence was fixed in the four prohibitions, on the contrary, it was fixed by the Buddha in the four Defeats - describing that any monk, who committed such a wrong doing, was called ‘the Defeated’, and was no longer allowed to be a bhikkhu. Furthermore, the four prohibitions are certainly perceived as being based on the five precepts – A chart of the relationships:

Five Precepts	Four Prohibitions	Four Defeats
Refraining from killing	No killing	Defeat 3
Refraining from ungiven thing	No stealing	Defeat 2
Refraining from sexual misconduct	No sexual relation	Defeat 1
Refraining from telling lie	No asserting oneself the owner of supernatural powers	Defeat 4
Results in losing humanity	Results in losing ascetic-hood	Results in losing Buddhist monk-hood

3. A Mission for Creating Relations Between Teachers and Students: First of all, let us go into the English words: “teacher and student”. The translations for the Pāli words, are namely: “teacher” is the translation of “garu” - which in the Buddhist tradition covers both “upajjhāya” and “ācariya”; but “student” - the translation of “sisṣa”, covers both “saddhivihārika” and “antevāsika”.

Garu or *Guru* in Sanskrit is for a spiritual leader, who deserves to be respected by his followers. In the Buddhist tradition, *Garu* is reserved only for the Buddha, calling him “the Lokagaru” – the Teacher of the World. It means that he taught all beings, both human and non-human. The Buddha himself, in case of allowing his monks to have a teacher, used “upajjhāya” and “ācariya” for him respectively; as well

⁴ Vin.3.20; A. 5.70.

as called the monks under them “saddhivihārikas” and “antevāsikas” respectively. The reason for allowing to have an upajjhāya and an ācariya is described as follows:

“...Then, a large numbers of monks increase. Due to having no any teacher to teach them of a religious life in ways, they badly wore inner and outer robes, were in bad manners of walking around for alms - taking foods from people’s hands and making a loud noise at meals, accordingly they were socially condemned. That is a problem. The Buddha knew it well and solved it, allowing them to have an upajjhāya for keeping eyes on their daily behaviors and called them, being under him, saddhivihārikas. Later, the upajjhāyas left their students with no teachers, the Buddha allowed them to have an ācariya in place of the upajjhāya for teaching them in ways, including good manners in appearances on occasions and at places. Also, the Buddha called them, being under the ācariya, antevāsikas in place of the saddhivihārika...”⁵ As far as we know, the upajjhāya – saddhivihārika system and the ācariya – antevāsika system had prevailed in ancient Indian society, the Buddha applied them to the Sangha for his monks’ living in comfort.

Lokatthacariyā (โลกัตถจริยา)

The term ‘loka’⁶ is, in the Buddhist tradition, people from all ways of life. They have rights to gain the Buddha’s showers of great commission according to their own capacity of wisdom. The Buddha himself said that he had appeared for the sake of the world, and also he, at the time of dispatching the first sixty Buddhist missionaries, had requested them to roam from place to place for the sake of the world. Then, people of ancient Indian society were divided into four castes of Ksatriyas, Brahmanas, Vaishyas and Suddas. They, even differentiated by births, were resembled by falling victims to sufferings - old age, decease, death and so on.

Ksatriyas or Kings – The Buddha had many kings as followers. Among those, King Bimbisāra was best known in the world of Buddhism. The king was 5 years younger than the Buddha and was, at the first sight, very faithful in him. He approached and requested him to come back after supreme enlightenment to give a sermon. As requested, having attained the supreme enlightenment, The Buddha, visited Rājagaha (modern Rajagir) and gave sermons. As a result, not only the king attained Sotāpattiphala (the stream-winning) but his many subjects did, too. After that, apart from offering food, the king donated a part of Veluvana, his own personal park, for the first monastery of the Buddha and his disciples. Gaining the first monastery was then very important, because it showed the Buddha’s success in establishing his teaching called ‘Buddhasāsana’ – Teaching of the Buddha in the world. According to Buddhist history, Rājagaha had been known as a very important city then, which had economical and political strength, where religious and philosophical theories had prevailed, and where 6 main religions of had established. Six teachers – Pūrana Kassāpa, Makkhali Gosāla, Ajita Kesakambala, Pakuddha Kaccāyana, Nigantha Nātaputta, and Sanjaya Velatthaputta, had roamed from place to place to teach their teachings. At that time, the Buddha was, as a new teacher, greatly successful in

⁵ Summarized from the Vinaya Pitaka.

⁶ Today, this meaning remains used in Indian society, the term ‘loksabha’ – the council of people, in the Indian constitution is evident

winning the mind of King Bimbisāra, who was a powerful one. Actually, states of ancient India (or old Jambudiipa) had similar principles, namely: allowing religious-freedom, which encouraged sectarian propaganda and again, allowed people to have freedom to embrace any religion they thought was correct. Some conflicts and disputes might happen among members; it was common, most of those were of different views and practices, and discussions on occasions were a best choice to ease their tensions. King Bimbisāra opened green light to all religions, but never submitted himself to any. He reached a turning point when he met with the Buddha, listened to his teaching, and won the first level of enlightenment called 'Sotāpanna'. Following King Bimbisāra, King Pasenadi of Kosala and Vajjian kings embraced Buddhism, too. They all had supported Buddhism in ways; in particular allowing two monasteries – the Jetavanārāma and the Pubbārāma to be established, the former of which was established by the millionaire named 'Anāthapindika' and the latter, by Visākhā, the Mother of Migāramāta. The king himself had the Rājakārāma monastery established for the Buddha. Initially, the monastery was, under the royal permission of the king, established by the Nigantha [Jain] followers for the Nigantha monks to stand as a rival to the Jetavanārāma, the Buddha knew of this and blamed the King as a cause of quarrel among ascetics. The king suspended the construction and transferred the monastery to the Buddha. The Buddha stayed overnight there for a short time and later allowed it to be a residence of Bhikkhunīs. It is said, the group of Sākiyan Bhikkhunīs led by the elder Pajāpati was the first group, who resided therein.⁷

Brahmanas or Brahmins - The Buddha was accompanied by five Brahmins called 'Pancavaggiya' since his great renunciation and had them as the first group of disciples. As appearing in the Tipitaka, most of his followers, both lay men and monks, came from the Brahmin caste. They, especially monks, had much efficiency in attaining self-enlightenment and helping propagating Buddhism for others. Ven. Sāriputta and Ven. Mahāmoggallāna were a good example. They were ranked by the Buddha as the Agraśāvakas – the Foremost Disciples, who were compared to the army-chiefs due to continuing working hard for the propagation of Buddhism. For lay people, after their conversion to Buddhism, they had ways for managing their old religious practices, refusing some and reforming other practices. For the former case, a good sample were Pancavaggiya monks, who absolutely turned their backs to the two extremes of self-mortification and indulgence in sensual pleasures condemned by the Buddha; but later, contrarily followed the Eightfold Path or the Middle Way proposed by the Buddha. They all succeeded in the decision because of the attainment of arahantaship. Another story, of the young Brahmin named 'Sigāla' is interesting. He, as it is said, loved and respected his parents very much. They, before passing away, told him to pay respects to the 6 directions – the east, the west, the north, the south, the upper, and the lower, every early morning, he did so. One day, earlier morning, the Buddha saw him paying respect to the directions in the rains. He politely advised him to transform the practice into the Buddhist way, respectively representing the six directions with parents, teachers, wife and children, friends, ascetics, and laborers; that is: the East represents parents, the West represents wife and children, the North represents friends, the South represents teachers, the Upper region represents ascetics,

⁷ Supports by kings prevail in the Buddhist scriptures.

and the Lower regions represent laborers.⁸

This shows that the Buddha, not only revolted against the Brahmin ideas, but also reformed them into the Buddhist way, and also shows that the Buddha tried to seek ways to use surrounding circumstances for his teaching.

Vaishyas or Businessmen - Like kings and Brahmins, Vaishyas played an important role in supporting the Buddha to win successes in his missions. The millionaire Anāthapindika of Sāvattihī was a good sample. Immediately after being converted to Buddhism, he had the Jetavana monastery established for the residence of the Sangha (the assembly of monks) led by the Buddha. Jetavana was originally possessed by Prince Jeta, a younger brother of King Pasenadi, who later sold it to the millionaire at a higher price than for another Buddhist monastery, King Bimbisāra's Veluvana in Rajagaha. Following that, others – Visākhā of Sāvattihī, the millionaires of Kosambī headed by Ghosita, the millionaire Bhaddiya of Champa, and the millionaire of Rajagaha had the monasteries established for the same purpose. The Buddha used the monasteries as public service places. They all devoted themselves to Buddhism because they gained a great benefit from the Buddha attaining enlightenment.

For some millionaires, it was not easy to turn their faces to the Buddhist teachings. For an example, the millionaire Kosiya declined to donate food to the Venerable Mahāmoggallāna in the beginning, due to his own greed and stickiness. The Venerable was, from the suggestion of the Buddha, made responsible for taming him. He was so tamed that eventually he gave in and had an open mind towards Buddhism. Also, Kāla, the son of Anāthapindika, refused to approach the Buddha at Jetavana on proper occasions. The millionaire, hoping to help him, hired him to do that with high daily payment. The payment was lifted as soon as he became a stream-winner (sotāpanna), one night. This gave great pleasure to his father, the millionaire Anāthapindika.

Suddas or Laborers – They were quite different from the first three castes in that they acted as their laborers and served them through working hard both in the rice fields and in homes. However, they and the first three castes were alike to gain a great compassion from the Buddha. At the Buddha's time, there were many Buddhist laborers, both male and female; some went forth and some staying at the household-life, devoting themselves to Buddhist ways of life: refraining from bad actions of killing, stealing, sexual misconduct, false speeches, and drinking intoxicants. This shows that the individuals' self-development are not been hindered by the castes and classes. Their self-development are based on the five faculties of faith, energy, mindfulness, concentration, and wisdom; that is: anyone who has matured with those can attain enlightenment, but anyone who is deficient in those may remain in a hopeless condition and should continue accumulating merit. On the other hand, the laborers' enlightenment shows a difference between the text-based knowledge and insight; the former, even ornamented with degrees, cannot lead to enlightenment, but the later can. Due to being required to serve others, the laborers had no such knowledge, but they had religious wisdom, which led to enlightenment. We have several examples in the Buddhist scriptures.

⁸ Summarized from the Tipitaka and the Atthakathā; the stories of Rājagaha and Anāthapindika are found in the Vinaya Pitaka, the story of Kāla, in DhA.

Suppabuddhakutthi⁹ – the man with leprosy named ‘Suppabuddha’, is an example confirming the aforesaid possibility. He was socially undesirable because he not only belonged to the lowest caste but his whole body was dotted with leprosy as well, so he was naturally forced to become a beggar. He chose to live in the area of the Jetavana monastery, where the Buddha’s residence was established. He saw the Buddha and heard him giving sermons every day until he realized the truth and became a Sotāpanna. The sotāpanna is of right view in life and strong faith in the Triple Gem. To test him, Sakka, the King of Tāvātimsa gods approached and requested him to scold the Triple Gem. He strongly refused to do that and chased him away, saying: “In any way, not only you, but also hundreds or thousands of the kinds of people like you could not force me to scold the Triple Gem, go away right now.”

Five Missions in Commentaries:

Apart from the Tipitaka, the Buddha’s missions are still found in the Tipitaka’s commentaries, such as the Sumangalavilāsinī, the commentary of the Dīghanikāya, divided into three parts, etc. The first part mentions the Buddha’s five missions: Purebhattachicca – missions before meal, Pacchābhattachicca – missions after meal, Purimayāmakicca- missions in the first watch, Majjhimayāmakicca – missions in the second watch, and Pacchimayāmakicca – missions in the third watch. According to the commentary, the Buddha’s missions are divided into two main parts, namely: day missions and night missions. Day and night have three periods each. Each of the periods, in comparison to the Greenwich Mean Time [now called: Coordinated Universal Time (UTC)], lasts for four hours, so it has 12 hours in day and also 12 hours at night, totally 24 hours in all day and all night. The five missions are described as follows:

The Day Missions¹⁰

1. Purebhattachicca – Missions before a meal, which had lasted from 06.00-10.00 am, covers the missions: going out for alms and having a meal, giving a sermon, and returning to the monastery after that, as described in the Sumangalavilāsinī: “When the time for alms neared, the Buddha, well clothed, with a black bowl in hand, went out for alms from place to place, sometime he did alone, sometime was accompanied by a cluster of monks, sometime showed miracles, sometime did not. Then, people who knew it went out to welcome him with offerings, after a meal he gave them a sermon resulting in their successes – some faithfully took refuge in the three jewels, some undertook the five precepts, some attained different levels of enlightenment, and some went forth and finally attained arahantship. Afterwards, he returned to the monastery...”

2. Pacchābhattachicca - Missions after a meal, they had, which had lasted 10.00 am – 06.00 pm, covering the missions: instructing monks not to be careless, beholding the world, and giving a sermon to people, as described in the Sumangalavilāsinī: “The Buddha instructed monks to establish in carelessness,

⁹ It is found in DhA.

¹⁰ Dhii.A. 1.45

reminded them of the four rarities of being born in a human birth, meeting with the Buddha, going forth, and listening to the Buddha's teachings - he finally gave meditation methods to monks in need. Afterwards, the monks worked hard on mind-training all day, in their own residences - including forests, foots of trees, and caves.

As for the Buddha, he spent a part of time in the residence, taking a short rest, beholding habits of listeners who were coming at afternoon, and preparing himself for giving a sermon... the listeners were given an audience until evening..."

Remarks:

The two missions were performed by the Buddha at day-time, starting from the sunrise to sunset. The former lasted from 06.00-10.00am, and the latter, from 10.00am to 18.00pm, was divided into two subparts: the former (10.00am – 14.00pm) was for beholding the habits of coming listeners, and the latter (14.00-18.00pm), for teaching them. It is evident that the Buddha not only beheld the world before dawn but at a day-time, as well. For his effort during this, he took a short rest.

The Night Missions¹¹

1. Purimayāmakicca – Missions during the first watch - from 18.00pm to 22.00pm, started after returning to the Dhamma Hall and entering the residence, as described in the Sumangalavilāsinī: "After that, the Buddha, if he wanted, went to take bath in the bathroom with water prepared by the attendant, and then sat silently for a while on a prepared seat in front of the residence, waiting for the time of questions raised by monks, some of whom asked about doctrines, some asked for a meditation practice, and some asked for a sermon. The Buddha fulfilled their wishes till the end of time..."

2. Majjhimayāmakicca – Missions during the second watch - from 22.00pm to 02.00 am, started after the departure of the monks, as described in the Sumangalavilāsinī: "...After monks departed, gods from the ten thousand worlds approached the Buddha and asked questions about truths, he spent the whole time answering the questions..."

3. Pacchimayāmakicca – Missions during the third watch - from 02.00am to 06.00am, was divided into three subparts as described in the Sumangalavilāsinī: "...The Buddha spent the first subpart taking a walking meditation to relieve bodily pains caused by a long sit, the second subpart taking a careful lion-like sleep, and the third subpart beholding the world to seek a group of people deserving teachings in the morning..."

