

## **Buddhist Leadership and Socio-Economic Development**

*Réjane Serra*  
*European Buddhist Union*

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

### **The Origins of Social Difference:**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 1) **The Precious Human Form** is the basis for success. It allows to us not only to obtain material wealth but also spiritual wealth. Human form enables us to achieve the spirit of enlightenment, to accumulate merit, wisdom and awakening. “This is why the precious human form is more precious than the jewel that grants all wishes” (The Dalai Lama in Zurich in 2007). In addition, human life is rare and impermanent. Besides that, human life is short and difficult to obtain. One should not be unproductive and efforts should be made to progress along the spiritual path.
- 2) **Impermanence** leads to diligence in our acts because nothing lasts forever. All composed phenomena are impermanent. That which arises from causes and conditions is not independent, and is necessarily impermanent. Birth and death are similar to a waterfall in permanent movement and never remain permanent. It is imperative to mediate on impermanence. Future life is more important than tomorrow in this life. It is why we should not pursue worldly objectives because we are not sure of being alive tomorrow. However, what is sure is that we will all die and that we all have a future life. Attachment is useless because all that we have accumulated in this life can be lost in a day. Meditation on impermanence is therefore very important. It leads to the path of spiritual practice and awakening.
- 3) **Karma:** Acts, often contaminated, lead to results. Thus, all action produces a result, agreeable or disagreeable. This life is not the result of chance because every phenomenon has its own causes and conditions. This life does not have exterior causes. Our suffering is not due to the cause of others, just as happiness is not received as a gift. It is the Karma created in a former life that produces what happens in this life. This is why Buddha taught that we should distance ourselves from non-virtuous actions. And that all bad actions are due to a lack of wisdom or to ignorance. The absence of an ultimate view leads in turn to the ego. This is why ignorance is the basic fault and the fundamental blemish. Ego produces duality of self and those around us, and then prolongs itself through attachment to oneself and hostility towards others. This approach is a powerful means of making individuals responsible, because they become responsible for their acts.
- 4) **Suffering or pain** is a strong point in Buddhism. Buddha referred to it in his first teaching on the Four Noble Truths. All living creatures seek happiness and wish to avoid suffering. In order to achieve this, it is necessary to eradicate the cause of suffering by the suppression of non virtues and to cultivate the cause of happiness through the accumulation of virtues. Sometimes the result of acts colored by suffering from the samsaric condition can also transform into moments of relative peace and joy. Stable and lasting joy is the result of actions marked by wisdom.

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

Individual and collective attitudes are generally marked by ignorance, egoism, attachment, avidity or desire in varying degrees and are the causes of our suffering and that of others. However, what humans have in common is an instinctive propensity to seek happiness and to avoid suffering. One of the particularities of being a human being is to be endowed with intelligence and the faculty of comprehension. In actual fact, the human being has the capacity to foresee the consequences of his or her acts, in the short

or long term. But this attitude can also be the source of problems and doubts that are the product of intelligence and an abundant imagination. In our present-day society, this leads the human being to be subject in particular to anguish and dissatisfaction. To satisfy an illusory ego, seeking multiple possessions leads the human being to act in several ways that only reinforce a continually increasing avidity. Avidity thus seems to be the principal cause of individual and collective suffering.

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

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

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

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

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

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

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

Relative truth expresses the idea of conventional truth. In Buddhism, accent is put on the necessity to understand the difference between the way in which things appear

(relative or conventional truth) and the way in which they exist in reality (ultimate truth).

Relative truth is based on the fallacious perception of a subject perceiving an object, whilst the absolute truth is above the notions of subject and object. Subject and object both being phenomena of the same nature, escaping from an autonomous form of existence, combine into one and the same experience for the experienced yogi who sees them thanks to his enlightened perception. Such a being becomes an omniscient Buddha.

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

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

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

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

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

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

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

- Concentration or mental pacification that gradually calms interior agitation. This preliminary phase prepares for more advanced practices.
- Superior vision that leads to the eradication of the egocentric hold that is the basis of cycles of existence. It consists of perceiving the unreality of appearances, such as a reflection in a mirror, the sounds and the thoughts of the ego. This does not signify the cessation of the manifestation but the understanding that the manifestation lacks intrinsic reality, like that which was evoked previously.

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

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

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

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

### **Global perspectives in a local context:**

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

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

If these qualities were promoted on individual and social level, individuals would become more balanced and would contribute to promote a more harmonious society. Individuals would probably no longer have the need to continually buy material goods to fill their empty interior or to give themselves reasons for existing, especially as raw

materials are limited and we cannot indefinitely exploit natural resources offered by nature.

