Buddhist Contribution to Human Development

JIABU Special Edition on the United Nations Day of Vesak Conference 2561/2018

INTERNATIONAL BUDDHIST STUDIES COLLEGE (IBSC)
MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY

Journal of the International
Association of Buddhist Universities

IBSC
WISDOM FOR THE WORLD

The Journal of the International Association of Buddhist Universities (JIABU)

Special Edition on Vesak Celebrations Conference 2018

Assistant Editors
Ven. Dr. Phramaha Somphong Khunakaro
International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University

Ven. Dr. Phramaha Nantakorn Piyabhani
International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University

H.E. Janos Jelen
Dharma Gate Buddhist College, Hungary

Dr. Sanu Mahatthanadull
International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya Universit

Dr. Soontaraporn Techapalokul
International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University

Dr. Pintong Mansumitrchai (Chatnarat)
International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University

Staff
Phramaha Prayuddha Bhūripañño
Phra Sitthichai Khampeero
Ms. Naowarat Bhurahong
Ms. Orawan Topathomwong
Ms. Ubonwanna Klinjuy
Ms. Sudtida Padrit
Miss Sirinad Pimsanao
Mr. James Featherstone

Owner
International Association of Buddhist Universities

Office
International Buddhist Studies College (IBSC)
Mahachulalongkornrajavidyalaya University
IABU Office, IBSC Building, MCU,
79 Moo1, Lamsai, Wang-noi, Phra Nakorn Si Ayutthaya 13170,
Thailand
Tel: (6635)248-000 ext.7210
Email: iabu@mcu.ac.th

Editorial Message

At the International Association of Buddhist Universities, we have several principles that we take as our guidelines in moving forward in our engagements. Here is a reminder of how we progress:

IABU Vision:

- Motivate future generations to gain and apply profound understanding of the Buddhadhamma in every aspect of life
- Raise the quality of scholarly work within Buddhist Studies and across other academic endeavors
- Contribute to meeting the challenges that face human society worldwide

IABU Mission:

- Support and collaborate with members to ensure humanity can benefit from the richness and variety of the multi-dimensional Buddhist traditions
- Provide a framework towards better understanding diverse policies and activities
- Collaborate in administration, teaching, research and outreach
- Recognize each other's qualifications

IABU Goals:

- Propagate the Buddhadhamma through collaborative academic channels
- Eliminate Buddhist sectarian, national, and institutional barriers
- Raise the academic standards throughout the Buddhist world
- Maximize academic potentials and abilities

Special Edition on Vesak Celebrations 2018:

Buddhist contribution for Human Development

Contributors :

Editorial Team

Preface

On the occasion of the 3rd IBSC International Conference entitles "*Buddhist Contribution for Social Development*" held on 25th -26th May, 2018, organized by the International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University (MCU), Thailand, I am very honor to wish thank all faculty members, students and director to arrange another meaningful academic conference for the sake of students.

The conference theme "*Buddhist Contribution for Social Development*" is very relevant and needy for the current time in the sense of present social circumstances around the world. From the evidence of the Buddha's discourses, or *sutta*-s in the Dīgha Nikāya, it is clear that early Buddhists were very much concerned with the creation of social conditions favorable to the individual cultivation of Buddhist values. An outstanding example of this, in later times, is the remarkable "welfare state" created by the Buddhist emperor, Asoka (B.C. 274-236). Eminent Buddhist scholar Walpola Rahula stated the situation — perhaps at its strongest — when he wrote that "Buddhism arose in India as a spiritual force against social injustices, against degrading superstitious rites, ceremonies and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men; it emancipated woman and gave her complete spiritual freedom." The Buddhist scriptures do indicate the general direction of Buddhist social thinking, and to that extent they are suggestive for our own times. Nevertheless it would be pedantic, and in some cases absurd, to apply directly to modern industrial society social prescriptions detailed to meet the needs of social order which flourished twenty-three centuries ago. The Buddhist householder of the Sigalovada Sutta experienced a different way of life from that of a computer consultant in Tokyo or an unemployed black youth in Liverpool. And the conditions which might favor their cultivation of the Middle Way must be secured by correspondingly

different—and more complex—social, economic and political strategies. As above-mentioned notes, I personally think it is a very right decision to arrange this academic conference where distinguish professors, lecturers, scholars and students actively participate alongside extending their in-depth knowledge of Buddhism.

As always, I appreciate the entire team of IBSC for arranging another meaningful Buddhist Conference at our university. In end, I am going to conclude with sharing the Buddha's words "*Bahujana hitaya, bahujana sukhaya*", that mean, "*for the benefit of many, for the happiness of many*", which reflects to work together for the good of enormous sentient beings.

The Most Ven. Prof. Dr. Phra Brahmapundit
Rector, Mahachulalongkornrajavidyalaya
University, Thailand

Table of Contents

Schopenhauer and Buddhist View on Counselor, Morals and Life

Phra Holger Lammert Hiridhammo,
Asst. Prof. Dr. Sanu Mahattanadull,
Phramaha Somphong Khunakaro, Dr.
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: phraholli@gmail.com

Abstract

Arthur Schopenhauer, a German pessimistic philosopher (1788-1860), proclaimed that suffering is the direct and immediate feeling of realizing that life, mind and knowledge obviously fail here. For him the morals of mediation insight into the essential identity, the identity with all sufferings of all beings, is the insight by which the original egoism is overcome. The Buddhist moral concept suggests cultivation of loving kindness (*mettā*) and compassion (*karunā*) and in the same way minimizes the desire and reduces one's own ego. The essence of the Buddhist teaching formulated in the first sermon given by the Buddha as the Four Noble Truths is that unhappiness and unsatisfactoriness (*dukkha*) are caused by the ego and four types of clinging (*upādāna*). The practice of Buddhism combines the essence of the Four Noble Truths and the practical detailed explanation of the Eightfold Noble Path divided into three groups: morality, concentration, and wisdom.

Keywords: Four Noble Truths, Morality, Suffering (*dukkha*), Clinging (*upādāna*).

---

[1]T.W. Rhys Davids, (2004) *Pali English Dictionary*, Oxford: The Pali Text Society, p. 324. Dukkha tr. as formation or formation after sukha or unpleasant, painful, causing misery. Depend on the context it is also mean pain, entailing sorrow or trouble. In English there is no equal word which can cover the same ground as in Pali. In English it is important to use half synonyms, no one of which is exact.

Introduction

On February 22, 1788 Arthur Schopenhauer was born in Gdansk (present Poland) as the son of a merchant and a writer. His mother gave the spiritual magnitudes of his time to him and introduced him to some intellectual persons such as W. V. Goethe, and his father provided cosmopolitan education.

In 1809, after the death of his father, he began to study medicine, later he switched to philosophy. In 1813 he received his doctorate. A year later he began to write his main scientific work "The World as Will and Representation". This work represents an attempt to regard the basic principle of the world not as a rational one but as an irrational one. The focus is placed on the will, which has neither reason nor goal and yet represents the driving force of being. In 1831 he fled to Frankfurt am Main after the outbreak of the cholera epidemic. Other writings appeared in a late phase, such as" The Two Fundamental Problems of Ethics," in which he refutes free will, "Parerga and Paralipomena", and" Aphorisms of Wisdom of Life". On September 21, 1860 he died in Frankfurt am Main.

Schopenhauer's Suffering

From the night of unconsciousness awakened to life, the will finds itself as an individual in an endless and limitless world, among countless individuals, all striving, suffering, erring; and as if by a terrifying dream, he hurries back to the old unconsciousness. This is how Schopenhauer describes the will, life, and suffering.

Following the Schopenhauerian idea, the suffering of life is essentially inevitable and without the fulfilment of pain imperfect striving and the experience of a fulfillment that cannot be stabilized, especially in load and boredom[2]. In his opinion, man is trapped in a cycle of refusal and greed, which will end only with death. In the moment in which the desired is achieved it is not the feeling of satisfaction that arises but the desire to want other things. The experience of suffering is that which drives people to philosophy, which in the end is nothing but an attempt to understand the existence of suffering in the world and thus to endure suffering. The will to gain

---

[2] Arthur Schopenhauer, *The World as Will and Representation,* (1969) New York: Dover Publications, Inc. tr. E. F. J. Payne, Vol. I. p.260.

knowledge is linked to the experience of suffering. The will to know relates to the experience of suffering. Suffering is perceived as something disturbing and cannot be accepted as reality. Suffering is perceived as unjustified and inappropriate, which includes a charge and constitutes a justification. Schopenhauer tries to justify this with his philosophy and to refute the reproach of the unjust. The recognition of the will to live is quite a practical way of life. The fact that all are suffering is what justifies a will-renounced life style. Accordingly, the negation of will is the supposedly better form of life, since way of life leading to salvation explains and concludes the analogy between the conceptions of Schopenhauer's salvation. A denial or optimistic view in his opinion is a "really wicked way of thinking, a bitter mockery of the unspeakable suffering of mankind".[3] Optimism gives the feeling of correctness and conveys a view of the world as a real reality.

Buddhism and Suffering (*Dukkha*)

Life in the continuing cycle of birth and death is ultimately painful (*dukkha sacca*). The inevitable sufferings of birth, old age, disease and death destroy the foundation of lasting happiness. This fact must be clearly understood. Suffering is the constant underlying all existence; it comes about because we bind ourselves to a world in which nothing is sustainable and can be preserved. Suffering is more than pain, sadness, tribulation, fear, experience, isolation, certainty of death, etc. Suffering is part of our self-created nature. Suffering is the fundamental characteristic of every existence, for in everything that arises and takes place, the end is always co-established. Impermanence, transience, lack of essence are thus the characteristics that are attached to all existence and are characterized by the term "suffering". This first truth of Buddhism states that all worldly forms of existence are transient and imperfect (*dukkha*) and can never fully satisfy us. The cause of all suffering is greed, hatred and delusion. To reach true happiness, these causes must be overcome (*samudaya sacca*). So, this second truth contains the root cause analysis of the suffering material existence. The cause of this suffering is found in our own mind: it is the desire for material sense gratification (*Taṇhā*).