Remarks:

The three missions were performed by the Buddha at night starting from the sunset to the sunrise. During that, he took a short rest in transition as seen in the first watch, before he allowed the monks in queue to continuously ask questions one by one until the end of time. Shortly after the monks departed, gods were given

¹¹ *ibid.*

opportunities, the Buddha gave them impressive answers all time. The evidence is found in the Devatāsanyutta (a series of gods), a part of the Saṃyuttanikāya. As for the third watch, it was divided into three subparts – partially for relieving bodily pains with meditation walking, equal to an exercise for health; partially for sleeping, causing him to take a long nap and a real rest for everyday life; and partially for investigating the habits of listeners in the morning, equal to a teacher's self-preparation for a class; and more time for other basic activities like cleaning his body and brushing teeth, etc. He completed the personal businesses before the sunrise, when he habitually started a new round of daily missions. To see a clear image of the Buddha's missions, please examine the following timetables:

Timetable for Day Missions

Period of Time - Divided into 2 parts	Missions	Remarks
Early Portion: 06.00am – 10.00 am	<ul style="list-style-type: none"> • Going out for alms at a proper place at the proper time • Having a meal (once a day) there and then give a sermon to donors for their merit-making before heading back to the monastery, where he sojourned with a great retinue of monks • At the monastery, sitting on his seat before monks having a meal until their end • Afterwards, going up to the Gandhakuti, his personal residence and in a standing posture giving suggestions to monks, now also in a standing posture awaiting the meditation practice suggestions at the front area of the residence • Entering the residence 	The Buddha and monks were supposed to have a meal before 10.00 am. Usually, they drank 'yagu' before a meal.
Later First Portion: 10.00am – 14.00pm ***** Later Second Portion: 14.00pm-18.00pm	<ul style="list-style-type: none"> • taking a short rest (if in need) mindful, in the lion-posture • beholding the world (the villagers' habits) for an afternoon teaching • taking a bath + taking a short rest before the teaching <hr/> <ul style="list-style-type: none"> • giving a sermon to the villagers gathering in the Dhamma hall • the villagers, after listening to the Dhamma, scattered back, in the evening 	

Timetable for Night Missions

Period of Time: Three Watches	Missions	Remarks
First Watch: 18.00-22.00 pm	<ul style="list-style-type: none"> taking a short rest before allowing monks to approach to ask questions about the meditation practices giving answers suitable to individuals' habits 	For monks only
Second Watch: 22.00pm – 02.00am	<ul style="list-style-type: none"> taking a short rest before gods of heavens approached to ask doctrinal questions asked questions 	For gods only, sometime high-ranked gods like Indra and Brahma came
Third Watch: First Portion: Second Portion: Third Portion:	<ul style="list-style-type: none"> taking a short rest through a walking meditation to relieve bodily pains from working hard all day taking a long rest through a lying (long sleep) meditation after the rest, starting a new round of day missions with beholding the world after that, cleaning body and awaiting the time for going out for alms to the place where the trainable were waiting for his teaching 	The Buddha, in daily life, spent most of time working for the sake of the world

As the Buddha's daily activities are strong foundations of faith in the Buddha, they were summarized by a Pāli scholar in stanzas and have now been used by Thai monks for morning and evening chanting¹², as follows:

Pubbanhe pindapātanca sāyanhe dhammadesanam
Padose va bhikkhuovādamaddharatte devapanhanam
Paccuusev a gate kāle bhabābhabbe vilokanam
Panca so ime kicce sodheti munipumgavo.

Going out for alms in morning, Giving sermons in evening,
 Advising monks in twilight, Answering gods' questions at midnight,
 Beholding the world in earlier morning,
 These five missions had been performed by the King of munis.

¹² Evidence is not found in the Tipitaka and Atthakathā, but found in the Pāli-Thai books rendered by Thai Pāli scholars.

Conclusion:

The Buddha's daily activity-missions are a very important part of the Buddha's biography, confirming the appearance of him in the world for saving human-beings. He had been a good example of hard work and humility.

For hard work: he had acted as the refuge of people from all walks of life. His hard work started from earlier morning after self-preparation, through the investigation of individuals' habits and suitable doctrines and had continued until the last watch. Beings, including humans and non-humans (gods and animals) highly benefitted from his work. The benefits obtained were ones both in this life and in next life. In this life, they acquired Right View (Sammā-ditthi) and Right Thought (Sammā-samkappa) about living and acting. Naturally, beings want comfort and happiness in life, if they lack Right View and Right Thought, they possibly use wrong ways to get those: taking any life, taking what not given, sexual misconduct, telling lies, behaving carelessly through consumption of intoxicants, etc. Wrong actions are performed through: bodily and verbal actions (Kāya-kamma and Vacī-kamma) based on mental action (Mano-kamma). As you know, anyone who has Right View and Right Thought realizes the demerits of bad actions and the merits of refraining from those. They, with strong confidence in the Supreme Enlightenment of the Buddha and the law of kamma (karma in Sanskrit), have more energy (virīya) to create and develop mindfulness – the main constituent of concentration (samādhi). As the Buddha, he had spent nearly his whole life for spreading his doctrine for the sake of beings – human and non-human.

For humility, the Buddha had never called for any rewards from his endeavors. On the contrary, he had called on people to test his teachings through study and practice by oneself, because it is only a way to get to the core of the teachings – liberation from sufferings. His calling can be found in the Pāli sentences: Svākkhāto bhagavatā dhammo, sanditthiko, akāliko, ehipassiko, opanayiko, paccattam veditabbo vinnuhi – The doctrine, well-preached by the Blessed One, giving results visible, immediate, exemplary, introspective, and to be individually experienced by the virtuous ones. If any reward or payment can be determined from society, these concern gifts in the form of the four basic necessities: a set of robes (not over three robes), alms (a meal per day), residence (an empty room), medicine (yellow myrobolan in urine). He had lived on those until he passed away.

The Buddha, even in humbleness and expecting little, had been highly ranked with followers, who followed his footprints. They were witnesses of the possibility of attainment under his guidance. They have followed his footprints generation after generation until now.

Today, Buddhism has spread to various parts of the world - warmly welcomed by these locals with appreciation for the significance of Buddhist teachings. Many have tried to apply these teachings as the basis of creating missions for the sake of locals and the world. The missions have led to the state of Engaged Buddhism - worldwide, including here in Thailand, where the Buddhist teachings have been regarded as the primary base for Thai ways of life.



Part VIII
Buddhist Ethics
&
Youth Today

The Influence of Pabbajjā In the Improvement of Moral Intelligence

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Foreword

How do parents and teachers raise children who reveal a basic goodness, a care and concern for others, in their daily interactions. What does it take to raise children with a sense of what is right and what is wrong? In short, what must we do to help children develop empathy for others and a conscience that provides inner guidance? How do we teach children to behave in ways that are morally defensible? Focus is clearly on moral behavior, on what Buddhist's call right action.

Morality or *Sīla* in Buddhist terms is elementary or a foundation in reference to the practice of expanding moral intelligence. Humans who are morally smart, are capable to have a kind heart, with morals they love each other, act wise, are respectable, liberal, comprehend other people, and act based on a wise mild-heart. Buddhism is shown to exhibit '*Sīla*' or pure ethics; in principle: chastity.

Whenever *Sīla* is violated, virtue is the consciousness-concomitant as: restraint and non transgression and food. (Vism.I.18). Implementation of moral intelligence raises difficult problems in cases of increasing moral intelligence as a position and certain individuals have ambitions to act wise, are respectful, liberal, and have expansive morality. Moral intelligence perfects ethical kindness, ethical condition of daring, to motive, make others enthusiastic, have discipline, grow into the ideal human, and become animated through imagined-morality – that is able to defend against ugliness, with good contemplation.

Understanding, reasoning, decision making, problem solving and heuristic² conduct are needed in moral (human or artificial) conduct. The unitary expression of these functions/aptitudes is moral intelligence. Task formulation, rules interpretation and consequences evaluation are other intellectual activities subsumed by moral intelligence. This one cannot be simply expedited as "moral cognition" then, because of its complexity and also because of its pro-active, operative nature.

Even viewed as an operational branch of moral cognition, moral intelligence is a complex of intellectual activities. In their turn, these activities subsume always used but only recently identified forms of thinking such as: fuzzy thinking, fractal thinking, statistical, global thinking, local thinking, and integrative thinking. Creative thinking and prospective thinking are also characteristic for this domain. Forms of reasoning from non-sentential to situational and even affective ones are present - none of them being for now studied as forms of practical reasoning.

Moral intelligence is different from technical, political or economical

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² Editor's Footnote: According to Microsoft Word's Reference Dictionary: heuristic means: relating to or using a method of teaching that encourages learners to discover solutions for themselves – and the author relates this to conduct – learning what is good or bad for one's self!

Moral intelligence is different from technical, political or economical intelligence - all of them being included in groups of practical intelligence. Moral behavior is complex, practical, intellectual and spiritual behavior. Moral intelligence is operational at all these levels. Moral conduct (actions, cognition, spirituality), and moreover 'itself' has both concrete and abstract, imitative, creative, assertive, interpretative, persuasive, imperative, individual and group components. Moral intelligence is not a form or a level, but is a synthetic kind of intelligence.

Moral life is mainly 'spiritual life' - it is value-based choices derived from moral reflection and moral freedom. As a choice, moral decisions have characteristic-features, such as: a) its universality (all complex decisions have a moral dimension); b) its foundation on specific values together with individual motives; c) the combination between the subjective evaluation of difficulty degrees and the objective counting of success probability.

Here are 10 tips from building moral intelligence: the seven essential virtues that teach kids to do the right thing by Dr. Michele Borba.

1. Commit to Raising A Moral Child

How important is it for you to raise a moral child? It's a crucial question to ask, because research finds that parents who feel strongly about their kids turning out morally, usually succeed, because they committed themselves to that effort. If you really want to raise a moral child, then make a personal commitment to raise one, and don't stop until he does.

2. Be a Strong Moral Example

Parents are their children's first and most powerful moral teachers, so make sure the moral behaviors your kids are picking up from you are ones that you want them to copy. Try to make your life a living example of good moral behavior for your child to see. Each day ask yourself: "If my child had only my behavior to watch, what example would he catch?" The answer is often quite telling.

3. Know Your Beliefs & Share Them

Before you can raise a moral child, you must be clear about what you believe in. Take time to think through your values then share them regularly to your child explaining why you feel the way you do. After all, your child will be hearing endless messages that counter your beliefs, so it's essential that the child learn your moral standards. TV shows, movies, newspapers, and literature are filled with moral issues, so use them as opportunities to discuss your beliefs with your child.

4. Use Teachable Moments

The best teaching moments aren't ones that are planned-they happen unexpectedly. Look for moral issues to talk about as they come up. Take advantage of those moments because they help your child develop solid moral beliefs that will help guide his behavior the rest of his life.

5. Use Discipline as a Moral Lesson

Effective discipline ensures that the child not only recognizes why her behavior was wrong but also knows what to do to make it right next time.

Using the right kind of questions helps kids expand their ability to take another person's perspective and understand the consequences of their behavior. So help your child reflect: "Was that the right thing to do? What should I do next time?" That way your child learns from his mistakes and grows morally. Remember your ultimate goal is to wean your child from your guidance so the child acts right on his/her own.

6. Expect Moral Behavior

Studies are very clear: kids who act morally have parents who expect them to do so. It sets a standard for your child's conduct and also lets him/her know in no uncertain terms what you value. Post your moral standards at home then consistently reinforce them until your child internalizes them so they become his rules, too.

7. Reflect on the Behaviors' Effects

Researchers tell us one of the best moral-building practices is to point out the impact of the child's behavior on the other person. Doing so enhances a child's moral growth: ("See, you made her cry") or highlight the victim's feeling ("Now he feels bad"). The trick is to help to help the child really imagine what it would be like to be in the victim's place so s/he will be more sensitive to how his/her behavior impacts others.

8. Reinforce Moral Behaviors

One of the simplest ways to help kids learn new behaviors is to reinforce them as they happen. So purposely, catch your child acting morally and acknowledge her good behavior by describing what she did right and why you appreciate it.

9. Prioritize Morals Daily

Kids don't learn how to be moral from reading about it in textbooks but from doing good deeds. Encourage your child to lend a hand to make a difference in his world, and always help him recognize the positive effect the gesture had on the recipient. The real goal is for kids to become less and less dependent on adult guidance by incorporating moral principles into their daily lives and making them their own. That can happen only if parents emphasize the importance of the virtues over and over and their kids repeatedly practice those moral behaviors.

10. Incorporate the Golden Rule

Teach your child the Golden Rule that has guided many civilizations for centuries, "Treat others as you want to be treated." Remind the child to ask internally before acting: "Would I want someone to treat me like that?" It helps them think about behavior and consequences upon others. Make the rule become your family's over-arching moral principal.

What is Moral Intelligence in Buddhist Perspective?

Moral Intelligence is intrinsically animated by the imagination – and has the ability to contemplate all things to determine if what is told is either wholesome or

unwholesome – or wrong or correct - by using the intellect and also emotional sources of the human mind (Coles, :2000 (3. Moral Intelligence is the difficult ability for someone to comprehend others with a fair ‘soul’ - honestly, concerned, and with liberality (Coles, 2000; 246). Moral Intelligence is recognized from various positions and nature posed by individuals having ambition to act wise, respectfully, liberally, with alacrity [enthusiasm] to see the world as others to see it, to experience the world through others eye, and act based on knowledge with a mild heart. Yaldjan suggests the expansion of moral intelligence must start from expanding the individual – the fundamental component in development of ‘public’. Building good individuals requires us to put down a ‘good base’ to form the ‘public’ (Yaldjan, .(40 :2003

The elementary element in forming good moral individuals is: firstly, the formation of a kind soul – needs to be done by realizing benefaction and this keeps away badness; second, formation of calm-humane soul – paying attention to others as one would pay attention to oneself; formation of unified awareness towards society; fourth, formation of an individual who respects and submits to the moral order (Yaldjan, .(48-40 :2003

Moral Intelligence in Buddhism contains understanding a perfected and durable mind to execute *Sīla* as basis for executing the teachings of the Buddha, and continue to execute *samādhi* and *paññā*. Moral intelligence perfects ethical kindness, or conditions which foster wholesome activities. Moral intelligence and moral spirituality transcend biology, psychology, and social behavior – and are, in a sense ‘cultural’ behaviors. Cultural behavior is also practical behavior (“culture is the way in which values are experienced by people”). Thus, artificial moral agents will need to be trained or even “educated” by processes similar to children’s cultural formation.

Perfecting ethical kindness originates from expanded *Sīla*, *Samādhi* and, *paññā*. Buddha elaborates *Sīla*, *Samādhi* and *paññā* – through many methods, exhibited at the basic level (*hetthimena*) and high level (*uparimena*) - wrap up a series of practice. Implementing *adhisīla*, *adhicitta*, and *adhipañña* attentively will allow one to develop moral intelligence. According to the Buddhist perspective mentioned as free mind (*citta*) every stain, namely: the stain of passion-sensation (*kamāsava*), materialization stain (*bhavāsava*), and ignorance stain (*avijjāsava*) (S.vi. 420) – *the mind should be free from such stains*.

Intelligence expansion of Moral in Buddhism covers three practices (*tisso sikkha*) that are explained in the form of seven purifications (*satta visuddhiyo*): purification of morality (*sīlavisuddhi*); mind (*cittavisuddhi*) including purification of wisdom; in wiping out doubtfulness (*kankhavitaraṇa visuddhi*); essence knowledge of purification derived from knowledge of what is the wrong and correct path (*maggamaggāṇanadassana visuddhi*); purification knowledge about essence, truthfully from progress (*patipadaṇanadassana visuddhi*); and purification knowledge of truthful essence of the holy road (*maggāṇanadassana visuddhi*) - its fifth is also included in training of *paññā* (M.i.146).