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

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

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

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

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

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

It was at this time a challenge to think that there could be a compromise between liberty and equality. Solidarity is nourished by debate. The “*solidarists*” recommended the setting up of public services on the basis of equality.

Amongst them was Léon Bourgeois, a political Frenchman, who also insisted upon generational and international solidarity, in order to avoid wars. Léon Duguit, lawyer and philosopher in law, is the theoretician of the institution of solidarity. He proposed a State that organized the production and organization of social wealth for everyone. Charles Gide was attached to solidarity economy. He was a militant theoretician for the cause of consumer and production co-operatives. Pierre Joseph Prudhon, a French polemist, economist, and philosopher, recommended association and mutualism and was the theoretician of federalism. Alexis de Tocqueville, a French political thinker, historian and writer, renewed the aspect of democracy thanks to associative life that invigorates local democracy. Pierre Leroux, French philosopher and man of politics, supported the idea that the human being is carried through life thanks to relationships with other people, and through “otherness”, which consequently produces a new identity. This actually produces solidarity because we are all the fruit of relationships.

The concept of solidarity has thus taken shape at institutional level and at the level of relationships of proximity, in different forms. Then, through the co-operative model, the associative model appears and has considerably developed. The liberal model has gradually become installed and the co-operatives have gradually declined because their functioning is considered as obsolete because of power necessarily being shared between all co-operators and members of the co-operative. The liberal credo being too powerful, everyone is swallowed up into the liberal economic system whether they like it or not, which is eventually transformed into an ultraliberal economy on the basis of global capitalism.

### **A few avenues to encourage and develop:**

The foundations of solidarity, such as ethical, social and political principles, have inspired mutualistic organizations such as certain French insurance companies, which have known how to resist the diktat of liberalism. They address members and not clients, and are directed by a logic whereby the individual sense of responsibility is always in keeping with the values of mutual aid and solidarity. Mutual aid supposes that there are links between equal persons and one treats the other like himself or herself. Care of the other is predominant in the principle of solidarity. Payment of social security, for example, is made according to means and care according to the needs. It is important to conserve these organizations for the good of everyone.

Attachment to solidarity, mutual organizations and public services effectively corrects the ultra liberal economy that aims uniquely at individual initiative and concern for personal enrichment. We should constantly keep in mind a reference to solidarity that includes the notion of duty towards the other person, in order to initiate the inversion of the liberal model and its abuse of power. Finally, the conscience of solidarity should be interpreted by political gestures in order to correct injustices that are permanent provocations to the human being. It appears important to get these co-operatives living again, indeed any other similar forms that are inspired from these organizational models.

The contribution of taxes should also be progressive according to income, for a redistribution of services available from the public services, with the aim of attenuating social inequalities. Unfortunately, in France, the State makes laws in favor of those who govern us, have power, and own property, when it should be the guarantor of the deprived because it has a duty towards the poorest people.

In order to block these financial powers and capitalist States, only civic society appears to be a force of opposition able to change current orientations. In order for citizens to play a determining role, it seems moreover important to awaken their consciences by education. It seems also necessary to belong to non-governmental organizations such as Greenpeace, social movements such as ATTAC (Association for the Taxation of Financial Transactions) and impartial associations for the defense of individuals such as Amnesty International, and to associations of resistance and solidarity that unite exploited people of all kinds. Wage-earners should support professional trade unions; this seems indispensable for the defense of their interests, on condition nevertheless that they are sufficiently representative. This is the reason why all salaried people, whatever the professional branch to which they belong, should join a trade union, which will have more weight when facing large enterprises and the State.

The isolated individual has little weight but a consistent group can be heard by governments, financial markets and multinational enterprises in order to influence their policies. As the saying goes, "unity is strength." That is why it seems necessary to develop networking because it is efficient. Internet gives us a good example because it has become an invaluable and cheap tool for the transmission and the sharing of



information, or again to sign petitions at regional, national or international level. Networks such as Greenpeace or AVAAZ have obtained notable victories thanks to these petitions.

At the agricultural level, it also seems important to develop co-operatives where the rural community can mutualize their means and share their production, whilst still maintaining the nobility of food crop culture. It would be easier for associates to sell their products at a reasonable price, whilst still maintaining a decent cost price for the farmers and farm workers. It should be noted that local agricultural products should be privileged so as to avoid polluting emissions from transport, which penalize the environment.