---

[3] Ibid. p. 326.

Schopenhauer's Moral and Ethic

Schopenhauer argues that the world is a world of appearance that can be traced back to a blind massless will. For him the will is the basic principle of the essence of the world, and thus explains life. In moral contemplation, suffering is contradictory because suffering is present and does not end. The moral thought does not play down suffering, but rather serves to recognize it in its reality and retrace it to the essence of the world. On the one hand, it is morally unfair to deny or belittle the reality of suffering; on the other hand, it is morally impossible for such a metaphysical injustice to exist. The compassion in Schopenhauer's concept of suffering plays a major role and forms the basis of his moral understanding. Morality, in his opinion, is a form of individual recognition of the suffering of others. This implies the necessity of trade, that is, of becoming active. Which, in turn, leads the compassionate beyond what is possible, namely to disinterested actions. The moral value of actions, according to Schopenhauer, springs from an immediate, felt, and not from an abstract knowledge. The grasping of moral meaning and the moral evaluation of actions is possible in this context for the individual. The evaluation of good and bad is based on the agreement with the own will urge. Which affirms that whatever contradicts him is bad, and what suits him is good. Capturing the moral meaning of terms such as compassion, justice, and philanthropy is also intuitively grasped. Knowledge is a subjective one and goes beyond the knowledge of one's own will. Just as man intuitively recognizes his own desire for will and the provocation and rejection of the urge of will through an action, so he can do so with other people. In this context Schopenhauer speaks of vivid knowledge. The act from pity is an act that puts one's self or self-interest into the background and is carried out not for the sake of self-will, with the aim of reducing others' grief or counteracting the emergence. It is conspicuous in moral actions that you cannot be justified, an action can only be justified if the reason of the action is traceable, or a benefit can be defined. On the other hand, moral actions are disinterested actions, any attempt to substantiate moral actions, that is, grounds for stating why we should act morally, inevitably leads to the reasoned action being no longer moral. For Schopenhauer, the absence of a reasoning is equivalent to the lack of self-interest, which ultimately leads to the conclusion that there is no motive for action, which excludes moral action. He excludes this kind of reasoning because of the experience that teaches us that such genuine moral acts occur, even though we do not understand how they are possible. For him, the contradiction is interpreted as a proof of the illusory character of our world and as a guide to the understanding of what lies behind it. The identification of one's own experience with that

of a stranger, which contradicts the principium of individuation, which I nevertheless undertake in moral action, then points to an actual existing identity. Basically, we are all the same because the will that underlies us is the same, time and space are the foundations of difference, are mere forms of intuition that are not valid for the thing.

Compassion morality is the result of the insight into the essential identity, identity of all sufferers, of all beings, insight through which the original egoism is overcome. Compassion is the foundation of morality, the only truly moral motive, the real selfless virtue, the basis of all free justice and philanthropy. Only the action born of compassion has moral value. Pity is participation in the suffering of another. In the other we suffer ourselves. Here the partition that separates the beings is abolished, and the non-me becomes the ego in a sense. Out of the comprehension of the appearance of individuality comes the justice and the goodness of the mind, the compassion, the pure love. But when man recognizes his own ego in all beings and his own suffering in their suffering, above all his life and his pleasures shudder. The will now turns against itself, affirms the (individual-bodily) life ever weaker, it has become clear-sighted through knowledge and denies life. Suicide is of no use, for death then only affects the appearance of the will, not itself. On the other hand, asceticism in all its ways (poverty, mortification, chastity, etc.), which weakens the will to live, redeems us more and more from life. When death comes, he meets an already almost extinct will. "For the one who ends so, the world has ended at the same time." For us, this nirvana is nothingness, while in itself it is the highest, but our world is nothing. The denial of the will to live, this "self-abolition of the will", this sudden turn of the will toward oneself, is an act of the freedom (guided by knowledge) of the will. Here is the only point where his freedom enters immediately.

Buddhism's Moral and Ethics

The central and fundamental aspect as a natural process of which operates with all our volitional actions which does not affect the external agency and beyond all Buddhist doctrines and Buddhist traditions is the karma. The ethics in Buddhism begins with the rotation of the Dhamma wheel and the doctrine of the early Buddhist tradition. *The Four Noble Truths* and thus the ethics stand in the center of Buddhist thinking and acting. It was the aim of the Buddha to find solutions to ethical problems in the society, the remainder of his life was devoted to propagating the definitive solution he had discovered and encouraging others to implement it. From that result is the invitation, which he spreads to

participate in the highest and best form of human life, to live a noble life. The aim of Buddha was not simply the attainment of an intellectual vision of reality or the mastery of doctrine in main, but the living of a full and rounded human life.

Following the *Sutta Piṭaka* there is the *Cūḷa Kamma Vibhaṅga Sutta*[4] in which the young Brahmin *Subha*[5] asks the Buddha about the inequality among human beings in terms of being superior or inferior. The answer he got from the Buddha was that all living beings are the owner of their actions, heirs to their actions, they have their actions as their refuge and that it is action or karma that distinguishes beings as inferior and superior. Generally karma also can be translated as action but encompasses intentional actions, volitional and willful, which give a result. The mind (*citta*)[6] itself is unable to produce any mental, verbal, or physical action. Actions that are wholesome, unwholesome, or a combination of both volitions are considered as karma. The aim in Buddhism is to escape from all sufferings by eliminating defilements (*kilesa*) of craving, aversion, and ignorance. In general, the Buddha's teaching describes the volition (*cetana*) as one mental state (*cetasika*) which arises together with (citta) consciousness. Following the rule of karma, which is related to mental formations, the five aggregates perform the psychology and physiology of individual personality. Volition is the intention determining factor. The *Paticca Samuppada* explains how beings come and continue to exist based on the circles of rebirth. In the Buddhist concept of morality and ethic, body and morality are inextricably connected and linked to each other, which can be easily understood from the precepts (*sīla*) that contain both. The close relationship Buddhists posit between body and morality means that the formation of ethical persons is conceived of as a process of both physical and moral transformation, affecting the entire complex of body, feelings, and thoughts. Buddhism knows no prohibitions in the classical sense, believers profess to believe through the threefold refuge (tisaraṇa) as the refuge in the Buddha, the doctrine, and the community. An

---

[4]MN iii202, Bhikkhu Ñāṇamoli, (1995) *The Middle Length Discourses of the Buddha*, Kandy: Buddhist Publication Society, pp. 1053-1057.

[5]G.P. Malalasekera, *Dictionary of Pāli Proper Names*, (1997) Oxford: The Pali Text Society, p. 1229. Subha Sutta the real name for *Cūḷa Kamma Vibhaṅga Sutta*.

[6]T.W. Rhys Davis, (2004) *Pali English Dictionary*, Oxford: The Pali Text Society, p. 265. Citta tr. as shine, to be bright, variegated, manifold, beautiful; tasty, sweet, spiced depend on in which the word are be used the meaning change.

[7]Ibid p. 271. Belong to ceta mental, with citta it is to be taken as supplementing, mind and all that belongs to it, mind and mental properties.

exact translation is difficult here because the refuge in the actual sense includes an entire attitude to life.[8] In the rule of karma, future happiness is a consequence of karma as a direct consequence or continuation of the maintenance of a satisfying behavior in the present, which is backed by the threefold refuge and the precepts. The teaching of the Buddha is grouped by three headings as *sīla* (moral conduct), *samādhi* (concentration), and *paññā* (wisdom). The *sīla* also can be classified into 2 groups as *abhisamācārika sīla*, which is based on the good behavior, and the *ādibrahmacariyaka sīla* of the beginning of the Brahma faring. *Abhisamācārika sīla* represents the basic moral conduct that applies to all Buddhists.[9] *Sīla* or moral conduct is the principle of human behavior that promotes orderly and peaceful existence in a community. It yields in particular a very special benefit. It can be concluded that ultimately, all the Buddhist schools regard ethics as a means of keeping one's mind and life pure and free from negative influences. The concept of the precepts is not only for the purity of the mind and living in harmony, but also to maintain and preserve good physical health. So the mind is regarded as a stream or river, which must be kept clean and constantly checked for pollution, good spiritual health is to be maintained. To do good, avoid evil and keep the mind pure is the essence of Buddha's teaching. Everything we are is the result of our past, and how we have dealt with or failed to deal with life is what determines our state of mind very much.

Schopenhauer's on Liberation

The liberation from suffering as described in the Four Noble Truths is considered a cognition that always and absolutely exists, but only to be understood in succession. This is due to the fact that they need to be understood not only intellectually, but must also be experienced, which requires comprehension as an attitude of consciousness, which is to internalize and consolidate. Only in this way is it possible to bring knowledge and motive in line with the action. This process depends on the successful integration and intellectual insight in the practice of daily life and the resulting certainty of experience. Consequently, the pure insight is not enough; their application is necessary for the goal of redemption from suffering.

---

[8]Regarding the Pali we have from Rhys Davids and Stede: Savana: (Cp. Vedic.) shelter, house, refuge, protection.

[9]Frank Hoffman, (2013) New York: Pali Buddhism, Routledge, p. 24.