Expanding moral intelligence is a process to develop ethical kindness or mental conditions – animated through imagination – cultivating wholesome characteristics. In the Buddhist perspective, the ability to expand or perfect humanity in everyday life should be based on *Sīla* at the base, continued with contemplative execution, concentration or *Samādhi*, and correct viewpoints - understanding posed at with wisdom (*paññā*).

How Pabbajjā Influences the Expansion of Moral Intelligence:

Pabbajjā is the process to practice the pure life, literally meaning to go out from the home - leaving the world to adopt the ascetic homeless life – this is the taking up of the robes, ordination or admission into the Buddha’s monastic order. (Chandaburinarunath, 1969: 475 and Davids, 1992, p. 414). Practicing pabbajjā is a form of self-training, from fulfilling all training ‘requirements’ – taking up regulations as an insider – experiencing the full ordination (*upasampada*). The practical pabbajjā constitutes the implementation of ten regulations (*samanerasikkha*). The Ten Precepts for samanera (*samanerasikkha*) are the fundamental precepts or rules of conduct undertaken to become a practicing Novice monk – to become a full-time ethical endeavor, the Ten Precepts are to be observed in a strict manner.³ The *Samanera* code of conduct is as follows:

1. To abstain from killing all living beings;
2. To abstain from stealing;
3. To abstain from sexual indulgence;
4. To abstain from incorrect speech or telling lie;
5. To abstain from liquor and intoxicants;
6. To abstain from eating in the afternoon;
7. To abstain from dancing, singing, watching musical performance;
8. To abstain from using garlands, unguents, or ornaments;
9. To abstain from sitting and sleeping on a big or broad bed;
10. To abstain from receiving gold and silver.

The rules of training (*sekhiya*) are explained to the Samanerasikkha practicing to become a bhikkhu. Further explanations suggest practicing as a pabbajita (including samanera) for self-control – arranged into three-groups of practical regulations governing or controlling kinds of behaviors, dealing with: proper behavior, food, teaching Dhamma, and miscellaneous rules – some can only be undertaken as a pabbajita. For all who seek purity and liberation, the novicehood is conducive to peace and happiness. The ten precepts fulfill the need to purify the mind and win higher and deeper knowledge. Truths can be realized by higher morality and insight.

Buddha taught that misery is a part of life that is not dissociated from people – but people can be freed from misery by sanctifying the mind from undertaking wholesome morality – and focusing on the attainment of final freedom: the step by step phased process (*anupubhasikkha*), practice in phases (*anupubhakiriya*), and practice of phases (*anupubhapatipada*) (Vism. I). The Buddha affirms the system of practice⁴ (S.V. .(421

³ Editor’s footnote: Yet another scholar mentioning the undertaking of only ten precepts for fully-ordained monks – yet the Theravada Buddhist Vinaya/Patimokkha illustrates the keeping of 227 rules of monastic discipline – not ten.

⁴ Editor’s footnote: An incoherent quote the author attributes to the Buddha was removed.

This paper is concerned with the pabbajjā program for children to practice in contemporary Indonesia – applicable to formal and informal moral education and ethical-kindness. The suggestion is that teachers, students, religious figures, elderly people and education institutes can train and impart moral education and knowledge to protégés. By following the training program, pabbajjā can yield changed behavior – turning adherents into better laypeople. The changes observed are greater: independence, liberality, regularity, and a controlled mind.

Conclusion

Moral life is mainly a spiritual life – or a mental ‘kingdom of value-based choices’ - of moral reflection and moral freedom. As decisions form, moral decisions have characteristic-features, such as:

- a) Universality (all complex decisions have a moral dimension);
- b) Value-based foundations behind specific motives;
- c) Combinations of the subjective evaluation of degrees of difficulty and the probability of objectively measuring success.

Moral intelligence and moral spirituality transcend biology, physical and even social behaviors – as cultural behaviors being equally practical behavior (“culture is the way in which values are experienced by people”). Thus, artificial moral agents are needed to train or “educate” children into cultural-constructions. Practicing the Buddhist process of three-practices (tisso sikkha) continually will balance and yield moral and spiritual intelligence.

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Tensions Between Tradition and Modernization in Thailand: What Role Will Buddhism Play?

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Education is a guide for an individual's life; it can be considered a creator of the world. Human beings design education for themselves, or collaborate to guide themselves, which seems to follow the Buddhist concept that one should take himself as his own refuge. However, in what direction are people heading?

In one assessment by Buddhadasa Bhikkhu, there is today only the kind of education that *promotes intelligence, but there hardly exists any control over intelligence*.¹ With their intelligence, he observed: people gain the means to livelihoods and technology enabling them to acquire wealth and power, and to undertake economic, political and social activities - all of which end up causing great damage and disruption because of selfishness and spiritual deterioration. We have only the kind of education that promotes selfishness – without being aware of it! This is because such education is organized by those who are selfish.²

The observation by Buddhadasa Bhikkhu that modern education is a sort of mindless formation, carried on more or less unconsciously, with damaging results for all, has been made, though in a different idiom, by Western educational theorists as well. In 1970, Benson R. Snyder, then the Dean of Institute Relations at the Massachusetts Institute of Technology, pointed out in *The Hidden Curriculum* that much campus conflict and personal anxiety among students was caused by a mass of unstated academic and social norms, which thwarted the students' ability to develop independently or think creatively. Snyder talks about unwritten, inflexible controls or 'obligations.' It is likely that these extra-curricular pressures twisting the ideal aims of educational systems are related to what Buddhadasa calls *selfishness*.³

Snyder points out that, while students are given specific assignments to read certain books and master certain skills, the young people soon understand that school is a kind of game, practiced for the higher stakes game of life. For example, students in many ambitious schools in the US are asked to master enormous, even unreasonable amounts of material. (This is true in Thai schools as well.) A common tactic of youths fighting to survive in such a system is to make a conscious choice about which subjects they can safely neglect. They find ingenious ways to 'beat the system,' circumventing the call to learn in order to pass the 'important' courses with good grades. No one is greatly satisfied with the results of such a system, but it does not change. Why? Because of *selfishness*, Buddhadasa would say. The good monk notes that education is mostly concerned with theories, lectures or discussions, without training or practice to bring about spiritual change. 'There is no attempt to nurture children so they become

¹ Buddhadasa Bhikkhu: Messages of Truth from Suan Mokkh (The Dhamma Study & Practice Group, 1990), p. 49

² Ibid., p.51

³ Ibid., p.51

good sons and daughters, good students, good friends, and eventually good citizens and good religious followers.⁴ Snyder, in a different idiom, describes a student at MIT whose high grades became "very nearly the most important basis" of his individual self-worth. Both these assessments reflect the priorities of many schools - the hidden agendas. Most students are intuitively quick to grasp these deceptive concepts. It is well known that some become expert cheats or manipulators. Those who actually take the educational agenda seriously can be deformed by it, becoming weird 'nerds.' Some actually commit suicide because they still feel they have failed - because, their good grades do not seem to be good enough.⁵

Buddhadasa was not impressed by the mass of information flowing into Thailand's educational system in the age of globalization. Our students learn too much about the outside world, he grumbled, and yet they do not understand what or who their parents are, or how gracious parents can be, and what children owe to them. Children should be made to learn about themselves, he insisted, about their family and their country, as much as the outside world. In a parallel observation in *The Hidden Curriculum*, the American educator observed that students at top schools in the US were so tyrannized by the mass of information they were expected to learn that they had no time for anything but schoolwork.

The psychological and emotional formation experienced by students in their interactions with teachers is with them long after they have forgotten what they memorized for their exams. Where society and culture demand it of them, students and faculty interact with politeness, containing their anger or directing it inward. This is true generally in the US, and more so in Thai culture. When students fail in their studies, the blame falls upon them, by general agreement. Many young people judge themselves harshly, and this opinion is reinforced by faculty and classmates. Thus, such systems of education - assessed by the Buddhist teacher-philosopher as essentially *selfish*, and by American educators as *deceptive* - appear to have profoundly distorting social, psychological and emotional effects, even though they supposedly focus (not always effectively) on teaching information and skills.

The Hidden Curriculum concludes with the warning that increasing numbers of students view their education as an exercise in gamesmanship, and a study of alienation. Among the disastrous results is that the educated are being schooled and trained to be selfish in school systems *that have proven very resistant to change*. Observing the results, so far, of modernized and upgraded education in Thailand, Buddhadasa Bhikkhu finds much bitter fruit. These assessments by the American educator and by the Thai monk reflect back on the current state of both societies.

Allan David Bloom was an American academic who became famous for his criticism of American higher education in his best-selling 1987 book, *The Closing of the American Mind*. Bloom criticized many university professors for teaching things that were of no use to students, complaining that many teachers simply would not and could not talk about anything important, and therefore, were incapable of inspiring their students to a philosophic life. Bloom speaks for educators who remain deeply attached to the classic heritage of Western education with its long and distinguished history of

⁴ Ibid. P.55

⁵ Editor's footnote: This brings to mind the seriousness in which student suicides are taken in Thailand - which may have inspired the author to write this statement - a subject in which the editor has also studied from Thailand as a graduate student.

great books. He mourns the loss of the old literary civilization, the failure of contemporary liberal education to capture the imagination of modern students.

The Canadian educator and communications theorist Marshall McLuhan's *Understanding Media* (1964) predicted more than 40 years ago that a turning away from learning off printed-paper would take place. Indeed, society now admits that digital learning is an important new reality. McLuhan's observations on media predicted that children who could play freely in cyberspace would *think differently* from parents and grandparents who depended on information coming from paper sources, just as people in cultures with oral educational traditions had distinctive perceptions, different from societies dependent on written records. This means that what is happening in schools at present reveals only the tip of an iceberg, so to speak, regarding the dislocation between generations. The worldview of children who grow up with computers and the internet must inevitably be different from the world as their parents conceive it.

The well-known Thai social activist, Sulak Sivaraksa, has also made observations on the impact of today's schooling on modern Asian youth.⁶ He laments the suspiciousness of elders in dealing with young people in Asian countries:

We of the older generation tend to think that youth have rejected the values of their parents. They have created their own culture, their own politics and their own symbols for communicating with each other.⁷

Nonetheless, in Sulak Sivaraksa's assessment, it would be a mistake to think that the young have altogether rejected the values of their parents. Despite the appearance at times that the generations have radically different worldviews, Asian societies have proved that they tend to continue in their conservatism. Though they may sometimes shock their elders, 'creed and deed' are not always perfectly consonant in the behavior of youth, just as there is not always a clear equivalence between 'statement policies' and actual policies in the actions of parents and schools.

Sulak Sivaraksa believes that young people want to be freed from old customs; they want more rights and freedoms. Even so, they are not necessarily intent on overturning their parents' most cherished beliefs. They just want more personal space and elbow room. Sulak Sivaraksa accuses the older generation of pretending to cling to spiritual well-being or traditional religious values, when in fact, what they mainly desire is money and power.⁸ The young people are not fooled. They sense, without daring to articulate what they see, that their teachers don't believe in what they are doing. As Benson Snyder said in *The Hidden Curriculum*, the young people become aware that the adults have another, unspoken, but more urgent agenda. Thus, there is a strange conflict. Children begin by accepting their culture's ideals but are trained in school only to pay lip service to them.

Traditional Thai education nowadays has taken up what some have characterized as 'a Buddhist view' of *learning for learning's sake*. Such a view has

⁶ Sulak Sivaraksa, *A Buddhist Vision For Renewing Society*, in *ReVision* (Winter, 1993, Vol.15, No. 3) ISBN 974-7493-41-1.

⁷ *Ibid.*, p.84

⁸ *Ibid.* p. 89

been compared with constructivist learning theory in which individual learners construct knowledge for themselves. Constructing meaning is learning – there is no other kind. Knowledge does not exist independent of someone who knows. We have only knowledge constructed for ourselves, as we learn.⁹

Buddhist philosophy takes the view generally that there is no teaching - it takes a student-centered approach when it comes to learning. Though students may not do better in standardized testing under such a regimen, their attitude towards schooling appears to improve. Many feel more comfortable with education which is not presented primarily as a ticket to wealth and power, but which emphasizes instead the individual student's own journey and exploration. Even so, the Thai Ministry of Education in 2005 reported alarming decreases in scores in math, science, English and Thai since 'student-centered' approaches have been instituted.¹⁰

In the wake of the financial crisis, staggering the nation in 1997, Thailand was left to travel a rocky road, economically and politically. Development of the educational system has suffered accordingly. Citing Buddhist approaches in the form of a constructivist or so-called 'child-centered' educational philosophy was popular for reasons of national pride, but implementation has had an uneven track record. That an appeal to Buddhist tradition has been made here is notable, because historically, Thai society based education inside the monastery. When educational processes were secularized and moved into government-operated public schools, monks were retired from their role in public education. The reverend Phra Rajavaramuni, Prayudh Payutto Aryankura, P.P.A., has researched and discussed the unfortunate impact on the monks and the Sangha as a result of the state's decision to take over the role of public education. When monks gave up their role as teachers of novices and laypeople, there was a parallel failure within the clergy to carry on modernizing their own educational system.

As Prayudh Payutto, explains, the decision to undertake the modernization of Siam had a fracturing effect on Thai society. Those who were able to immerse themselves in things Western tended to become alienated from traditional society. Because the monks were closely identified with tradition and provincial life, they also drifted apart from modernizing society. Prayudh Payutto describes the alienation that occurred for individuals and the dislocations within Thai society as a result of this process:

One who tried not to be insulated sometimes found himself a man of twin personalities: a traditional Thai and a Westernized modern Thai. For these people Buddhist institutions were associated with the traditional Thai society, or at least, the traditional personality, and Buddhism was identified with traditional cultural activities. Thus, Buddhism made itself accessible only to one part or one-half of Thai society, the less privileged and waning half. Buddhism and the modern Thai society gradually isolated themselves from each other. Thai Buddhism has put itself in a more and more narrowed confinement... Under the modern Westernized system of education, Thai youth have to a large extent been alienated from Buddhism and also, to

⁹ www.exploratorium.edu/ifi/resources/constructivistlearning.html

¹⁰ http://sitemaker.umich.edu/356.bright/Buddhism_and_education_in_thailand

a lesser extent, from traditional Thai culture. Thailand's modern system of education is sometimes accused of being education for Westernization or education for alienation of Thai youth.¹¹

The tensions arising out of these dislocations have been observed in many ways throughout Thai society. One interesting and colorful account was recorded by a teacher at Bangkok University who noticed the resistance of some of his students from upcountry to the cosmopolitan art and lifestyles in the capital. Parinya Tantisuk, a teacher at the Faculty of Painting of Silpakorn University, described how his art students invariably fell into one of three categories, depending on where their urban (modernization) – rural (traditionalism) adaptations stood:

Some change their way of life and values and go with the popular trend – in how they dress, eat and live. You can see it in their clothes, how they follow the fashion, in their hairstyles, their earrings, their tools, their pagers and cell phones, their attitudes and values. This extends to the way they make art, using unusual materials or tools that are not traditional.

Another group partially goes for it – they like some of it, but not all. Some fashionable things, they like. Some, they are not sure about, don't buy it completely. They can be comfortable 'in both lanes,' so to speak. They take what they want to use, and adapt what goes with their work. They have a mixed character, neither the most modern nor clearly traditional.