It also seems very useful to exchange services between neighbors, in order to limit expenses that weigh down on households and spoil relationships. This would also enable the creation of complementarities at neighborhood or village level. Thus, mutual help services could see the light of day in the field of maintenance or the repair of buildings or machines, in child-minding or school support. The mixing of habitat, that is to say, renting accommodation to elderly people, families with or without children, students, etc., in one apartment building, seems profitable to everyone. In effect, elderly people could be helped with shopping, at the same time creating a social link. At the same time, elderly people would be less isolated, which is a source of suffering for many of them. In return, elderly people could educate and transmit the traditions of their youth through stories of their experience of life or simply telling stories to children. This system is structured and is of interest for everyone.

The notions of precious human life, the Karma, suffering and impermanence give us a good foundation for advancing in our reflections. The notions of interdependence, compassion and wisdom lead us to positive actions and commit us firmly to following the path. Enlightenment, through the practice of meditation, totally liberates us from the cycle of conditioned existences as well as by suffering, and we possess the power to help people around us.

An ideal of universal harmony that engenders sustainable peace, based on the respect of all civilizations, could form a really international community based on law and not on the diktat of a superpower. Universal solidarity should insist on that which is common to all human beings and should link them reciprocally. Solidarity at ecological level should also see the day, which in turn, should influence a resolute political ecology since it concerns phenomena linked to an economy of exploitation, as much workers as nature. Political ecology linked to social solidarity has already caught on. The concept of sustainable development, promoted to the international level at the first Earth Summit organized by the United Nations in June 1992, or perhaps sustainable evolution, stipulates that in order to satisfy our needs today we must not compromise the satisfaction of the identical needs of future generations. Sustainable development requires responsibility towards the environment and an ecological command of the economy. We must therefore act with discernment and precaution.

“Happy Sobriety”, an expression invented by Pierre Rabhi, a French farmer, philosopher, writer and thinker, designated as contentment in Buddhism, becomes a first class virtue that opens the door towards a more human world, more harmonious, wiser and more respectful of men and women in their environment, for their own good and for that of others.

## Bibliography:

ASANGA, *Abhidharmasamuccaya, Le Compendium de la Super-Doctrine*, by Walpola Rahula, Published by EFEO (École française d'Extrême-Orient), 1980.

Christian de MONTLIBERT, *La domination politique*, Strasbourg. Presses Universitaires de Strasbourg, 1997 - *La violence du chômage*. Strasbourg. Presses Universitaires de Strasbourg, 2001.

Fernand BRAUDEL, *La dynamique du capitalisme*, Paris, Arthaud, 1985.

Geshe Kelsang Gyaltsso, *Claire Lumière de Félicité*, Editions Dharma, Aubenas, 1986.

Keith DIXON, *Les évangélistes du marché*, Raisons d'agir, Dijon, 1998.

Khen Lama Shérab Gyaltzen AMIPA Rinpoché, *Histoire et doctrine de la tradition Sakyapa*, Dervy-Livres, Paris, 1987 - *The opening of the Lotus*, Wisdom Publications, London, 1987 - *Mahamoudra*, Edizioni Arca, Claro (Switzerland), 2002 .

Khentchen KUNZANG PALDEN, Minyak kuzang Seunam, *Comprendre la vacuité*, Editions Padmakara, Peyzac-le-Moustier, 1993.

Maurice GODELIER, *La production des Grands Hommes: Pouvoir et domination masculine chez les Baruyas de Nouvelle Guinée*, Fayard, Paris, 1982.

NAGARJUNA, *Le traité de la grande vertu de sagesse*, by Etienne Lamotte, tome I, Published by the Institut Orientaliste of Louvain, Louvain-la-Neuve, 1981.

Pierre RABHI, *Vers la sobriété heureuse*, Actes Sud, Arles, 2010.

Sa Sainteté le XIVème DALAÏ LAMA, *La méditation au quotidien*, Editions Olizane, Geneva, 1981 – *L'enseignement du Dalai Lama*, Albin Michel, Spiritualités Vivantes, Paris, 1987 – *La puissance de la compassion*, Presses de la Renaissance, Paris, 1997 – *Cent éléphants sur un brin d'herbe*, Editions du Seuil, Points sagesse, Paris, 1990 – *La voie de la lumière*, Presses du Châtelet, La Flèche, 1997 – *Comme la lumière avec la flamme*, Editions du Rocher, Monaco, 1997.

SHANTIDEVA, *La marche vers l'éveil*, Bodhicaryâvatâra, Editions Padmakara, from a translation by Louis Finot, La Besse, 1992.

VASUBANDHU, *L'Abhidharmakosa*, translated by E. Lamotte, tome I, Published by the Institut Belge des Hautes Etudes Chinoises, Bruxelles, 1971.

Walpola RAHULA, *L'Enseignement du Bouddha d'après les textes les plus anciens*, Editions du seuil, Points Sagesse, Paris, 1978.