Compassion has a dominant role and function in Schopenhauer's ideal. In his belief compassion is a fundamental condition of morality. In his opinion, the harm done to another is a harm done to oneself. The concept of the world as a willing idea acts as objectifying over empiric principle. The will is only cognition according to his philosophy and the world an idea. If one regards the will as a thing in itself, deviating from the world, the will is groundless in its appearance although the occurrence is free of all multiplicity but follows the rules of time and space. The connection of the contemplations is possible in the aesthetic contemplation, which is an escape from inseparable split between the world on the one hand and the will on the other. This conflict is the basis of all suffering. Contemplation allows gaining the conceptual knowledge of the pattern. For Schopenhauer, happiness is the absence of sorrow, and rightly only the absence of injustice. Positive and negative are not pure evaluations, but only to be understood as a mere sequence. Wrong and misfortune are not positive as a basic disposition, but only because they are the first to exist. Schopenhauer pursues the thought of a will-less insight, which by the consciousness of other things is so high that the recognition of one's own self no longer exists. Only in this condition it is possible to perceive the world purely objectively. An aesthetic view allows one to overcome the will and to grasp the concepts and ideas. The aesthetic contemplation of the cognition of the pure idea and thus the overcoming of the will is provided with purposefulness, goal-directedness to a transcendent ideal that brings meaning and purpose to the world. It would be daring to assert that endless suffering, of which the world is full, is without foundation and is based only on a coincidence. What may appear extraordinary to us as a single misfortune is in fact not unusual, but it is the rule. In everyday life we hardly perceive what we feel as pleasant or uncomfortable until Schopenhauer comes to a contraction with our will, that is, the negativity of well-being and happiness as opposed to the positivity of pain.[10] Schopenhauer explains that the reason why we are suffering and not being able to overcome it is the weakness of the knowledge more than the knowing of the will. It is also possible that in some way somebody can overcome it by the way of knowledge of the kernel of the things, not the real insights or even intellectual realization but based on the experience of mercy. In other words, will itself cannot be abolished by anything except knowledge.[11] Thus, the cardinal cause of suffering is the will to live. That there is an

---

[10] R.J. Hollingdale, (1970) *On the Suffering of the World*, London: Penguin Books Ltd., pp. 3-5.

[11] Arthur Schopenhauer, (1969) *The World as Will and Representation*, New York: Dover Publications, Inc., tr. E. F. J. Payne, Vol. I. p.398.

escape from suffering is the relation between ultimate wisdom and discernment which indicates changes in the knowledge. The differentiation of intellectual application in an existential state, as it were, is the result of the compassion towards all beings.

Conslusion

Now Schopenhauer's strategy to be happy is certainly not suitable. He says that wealth does not make a person happy if one can live well, that is the result of today's society. The instructions of Schopenhauer are difficult to communicate with the feeling of happiness (to have few friends, and to live in solitude). Only by negation of the will can salvation be found. Schopenhauer rejected the affirmation of the will. Schopenhauer condemned the urge for existence and well-being since, it is to be equated with egoism, which corresponds to all human actions; egoism is unlimited in its nature. Man desperately wants to preserve his existence, wants to liberate himself from pain, which includes all want and deprivation, wants the greatest possible sum of wellbeing, and wants every enjoyment he is capable of. Everything that opposes the striving of his egoism arouses indignation, anger, hatred, which must be destroyed, for the affirmation of one's own individual will goes hand in hand with the negation of all other individuals, which egoism divides into food and foe. Only the sexual act is the complete affirmation of life, because through this want of life new life arises. On the other hand, he also meant who takes the life as it is with all the suffering and nevertheless finds satisfaction in it, which affirms the life and thus also the will. Schopenhauer has chosen the path of renunciation of will, which means that he has lived in asceticism: sparse diet, perfect chastity, voluntary poverty, willing wrongdoing. The will must be deliberately broken. The goal of asceticism is to become free from the world, from the will. Because the focal point of the will is the sex drive, perfect chastity is the most characteristic phenomenon of asceticism. Of course, asceticism immediately recalls Buddhism. The goal of man would be to reach Nibbana. Schopenhauer concludes the first version of his main work with the following words: "To whom this world is nothing, Nibbana is everything; to whom this world is everything, Nibbana is nothing". When humanity goes out, the consciousness, with it the idea, as well as the world, vanishes. The state of salvation has been reached. If man dies, the will is no longer bound to time. He becomes a thing that be the will in the purest art.

A Study of Ānāpānasati based on the Visuddhimagga and the Vimuttimagga in the Perspective of Chinese Buddhism

Mr. Wang Dongcheng, Phramaha Anon Anando,
Asst. Prof. Dr., Prof. Dr. Lu Kai Wen
International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: godeess@gmail.com

Abstract

Ānāpānasati, also known as mindfulness of breathing, is a method of breathing meditation that has its roots in the Buddhist tradition and originates from the Buddha's time. The teaching of *Ānāpānasati* in two treatises of the *Visuddhimagga* and the *Vimuttimagga* belongs to Theravada Buddhism. There are two objectives in this research, which involve *Ānāpānasati* in the two treatises.

Ānāpānasati is the core teaching of meditation; based on these two treatises, the author conducted a comparative study in the perspective of Chinese Buddhism. These treatises with their detailed description of meditation practice have a special significance in Buddhism.

This paper explores the eight or four stages of *Ānāpānasati* in two treatises and emphasizes the meditation sign, the key to achieve the first *jhāna*. In systematizing the practice of *Ānāpānasati*, both treatises create a structure based on the four foundations of mindfulness.

Keywords: Ānāpānasati, Vimuttimagga, Visuddhimagga.

Introduction

Ānāpānasati refers to a method of breathing meditation that has its roots in the Buddhist tradition and originates from the Buddha's time. In the *Visuddhimagga* it involves sixteen bases divided into eight stages, which, when practiced, can lead to the seven purifications. The *Vimuttimagga* has a similar structure with the *Visuddhimagga*. Nowadays, there is a growing interest in the research on *Ānāpānasati* in China, but the research on these two treatises is still limited. It is necessary to explore the history of *Ānāpānasati* in the perspective of Chinese Buddhism briefly, especially based on the related scriptures. Generally, we can say that in China there were five historical stages concerned with *Ānāpānasati* , development of related scriptures and practice.

The first stage belongs to the period of early Buddhism and involves the different volumes of Agama scriptures, a collection of early Buddhist texts, which has five parts and was translated into Chinese in the ancient time. Some of the teachings related to *Ānāpānasati* were recorded in *Ekottara Āgama* (Numbered Discourses) and *Saṃyukta Āgama* (Connected Discourses). The second stage involves *Ānāpānasati Sutta*, which has been translated into Chinese in the East Han dynasty, although the original text is already lost. The text that is available today has been edited multiple times and is called *Maha-Ānāpānasati Sutta*. (大安般守意经)[1] It can be said that this scripture is similar to the *Ānāpānasati Sutra* in the *Nikaya* and influenced the Buddhist practice in China for a long time.[2]

The third stage involves the teaching of the Sanskrit scripture *Abhidharma-kośa* (Verses on the Treasury of Abhidharma). It has been translated into Chinese by Zhendi and Xuanzang. For *Ānāpānasati,* the explanation in this treatise only focuses on the six stages but neglects the sixteen bases.[3] The fourth stage of its development involves the Mahayana scripture *Maha-Samatha and Vipassanā* （摩诃止观), a treatise written by master Zhiyi, the founder of Tiantai sect. In the teaching, master Zhiyi explains three kinds of Ānāpānasati, which include sixteen bases, six wonderful stages, and perfect jhāna.[4]

---

[1] 康僧會序，《大正藏》，《大安般守意经》(Taishō Tripiṭaka, Maha-Ānāpānasati Sutra)，第15册，第0602经，第1卷

[2] 鎌田茂雄，中国佛教通史：卷二 （Shigeo Kamata, The history of Chinese Buddhism:Vol II)，高雄:佛光文化事业有限公司，2010, 97页。

[3] 覃江，入山捉猴：佛教安般念研究 (Qin Jiang, **Catching the monkey in mountains: a study of Ānāpānasati in Buddhism)**，四川：巴蜀书社，2008.8.页200.

[4] Ibid. 页260。

The fifth stage of its development belongs to the modern time and involves the scripture of *Visuddhimagga*. This treatise is famous in the south of Asia but the translation from Pali to Chinese has been finished no longer than one hundred years ago. A wave of Buddhist renaissance in China made the scripture more popular and to be used as a guidebook of meditation. The scholars should notice another book, written in the recent years by Wuxinru, where the author explained Bhaiṣajyaguru sutra and emphasized the practice of *Ānāpānasati*.[5] This Mahayana sutra is also popular in the Tibetan Buddhism. The practice method in his explanation involves the tantric way and the detailed description of the meditation sign.

These five stages shows that the practice of *Ānāpānasati* in China has its own tradition. It develops with the development of Buddhism and involves three vehicles. In the paper below, the author will try to explore *Ānāpānasati* in the treatise of *Visuddhimagga* using the Chinese resources.

Ānāpānasati in the Visuddhimagga

Focusing on the historical context and background of this treatise for the purpose of the research, we can find some evidence in the history of Sri Lanka. The King Mahinda established *Mahāvihāra* monastery, so the Buddhist teaching in this kingdom began to base on its teaching until one sect was formed. Due to the support of *Valagam Ba*, *Abhayagirivihāra* monastery has been established later on, and these two sects were divided in 29 B.E.[6] *Abhayagirivihāra* sect absorbed the Indian Buddhist thought. Compared to the Mahāvihāra monastery, the Abhayagirivihāra monastery developed in a different way. The influence of Mahayana Buddhism led them to have a huge difference.