The last group rejects the modern ways of the capital. They may become restless and unhappy. Their greatest happiness is life upcountry, the old ways. Like the others, you can tell from how they dress. They often look like villagers, wearing cheap rubber sandals. Their attitudes in making art: they are satisfied with and like to use traditional subjects, techniques, processes and means. However, they work hard, and they like what they do.¹²

What Parinya observed in his students agrees with what Sulak Sivaraksa concluded – that not all youth automatically reject the values of the older generation. This is clearly illustrated by Parinya's description of the students who come to Bangkok from all over Thailand to study art. As in the population at large, some are quick to follow modern trends; some are more circumspect; and some reject altogether what is strange and foreign in the big city, preferring the beloved old ways from village life upcountry. At the same time, it reflects the truth of what Prayudh Payutto noted that there is a visible divide growing in Thai society. In this case, one senses that more traditionalist thinkers from rural areas feel alienated, while those comfortable with the pace of urban life plunge wholeheartedly into the changing world – wherever it may lead.

¹¹ Phra Rajavaramuni (Prayudh Payutto Aryankura, PPA) *Thai Buddhism in the Buddhist World* ISBN 974-8356-75-2

¹² Parinya Tantisuk. 'The Same Group' in the SilpaWattanatham column of Siamrath Sapdavijarn magazine, Yr. 44, Vol.43, 29 March – 4 April, 1998 (2541). (translation from Thai text)

The upheavals in recent years associated with the rise to power of Thaksin Shinawatra and his *Thai Rak Thai* party have made these divisions in Thai society clearer than ever. The polarization may seem like a shocking and disturbing new phenomenon, but it is no surprise to many long-term observers. The divide between urban and rural populations has been growing for a long time, eating away at very fundamental social and political dimensions. A 2007 report by the Asian Barometer Project (National Taiwan University and Academia Sinica, Taipei) in *Asian Barometer* notes that the lives of country people in Thailand are precarious and lack personal security. They depend more on social networks in order to accomplish many of their goals. Their views, as a result, are more communal, and they have more concern about the welfare of their neighbors – which can be as inhibiting as it can be supportive in village life.

This communalism in rural areas also leads to higher levels of trust in other citizens, as well as higher levels of trust in government.

Urban dwellers live in an environment where they are more autonomous, isolated, and individualistic, relishing the anonymity presented by urban life – all characteristics of what may be described as a “modernistic” culture. For these urbanites, individual independence from society and government leads to a greater interest in protections from government interference that scholars often associate with what are generally described as “civil liberties.” These divergences between urban and rural populations appear to have significant impacts on how democracy is viewed by individuals living in these two contexts, rural dwellers opting for security and urban dwellers for freedom.¹³

Despite the many obvious differences between these two sectors of a divided society, Buddhist practices and teachings, whether in the city or upcountry, are still understood to be part of the same spectrum. Thai people generally define themselves and their nation and culture, at least in part, by reference to Buddhism. There is a widespread popular idea, in many quarters, that a ‘real’ Thai must be Buddhist. Public appeals for patience and support are often couched in Buddhist terms. Still, nothing could be more familiar than the bitter, even bloody, family quarrels that historically infect religions. Prayudh Payutto has already pointed out the difficulty in communication between well-educated, urbanized Buddhist monks and the less educated monks and laypeople in the rural countryside. Many Bangkokians no longer take poorly educated monks seriously as spiritual counselors, even though they may travel out to the countryside from time to time to make charitable gifts to poor monasteries.¹⁴ The emergence of a sleek and modern, new model of Buddhist practice

¹³ A Comparative Survey of Democracy, Governance and Development. Working Paper Series: No. 34, Jointly Published by Thailand Country Report: Public Opinion and Political Power in Thailand (Second Wave of Asian Barometer Survey) Robert B. Albritton, University of Mississippi; Thawilwadee Bureekul, King Prajadhipok Institute. Issued by Asian Barometer Project Office, National Taiwan University and Academia Sinica, 2007, Taipei, in *Asian Barometer*.

¹⁴ Editor’s Footnote: For this very reason, the editor disrobed from the Dhammayutika-nikaya, to complete his BA, earn his MA, and is now doing his PhD studies. The ‘Phra-ajarn’ of the editor had two PhD degrees and stressed the importance of monks having high education credentials. Being more educated than when ordained, family outings are likely to include distant temples where offerings might be fewer/further between.

- the Dhammakaya sect – appears to be a further stage in this story of progressive dislocation. Dhammakaya speaks the language and understands the sufferings and the world view of the better-educated city folk and urban professionals. This fast-growing denomination now claims more than 100,000 followers in Thailand and abroad. Those who turn to this updated style of Buddhist practice see themselves as both more scientific and more cosmopolitan. The practices of Dhammakaya inevitably reflect the competitive commercial world that gave birth to this sect:

"The audience is the globalizing middle class, and Dhammakaya is telling people they can have it both ways," said Suwanna Satha-Anand, a professor of philosophy at Chulalongkorn University. "It is trying to transform Buddhism to make it comfortable with both capitalism and consumer culture." For example, she said: "One teaching is, you make money Monday to Friday, then on Saturday and Sunday you come to the temple and meditate and your mind will be more supple and clear so that on Monday you can make more money."

All of this has thrown Thai Buddhism into an uproar.¹⁵ When the people find something or someone who appears to answer their most desperate needs, they will gravitate toward that perceived refuge and support. The countryside flocked to Thaksin Shinawatra's populist political messages - but these were rejected by Bangkok as opportunistic adventurism. At the same time, city people who find no comfort in the deteriorated provincialism of much Buddhist practice turn with renewed hope to the promises of Dhammakaya. These examples of lost equilibrium give weight to the chorus of voices warning of the serious consequences of economic, political and social dislocations in Thai society between the middle class in the cities - especially in Bangkok - and the provincial countryside. These warning have come from many sectors in society and have fallen for too long on deaf ears.

One might conclude that Buddhism is today one of Thailand's problems rather than one of Thailand's solutions. In one of his analyses, Prayudh Payutto, himself, notes that the direction of Thai Buddhism is, for all intents and purposes, unpredictable.¹⁶ The conflict between traditionalism and modernization is as intense within the Sangha as it is across the rest of society.

Donations and the accumulation of merit seem to have more 'value' at these lesser-economically successful locations. Therefore, Dr. Kovit's point is certainly validated

¹⁵ Seth Mydans, *Most Serene of Sects Causes Uproar in Buddhism*. August 13, 1999. The New York Times (International) on the Web.

¹⁶ Phra Rajavaramuni (Prayudh Payutto Aryankura) Op.cit.

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On The Relationship of Teacher and Student from the Perspective of Traditional Societies - with examples from the Buddhist-Hindu-Greek-Christian Traditions

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During the last centuries in the history of Western education, we have seen two opposite approaches regarding the relationship between teacher and student. The older approach sees the teacher and the student in a clearly hierarchical and rigid structure, with the teacher as the all-knowing source of the knowledge so desired by the student. The student - clearly situated under the teacher - is seen almost as if empty, a passive receptacle for the knowledge to be imparted by his tutor. In this paper we shall call this view the 'rigid' approach, as it conceives both elements as completely fixed along a 'vertical' line running from authority to submission.

With the advent of modern education these roles are changing for both elements. The teacher gradually is seen as a collaborator in the education of the student, a helping hand able to nurture and guide the inherent potential within the student. At the same time however, with the popularization of the internet and other media related sources of data, teaching is often being seen as just passing out 'information', otherwise easily reached by other means. The role of teacher in most countries goes through a process of devaluation. The teacher, often with an underpaid job, is trained to transmit a pre-established curriculum in which he had little choice, while the student attends the classroom not out of a sincere wish to learn but because the modern obligatory education made it his "right" to attend the school. We shall call this view the 'mass-oriented' approach, as knowledge is seen as 'information' and both teacher and student are placed rather in a 'horizontal' line. Both gather their knowledge from the same sources, the differences between them are not emphasized, and the role of the teacher is often devalued.

The 'rigid/vertical' approach, as well as the 'mass-oriented/horizontal' one, have both their problems. Faced by such conflicts, we can rightly ask if that situation was always so. How was the relationship between teacher and student from the point of view of the traditional societies and their scriptures? By traditional societies we shall mean here the ancient cultures of mankind, as exemplified by the Buddhist, Hindu, Christian and Greek traditions. Can we find a common view of the relationship teacher-student in their doctrines? Can they be of any help to our modern situation? Can they shed some light specifically to our modern teaching of religious matters?

I try to answer these questions dividing the main points into eleven concepts, of which I will deal in this paper with the first three. Here are the overall points to understand some of the matters involved in traditional education (as defined above):

- I. The Kinds Of Relationship Between Men
- II. The Kind Of Relationship Between Teacher And Student
- III. The Educational Environment

- IV. The Kinds of Teachers
- V. The Kinds of Educational Institutions
- VI. Phases of Apprenticeship
- VII. The Teacher Fees
- VIII. The Roles of the Teacher
- IX. Ideals of Student
- X. What is transmitted after all?
- XI. Transmission as Translation
- XII. Conclusion

Therefore, we shall study here the relationship teacher-student in traditional societies, by which through rules and regulations, the transmission of the sacred knowledge is ascertained. From this particular point of view, all Teaching is sacred, either coming from a sacred source or taken as ultimately unconditioned (*asankhata*) and atemporal (*akālika*); and in this sense, the relationship teacher-student, that secures such transmission in many levels, is also considered sacred and bonded by ties of respect and mutual responsibility. Such relationship, therefore, is applicable to the disciplines now considered 'spiritual' as well as any discipline where knowledge is transmitted.

Such relationship is established by two conscious individuals, willing such relationship, i.e., a teacher who consciously accepts the responsibility in guiding an individual in his/her studies and, on the other hand, a student that accepts the responsibility and duties related to such apprenticeship. It is noteworthy to realize that such relationship, within a traditional context, is always hierarchical, i.e., it is taken as evident a kind of subordination of the latter towards the first as far as the transmitted discipline is concerned. On the other hand, the role of the teacher receives all its authority from the fact that the student has asked for instruction, meaning that these hierarchical relationships are in place and just, in so far as the subordinate element is the one giving voluntarily the right and authority to be led and guided. There is here significant differences when compared to the way teacher and student relate in modern societies, its obligatoriness in modern education and its lack of significant exchange. Let's further our understanding as to this distinction using a classical ternarian organization of human relationships.

I. The Kinds Of Relationship Between People

Any relationship between two individuals necessarily belongs to any of the following kinds: hierarchical, complementary and oppositional. A hierarchical or subordinated relation is the one that occurs between teacher and student (within a traditional society) as well as that between parents and children and employer and employee. A complementary relation is that between friends, and the oppositional relation that between enemies. Any human relation finds its place in one the three categories and they are mutually exclusive in so far that relationship is in focus. However, it does not mean that both individuals cannot establish another kind of relationship. It is the roles that are exclusive not the individuals who occupy those roles. A fourth relationship could be added, that between people who are indifferent or unknown to each other, but then, by its own nature, it cannot be called 'relationship'.

The parents/children relation

It is clear that a classic hierarchical relationship, when not taken as such, is immediately moved to one of the other two categories. Then, in a traditional society the children have a perpetual debt of gratitude towards their parents, for they have given to the children the opportunity of the most precious gift, the human birth. Such relationship is of perpetual hierarchy as, till the end of his life, the son shall behave with due respect towards his parents. Not understanding of the nature of such relationship leads to its downgrade to a complementary one, where parents are seen as equals and are treated just as any friend. This is common in the West where children began demanding anything from parents. They argue, fight and challenge parents, while at the same time demanding to have the same privileges of the subordinate type, wanting to be sustained financially and having the same 'rights'.

Easily it can also shift towards the third kind, where the relationship of parents and children becomes open battles, leading to hatred and contend in the household and culminating in the son/daughter leaving the house in disharmony. This is a pattern very often observed in modern days. Frequently the rebellion comes from the subordinate element that struggles against the existing hierarchical relationship. In the case of the father/son relationship this is even more dramatic as it is a perpetual relationship and no matter how much the son wants to believe in an equalitarian relationship the hierarchical one persists in existing. The reason for the rebellion can originate from any side. The tutor element, in this case the parents, may be exercising its authority in excess, perversely shifting from authority to authoritarianism. On the other end, the tutored element, in this case the children, unconscious of minimum rules of good behavior and filial piety can be led to believe that their relationship is complementary and equalitarian and no superiority of any kind is there belonging to the parents. Being perpetual, and given that a person will always have one set of parents and not another, the necessity of such relationship demands that both sides are conscious of their duties, developing a mutual love instead of a perpetual rebellion.

In the traditional context, however, such difficulties can be greatly diminished when both sides respect the minimum code of harmonious living between parents and children. The *Sigālovāda Sutta*, a cardinal teaching of the Buddha on living in the world, has this to say about the duties of the parents towards their children, duties that they have to accept immediately on the act of having them:

“In five ways parents thus ministered to, as the eastern quarter, by their child, show their love for him: - they restrain him from vice, they exhort him to virtue, they train him to a profession, they contract a suitable marriage for him, and in due time they hand over his inheritance”. DN.iii.189

On their side, the children honor their parents:

“Once supported by them, I will now be their support; I will perform duties incumbent on them; I will keep up the lineage and tradition of my family; I will make myself worthy of my heritage.”

The sacredness of this relation is then established on the grounds of dignity and honor between both sides, as it should be in any kind of relationship between two individuals.

The employer/employee relation

Another case of hierarchical relationship is that between employer and employee. The Buddha teaches that the employer should honor his employees: a) by assigning them work according to their strength; b) by supplying them with food and wages; c) by tending them in sickness; d) by sharing with them unusual delicacies; e) by granting leave at times. We notice here many elements that are still lacking in the consciousness of many employers in various countries, including Buddhist ones.

However, the employee is also expected to honor his/her employer with gratitude, so: a) they rise before him; b) they lie down to rest after him; c) they are content with what is given to them; d) they do their work well; e) they carry about his praise and good fame.

When those principles of ethical behavior are supplanted by boundless greed of the employers and the perpetual complaining of the employees while doing their jobs in ill-will, we only end up with continuous class conflicts.

Debt of Gratitude

While the son has a perpetual debt of gratitude towards his parents – as they offered him the precious gift of human birth – the employee has a temporary debt towards his employer, as the employer has given him his professional life, source of sustenance for him and his family.

However, while the children can not choose their parents, the employee has a certain freedom to choose his employer. Such freedom is restricted, no doubt. For economical reasons the employee may be obliged to remain in his job even not liking or respecting his employer. In this case, the most dignified solution would be to find as soon as possible a new job where he can feel contented, being able to live the relationship in its integrity.

II. The Kind Of Relationship Between Teacher And Student

Now in the third hierarchical relationship, that between teacher and student, the freedom of choice is complete, and there is no reason for the perpetuation of a bad relationship between both sides, provided both understand clearly its nature.

Let us see what the Buddha says about it:

“In five ways do teachers, thus ministered to as southern quarter by their pupils, love their pupil: a) they train him in that wherein he has been well trained; b) they make him hold fast that which is well held; c) they thoroughly instruct him in the lore of every art; d) they speak well of him among his friends and companions; e) they provide for his safety in every quarter.” DN.iii.189

We can see that is the duty of the teacher - once he has accepted someone as his student - the effort in training and teaching him in the best of his capacity, accepting

him in his circle and advising him in the path.

The students, thankful for what they are learning, honor their teachers in this way: a) by rising (from their seat, in salutation); b) by waiting upon them; c) by eagerness to learn; d) by personal service; e) by attention when receiving their teaching.

Freedom of choice

In comparison to the previous two types of relationship this is where there is most freedom, as the student is free to choose his/her teacher and the teacher is equally free to choose to whom he/she is willing to teach. The traditional system shows to be quite different from the “forced education to everyone”, a kind of education that transforms a relationship that was free for both sides, into a relationship that is solidified and forced, where the student is obliged to have any kind of teachers teaching him subjects that he may not even be interested to learn and a teacher obliged to teach any kind of class and students that the educational system imposes to him.

In the traditional system - that in a way is still preserved in the religious education outside the regular civil educational systems -, exactly because of such freedom of choice, the teacher does not have an obligation to teach anyone nor does the student have the right to study with such and such teacher. This is exemplified by the Buddhist monastic environment, where to establish a relationship teacher-student, a set of rules has to be agreed upon. The student has the right to choose the teacher, but also he has the possibility of being refused. The teacher does not have the duty of accepting anyone, but has the duty of teaching those he accepts during the appropriated period, as far as to the point where the student considers him his teacher. We always have to remember that what makes someone a teacher is the fact of being accepted as such by a student. When the teacher does not open opportunities of learning to a student, or the student do not take the teacher as his teacher, this particular relationship is automatically ended. Both sides keep their freedom of choice and veto.

Contrary to the enforced education here we have a sacred relationship between two mature people who voluntarily choose to establish such relationship. The student accepts the teacher for he/she has confidence as to the able transmission of the given science – following what Aristotle has said, “*He who learns must accept the things in confidence (On Sophistical Refutations, II)* – and voluntarily takes upon himself the duties and responsibilities of such role. Besides, there is not acquisition of knowledge without confidence. The Buddha said that confidence (*saddhā*) was the foundation of the spiritual path. Faith or confidence does not mean blind and ignorant faith, but rather a concordance of a mind/heart that bends with mindfulness and receptivity drenched in the virtue of love. As St. Thomas Aquinas has said, “*Then, for a man to come to the perfection of celestial happiness, he must before all believe in God, as the disciple believes in the master who is teaching him.*” (*Summa Theologica*, II, 2, A3)

While the Buddha emphasizes the importance of exercising a critical judgment towards teachers, preventing the student to fall into blind faith¹, the student persevering

¹ *Kālama Sutta*.

in constant doubt and criticism of his teacher commits a breach of trust and a reason to break the relationship. The student that have fixed doubts regarding the intention, consciousness, proceedings, virtue or competence of the teacher should immediately separate from him for, if the teacher truly deserves such accusations and doubts, then is the moral duty of the individual not to remain as his student in any circumstance; or, if he was not a student before, not to become one, as to not taint his virtue and inner conscience. And if the teacher is virtuous and capable, then the student is not qualified to receive the generosity of the teaching, making a pure relationship impossible, due to the intimacy, confidence and respect that such relationship involves. Once more we see that this relationship is different from the previous two, as there is no indissoluble partnership.

Debt of Gratitude

While the son has a debt of gratitude towards his parents, because they gave him the precious human birth; and the employee has a debt of gratitude towards his employer, because he gave him the birth of his mundane professional life; the student now has a debt of gratitude towards his teachers, because they gave birth to the possibility of a professional life or an openness to the world of art and craft (in case they taught mundane disciplines); or the birth to the Path (in case they taught spiritual disciplines).

The teacher accepts to guide the student and advise him through the path of sciences (mundane and spiritual), presenting the lessons and nurturing his steps in the best of his capacity. It is an individual and committed relationship; it is not supposed that a student divulges and teaches the art or science of the teacher, using his name without his permission. The student is committed to loyalty and honor towards his teacher, praising his name, as much as the teacher is committed to train and guide him as much as he can.

Unequal Friendships

At this point it is worthwhile to raise the question: *“If the hierarchical relations are different from the complementary relations established between friends and equals, would that mean that there is no friendship between father and son, employer and employee, and teacher and student?”* Much to the contrary, as we have here what Aristotle calls “unequal friendships”. He says

“Each party, then, neither gets the same from the other, nor ought to seek it; but when children render to parents what they ought to render to those who brought them into the world, and parents render what they should to their children, the friendship of such persons will be abiding and excellent. In all friendships implying inequality the love also should be proportional, i.e. the better should be more loved than he loves, and so should the more useful, and similarly in each of the other cases; for when the love is in proportion to the merit of the parties, then in a sense arises equality, which is certainly held to be characteristic of friendship.” (Nicomachean Ethics VIII, 7)

Regarding the teacher and the student, both seek different aims: “*One knowledge exists in the disciple and another in the master,*” *Summa* I, Q76, A2. And in the same proportion they find what they seek. Regarding the virtue, the teacher has it better, as the student has only the virtue arisen from his interest in learning (“*May they be busy with the word, thirst for the sweetness of the teaching, interested in the knowledge that saves*”, St. Augustine), while the teacher has its virtue generated by the love towards the other (“*the aim of teaching is the other*”, “*He who prays for another does not do anything to the man whom he prays to, but only to God, who is the intelligible truth; but he who teaches the other does something to him by external action*”, St. Thomas Aquinas), that in Christian terms approaches him to the theological virtue of Charity, because he does not think in himself but in the other. Then, the sentence of St Augustine, “*teaching is the greatest act of charity*”.

Such a view resonates in the Buddhist teaching that the greatest act of generosity (*dāna*) is teaching the Dhamma (*Sabbadānaṃ dhammadānaṃ jināti – giving the Dhamma is the best of gifts*); while in Christianity it is said:

“Some choose the care of the sick, others devote themselves to intercession, which is offered up for the oppressed and afflicted, or give themselves up to teaching, or give alms to the poor, and flourish among men of excellence and renown, by reason of their love and goodness.” (xiv. The First Conference of Abbot Nesteros. *On spiritual knowledge*. Chapter iv.) and “*the spiritual work of mercy surpass the bodily works of mercy.*” (*Summa Theologica* II, 2, Q188, A5).

There is another difference still between teacher and student from the traditional point of view. The tutelary element (parents and teachers) is the active person responsible for the relation, for as Aristotle says, “*most people seems, due to ambition, to prefer being loved than love...(but) friendship depends more of loving than being loved, and those who are praised are the ones who love their friends,*” therefore it is the tutelary element that love most truly as he gives actively. Parents and teachers do not depend neither of children or students for being whole, but the son as well as he who aims to learn, seeks in the other his own fulfillment. The father loves his son, not because he sustains him, nor the teacher loves the student because he learns from him. If in the future the son shall sustain the father, it is not something foreseen in the beginning of the relation. And if the teacher certainly learns from his students, even so, this does not come from a conscious effort coming from the students, but due to his own power of perception and understanding.

Though knowledge in itself is accessible to all, and the Buddha himself said he did not teach an exoteric and an esoteric doctrine, nonetheless it should not be interpreted that there are no conditions whatsoever to be met by the student. Spiritual knowledge particularly is seen by traditional societies as sacred and its transmission has to be reflected in virtues that the student displays. In an old manuscript quoted by Yāska there is the story,

“Truly, the goddess of Learning (vidyā) approached the brāhmaṇa, saying, ‘Protect me, I am your treasure. Do not teach me to those people who unworthy: that who are jealous (asūyaka), lacking simplicity and righteousness (anriju) or lacking

self-control (ayata). Only then I shall be powerful'...To protect your treasure, oh brāhmaṇa, expose me only to those you know are pure (śuci), passionless (apramatta), not lacking in intelligence and established in brahmacāriya, a discipline of being a religious student.”

The same text says, “*One should honor him as father and mother; never raising his ill will towards the teacher that pierces the ears with (the needles of) Truth without causing pain, however giving the prize of immortality through knowledge.*”

On the other side, lack of respect towards the teacher allows the student to be reprimanded or even be expelled. Worse than that, the knowledge itself will expel him off the wisdom realm.

“As the teachers who, even having the higher learning of word, thought and action, do not nurture but send away the unworthy disciples who do not respect them, even so the knowledge will expel them too.” (Nirukta II, 3,4) .

The reason behind the statement seems to be that the teacher, while a symbol of knowledge (we can remember here Clement of Alexandria who compares the educator to the Logos itself, the Son of God made flesh), represents, even if unconsciously, the relationship of the student with the spiritual knowledge itself. Disrespect towards the teacher in this way is just a reflex of the student’s inability in relating, in a worthy and noble way, with the treasure of the Path. On the other side, the respectful and friendly relationship with teachers is a mirror of the individual’s relation with the spiritual Path (the Logos that the teacher tries to imitate in his limited capacities). “*First convert ourselves; and then educate us as an educator; and finally, teach us*” (The *Paedagogus* -"Instructor" - Clement of Alexandria). For this reason, since very early, the child in ancient societies is taught to respect the teacher.

The kindergarten teacher particularly, symbolizes in some traditions the relation between God and Man. Plato says in *Laws* (808d) that

“the flock can not live without the shepherd, like the children could not live without the educator,” and Clement of Alexandria explains that the children here are ourselves, “*the authentic Christians are similar to children that do not crawl through the soil of passion but rise up by thought, away from the sin and the world, barely touching the earth with their feet, following the divine wisdom, something that seems craziness to the men of refined malice.*” And adds, “*If the Lord single out the little ones, it is because He honors, among men, the sweetness, the simplicity of spirit and the innocence.*” (5,14,2)

Clement, in Chapter Nine of *The Paedagogus* even gives a summary of possible educational steps to correct a student who shows a lack of the learning virtues: a) The first is the advertence (*nuthetêsis*), a kind reprehension that illumines the mind; b) The censoring (*epitimêsis*), a verbal reprehension of inconvenient actions; c) disapproving (*mempsis*) is to point out people who are negligent and without care; d) to repress (*epiplêsis*) consists in a strong reprehension; e) criticism (*elenchos*) is a public

reprehension of faults; f) observation (*phrenôsis*) is a reprehension that illumines the intelligence; g) admonishing (*episcopê*) is a serious reprehension; h) reproach (*loidoria*) is another form of grave reprehension; i) accusation (*eclêsis*) is a special reprehension directed to the unjust; j) then comes the complain (*mempsimoiria*), a reprehension that seeks our salvation in a veiled and discreet mode; k) mockery (*diasyrsis*) is a reprehension aimed to ridicule a person; l) lastly comes the reprobation (*catanemesêsis*) a reprehension based on law or directed to the sons that rebel against the duties. (quoted in *História da Educação na Antiguidade Cristã* by Ruy Afonso Nunes)

III. The Educational Environment

In ancient times the teacher used to open his house to those he accepted as students, considering them as his own children. As Radha Kumud Mookerji says regarding ancient Hindu education, “*The school is a natural formation, not built artificially. It is the teacher’s house.*” He did so due to compassion as “*preaching and teaching are acts of a virtue, namely mercy, and therefore they are reckoned among the spiritual alms-deeds.*” (*Summa*, III, Q96, A7) It becomes clear that the process of transmission has trust as foundation, a virtue that, when lacking, makes the whole structure to fall apart. There is no reason to continue such relationship when trust is lacking.

In the traditional system, the student takes care, personally and voluntarily, of the necessities of the teacher, taking care of his house, his cattle and even being responsible for acquiring food and cooking it. This kind of exchange does not apply only between the student/lay disciple and the teacher/monk (as in both monastic traditions of Buddhism and Christianity, the lay student provides the requisites to the monk/teacher), but mainly and more often in teacher-student relationships when both are laymen, a situation, besides, much more widespread than the lay-monk pair. “*At every time the Buddha praised the laymen that approach teachers... ‘money spent with teacher’s maintenance, said the Buddha, is well spent’ - bhoge laddhâ... saha upajjhâyehi ciram jîvitvâ*” (*Āṅguttara-Nikāya*, II, 66. Henry Weerasinghe, *Education for Peace, The Buddha’s Way*. Colombo, 1992).

Nor it was applicable only when the subject of study was spiritual, but it was present in all forms of knowledge transmission, including apprenticeship related to arts, mathematics, grammar or any other worldly discipline. Therefore, if someone wishes to learn the art of jewelry he will have to seek a teacher who is willing to accept him as student. From now on both commit to the rules as summarized in the *Sigālovāda Sutta*: “*One should emphasize that such principles regarding the relationship between teacher and student are equally applicable to the lay society. The Sigāla Sutta (Dīgha, 31) makes it clear that in any community, cenobite or secular, the good relationship teacher-student is fundamental for an effective learning*” (Henry Weerasinghe, op. cit.). The traditional concept has that is the apprenticeship itself that is sacred, not the subject being studied.

Taking care of the teacher, the student protects, symbolically, the lineage of the teaching, which he himself aims to belong to. The teaching is materially symbolized by the student having to protect the teacher’s cattle. Satyakāma, in

the *Chāndogya Upaniṣad* (IV,4,5) remains for years in a distant land taking care of the instructor's cattle, a period when he was able to multiply the 400 heads to thousand. The cow symbolism, as material and spiritual abundance, points out the duty of the student in guarding the material propriety as well as the spiritual legacy, a theme that recurs again in the famous Zen story of the Ten Ox Herding Pictures, a teaching on the gradual mode of training. It is in this same sense that Tārukṣya takes care of the cows of his teacher for a whole year (*Aitareya Āraṇyaka* III, I, 6, 3-4).

It is also in *Aitareya Āraṇyaka* that is mentioned some of the external conditions for apprenticeship. Therefore, *“the pupil should not bend backward or forward while learning. He should not cover himself with too many clothes, nor take the posture of a devotee, but without wearing the vestment of a devotee, simply raise his knees* (meaning that the student is a student, not a devotee, and so he must behave accordingly). *Nor should he learn after having eaten meat or seen blood or a corpse or having done something against the law; when shaved or bathed, ornamented with garlands, then can he start writing* (meaning the study of such and such discipline).” Also, those who learn from books must have the same attitude as if in front of a real teacher as *“a compilation of writing is a mode of teaching.”* (*Summa* III, Q96, A11)

Such formal injunctions aim to develop an interior side as well. Mookerji says, *“By those external practices and regulations it was aimed to develop in the young pupils those inner conditions (pratyāsanna) or mental and moral attributes that later will enable them to learn the superior knowledge.”* The student, then, in the Upaniṣads must show himself *“calm and imperturbable in mind (śānta), self-contained (dānta), able to sacrifice (uparata), patient (titikṣu) and concentrated (samāhita).”* We can see that, as in the case of the teacher, the role of student is not for everyone, but it depends of a set of conditions.

The teacher in his turn must create the protective atmosphere that keeps the evil influences away.

“The good of our neighbor is advanced by things pertaining to the supplying of bodily needs, in proportion to the excellence of spiritual over corporal things... It is a greater thing to employ spiritual arms in defending the faithful against the errors of heretics and the temptations of the devil, than to protect the faithful by means of bodily weapons.” (St Thomas, *Summa* II, 2, Q188, A4)

From this, we gather that one of the main functions of the true teacher is the wise criticism against the heterodoxies as a way of protection. The teacher, in his centralizing activity, creates a stable center, a parallel of the Axis Mundi², allowing the student to *“feel he is not lost in the multitude. He feels as a member of a family where he has a distinct place. Therefore a sense of personal value grows in him as well as a benevolent individuality that a wholesome social group always engenders”*. One of the main responsibilities of the teacher then is to foster motivation and unification, and through the power of knowledge to create a protective atmosphere to those under his guidance. *“He must always pray before the preaching. He must pray to God Our Lord to inspire in him good words when he is about to dictate a discourse to be delivered to*

² A comparative study of the Axis Mundi as reflected in the meditative posture is in Sasaki, R. O Caminho Contemplativo. Vozes: Petropolis, 1995, p.88.

the people or read by anyone who wishes and can.” (St Augustine, *De Doctrina Christiana*)

The ancient teacher opens his house and the spiritual gifts he keeps, and must do so with all his heart. Origen, the Educator, is said to have lived in Alexandria wholly devoted to

“the divine teaching - tês theias didascalias – ministered to all who looked for him, without reservations, during the night and during the day, devoting all his time to the divine sciences and to the disciples that lived with him.” Such devotion reached a point that *“Origen realized he alone was not able to devote himself to the deeper study of the divine mysteries, to the investigation and interpretation of the Sacred Scriptures”* as *“those who approached him for the catechetical instruction did not let him even breathe”*. (quoted in *História da Educação na Antiguidade Cristã* by Ruy Afonso Nunes)

It can be noticed that a teacher like Origen, draws his authority to teach from those who come to find him. A pledge to be taught is always a condition that antecedes the teaching act. If in a school or monastery there are undisciplined people, wandering about the place, we always have to ask if they have asked for the training. The authority of the teacher, and then the permission to exercise the discipline or give the teaching comes only from this initial request, without which a teacher is not properly a teacher. None has the right, nor should he wish to, to teach one who has not asked, as the epithet of the Buddha refers *“the incomparable leader of men to be tamed - Anuttaro Purisadammasārathi.”*

According to the *Mundaka Upaniṣad* (I, 2, 13), *“it is the duty of the teacher, when an able student approaches him, to teach him the truth as he knows it”* and the *Praśna Upaniṣad* complements *“without hiding anything, as this shall ruin him.”* The teacher, however, was free to only transmit such knowledge that he felt the student could grasp, in a gradual and intelligent way, waiting for the suitable conditions to manifest in the student and in the learning process.