The author of the *Visuddhimagga* is Buddhaghosa. According to the historical records of Mahavamsa, in the period of King Mahānāma, in his domination from 409 to 431, Buddhaghosa finished the *Visuddhimagga* in *Mahāvihāra* monastery. He was born in

---

[5] 吴信如，**药师经法研究** (Wu-Xinru, **The research of Bhaiṣajyaguru Sutr**a)，北京：中医古籍出版社，1997, 页86。

[6] 黄夏年，《南亚研究》，"觉音的《清净道论》及其禅法" Huang-Xianian，"**Buddhaghosa's Visuddhimagga and His Practice of Dhyana**" 1989年，第1期，第26-36页。

the Brahman family in southern India and translated many books as a child.[7] His translations include some famous books.

Considering the main characteristics of the *Visuddhimagga*, the first one is its clear analysis and close integration with the practice. In this treatise, there is a large number of description of Sangha living rules and monastic practices[8]. All of them focus on the practice, the explanation is logical and smooth.[9] It is easy for the practitioners to find reference to their activities. This treatise clearly describes the steps of practice. Some knowledge of it is concerned with science or Buddhist wisdom.

In *Visuddhimagga,* the author explains *Ānāpānasati* with the principle of *cattāro-satipaṭṭhāne*. In the Chapter VIII, Other Recollections as Meditation Subjects, in the section mindfulness of breathing, it gives a clear description of the sixteen bases at the beginning.[10]

The first four bases, which follow the first foundation of mindfulness, are related to the body.[11] As the nature of concentration is one-pointedness, the practitioner cannot focus on the whole experience of the body, but only observe a particular place, for instance, the area under the nose. One argument is, if the concentration is fixed under the nose, how can practitioner experience the whole body?[12] In fact, the working place here is only an area that people should care about, not fix on it. With deep concentration, the practitioner can stay aware of his whole body. In a similar way, if a person would stand on a stone and watch the sunset, it wouldn't be necessary for him to concentrate solely on his foot touching the stone. The principle of *Ānāpānasati* is the same: to develop mindfulness, the practitioner observes the area under the nose but does not fix his mind on it. From the view of Chinese tradition,

---

7 "Beyond the Tipitaka: A Field Guide to Post-canonical Pali Literature", edited by Access to Insight. (Published by BCBS Edition), Retrieved on 8 February 2018: http://www.accesstoinsight.org/noncanon/fieldguide.html

8 Tr. Bhikkhu ñāṇamoli, **The Path of Purification**, (Kandy: Buddhist Publication Society, 2010), pp.5-55.

9 黄夏年，《南亚研究》，"觉音的《清净道论》及其禅法"（Huang-Xianian,**"Buddhaghosa's Visuddhimagga and His Practice of Dhyana"**），1989年，第1期，第26-36页。

10 Tr. Bhikkhu ñāṇamoli, **The Path of Purification**, op.cit., p. 259.

11 Ibid.

12 释大寂，《世界宗教学刊》，"《长部·大念处经》中观呼吸法门与《瑜伽师地论》中阿那般那念之比较"（Shi Daji, Comparing the Practice of Breathing in 'Mahasatipatthana Sutta' in Dīghanīkāya with the Way of Ānāpāna in Yogācāra-Bhūmi），2007年，第9期，第38页。

the best way is to direct all the sensations towards the breathing: watch the breathing, listen to the breathing, taste the breathing, and touch the breathing.

The first four steps are the fundamentals of the sixteen bases. The purpose of practice is to teach the beginner to master the method of *Ānāpānasati*, and help the practitioner to achieve absorption concentration. The absorption concentration is fundamental for practicing other steps. The second four bases belong to the sensation foundation of mindfulness.[13] These four steps coordinate with the sensation *satipaṭṭhāne*. The third four bases belong to the mind foundation of mindfulness.[14] Because the set of *jhāna* factors is different for each of the four *jhānas*, the mind in the four *jhānas* is different too. The gladdening of consciousness and concentrating of consciousness need to distinguish the factors of *jhāna*. The forth four bases belong to the Dhamma foundation of mindfulness.[15] In the fifteen base, the contemplation of cessation has the same method of practice as the fourteen base. In the sixteen base, the contemplation of relinquishment has two kinds, namely, relinquishment as giving up and relinquishment as entering into.

In the *Visuddhimagga*, the author explained the eight stages of Ānāpānasati, which are (1) counting, (2) connecting, (3) touching, (4) fixing, (5) observing, (6) turning away, (7) attaining purification, and (8) looking back on these. Before these eight stages, Buddhaghosa pointed five stages as the conditions, which are learning, questioning, establishing, attaining absorption, and characterising. The eight stages of Ānāpānasati are the extension of the four bases of Ānāpānasati. How to establish a perfect teaching in the simplest stages? The Visuddhimagga tries to answer this question. The eight stages of Ānāpānasati are Buddaghosa's contribution to extract the essence and purify a great number of theories. These eight stages can help the practitioner to achieve the *appanā* (fixing the thought on a single object) directly.

As the second significant contribution, the explanation of these eight stages established a theory of meditation sign and made it be completed. In the *Visuddhimagga*, meditation sign has a precise description. The author explains three kinds of meditation signs and forms a theory about absorption concentration. The three meditation signs are preparatory sign, which is usually a physical object to concentrate on, acquired sign, which emerges in the mind on base of this physical object, and counterpart sign, which is a stable sign and reflects the truth of *jhāna*.

---

[13] Tr. Bhikkhu Ñāṇamoli, **The Path of Purification**, op.cit., p.259.

[14] Ibid.

[15] Ibid., p.260.

The third point of this explanation is to make the practice of the first *jhāna* very clear. The axis of these eight stages is the first *jhāna*. As mentioned before, the difference between the first, second, third and fourth *jhāna* is only the reducing number of the their factors. All the four *jhānas* belong to the *appanā*, for these four absorption concentrations the meditation sign is same. The achievement of the first *jhāna* is fundamental for the meditation practice. After this achievement, the practitioner should try to reduce the number of factors with the counterpart sign to attain higher *jhānas*.

Basically, in the eight stages of *Ānāpānasati*, four stages belong to samatha meditation; they are counting, connection, touching and fixing. Another four stages belong to vipassanā meditation; they are observing, turning away, purification, and looking back on these.

Ānāpānasati in the *Vimuttimagga*

Although the *Vimuttimagga* is an important treatise of Buddhism, its influence in China is still limited in the contemporary age. This treatise has been included in the Chinese Tipiṭaka for thousand years:[16] the survival of the *Vimuttimagga* shows that it must have a special value.

The huge system of the *Vimuttimagga* with its extensive volumes shows that it probably used a huge source of scriptures. There are twelve chapters in the treatise and it is difficult to say the original edition is perfect. It may be due to a wide range of materials taken or the additional principle followed by the translator, the volumes seem to be scattered and the work lacks sufficient systematicness. On the part of the concentrated learning, many of the contents are scattered in different volumes with repetitions. In order to explore the meditation objects and methods in the *Vimuttimagga*, the research adopts the method of simplification to sort out each chapter and the contents corresponding to the topic.

The author of *Vimuttimagga* is Upatissa. The details of his life are not recorded. The Japanese scholars Nagai and Nanjio believed that Upatissa was a particular person in the history, but an Indian scholar wrote that there are no records about Upatissa in the Pali

---

[16]阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脫道論》(Taishō Tripiṭaka, Vimuttimagga) 卷6, 第1648经

scriptures or documentaries.[17] The Samantapāsādikā mentions Upatissa who could possibly have the same identity as the author of the *Vimuttimagga*.[18]

In the *Vimuttimagga* we can find a special definition of *Ānāpānasati* and it shows the different way of understanding the practice. A Chinese scholar Huang-Xianian explored it and came to a conclusion that some of the teachings came from the gurus and not from the scriptures directly.[19] The teaching on *Ānāpānasati* in the *Vimuttimagga* is contained in chapter 4, The Way of Practice.[20]

In the *Vimuttimagga*, the explanation of sixteen bases of Ānāpānasati has three aspects: they are the four foundations of mindfulness, four jhānas, and four methods. At the beginning of this chapter, the author points that it needs to achieve the four foundations of mindfulness.[21]

The structure of these four bases of breathing meditation in the *Vimuttimagga* is same with the description in the Agamas. First, the author explains the preparation for the practice of these four bases. For the important factors of these four bases, the *Vimuttimagga* explains how to coordinate the breathing and the mind. This treatise explains that the principle is concentration. If the practitioner is in the deep concentration, he can coordinate the breathing and the mind, thus the breathing will become very subtle. *Vimuttimagga* follows the stages of *jhāna* and classifies the body from gross to subtle, up to the point of achieving Nirvana. Compared with the Chinese Āgama scriptures, the second four bases of Ānāpānasati are explained in a way similar to the *Visuddhimagga*. The structure of these bases follows the four jhānas and includes a clear explanation. The third four bases are explained in a way similar to the *Visuddhimagga*. The forth four bases of Ānāpānasati are clearly explained in the *Vimuttimagga*. They are contemplating impermanence, contemplating fading away, contemplating cessation, and contemplating relinquishment.