St. Augustine recommends to those wishing to know and teach that they should acquire the ability of speech, *facultatem dicendi*, so to be able to fulfill his educational task and the above passages also serve to point out the fundamental duty that the teacher has of studying and investigating the sacred scriptures and its commentaries, a duty he chooses for himself, not for fame or money (as those who teach spiritual things know that arrogance and self-esteem are taints in his character) but for love to the received heritage transmitted by the sages of the past, and also for the love towards his students.

The school then becomes a symbolic shelter for the transmission of knowledge and expertise, a cocoon where teacher and student by their constant efforts go through transformations and wholesome inner growth aimed to a higher level.

Conclusion

Through the various examples we were able to see that the four religious traditions analyzed share a common view regarding the relationship between teacher and student. Our findings can be summarized as follows:

1. Teaching and learning are sacred functions because their subject either comes from a sacred source or is taken as ultimately unconditioned and atemporal. Both teacher and student are to be aware of this nature.
2. The relationship is a vertical one, however it is permeated by the concept of interdependence and temporariness, which dilutes any possible rigidity.
3. The relationship teacher-student is of a special kind of friendship. It is not a common friendship but an unequal friendship, where hierarchy is maintained, though permeated by love and care. In Buddhist terms we can say that the Buddha, as our *kalyānamitta* ('good friend') is our best friend. However we do not consider him as our equal within the teaching/learning process.
4. The relationship must not be mandatory but born out of a free volition/choice from both teacher and student.
5. The teacher has the duty to have his/her students well trained while the students have the duty to apply themselves eagerly to the learning process (The "*thirst for the sweetness of the teaching*" of St. Augustine) as well as honoring the lineage and legacy of the teacher.
6. Critical judgment and faith/confidence must be both balanced and stimulated in the learning process.
7. Through teaching the teacher exercises the virtue of charity or generosity, making 'teaching' a form of spiritual practice for the teacher.
8. Religious teaching, though open to all, requires some prerequisites from the potential student, in the lack of which the opening of the 'treasure of learning' is not possible.

Having concluded in a preliminary analysis on the commonality of approach in those four religious traditions we are allowed to ask if this approach can be useful in modern religious education and how these guidelines established by religious doctrine itself can be best put in practice.

The authoritarian figure of the teacher as the all-knowing source of knowledge is clearly an outdated model in most societies of today. The same can be said of the passive student considered as a mere empty receptacle ready to be filled by the knowledge coming from outside. Such model does not provide room for dialogue between teacher and student – a recognized essential technique for learning; besides, it fosters the idea that 'knowledge' is something 'objective' that can be imparted as an 'object' instead something that can be actively grown inside the student. This is even more true from a Buddhist point of view that conceives the world not as a mass of beings, things and concepts, but as a net of fluxes and relationships. To consider 'knowledge' as a 'thing' that can be passed from one 'being' to another would be an unrefined way to see the nature of what truly happens.

However, perhaps in haste to overcome this model, education and transmission of knowledge nowadays are becoming increasingly impersonal and mass-oriented. The 'free information' culture of today while beneficially increasing the access to

knowledge-related data to a large mass of people, at the same time had the effect of trivializing the process of knowledge's transmission. Again, 'knowledge' becomes an object, thought to be easily available and acquired. As in the previous model, the essential personal relationship between teacher and student is shuttered, and education becomes a mere matter of connecting to the sources of 'knowledge' available in the media.

When we shift to the area of religious teaching we can see even more clearly the pitfalls of both approaches. Religious learning is an intimate relationship established between two human beings with the task of wise comprehension. To access the depths of our own inner mind, we need a special inner environment nurtured with respect, serenity and clear discernment. It is essentially a personal relationship with 'knowledge' and 'wisdom' about what we want and need to learn. To this enterprise both teacher and student must step wholeheartedly, making the religious learning and teaching a profound and intimate experience to both.

The traditional model presented in this paper tries to provide for these conditions. Our point is that for a true transmission (by true we mean efficient and meaningful) to take place both teacher and student must be aware of the ultimate nature of their relationship. From the data acquired from Buddhist, Hindu, Christian and Greek sources we can see this relationship is thought remarkably similar in its essentials.

Neither the teacher's nor the student's roles are mandatory. They freely choose to enter in this role, giving to the relationship a mature environment to grow. It is not flat like the mass-oriented approach, but its hierarchical nature - because it is freely chosen - do not entail rigidity and bondage. In a way, it is similar to the relation of father and son, with the difference that it is freely chosen by both sides, and its ties able to be broken at any time.

Today, Buddhism is taught in three different sets: (a) General Universities; (b) Monastic and Lay Communities; (c) Buddhist Institutions/Universities. Anyone of these are better equipped to serve the ideals of traditional education? As we have seen, originally religious education has a special environment to be imparted, usually the own house of the teacher or a monastic environment where teacher and student work and live close together.

Universities that have chairs of Buddhist or Religious Studies are, in regard of our discussion, the least propitious environment to implement the kind of traditional relationship for the transmission of religious teaching. Religious Studies nowadays are usually taken to be a part of an 'objective description' of Religion, sometimes belonging to a broad 'Comparative Religion' category, and not a transmission of personal knowledge between two human beings. Though of course it depends much of the characteristic of the individual teacher how much or how little a nurturing teaching of religion is taught in the General University, when compared to the other two sets it is the least propitious.

As we shift to the other two environments, it seems to this writer that one of the main differences between a Monastic/Lay Community and a Buddhist Educational Institution in terms of imparting religious teaching is the presence of a 'curriculum'. The first kind of environment usually is frequented by people who wish to have either a long term commitment to a particular style of life proposed by the community or for

short term instruction, as in the case of today common practice of doing retreats.

On the other hand, Buddhist Institutions/Universities (which are frequently not residential, at least in the West) are set to provide a specific curriculum that the student knows beforehand before applying for candidacy. Students do not enter the Buddhist Institution/University in order to live the particular lifestyle of the community – as in the case of the monastery or lay community – but because they wish to learn the particular teachings the Buddhist Institution is providing. Here we can see that both are important and provide for a different public of students. Both environments, however, seem to have a common purpose similar to those of the parent and the teacher of the *Sigālovāda Sutta* and the other sources we have presented. They aim that the teaching helps the student to refrain from vice and to grow in virtue; and the graduation is equivalent as a handing over the inheritance. It also provides training and instruction in what is necessary for the appropriate knowledge of the Teaching and tries to create a safe and nurturing environment for the student. We can conclude that ‘ideally’ both environments are potentially able to deliver an education according to the parameters set by traditional cultures.

We say ideally as Monastic/Lay Communities frequently nowadays are far from having this kind of consciousness of its true nature. Monasteries are often turned to an easy way of making a living and monkhood a kind of career to be climbed up through titles and academic accomplishments. Lay Communities and its meditation retreats often become relaxation – and sometimes luxurious – settings to spend some time. Buddhist Institutions/Universities are also easily transformed in places to acquire degrees to compete in specializing fields, and the religious treading of the Path is not always emphasized or even not thought of as part of the program.

It is here that a consciousness of the traditional point of view - as beginning to be delineated in this paper - comes into place. Teachers in Monastic/Lay Communities as well as in Buddhist Institutions/Universities should be well aware of these parameters set by the Buddha and other teachers, as their role is somewhat different from the teacher of Religion in a regular University. Advice for refraining from vice and growing in virtue is, for example, a subject hardly contemplated in a curriculum of a regular University, and the bonds between teacher and student are of a completely different nature.

The way for the teacher-student relationship presented by the traditional model envisages a concept of constant interdependence, contrary to the rigid and the mass-oriented ones. Here, the teacher is reminded that he is in this role ‘because’ he was accepted as such by a student. Outside of this acceptance, both roles of teacher and student vanish. Remembrance of this interdependence should be constant to prevent the teacher to grow the mistaken self-view that ‘he’ is a ‘teacher’ independently of context, having as consequence the nurturing of pride and conceit. Instead, conscious of the nature of the ‘teaching craft’ the teacher behaves in constant motivation and creation of a protective atmosphere to those under his guidance, not forgetting his own training as to better transmit the ‘treasure of teaching’.

On his part, the student is free to search around for the teacher he finds suitable to his expectations, but once committed he gives himself wholeheartedly to the learning process. This wholeheartedness is exemplified by the ‘eagerness to learn’ of the *Sigālovāda Sutta* as one of the duties of the student. Consciousness of

the traditional model shall foster the student to deepen into and protect the lineage of teaching, symbolically viewed as the caring of the 'teacher's cattle'. The student shall be aware that his nature is not as of a 'devotee', nor a mere 'meditator' or 'academic', but a person wholeheartedly dedicated to the accomplishing of learning and treading the Path.

Having confirmed a similarity, in regard of the topic, between the four traditions analyzed, the summarized eight points in our conclusion can provide a further stimulus for Educators, helping the improvement of the teaching/learning of religious matters in our Buddhist Institutions of various natures.

Buddhist Ethics and Young People in Myanmar

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In this age of free-thinking and globalization, some lose faith in their own religion and some retain it even stronger than before. This paper will look at the experience of the Buddhist youth of Myanmar. In so doing, I will use my own experience of working with youth for many years through special Buddhist trainings for youth and how in those trainings, the *Mangala-sutta* and the *Dhammapāda* have been applied not just to activate and energize but also to widen and deepen the Buddhist ethical views among the youth.

A number of ethnic groups reside in the Union of Myanmar. Each of them is allowed to follow religion of their choice without restrictions. However, the majority of the population follows Buddhism.

As a matter of fact, the *Buddha* [not Siddhatta Gotama] and Buddhism was originally established, around Buddhagaya, India. Having flourished for more than two thousand and five hundred years, Buddhism has spread around the world and continues to spread at present.

As for Myanmar, a neighboring country of India, Buddhism has reached us since the time of *Buddha*. The cultures and traditions within Myanmar are much influenced by the teachings of *Buddha* and has also prospered under this influence. Many people within Myanmar reflect their ethical-morality through their presentations of heroic images of *Buddha* and other ideal persons from the early Buddhist era. People have been living peacefully under the teachings of *Buddha* for so many years.

Although Buddhism, as designated, comes under the name of isms, it is in fact the teachings of *Buddha* practiced by people in daily life, in social and business circles, and in education - in accordance with and to the extent they perceive and understand. Those who follow and practice the teachings of *Buddha* are regarded as Buddhist.

All leaders of the nations around the world accept the fact that “next generations are the invaluable assets of a country.” Like wise, religious leaders should also accept the same - “the youths are the priceless jewels.” In the future, these generations will takeover the responsibilities for their country from their forefathers, so is in the sense of religion. In the light of this, the immediate duty of present day leaders of Buddhism is to encourage the young generation to learn Buddhism from its very basic to its highest insight as well as to study and observe it thoroughly. We have to focus our aim on the future of Buddhism and hand it down to next generation with a properly structured plan.

In the past, for many centuries, Buddhist monasteries played a vital role in our country’s education sector from the basic level to the advanced level. As an outcome, both the public and the leaders were able to make development and achieved social and spiritual success under the teachings of *Buddha*. However, for some period of time, Buddhist monastic education system has been extinct, resulted in the decline of development both in religious and national aspects.

Nowadays, Buddhist monastic education system has been re-activated and this produces opportunities for the young generation to be in touch with the teachings of *Buddha* again. However, the ratio of the number of Buddhist monasteries and the youth population is overly imbalanced. Therefore, in order to bridge this gap, we hold *dhamma* talks occasionally at the State's primary schools, middle schools, high schools and universities. We also organize training courses on Buddhism. In addition to this, *dhamma* talks for youth and Buddhist ethic training courses are also conducted throughout the country. Moreover, during long holidays, we organize Buddhist-ethics training courses for different age groups at our "Dhammaduta Monastery" so as to provide better understanding of the teachings of *Buddha* for the children and young people.

When providing such education, the approaches are based on either age or education background. Sometimes, it depends on social back-ground like those from the urban area and those from rural area. It is evident that, at times of *Buddha*, the *Buddha* himself delivered sermons addressing directly to the children. Therefore, there are several discourses in *Pāli* texts and in commentary, which are suitable for young people. As in our case, our teachings are based on best-known *suttas* common to every Buddhist in Myanmar, such as: "*Mangala sutta*" and "*Dhammapāda verses*."

According to "*Mangala Sutta*", there are altogether 38 rules to be observed in order to achieve social, economic and educational goals. They are the rules of success for everyone, regardless of race, religion, time and space. In fact, this particular teaching has also been accepted by non-Buddhist who holds negative views on Buddhism, as they could not find any flaw to criticize.

With reference to "*Dhammapāda verses*", each verse is found to generate moral and wisdom for individual observer. In fact, the verses convey multiple benefits not only for individuals but also for organizations as a whole everywhere. Without discrimination between Buddhist and non-Buddhist, these verses could tame and soften human-minds to become peaceful and calm, thus we refer *Dhammapāda* as the "Heart of Buddhism."

Therefore, as I believe that it would be wise to let our next generations inherit the rules of success from "*Mangala sutta*" and mind-purifying factors from "*Dhammapāda*," I have been taking initiatives in order to let the youth get in touch with the teachings of *Buddha*. These teachings coincide with the three core teachings of *Buddha*: "Not to do evil deeds; to do good deeds and to purify the mind." They also reflect the three major practices of Buddhism - *sīla* [morality], *samādhi* [concentration] and *paññā* [wisdom].

That is why I particularly based my *dhamma* teachings for youths on these discourses. As for my approach, I address to young students from first and second graders to tenth graders of state schools in accordance with their age. One session lasts for one hour and I also encourage them to mediate for about 15 minutes in an hour time. For the university level, I focus on the development of morality and cultivation of better attitude. Besides, I stress on the fact that young people are invaluable assets for our country and we are really looking up to them. Hence, they come to understand and appreciate the teachings of *Buddha*: especially the obligations of a teacher; obligations of a student; obligations of parents and obligations of sons and daughters in particular, then they apply in their daily life. As a result, this lessens the day-to-day conflicts

between teachers and students; parents and children, as well as the adults and young people.

Again, during my *dhamma* talks especially conducted for the young people and children across the country, I stress on areas such as “it is very important to value oneself; today’s child is the man of the future; a good child can grow into a better person where a better person can lead to better world”. All these concepts are delivered in accordance with the teachings of *Buddha*.

As an outcome, young people across the country tend to value themselves, and put more effort in educating themselves to become well-educated persons. The more they value themselves, the more they do valuable deeds in life and use up time efficiently. There we see so many such young people. From the teachings of *Buddha*, these young people learn much about ethics and how to behave themselves well. They come to participate in community works both individually or as a group. Thus they become as reliable and efficient as ever.

In particular, we witness tremendous benefits that are resulted from organizing Buddhist ethic training courses for children at our *Dhammaduta* Monastery campus. The three nights, four days Buddhist ethic training courses for children from age 8 to 12, able to generate stronger faith in the triple gems: *Buddha*, *Dhamma* and *Sangha* among these children. They dare to approach the *Sangha* and they accept the fact that Buddhist schools are sanctuary for them where they can get the highest moral protection and can also attain wisdom. Besides, they pay more respect to their parents, they listen to what their parents teach them and they can appreciate the value of wisdom after they have joined the Buddhist ethic training courses.

We also witness a great deal of benefits resulting from organizing Buddhist ethic training courses focusing on ethics for teenagers of age 13 to 16. This particular age group is vulnerable to the impacts of their surrounding. They easily imitate others. So it is very important not to let them fall into the hands of wrong teachers whom they regard as their ideal or their hero. Therefore, we introduce them to the best ideal-being of all - that is: the *Buddha*, his biography, his life-time works and his attitude, which are most appropriate to take as example. After attending our training courses, their attitude and behavior have changed a lot.

In particular, during the Buddhist ethic training courses, we encourage and train these children to be able to become independent and self sufficient, to be able to get up early in the morning and prepare their own beds, to wash their own dishes and so on. Moreover, we train them the proper time allotment and how to manage time efficiently. Their daily schedule includes a time for prayers, a time to play and relax, a time for debate, seminars, and question and answer session. No time is wasted in a day. They are able to maintain the good habits they have learnt from the Buddhist ethic training courses and also apply in their dealings with family and community. Now their parents can be proud of them.

Again, we also hold special Buddhist ethic training courses for the age group of 16 to 25, most of whom are university students and fresh employees in industries, at least twice a month and teach them Buddhist ethics. These age groups are still in deed of experience in life as they are very new to the responsibilities that they have recently taken over. Therefore, in order to fill their requirements, we teach them from how to deal social relationships, and how to achieve organizational and personal goals in

accordance with the teachings of *Buddha*. Here, we highlight on the conflicts and misunderstandings between the youth whose knowledge has been developed in a haste and the adults who have matured experience. Misunderstanding is the source of all conflicts. Only if there is no misunderstanding between individuals, between institutions and between states, there will be no conflicts and the world will become peaceful. Understanding creates trust between the counterparts. The community embraced with trust and understanding is the community with sustainable development. Therefore, we provide not only Buddhist ethics education but also variety of applicable knowledge for these age groups in accordance with the teachings of *Buddha*.

We have observed that those who joined our Buddhist ethic training courses for age groups of 16 to 25 are very active in social and community works. Some of them also participate in blood donation activities led by myself. Furthermore, they also participate in operation campaigns of volunteer opticians and eye specialists. Besides, they have been making a lot of contributions in the recent cyclone relief works after our delta region was hit by *Nargis*. Their volunteer works can be seen in other religious occasions too. They have been contributing whole heartedly. All these actions taken for the benefit of oneself as well as for that of others are in fact the results of learning Buddhist ethics.

The most fascinating result is that- we can eliminate the misunderstandings between the parents and children. We conduct meetings between the trained youths and their parents and also provide counseling so as to create happy families – leading to happy communities, as a whole.

If these ethics are fully understood and practiced not only by the youths of Myanmar but also by the youths from around the world, all the conflicts shall be nullified and the world can experience global peace and prosperity. To sum up, I profoundly urge Buddhist leaders and Buddhist people to hand over Buddhist ethics to the next generations and make the world a better place for all of us.

Ethical Questions of Young People in Europe Today: The Challenge for Buddhist Religious Education in Germany

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Ethical Questions from Today's Young European People:

Young people today are searching as always, to go beyond what their parents have done, thought and manifested. They are looking for a new, a better world, and there is a lot of wonderful potential available – if you look at the well educated circles of young people. But also many young people are hopeless, in despair, do not have any clear motivation about what to do with their lives, they use drugs, become violent, or just addicted to mobile phones and computer games.

Nowadays they have to deal with a lot of cultural change, the effects of globalization and the constant stream of information through the internet makes so much development possible – but without ethical values the young generation could also be at a loss.

In the past, ethical values have been set by and communicated through the different religions. Due to big changes in our societies in the last 100 years, religion is no longer so important, especially for many younger people. In Berlin for example more than 50 % of the population say they are atheists. Therefore in Berlin and a few other states of Germany religious classes have been replaced in part by the school subject “Ethics” and many of the themes mentioned in this paper are discussed here too, as part of the curriculum.

In his book “Ethics for the New Millennium” (New York 1999), His Holiness the Dalai Lama (who is one of the young people’s role models next to Barak Obama) has pointed out that in going back to the simple fact that all of us look for happiness and want to avoid suffering lies the basis to create an ethical value system beyond religious limitation. In this book, his ethical principles are skillfully based on common sense, and this is actually the kind of bridging we need today. What Buddhism can contribute here, is, amongst other things: a deeper knowledge of laws of interdependence as well as contributing means for an education of the heart and the mind. His Holiness the Dalai Lama sees the following five main challenges¹ or problems that we will have to deal with in the twenty-first century, if humanity wants to survive:

- indiscriminate increase of human population,
- social economic inequality,
- direct violence,
- environmental degradation and
- religious intolerance.

¹ Source: unedited transcript of a talk by Professor Samdhong Rinpoche, 23 July 2006, Lerab Ling, France

One more challenging area should be added because of its importance for young people: dealing with alcohol, drugs and addiction. There is a correlation between all of these themes and what is relevant for children and teenagers nowadays: Indiscriminate increase of human population touches questions of contraception, sexual orientation, abortion, etc.

The social economic inequality becomes more and more obvious these days, e.g. there is actually a lot of poverty in seemingly “rich” Germany - mobbing and other unethical behavior often stems from this inequality. Escape from the lower social classes was formerly possible through education - nowadays people strive to become a footballer or a rock star, or apply for casting shows on TV to become a model or a pop-star.

Direct violence sadly has become absolutely obvious - starting with exercising it through computer games, then acting out in class rooms, street gangs, and we now hear of children who have killed their fellow students, even their own parents and mothers who have killed their own babies. Problems around suicide and the alternative of vegetarianism also seem related to this issue.

The problem of environmental degradation – is mirrored by a growing awareness of the preciousness of our planet amongst young people, but also they neglect themselves and their surroundings by spoiling their bodies with wrong nutrition, their minds with constant TV or computer games or other forms of addiction.

The religious intolerance is shown through the fact that a high percentage of all wars in our world today are still rooted in religious animosities or conflicts. Sectarianism as a rigid way of taking one’s own path as the best and degrading and fighting the others, has done much damage to all religions throughout the world, namely in fundamentalist approaches, often in the Muslim religion spreading widely in Europe, but other areas of society also display growing extremists views. In Eastern Germany the unemployment of young people is a huge problem, with many tending towards right wing views again.

So we do have a strong need for refreshing ethical values for children and young people in Europe, and as our societies have become more alienated from religious values, it becomes more and more difficult to share ethical values with children. The best way to share them, is as always, to be a good example. And amongst all religions, Buddhism has a bridge function towards sciences and atheistic world views. In our strengthening of Buddhist education - cooperation with modern sciences develops greater humanist ethics, allowing for a potentially great future. So my main thesis is, that Buddhist ethics have the potential to become the basis for a general ethic system of mankind. Some good reasons for this are:

- We Buddhists are not so much believers but searchers for the truth. No religious “dogma” has come closer to science than Buddha’s insight on the laws of cause and effect and interdependent reality.
- Buddhist philosophy goes beyond all extremes of materialism or blind belief in some supernatural power.
- Buddhists do not believe in some almighty savior, but that changing the world has to start with changing myself. In this lies a chance to contribute to the worldwide

search for new values, values that are relevant for both believers and non-believers, religious people and atheists.

- Real Buddhist searchers are very skeptical - as every scientist is, yet our contemplations are extremely helpful against prejudices, wrong concepts and even help dissolving stress and negative emotions.
- In deeply understanding interdependence, there is an “automatic” need to develop compassion and concern for the welfare of my neighbor as well as people in far away countries.
- Buddhism has no mission of saving and wanting to convert everybody to its own belief system. Yet we have a deep knowledge about every beings potential (or Buddha nature)
- And Buddhism as a very tolerant and open religion has become a leading force in the international inter-religious dialogue – which is so crucial for the survival of mankind, as still the majority of wars are rooted in “religious” reasons.

German Buddhist Union’s Role in addressing Young People, Their Concerns and Needs:

Buddhism only presented itself with all its variety in Europe in the last third of the 20th century. Nearly every traditional Buddhist school is now available to Europeans, while new groups are invented. They all try to somehow meet the challenges of a complex modern society, hopefully still preserving methods for reaching enlightenment. The German Buddhist Union (DBU) is one of the first active Buddhist Unions in the Western world, a union in which now 56 groups have actually learned to work together in a democratic forum. We now look back on 50 years of experience of us Buddhists, learning to appreciate, or at least *starting* to respect each other traditions (see appendix 1).

Starting in 1984, based on an exchange of views in annual membership meetings, the groups in the DBU have started an intense process of deep communication and through that created the unique Buddhist Declaration (see appendix 2) as a common basis for their work, which all traditions and any new members have approved and signed. There are four recent activities of the DBU related to education and needs of young people

- There have been many different initiatives for educating children in the Buddhist groups, which are part of the DBU
- Teacher Training for Buddhist Religious Education
- Addressing and representing young people and their needs and concerns through different publications and websites
- The annual Conference of the German Buddhist Union this year (Oct. 2008) will be an “Event for Children, Teenagers and Families”, it is called: “Paths into the Future”

Different initiatives for educating children in Buddhist groups:

There are many activities and groups, I can only mention a few. In Europe, we are mostly lay communities, that do study and practice besides having a family. This is a new challenge, children have always been part of any Buddhist retreat (except 3-Year Retreats) that I know of and recently different forms of retreats for children and families have emerged in many Buddhist centers.

(Photo 1: children playing “ at Buddha’s feet” during a family retreat at Pauenhof)



- The Hakuin Zen Community (Bodaisan Shoboji) under Dorin Genpo Zenji Döring has had a long tradition of children’s meditation classes and workshops in the dojo (see <http://www.hakuin-zen-gemeinschaft.de>) (Photo 2-3: Children practicing at Hakuin Zen Community)



Shambhala Europe is already known for its good children and youth programs, and for three days in December 2007, in cooperation with the DBU, they hosted the first “Buddhist Youth Festival” in Europe. Young Buddhists of all traditions were invited to come and participate. The idea for the gathering was to bring together young Buddhists from all over Europe to meet each other for the first time, share ideas and interests, find out what other people are doing in their traditions, have fun, and celebrate the start of a new year. Themes were:

- What does it mean to be a young Buddhist in today's world? How can we influence the world and alleviate suffering or make the world a better place? (social engagement)
- Art - exploring how meditation can influence us as artists, or in our interaction with the world. Practices of art as meditative practice (Dance, Cooking, Music, Calligraphy, Ikebana, etc)
- Helping to plan the DBU conference in 2008 (see point 4 in this paper)
- Planning a big New Years Eve Party! (see: <http://www.shambhala-europe.org> or <http://youth.shambhala.info/index.php?id=1600>)
- Friends of Western Buddhist Order have published a variety of school books, videos to be used in schools and manuals for education, also in Germany. (see: <http://www.clear-vision.org> and www.fwbo-news.org/resources.html)
- In spring 2008, Rigpa Germany has organized a family retreat in the new Berlin center. The founder of Rigpa, Sogyal Rinpoche has always encouraged dharma classes for children during his retreats. In the past 3 years the organization Rigpé Yeshé developed as an association of parents and educators. It aims to support families who wish to bring up their children in the peace, love and wisdom of the Buddhist teachings, following the guidance of Sogyal Rinpoche. Visit: <http://www.rigpeyeshe.org>

(Photo 4: parents and kids at calligraphy workshop during the family retreat in Berlin,



- Photo 5: a "family shrine":



- Thich Nhat Hanh and his group in Plum village (France) and in Germany have
- a long tradition of integrating children into the retreats, giving special talks for them, or having them participate in the front rows of his peace marches. His Sangha has developed a variety of simple practices for children, like tea ceremony, a discipline and awareness training, which got adopted in other dharma centers, too. (see <http://www.plumvillage.org/retreat/html/youthretreat.html>)

Teacher Training for Buddhist Religious Education - The DBU Study Program:

Historically the study program developed in phases: In Germany, religion is taught in state schools and in most states pupils are free to attend or not attend these lessons. When Muslim religious education became legally accepted in state schools in Berlin in the late 90's, Buddhist groups also applied for the acceptance of Buddhist religious education in Berlin schools, so there would be more variety in this multicultural city. This application was legally accepted in 2002, the first classes on Buddhist religion were held in Berlin and subsequently a need to train teachers arose. The DBU started the first ever Teacher Training for Buddhist Religious Education in Germany. (In Austria there is an even longer tradition of training teachers to teach Buddhism in schools.) To create a training program for Buddhist religious-education teachers in Germany, it was absolutely necessary to include the richness of Buddhist traditions, through going beyond sectarianism.

The first series of 16 modules started in April 2004. After one year, a team of experienced European and Asian teachers from different traditions were jointly entrusted to develop and revise the curriculum. In summer 2006 the first phase was completed and we had the first examinations. The revised version (now 25 modules) has been running since autumn 2006, this fall 2008 we start the next round. (*see appendix 3*)

The program started off as “The Richness of Buddhist Knowledge” and is currently called “Knowing – Understanding – Experiencing – Buddhist Wisdom in the Diversity of Traditions” Originally designed especially for teachers of Buddhist religious education, part of the program is now open as well to teachers of ethics and religious education of other creeds. Since 2006 it is also open to non-teachers as a basic study program for Buddhism.

To sum up: In this curriculum - to give a new impetus to integrative tendencies in the development of Buddhism - the teachings of the Buddha are studied and practiced in their different culturally conditioned forms and traditions in a united search for the essence of Buddhism. This integrative approach is new and is still quite unique in Europe.

As you can see in appendix 3, the course covers a wide range of topics and provides a good introduction to the fields of ethics, meditation, and wisdom (Shila, Samādhi, and Prajna). The modules show the Buddhist view of humanity and the world, and they present the Buddha’s teachings as an all-embracing, philosophically and scientifically based method of humanization, mental training, and liberation.

The program combines basic Buddhadharma with interreligious subjects and contemporary social topics. In wishing to create an educated mind and heart, it is very important for us to present various forms of Buddhist-practice. We aim for one third of the time to be practice (sitting and walking meditation, contemplations, tea ceremony, calligraphy, eating in silence) or group discussion by combining teachers from different traditions teaching on the same subject (see Appendix 4).

The teacher trainees receive an overview of the diversity of traditions, but they also become thoroughly acquainted with the essential aspects of Buddhism.

In its present form, the course runs for three years and consists of 25 modules plus home studies, written papers, and presentations. Each module is complete in itself and may be studied separately. In addition, two or three modules of didactics and methodology, and a final examination are offered especially for teachers.