---

[17] P.V. Bapat (1937), **Vimuttimagga and Visuddhimagga: A Comparative Study**, Poona, India.p.17

[18] 优波底沙著，黄夏年译，解脱道論 (Huang-Xianian, Vimuttimagga)，高雄：佛光文化事業有限公司，1998。页3。

[19] 覃江，"汉传'安般念'传承考" (Qin Jiang, **The Inheritance of Ānāpānasati in Chinese Language Buddhism**)，《西南民族大学学报，人文社科版》，2005年第26卷，第 4期，第 282-284页。

[20] 阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脱道論》(Taishō Tripiṭaka, Vimuttimagga)卷6，第1648经，分別定品第四

[21] Ibid. 行門品第四，"令滿四念處，令滿七覺意，令滿解脱。

In short, the two treatises demonstrate different ways of analyzing the way of practice. Based on its own way of analysis, the *Visuddhimagga* extended the stages of Ānāpānasati from four to eight, not following the structure of the *Vimuttimagga*. The *Vimuttimagga* describes four stages of counting, connection, fixing, and observing. The key points here include three parts. The significance of touching, the explanation of purification and the analysis of meditation sign.

In the discussion on meditation sign in the *Vimuttimagga*, there are two kinds of explanation and both of them in chapter 4.[22] The first one describes the characteristics of meditation sign and used some metaphors. The second one discusses the appearance of the sign and describes the related feelings of the body.

For the first description, the meditation sign is compared to a silk cloth or cotton. This description was accepted by the *Visuddhimagga*. Back to the *Vimuttimagga,* the author believes that meditation practice should be based on this sign, making it stronger and clearer. With the white light increasing, the counterpart sign will emerge in the working place such as the nose, lips, or even extend to the whole head, and the practitioner will be able to feel the movement of the wind. At this time, the practitioner will experience happiness and calmness.

The second kind of meditation sign is called the abnormal sign. This kind of sign is like smoke, fog or dust, and it can disturb the practitioner. The treatise describes the feelings which appear with the abnormal sign, such as the needling sensation or the biting of ants. This disturbing experience will make the practitioner confused or attached to it. With this sign, the practitioner easily loses mindfulness and forgets to concentrate on the breathing. However, if the practitioner will keep his mindfulness on the breath and refuse to follow the sign, this kind of sign will disappear. So the practitioner will achieve the subtle and correct meditation sign, like the cotton or silk cloth.

Scholars have different opinions on the different kinds of meditation signs. Some believe that the abnormal sign is the result of a wrong practice, which makes the counterpart

---

[22] Ibid. 行门品第四，"彼坐禅人，以九小烦恼清净心，现念入息，彼相得起。名相者，如抽绵抽古贝，触身成乐触，如凉风触身成乐触，如见入出息风触，鼻口唇念作风想，不由形色，此谓相。若坐禅人，以修多修相成增长，若鼻端增长，于眉间于额，成多处住，成满头风。从此增长，满身猗乐，此谓具足。"接着是第二："复有坐禅人，从初见异相，如烟如雾如尘如碎金，犹如针刺，如蚁所啮，见种种色。若坐禅人，心不明了，于彼异相，心作异想成颠倒，不成出入息想。若明了坐禅人，不作异意想，念现入息，念现出息，离作余想，若如是作意，异相即灭，是坐禅人得微妙相。心不放逸，念现入息念现出息。"

sign impossible.[23] But most of the scholars believe it is only one period or step of practice. In the *Vimuttimagga*, the author said that if one thinks this way, the abnormal sign will disappear.[24] Another evidence show that the calmness of the whole body is one positive achievement of practice. So the abnormal sign is only one stage of practice, it can develop with mindfulness until the counterpart sign is coming. In the *Visuddhimagga*, the author set the debate of meditation sign aside and only emphasized mindfulness to encourage the practitioners to continue their observation.[25]

Briefly, the *Vimuttimagga* discusses the meditation sign and establishes a theory to explain it. The description involves the explanation of abnormal sign, counterpart sign, and the way of getting and using it. Compared with the *Visuddhimagga*, the theory of meditation sign in the *Vimuttimagga* is more original. It has deeply influenced the practice of *Ānāpānasati* in China.

The Comparison of Ānāpānasati in the Two Treatises

As a teaching on meditation, *Ānāpānasati* is a guide for training the mind. The following discussion will focus on the three aspects, namely the preparation for meditation practice, the comparison of working places, and the meditation sign.

The preparation for meditation can be defined in two ways. On a larger scale, it includes the monastic discipline and dhutanga practice. In the narrow definition, it only icludes the detailed method of living in the place of meditation.

In the *Visuddhimagga*, the discussion about meditation involves mainly concepts. In chapter 3, it introduces the concept of concentration and explains it in detail. The preparation for meditation is concerned with two kinds of things. In general, the monastic discipline and dhutanga practice should belong to this kind of preparation.

---

[23] 覃江，入山捉猴：佛教安般念研究 (Qin Jiang, Catching the monkey in mountains: a study of Ānāpānasati in Buddhism)，四川：巴蜀书社，2008.8,页165。The scholar QinJiang believes that the abnormal sign here in Vimuttimagga is wrong and against the white counterpart sign near the nose. In fact, in Mahayana scripture such as Śuraṃgama-sūtra, the counterpart sign is observing the white counterpart sign near the nose.

[24] 阿羅漢優波底沙梁言大光造，梁扶南三藏僧伽婆羅譯，《大正藏》，《解脱道论》，(T. Vimut-timagga) 第32册，第7卷，第1648经，行门品，"若如是作意，異相即滅"

[25] Bhadantācariya Buddhaghosa,**Visuddhimagga**, Tr. by Ye Jun, (觉音尊者著，叶均译，《清净道论》，高雄：正觉学会，2000年)，页286。

The first section in the *Visuddhimagga* explains the rules of discipline, with the method to find a suitable temple to practice, or how to find a qualified teacher.[26] Without this preparation, the practice of meditation will be difficult. The *Vimuttimagga* uses the same structure to explain how important this preparation is. It gives more explanation of the ascetic practices. The comparison of the working places between two treatises can give some clue for understanding the development of meditation theory.

The second section of the *Visuddhimagga* describes samatha practice, especially the conception of a working place (*kammaṭṭhāna*).[27] There are forty meditation objects or working places, which include breathing meditation. For the different stages of concentration, the method of practice is different.

Based on its own method, the *Visuddhimagga* extended the stages of *Ānāpānasati* from four to eight, not following the structure of the *Vimuttimagga*. The eight stages of *Ānāpānasati* in the *Visuddhimagga* are counting, connection, touching, fixing, observing, turning away, purification, and looking back on these. The *Vimuttimagga* describes four stages: counting, connection, fixing, and observing. The key points here include three aspects: the significance of touching, the explanation of purification and the analysis of the meditation sign. First is the exploration of the stage called touching. There are three stages common to the two treatises. Counting, connection, and fixing have the same explanation but touching is a new stage that occurred in the *Visuddhimagga*. The stage of touching focuses on the working place of *Ānāpānasati*, at the point where breath is touching the body. The observation of this point as the working place makes the process of *Ānāpānasati* more exact.

Purification became an individual stage with its meaning related to the name of the *Visuddhimagga*. In the perspective of Indian Buddhism, purification is an important conception of Buddhist practice.

Another important change in the *Visuddhimagga* is the addition of four new stages after observing. The stages observing, turning away, purification and looking back on these belong to the insight meditation. All the insight meditation stages are based on the practice of observation. For these special eight stages, the *Visuddhimagga* constructs one system to complete the practice.

---

[26] Tr. Bhikkhu Ñāṇamoli, **The Path of Purification**, op.cit., pp.5-55, Part I—Virtue (Sìla).

[27] Ibid.

With the purpose to complete the theory of meditation, the *Visuddhimagga* adds this stage and establish one condition to produce the meditation sign. It can say that in the *Visuddhimagga*, the counterpart sign of meditation is an axis to organize the stages of practice. The description of meditation sign in two treatises are different.

It is necessary to discuss the five *jhāna* factors to mark the four or five kinds of *jhāna,* which the *Visuddhimagga* describes clearly.[28] In the practice of the first *jhāna*, the five *jhāna* factors are the applied thought, sustained thought, joy, bliss, and one-pointedness.

In the *Visuddhimagga*, the description of the meditation sign is more clear than in the Vimuttimagga. The author describes three kinds of meditation signs: preparatory sign, taken-up sign, and counterpart sign. The critical one is the sign which can help the practitioner to distinguish the jhāna. The preparatory sign is always unstable: it usually appears as a gray image or some other thing. If the practitioners follow the object wrongly, they will meet the abnormal sign. The *Vimuttimagga* discussed this kind of abnormal sign and it can lead to the preparation sign according to the *Visuddhimagga*. When concentration is accumulated, the meditation sign will be pure and stable. The taken-up sign means the pure meditation sign that occurs in the mind of the practitioner. If othe practicioner maintains mindfulness, the counterpart sign will arise with the five factors of *jhāna* to distinguish it. The arising of the countepart sign marks the achievement of the first jhāna.

The difference between the two treatises on this topic is the description of the counterpart sign. The explanation of it in the *Visuddhimagga* is more precise than in the *Vimuttimagga*. It can be said that the *Vimuttimagga* is a more mature treatise, particularly in explaining the practice of *Ānāpānasati*.

Conclusion

The number of studies dedicated to the two treatises, especially the topic of *Ānāpānasati* in the perspective of Chinese Buddhism, was increasing during the fifty years after the translation of these works was completed. The remarkable growth of the related research shows that Chinese Buddhists began to pay attention to these great treatises.

For the first objective, this paper introduced the background of the *Visuddhimagga* and presented an explanation of *Ānāpānasati* found in this treatise, in short, the sixteen bases

---

[28] Ibid., p.147.

and the eight stages. The explanation of *Ānāpānasati* in the *Visuddhimagga* is based on the four foundations of mindfulness. Obviously, Buddhaghoṣa used the description of *Ānāpānasati* from the ancient scriptures and made it more precise. This paper discussed the eight stages of *Ānāpānasati* and clearly explained the way to achieve the first *jhāna*. The observation of the meditation sign as described in the treatise is an important part for mind training. From the view of Chinese Buddhism, the *Visuddhimagga* made a great contribution to the theory of meditation. The meditation sign is the key factor to achieve *jhāna*.