Yet, this program is still in its infancy, and there will be an increased demand for an exchange of views with Asian Buddhists and scholars in the future.

In the long run, the plan is to link this course to the program of a German university and to establish a correspondence course. But a closer relationship with a German university would not only have advantages: it would also maybe raise the problem of giving a title of “teacher of Buddhism” to people who are not rooted in a particular tradition. We actually meet financial challenges, there are not too many people booking the modules, and at this stage the DBU has to support it financially.

Publications and websites:

- The recent issue of main newsletter of the DBU “Buddhismus aktuell” ran the Headline or main themes of: “Buddhist Teachers from East and West on Buddhist Education” with articles by Thich Tien Son, Akong Rinpoche, Dorin Genpo Zenji, Jack Kornfield, Chris Tamjidi, Alfred Weil and others.
- The “Theravāda Netz”, an initiative inside the DBU, has just translated into German and published the graduated course “Buddhism” originally from the Buddhist Cultural Centre in Sri Lanka, the author was Sanath Nanayakkara.
- Andrea Liebers, an author, who is linked to the DBU, has published many Buddhist books for children and young people plus audio CDs, read by good speakers and actors.

(See: http://www.andrea-liebers.de/meinebuecher_02.htm)

She has also initiated a few interactive websites for children and young people: <http://www.buddhakids.de> , <http://www.buddhateens.de> and <http://www.kinderweisheits-akademie.de>

- The Study Program of DBU is currently offering many of the basic Theravāda and Mahāyāna texts translated into German in the web, one initiative will be to display as many different versions of German translations of the brief Heart Sutra. We have currently collected around 45 versions. (see: “studienmaterial” under <http://www.buddhismus-studium.de>)
- We are planning to cooperate with publishing houses for school books, especially on religion and ethics. They still keep publishing wrong concepts and misunderstandings about Buddhism or take one single traditions’ approach for the general Buddhist teaching, so we are starting to advise them on that.

Dhamma Education in Sri Lanka

Ven. R. Gnanaseeha

The teachings of the Buddha recorded in the Pali canon and in the other scriptures written in Sanskrit, Prakrit etc. is called Dhamma, in this context. It includes not only the doctrines such as Four Noble Truths, Three Characteristics, Dependent Co-origination but also the various ethical teachings relevant to both Sangha and lay society.

The Dhamma preached by the Buddha in the 6th century B.C. in India has preserved, edited and developed through the Three Buddhist Councils was introduced to Sri Lanka in the 3rd century B.C. by Ven. Mahinda Thera during the reign of King Devanampiyatissa. Dhamma education in Sri Lanka begins properly with the arrival of Ven. Mahinda Thera. This educational service was started by means of preaching Dhamma by the community of Sangha established by Ven. Mahinda Thera as well as his sister Ven. Sanghamitta Theri who established the order of nuns in Sri Lanka. With the development of Buddhist Sangha, Buddhist monasteries and nunneries were spread throughout the island and eventually these monasteries and nunneries became the main educational centers in Sri Lanka. In the course of time, there evolved a number of educational institutes called Parivenas especially for the monks and nuns. The main educational center was the Mahavihara in the city of Anuradhapura and a number of other institutes such as Jetavana, Abhayagiri came into being in the succeeding period of time. The Mahavihara established by King Devanampiyatissa with the instructions of Ven. Mahinda became an international Buddhist educational center which was able to attract the famous scholars like Ven. Buddhadatta, Buddhaghosa and Buddhappiya who contributed a large number of commentaries, sub-commentaries and other ancillary works to the stock of Sri Lanka Buddhist literature.

Thus the history of Buddhist education in Sri Lanka continued successfully until the 16th century A.D. The golden history of Buddhist education in Sri Lanka came to an end with the invasion of Portuguese in 1505 A.D. They became the rulers of coastal areas of Sri Lanka and began to spread not only their political power but also the Christian missionary works. After the Portuguese, the Dutch and the British invaded Sri Lanka and they strengthened Christian missionary activities further in the island and ultimately they were able to transform the Sri Lankan Buddhist culture into a Western type of civilization to a great extent.

At the end of the British rule in Sri Lanka (1876 to 1948 A.D.) a number of events or activities were organized in order to revive the Sri Lankan Buddhist culture by some great savants like Ven. Migettuwatte Gunananda. Encouraged by the debates conducted by Ven. Gunananda an American free thinker called Henry Steel Olcott came to Sri Lanka in 1880 AD, and became a Buddhist at Vijayananda temple in Galle. Thus the Buddhist revival activities in Sri Lanka were initiated by 'Steel' Henry Olcott and he was supported by a Sri Lankan national hero called Anagarika Dharmapala. A large number of people gathered around them and the Buddhist revival organization was strengthened. One of the most important events of these revival activities was the establishment of the Parama Vijnanatha Buddhist Society with the headship of 'Steel' Henry Olcott at 54, Maliban Street, Colombo in 1880 A.D. The fore-runner of many important Buddhist revival activities in Sri Lanka was this society.

Mr Henry Steel Olcott had an idea in his mind to start some Buddhist educational activities specially for children. This is confirmed by a note in his diary.

“I had an important idea that all Buddhist children should spend at least several hours at their temples in order to learn Buddhism”.

(Olcott Diary – Vol. III – Sinhalese Translation, p. 143).

According to his noble idea the first Sri Lanka Dharma School was started at Galle namely Vijayananda Dharma School in 1895 A.D. This noble event encouraged all Buddhists in Sri Lanka and as a result, Dharma schools were started in almost all Buddhist temples. Eventually teaching of Buddhism was compulsory even at the government schools. Further from 1995, the Sri Lankan government has declared the 3rd August in each year as the day of Dharma schools. The specific characteristic of Dharma schools is that the children and education in them free of charge. The Buddhist monks and lay people render their service for education with dedication. Some Dharma schools are conducted in English medium and most of them are in Sinhala medium. The subjects taught in Dharma Schools are mainly related to the following:

1. Pali language
2. History of Buddhism
3. Biography of the Buddha
4. Biographies of very famous Buddhist monks, nuns and lay people
5. Fundamental doctrines of Buddhism
6. Recitation of Pali passages and stanzas
7. Abhidhamma
8. Buddhist meditation

The Dharma schools mostly begin early morning of Sundays and children come to the school with flowers, incense and oil to offer to the Buddha. Kindling of oil-lamp indicates dispelling the darkness of ignorance through understanding the Dhamma. Offering flowers symbolizes the respect towards the Buddha and it also reminds us the impermanent nature of everything. The daily activities of Dharma schools can be presented with photographs:

1. Coming to the Dharma school with flowers etc. together with parents
2. Preparing flowers etc. to offer to the Buddha
3. Observing five precepts
4. Recitation of Dharma school song and relevant Pali stanzas for offerings
5. Practicing meditation
6. Teaching at the classes - the classes are arranged according to the levels of education

Annual examinations are conducted by the government. The final examination of Dharma schools is similar to the Grade 12 in other schools. One of the national universities conducted a Diploma course for Dharma school teachers. The children and teachers wear special clothes when attending Dharma schools. They are white in colour. This color symbolizes restraint, calmness and purity.

Below are some photographs showing children going to Sunday dharma schools in Sri Lanka. A detailed presentation with photographs and video clips will be shown on the presentation day.

The background features a repeating pattern of stylized lotus flowers in various sizes and orientations. At the bottom of the page, there are silhouettes of traditional Thai architectural structures, including stupas and multi-tiered roofs, rendered in a light gray tone.

Appendix

The Next Annual Conference of the DBU

The Next Annual Conference of the DBU from 24-26 October 2008 – “Paths into the Future - An Event for Children, Teenagers and Families”

This conference is designed for families and people active in education, and most seminars can be joined by children and parents together. Themes for children will be:

- Playing meditation
- Tea ceremony
- Calligraphy- and light-offering-workshops
- a clown performing
- cool dealing with stress
- expressive theatre

Themes for teenagers will be:

- introduction into different meditation techniques
- methods for communication without violence and mediation
- and workshops about social engagement and schools

Themes for parents will be:

- discussing modern Buddhist education in different forms *Also see:*
<http://www.buddhismus-kongress.de>

Brief Summary:

In the Western society, which has become alienated from religious values in many respects, it has become more and more difficult to share ethical values with children. Amongst all religions, Buddhism, has a bridge function towards sciences and atheistic world views and for many reasons, Buddhist ethics have a good potential to become the basis for a general ethics of mankind. In the long run, the process of sharing Buddhist education with all areas of society, mainly contributing to the teaching of ethics for young people, will help integrate Buddhist views and values into the everyday life of a rapidly changing modern society.

Dedication

By this merit, may all attain omniscience,

May it defeat the enemy, wrongdoing.

From the stormy waves of birth, old age, sickness and death,
from the ocean of samsāra, may we free all beings.

Appendix 1:

1. Brief History and Outline of the German Buddhist Union (DBU)

During the past hundred years people have come together in ever increasing numbers in Germany to study the Buddha's teachings and to live according to them. At present in Germany about 100,000 Germans and 120,000 Asians consider themselves followers of the Buddha. For the past two decades, communities of all large Asian schools have been represented.

In 1955, a majority of the existing groups formed an umbrella organization. Three years later, the 'Deutsche Buddhistische Union' (DBU) [German Buddhist Union], was named. Through the 'Buddhistische Gemeinschaft in der DBU' (BG) [Buddhist community within the DBU] it has become possible for individuals to become members and to contribute with their activities.

The DBU is a democratic organization under German law. Every three years an eleven-member Council is elected at a General Meeting of members. The Council elects the three-member Executive Board from within its ranks. The DBU does not have a president or spiritual head.

The objective of the DBU is to integrate Buddhism into German culture.

The German Buddhist Union is the nonsectarian umbrella organization of 56 very different Buddhist communities in Germany. The most essential objectives and activities of the DBU can be subsumed under six points:

- To support the development of an authentic form of Buddhism in the West and to communicate its principles in a contemporary manner;
- To create a common context for Buddhists of different traditions in Germany for joint activities, meetings, and exchanges;
- To represent Buddhism in Germany by means of public relations, publications, events, seminars, courses, and information materials;
- To put into practice the Buddhist principles of compassion and interconnectedness of all living beings by a commitment to social projects;
- To be a partner for the interdisciplinary and interreligious dialogue in modern society
- To provide a neutral platform for sharing information about Buddhism.

Creation of the Buddhist Declaration was a unifying process and basis for cooperation
(see next page)

Appendix 2

Buddhist Declaration of the German Buddhist Union

The DBU is an umbrella organization of 56 Buddhist groups in Germany. In a long democratic process in 1984, it created a unique Buddhist declaration that all traditions have approved and signed.

The Buddhist Declaration:

- I go for refuge to the Buddha, my unsurpassed teacher. He has realized the perfections and by his own efforts followed the path to liberation and enlightenment. Based on this experience he has presented his teaching so that we too may find ultimate freedom from suffering.
- I go for refuge to the Dharma, the teaching of the Buddha. It is clear and timeless and invites everyone to test, apply, and realize it.
- I go for refuge to the Sangha, the community of those who tread the path of the Buddha and who realize the various stages of inner experience and of awakening.
- I have deep confidence in the Four Noble Truths: Life in the cycle of existence is ultimately characterized by suffering. The causes of suffering are greed, hatred, and delusion. If the causes cease, suffering ceases. The Noble Eightfold Path leads to the cessation of suffering.
- I have deep confidence in the Buddha's Teachings: All conditioned things are impermanent. All conditioned things are characterized by suffering. Nothing whatsoever has an inherent self. Nirvana is peace.
- I declare that I support the unity of all Buddhists. I will treat all members of this community with respect and openness. We follow the Buddha, who is our common teacher, and we aspire to realize his teachings. Ethical conduct, concentration, and wisdom lead to liberation and enlightenment.
- I will train myself: not to kill or harm any living being; to abstain from taking the not-given; to abstain from unwholesome sexual activities; not to say what is untruthful or unwholesome; not to obscure my mind with intoxicating drinks and drugs.
- May I develop unlimited love, compassion, sympathetic joy, and equanimity for all living beings, knowing that all living beings strive for happiness.

Appendix 3

Knowing, Understanding, Experiencing: Buddhist Wisdom from the Diverse Traditions

Structure and contents of the modules:

Basic modules present the fundamental aspects of Buddhist teachings and their different perspectives; these modules are also open to ethics teachers and non-Buddhists:

- The Buddha – the teachings – the community
- The Four Noble Truths
- Ethics – training of the mind – wisdom
- The Noble Eightfold Path
- Wisdom and compassion

Follow-up modules deal in more depth with selected focal points of Buddhism:

- Ethics and karma
- Death, continuation of existence, and rebirth
- Dependent co-arising and emptiness
- Self and not-self / The five factors of existence
- Meditation / Calmness and clarity
- Abhidhamma / Abhidharma
- The Six Perfections and the Four Immeasurables
- The Three Vehicles
- Buddhism in dialogue with religions, philosophy, and Western science/ scholarship

Supplementary modules are concerned with topical themes, and with specific subjects in the history of Buddhism, the relation of Buddhism to society, and ways of expressing Buddhism:

- History and culture of Buddhism
- The historical Buddha
- Great figures of Buddhism
- Economics and environment
- Violence, war, and peace
- Society and social problems
- Scriptures, languages and translations
- Iconography and art
- Rituals

Didactics modules are designed especially for teachers to assist in the preparation of lessons:

- Didactics of Buddhism – a comparison with Christian religious-education lessons, lessons in life skills, ethics, and religion (LER), and lessons in humanistic approaches to life
- Didactics and methodology of Buddhist religious education and of Buddhist studies

Current instructors have been:

Samaneri Agganyani, Dr. Alexander Berzin, Sarah Coleman, Dorin Genpo Döring, Hans Gruber, Thich Hanh Tan, Sister Jina (Plum Village), Christoph Klonk, Dr. Raimar Koloska, Winfried Kopps, Franz-Johannes Litsch, Bhikshuni Shih Miao-Shiang, Renate Noack, Oliver Petersen, Tensho David Schneider, Bhikshuni Doko Waskönig, Dr. Alfred Weil, Dr. Gerhard Weil, and others

Appendix 4

Example of a schedule for a module on “The Four Noble Truths”:

First Day guided by Dr. Alfred Weil

10.00	Welcome, organizational information
10.30	Talk by Alfred Weil “At the doctor’s – the First Noble Truth”
11.45	<i>Break</i>
12.15	Guided contemplation on “Seeing Dukkha”
13.00	<i>Break</i>
14.30	Study groups: “Who’s fault?” / “The other shore” (Second and Third Truth)
15.15	Back in the big group: Sharing insights about the Second and Third Truth
16.00	<i>Break</i>
16.30	Talk (“Eight steps towards the Exit”)
17.00	Questions/Answers and sharing insights
18.00	Meditation
18.30	Dedication

Second Day: Dr. Alfred Weil, Thich Hanh Tan and Dr. Alex Berzin

07.00	Meditation
08.00	<i>Breakfast</i>
09.00	Talk by Thich Hanh Tan: “Four noble Truths in Mahāyāna”
10.30	<i>Break</i>
11.00	Talk by Dr. Alex Berzin: “Four noble Truths in Vajrayana”
12.30	Meditation (guided by Thich Hanh Tan)
13.00	<i>Break</i>
14:30	Panel and Question and Answer-Session
16.00	<i>Break</i>
16.30	Meditation guided by Dr. Alex Berzin
17.45	<i>Break</i>
18.00	Feedback, Reflections, and Lesson Integration
18.30	Dedication and End



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