The second research objective was to study *Ānāpānasati* as described in the *Vimuttimagga*. The *Vimuttimagga* is another Buddhist manual for practice, which authorship is attributed to Ven. Upatissa. Some scholars believe that the *Vimuttimagga* was the key reference book for the *Visuddhimagga* because the treatises share many opinions and metaphors. The *Vimuttimagga and the Visuddhimagga* follow the same structure when explaining the practice of *Ānāpānasati*. For the description of the meditation sign, the *Vimuttimagga* comes up with a theory to point that the abnormal sign can be overcome with right concentration. To compare with the *Visuddhimagga,* its explanation is simple and brief.

After the comparison of the two treatises, especially in the part of *Ānāpānasati* explanation, it can be said that they have the same structure but describe the aim of practice differently. The idea of the *Visuddhimagga* is based on the concept of purification and determines the highest goal as seven purifications. For the *Vimuttimagga,* freedom is the highest objective. *Ānāpānasati* is a way to achieve sixteen insight knowledges step by step. Vipassanā depends on samatha, concentration and wisdom have a closr relationship.

The new discoveries of this paper are twofold. First, the *Visuddhimagga* established a theory of the meditation sign, second, the *Vimuttimagga* is the first treatise in China to introduce the concept of the counterpart sign. Although it is simple and original, its influence was significant.

Abbreviations

EĀ.	Ekottara Āgama	增壹阿含经
T.	Taishō Tripiṭaka	大正新修大藏经

References

I. Chinese Primary Sources

大正新修大藏经刊行会编，《大正新修大藏经》(Taishō Tripiṭaka)东京: 大藏出版株式会社,
　　　　Popular Edition in 1988.

求那跋陀罗译，《大正藏》，《杂阿含经》(Taishō Tripiṭaka ，Saṃyukta Āgama), 第2册, 第99
　　　　经, 第5卷, 第803经。

求那跋陀羅譯，《大正藏》，《杂阿含经》(Taishō Tripiṭaka ，Saṃyukta Āgama), 第2册, 第99
　　　　经, 第29卷, 第808经。

瞿昙僧伽提婆译，《大正藏》，《增壹阿含经》(T., EĀ.)，（增壹阿含经安般品第十七之一·一），
　　　　第2册, 第5卷, 第125经。(和上面空格不同）

II. English Primary Sources

Bhadantācariya Buddhaghosa, *The path of purification*, tr. by Bhikkhu Ñāṇamoli, Buddhist
　　　　Publication Society, 2010.

Arahant Upatissa. *The Path of Freedom*, trs. from Chinese by Rev. N.R.M. Ehara, Soma Thera
　　　　and Kheminda Thera. Colombo: D.R.D. Weerasuria, 1961.

III. Chinese Secondary Sources

(1) Chinese Books

王建光，**魏晋南北朝时期的头陀僧，**(Wang Jianguang, *The dhūta monks in the Six Dynasties*)
　　　　《华林》第2 卷。中华书局, 2002 年。

印顺，**印度佛教思想史**（Yinshun, *History of Indian Buddhist Thought*）台北：正闻出版
　　　　社，1992。

吕澂，**印度佛学源流略讲** (Lu Cheng, *The Brief Lecture of the Indian Development*),
　　　　上海：上海人民出版社，2005。

优波底沙著，黄夏年译，**解脱道论** (Huang-Xianian,Vimuttimagga), 高雄: 佛光文化事业有限公
　　　　司，1998。

吴信如，**禅定述要 (**Wu-Xinru, *The brief of meditation)*，北京：民族出版社，2002。

觉音尊者著，叶均译，《清净道论》(Bhadantācariya Buddhaghosa, *Visuddhimagga*, tr. by Ye
　　　　Jun),高雄：正觉学会，2000。

覃江，入山捉猴：佛教安般念研究 (Qin Jiang, *Catching the monkey in mountains: a study of Ānāpānasati in Buddhism)*，四川：巴蜀书社，2008.8。

(2) Chinese Articles

巫白慧，《世界宗教研究》，"印度早期禅法初探——奥义书的禅理"1996年，第4期。

林崇安，《中華佛學學報》，"释尊时期止观法门的实践"，(Lin Chong'an, The meditation practice of Samatha and Vipassana in the age of Buddha) 1997年，第 125-146页。

黄夏年，《南亚研究》，"觉音的《清净道论》及其禅法"(Huang-Xianian,"Buddhaghosa's Visuddhimagga and His Practice of Dhyana")，1989年，第1期，第26-36页。

覃江，《西南民族大学学报，人文社科版》，"汉传'安般念'传承考"，2005年第26卷，第 4期，第 282-284页。

释大寂，《世界宗教学刊》，"《长部·大念处经》中观呼吸法门与《瑜伽师地论》中阿那般那念之比较"，Shi Daji, Compare the practice of breath in 'Mahasatipatthana Sutta' in Dīgha-nīkāya with the way of ānāpāna inYogācāra-bhūmi)，2007年6月，第九期，第38页。

释自萧，《成大中文学报》，"佛典中修习禅定过程的诠释——以《 清净道论》[观呼吸] 禅定过程为例 "(Zinai Shi,The Interpretation of Meditative Process in Buddhist Texts: the Practice of Mindfulness of Breathing (ānāpānasati) in *Visuddhimagga* as an Example)，2007年，第87-124页。

(3) Chinese Thesis

哈磊，四念处研究(Ha Lei, A Study of the Catvari Smrty-upasthanani), *Dissertation of Ph.D.* Si Chuang: Si Chuang University, 2004.

释大荷，《清净道论》"安那般那念"之古今诠释─以南传上座部佛使尊者与帕奥禅师为例，(Shidahe, On Ancient and Modern Explanatory Comments of *ānāpānasati* in Visuddhimagga – Taking Bhikkhu Buddhadasa and Pa-Auk Sayadaw as Examples), *Master's Degree thesis*. Yilan: Fo Guang University, 2008.

IV. English Secondary Sources

(1) English Books

P.V. Bapat, *Vimuttimagga and Visuddhimagga: A Comparative Study,* printed by J.C. Sarkhel, Calcutta oriental press, Calcutta, 1937.

(2) English articles

Anālayo, "The Treatise on the Path to Liberation (解脱道论) and the Visuddhimagga"**,** *Fuyan Buddhist Studies,* No.4(2009) : 1-15.

A Metta-Buddhist Integrated Method for Conflict Management in The Modern Societies

Venerable Okkansa Siddhi, Asst. Prof. Dr. Sanu Mahatthanadull,
Phramaha Somboon Vuddhikaro, Dr.
International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: okkansaphd@gmail.com

Abstract

This qualitative research has three main objectives are: 1) to study the current conditions of conflict in the Modern Society, 2) to study the Metta Methods for conflict management based on Buddhism, 3) to propose a Metta Buddhist integrated Method for Conflict management in the Modern Society.

The study which described the first objective is based on the concept of Metta conditions of conflict in Modern Society also in some of other terms in Theravāda Suttas of the Pāli Canon's, Sutta-Nipāta and Khuddaka-patha and practices of loving-kindness meditation as Brahma-Vihāra, Metta Karunā, Muditā and Uppekkhā. In this universe there can be mentioned a Metta more than other necessities it the most powerful and can absend any battles and conflicts in this modern society. The second objective, to study the Metta-Methods for conflict management based on Buddhism "Non-violence", "ahimsa" and "mother's love" in Theravāda Buddhism. Including Mahāyāna Suttas, surroundedly the concept of Metta, it is the ultimate enlightenment and the final goal of Metta Meditation practice in Buddhism here means Theravāda and Mahayana Buddhism. The third objective, to propose a Metta Buddhist integrated Method for conflict management in the Modern society.

The essentially Buddhism of both Theravāda and Mahāyāna is definitely practicing to achieve a pure state of mind, to live with Metta Method so all defilements of human-beings happening conflict in modern society absent, suffering ceases and also including metta methods of the Buddhism. The researcher propose this integrated method for conflict management in the Modern Society in the present reality according to Buddhism.

Keywords: Metta, Conflict, Modern Society, Management, Integrated, Buddhist

Introduction

There has been a misconception about the Metta, loving-kindness and love, although loving-kindness is specific kin of love conceptualized in various religious traditions, both among theologians and religious practitioners, as a form of love characterized by acts of kindness.[1] This "loving-kindness" is an English equivalent for the Buddhist term[2]. Metta as described in the Metta Sutta of the Pāli Canon's Sutta-Nipāta, and khuddakapatha and practices in loving-kindness meditation.[3]

Metta is Pāli word from maître itself derived from maitra which states Monier Williams means friendly amicable benevolent, affectionate kind good-will as well as a form of love, amity, sympathy.[4]

Adosa in Pāli technical term is Metta and Dosa is the opposite of Metta or loving-kindness. The term is found in this sense in the Vedic literature, such as the Shatapatha Brahmana and various early Lipanishds and Vedanga Literature such as Paninis Astadha[5].

Metta, loving-kindness" was translated by Buswell, and Lopeg as well as Harvey. In Buddhist belief, this is a Brahma-Vihāra (Divine-abode). An Immeasurable lends to a meditative state by being a counter to ill-will. If removes clinging to negative state of mind by cultivating kindness into all beings, four immeasurable Metta as "compassion meditation" is often practiced in Asia by broadcast chanting.[6]

The Universal loving-kindness and compassion accept of Metta is discussed in Metta Sutta in the Suttanta Pitaka of Buddhism and also described in the ancient and medieval texts of Hinduism and Jainism as Maitri or Metta.[7]

---

[1] Ven.Pannyvaro, **An Overview of Loving-Kindness Meditation,** (London, 2006), p. 43.

[2] Nagabodhi, Bhikkhu; **The Practice of Loving-Kindness,** (London: Windhorse Publications, 2001), p. 3.

[3] Grace Cathednal Episcopal Church, **Brush up Your Bible,** (Chicago University, 2008), pp. 63-80.

[4] Davids, T. W., Rhys, **Entry for Metta,** (Chicago University, 2008), pp. 63-80.

[5] Buddhaghosa, Bhadantācariya, **the Path of Punfication Yisuddhimagga** (tr.) Bhikkhu Ñānmoli, (Kandy: Buddhist Publication Society, 2010), p. 45.

[6] C. Scott Littleton, **Shinto, Eastern Wisdom**, (Duncan Baird Publishers, 1996), p. 151.

[7] Many McGee, **Hinduism, Eastern Wisdom**, (Great Britain: Macmillan General Books, 1996), p. 26.

They have detailly radiating loving-kindness or Metta how different from Karanīya Metta Sutta and Kakacupama Sutta such as Patisam bhidāmagga.[8]

Karanīya Metta Sutta, main article Sutta teaches us how to radiate:-

May all beings be happy and secure, may they be happy minded. Whatever living beings there are feeble or strong, long, short or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born or those who await rebirth may all beings, without exception be-happy minded. Let none deceive another nor despise any person whatever in any place; in anger or ill will let them not wish any sufficing to each other. Just as a mother would protect her only child at the risk of her own life.[9]

There is a number of benefits from the practicing of Metta meditation or Metta Bhāvana in the Pāli Canon. One sleeps easily, wakes easily, dreams never evil. One is clear to human beings. Clear to non-human beings. The devas protect one. Neither fire, poison nor weapon can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and it penetrating no higher is headed for reborn in the Brahma worlds.[10]

It's functions in accordance with the Theravāda Buddhist texts. Metta is a mental state and interesting that among the Buddhas disciples.[11]

The aim and significance of the research are to understand Buddha's Doctrines not only by Theravāda but also by referring to Ancient Philosophy Literatures. There will prove that this is a fresh and important and indispensable study resulting in a deep understanding of A Metta-Buddhist Integrated Method for Conflict Management in The Modern Societies

---

[8]Davids T.W. Rhys, **Entry for Metta**, (Chicago University, 2008), pp. 36-45.

9 Bhikkhu Bodhi (tr.), (a) **The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya,** (Boston: Wisdom Publication, 2000), p. 511.

[10] Mattis Namgyel, **The Power of An Open Question: The Buddha's Path to Freedom** (Boston: Shambhala, 2010), pp. 57-60.

[11] Maurice Walshe (tr.), **The Long Discourses of the Buddha: A Translation of the Digha Nikāya,** (Boston: Wisdom Publishing, 1996), p. 360.

Propose Metta Buddhist Integrated Method for Conflict Management in the Modern Society

Conflict management is the good ability to identify and handle conflicts in a sensible manner at any place in our modern society. Since conflicts are natural part of our modern society, it is important to have someone in our community, modern society who understands conflicts and how they are resolved. It is more so important in the modern society's of workplace or anywhere than ever due to an increasingly competitive business environment. Everyone needs to prove their value to the modern society and it can lead to disputes. Such disputes can affect the competitiveness of any organization.

In our modern society a poorly managed conflict can often lead to serious friction between those involved that we can see everywhere around our community in this world. The result is that their working relationship becomes damaged. According to learning how conflicts are resolved professionally, we are able to strengthen our relationships. It ensures that we can work harmoniously in our modern society which also raises the productivity of our teams.

Modern Societies under Influence of Radiating Metta, Loving Kindness

According to Buddhism, the Buddha is the greatest conqueror the world has ever seen. His teaching illuminates the way for mankind to across from a world of darkness, hatred and suffering, full of unhappiness. He has great wisdom and loving-kindness to a new world of light, love and happiness.

In the history of world, we ever hear of any religious teacher who was filled with all absorbing compassion and Metta, loving-kindness for suffering as the Buddha. We heard some wise men in Greece; Socrates, Plato and Aristotle and others who lived at about the same time as the Buddha. They were only philosophers and great thinkers, after truth: because they lacked any inspiring Metta, love for the suffering multitudes.[12]

---

[12] Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4th ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), pp. 65, 38, 53, 57, 100, 117.

Buddha taught the way of liberation mankind was to teach how to find complete freedom from physical and mental suffering. Buddha was more concerned with revealing a path, that all people could follow. It is not difficult to see where the Buddha stands amongst all those great intellectuals. King jatasatthu enshrined in a pagoda at Rajagriha, less than two centuries, emperor Asoka distributed those relics throughout his empire. In the "Mahavamsa" history, the best and authentic ancient history known to us gives detailed particulars of life as well as details of the life of Emperor Asoka also in Sri Lanka, Myanmar (Burma), China, Tibet, Nepal, Korea, Mongolia, Japan, Thailand, Vietnam, Cambodia and Laos show unbroken historical, cultural, religious, literacy and traditional evidence in many Buddhist societies in the world. Also see in Buddhagaya, Benares, Kusinagara, Rajagaha, Lumbini, Savatthi, Bihar and so on. Those are many societies under influence of radiating metta and repeating Buddha's teachings for many countries.[13] Buddha never mentioned that he wanted to save every living being in this universe. His help only to those who were spiritually mature and willing to accept his Nobel Way of Life.

"The doors to the deathless are open'

In twenty-first century, the modern society worldly knowledge can also be used for harmful purposes such as building missiles, with nuclear warheads, manipulating the stock market, cheating "legally" and inflaming political anxiety and hatred because of without loving-kindness metta, mankind has been brought no nearer to the solution to human problems or conflicts and eradicating pervasive unsatisfactioness, it never will solve human beings universal problems and bring peace and happiness because of full of greed, anger and ignorance but also lack of metta, loving-kindness in our societies. For as long as we are ignorant about the Dhamma, we will never be trapped in samsara, the repeated cycle of birth and death, according to Buddhism. So, in our modern societies there is the most important matter that under influence of radiating Metta according to Buddhist integrated method for conflict management in this universe. A kusala may be to an akusala a condition by way of object.

---

[13] Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4th ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), pp. 40-45.

Buddhist Conflict in Violence of Sri Lanka

Any part of this world, there are a lot of conflicts among us in this modern societies. Buddhism faces in relation to the continuing ethnic conflict and violence in Modern Sri Lanka. Prominent Scholars in the fields of anthropology, history, Buddhist studies and Pāli examine multiple dimensions of the problem. Buddhist responses to the crisis are discussed in detail, along with how Buddhism can help to create peace in Modern Sri Lanka. Evaluating the role of Buddhists and their institutions in bring about an end to war and conflicts, violence as well as possibly heightening the problem, this collection puts forward a critical analysis of the religious conditions contributing to continuing hostilities.[14]

Hundreds of Muslim residents of Mullegama a village in the hills of central Sri Lanka, barricaded themselves inside a local mosque after Baddish mobs attacked their homes Wednesday morning accusing them of stealing the donation box of a nearby Buddhist temple. At least 20 Muslim homes appeared badly damaged and flames engulfed one two-story- home.[15]

According to the Hindu newspaper in India wrote that violence began Sunday (4-3-2018) as a road-rage incident "in which a group of Muslim youth beat up a Sinhalese driver, who later succumbed to injuries. In Digana town of Kandy the youth and 24 other suspects in connection with the ensuing violence and arson attacks, were arrested. Amid mounting criticism of the police's poor response President Maithripala Sirisena on March 6 Tuesday declared Emergency Rule – a move that, according to his ministers, allowed the government to Summon the Army into ground action.

Sri Lanka, located off the southeast tip of India, was the site of a bitter and protracted civil war that pitted the Sinbalese majority against minority ethnic Tamils, most Hindus, who sought to form an independent state in the north. The 26 year conflict that ended in 2009 resulted in the deaths of between 40,000 to 100,000 people. Muslims comprise about 9 percent of Sri Lanka's population of 21 million, the smallest minority after Tamils.[16]

---

[14] Mahinda Deegalle, **Buddhism, Conflict and Violence in Modern Sri Lanka**, (Rutledge Critical Studies in Buddhism).

[15] Scott Neuman, Sri Lanka Declares Emergency Amid Buddhist Attacks on Minority Muslims.

[16] Scott Neuman, Sri Lanka Declares Emergency Amid Buddhist Attacks on Minority Muslims.

In Sri Lanka, the informal religious economy is defined by competitiveness among evangelical Christian groups and, although not recognized by the state is closely regulated. The formation of strategic extra-group networks that enable competitiveness, and outcomes of a rational model. The three insights are offered that can be used as a starting point for further work on religious oligopolies, informal economics and relational understanding of religious competition.[17]

The history of nationalism in Sri Lanka can roughly be traced back to the second half of the 19th century. Since that moment, the discourse on nationalism in Sri Lanka has been conceptualized and influence d by the dominant western understandings of the phenomenon. The researcher results a special importance on aspects of culture, nation and state. Religious nationalism is widely used to describe politically significant events that took place in Sri Lanka prior to the country's independence. This phase of history is also commonly described as period of anti, western nationalism and refered to as first generation nationalism. Following Sri Lanka independence in 1948, the nationalism discourse began to be dominated by the subject of "ethnic" nationalism. According to Hass "Ethno nationalism can be best perceived in terms of collective interesting of creating the optimal conditions for the existence of the group and maintenance of its identity". The ethno-religious nationalism has become linked directly to the inter-ethnic tensions between the Sinhalese and the Tamil ethnic groups.

There seems to be a great demand for understanding Sri Lanka growing conflict environment especially for the phenomenon of the country's nationalism. The classical theoretical understanding of nationalism has proven to be unable to claudicate important aspects underlying the causes of the conflict. It has become increasingly apparent that the classical theories of nationalism are devoid of detailed discussions on the agencies of nationalism. They are unable to adequately explain modern day manifestations of nationalism, which nationalism is no longer an innocent expression of "Love for nation", but a political instrument of mobilization for the political gains of certain privileged classes in the society.[18]

---

[17] Orlando Woods, Sri Lanka's Informal Religious Economy: Evangelical Competitiveness and Buddhist Hegemony in Perspective. Article, 2012.

[18] Shyamika Jayasundara-Jmits, Contemporary Sinhala-Buddhist Nationalism is Sri Lanka: The Relevance of a (Neo-)Marxist Interpretation, (Netherland: Erasmus University), p. 74.

Maharamsa and his texts were believed to have planted the first seeds of the idea of the "Sinhalese race". Prince Vijaya of north India who was of Aryan descent was sent to Sihaladeepa by the Chief of Gods (Sacra) at the request of Lord Buddha. When he was on his deathbed. The mission of Prince Vijaya and the 700 other people he had brought to the island was aimed at spreading this descendants all across Sihaladeepa. This endeavor was thought to safeguard the pure form of Buddhism during the 5,000 years after Lord Buddha's death.[19]

The Relevance of a Neo-Marxist of Nationalism

According to the theories of Ernest Renan and Max Weber, which revolve around concepts of "nation" and "Nation state" have influenced the local elites' scholarly interpretation of the subject. More recent theories of bourgeoisie classical nationalism such as Hans Kohn, Carlton Hayes and Louis Snyder and Mary Kaldor have placed central emphasis on the "nation". In their view, nationalism should be understood in primarily subjective and idealist terms. For example Kohn has urged that "Nationalism is an idea, an idea-force, which fills man's brain and heart with new thoughts and sentiments and drives him to translate his consciousness into deeds of organized action".[20]

In general, there seems to have been a mismatch between the economic policies adopted since independence and the political views of the ruling class. Economic policies seem never to have addressed – or have intended to address – the imbalanced structural conditions of the economy. They served to sustain traditional patron-client relations and adjust to the requirements of the modern system of representative democracy. Under the influence of deteriorating economic conditions of the country over the past decades, such patronclient relationships could not, however be sustained. In these circumstances Sinhala-Buddhist ideology began to serve as a new type of benefit exchanged between the majority Sinhalese voters and their political patrons, without incurring very little or no cost for the patrons.

---

[19] Robert M. Burden of history obstacles to power sharing in Sri Lanka, (Colombo: Marga Institute of Sri Lanka, 2001), p. p. 84.

[20] Anderson B., **Imagined communities, reflections on the origin and spread of nationalism**, (London, 1983), p. 83.

Definition of Conflict

Definition of conflict and the search for a single all-encompassing definition of conflict is a difficult endeavor. For the purposes of training individuals in conflict management and negotiation skills, such endeavor is not only difficult but also unnecessary.

Most definition of conflict have much in common and are separated largely by contextual details. Effectively teaching the meaning of conflict requires the presentation of multiple, valid definitions that the learner can chose from to find the definition that resonates with experience and perspective.

Concept of Conflict

1. Social conflict is a struggle between opponents over value and claims to scare status, power and resources. Conflict is a breakdown in the standard. (L. Coser, 1956)

2. Conflict is a breakdown in the standard mechanisms of decision making, so that an individual or group experiences difficulty in selecting an alternative (L.G. March & H.A. Simon, 1958)

3. Conflict is a situation in which the conditions, practices or goals for the different participants are inherently incompatible. (G.G. Smith, Science, 1966)

4. Conflict is involve struggle between two or more people over values, or competition for status, power, or scarce resources. (L. Coser, 1967)

5. Conflict occurs in any social situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form of antagonistic interaction. (C.F. Fink, , 1968)

6. A conflict exists whenever incompatible activities occur … one party is interfering, disrupting, obstructing or in some other way making another party's actions less effective. (M.Deutsch, 1973)

7. Conflict is a process in which two or more parties attempt to frustrate the other's goal attainment… the factors underlying conflict are threefold interdependence, differences in goals and differences in perceptions. (J.A. Wall, 1985)

8. Conflict is the opposition of forces. (L.S. Kahn, 1988)

An Overview

Buddhism is a beautiful gem of many facets attracting people of diverse personalities. Every facets in this gem has time tested methods and approaches that can benefit the Truth seekers with their various levels of understanding and spiritual maturity. Buddha Dhamma is the fruit resulting from a most intensive search conducted over a long period of time by a compassionate noble metta man whose mission was to help suffering humanity.

According to Buddhism, life is a combination of mind, nāma and matters, supa and mind consists of the combination of sensation, perceptions volitional activities and consciousness. But matter consists of the combination of the four elements of solidity, fluidity, motion and heat. Life is the co-existence of mind and matter. Death is the separation of mind and matter. Decay is the lack of co-ordination of mind and matter. Rebirth is the recombination of mind and matter, too. After death, physical body (matter), mental forces (mind) recombine and assume, a new combination is a different material form and condition another existence.[21]

The purposes were to highlight the importance with the spiritual dimension in those health care business societies also nurses can use that Buddhist principles to improve nursing care. The cultivation of compassionate, relationships with equanimity between them emerged as the basic social process. They showed the personal, professional and organizational factors as well as culture and religious aspects that promote and inhibit compassionate relationships are discussed. Specially discussed for nursing practice, education, management fields in our Buddhist societies to progress to get good health, good luck, good opportunities for human beings.[22]

The Cause of Suffering

According to paticcasamuppādha, Buddha's teaching proposing to lead to the end of suffering must, as we said, give a reliable account of its causal origination. We have to stop it where it begins, with its causes. We require a thorough knowledge of what they

---

[21] Dr.K. Sri Dhammananda, **What Buddhist Believe**, 4th ed. (Malaysia, Kuala Lumpur: Buddha Dhamma Education Inc. Buddhist Missionary Society, 2002), p. 131.

[22] Chinnawong, T., "The Influences of Thai Buddhist Culture on Cultivating Compassionate Relationships with Equanimity between Nurses Patients and Relatives: Theory Approach", **Ph.D. Thesis**, (Southern Cross University, NSW, 2007).

and how they work. The "Truth of the origin of dukkha" that locates within ourselves. That is the main root is just only craving, lobha, the unwholesome mental states called in Pāli Kilesa the meaning "defilement".[23] The most basic defilements are the triad of greed, aversion and delusion. Among them, Greed (lobha) is self-centered desire: the desire for pleasure and possessions, the drive for survival, the urge to bolster, the sense of ego with power, status and prestige. Aversion (dosa) signifies the response of negation, expressed as rejection, irritation, condemnation, hatred, enmity, anger and conflict and violence. Delusion (moha) means mental darkness: the thick coat of insensitivity which blocks out clear understanding.[24]

From these three roots emerge, the various other defilements – conceit, jealousy, ambition, lethargy, arrogance, and rest from all these defilements together. The roots and the branches comes together dukkha in its diverse forms: as pain and sorrow, as fear and discontents, as the aimless drifting through the round of birth and death. So, to gain freedom from suffering, therefore, we have to eliminate the defilements. It is important how to removing defilements has to proceed in a methodical way.   There is one defilement which gives rise to all the others, one root which holds them, all in place. That is ignorance (avijjā), not mere absence of knowledge. Ignorance can co-exist with a vast accumulation of itemized knowledge and its own way it can be tremendously shrewd and resourceful. As basic roof of dukkha, ignorance is a fundamental darkness shrouding the mind. The mind catches sight of some pleasure, accepts it at face value and the result is definitely greed. As long as this causal matrix stands we are not yet beyond danger of defilements. Now matter how successful we might be at dodging pain, the basic problem remains at the core of our being and we continue to move within the bounds of dukkha.[25]

---

[23] Ven. Dr. Acharya Buddharakkhita Influence of Radiating Loving-Kindness, Overviews in Societies.

[24] Bhikkhu Bodhi, **The Noble Eightfold Path; The Way to the End of Suffering**, (The Wheel Publication, 2006), pp. 18, 20.

[25] Bhikkhu Bodhi, **The Noble Eightfold Path; The Way to the End of Suffering**, (The Wheel Publication, 2006), pp. 160, 161.

Table 1 Factorial Analysis of the Noble Eightfold

I. Sammā ditthi	**Right view**
dukkhe ñāna	understanding suffering
dukkhasamudaye ñāna	understanding its origin
dukkhanirodhe ñāna	understanding its cessation
dukkhanirodhagaminipatipadaya ñāna	understanding the way leading to its cessation
II. Sammā sankappa	**Right intention**
nekkhamma-sankappa	intention of renunciation
abyāpāda-sankappa	intention of good will
avihiṃsā-sankappa	intention of harmlessness
III. Sammā vācā	**Right speech**
musāvādā veramani	abstaining from false speech
pisunāya vacaya veramani	abstaining from slanderous speech
pharusāya vacaya veramani	abstaining from harsh speech
samphappalāpa veramani	abstaining from idle chatter
IV. Sammā kammanta	**Right action**
pānātipātā veramani	abstaining from taking life
adinnadanā veramani	abstaining from stealing
kāmesu micchācāra veramani	abstaining from sexual misconduct
V. Sammā ājiva	**Right livelihood**
miccha ajivam pahaya	giving up wrong livelihood,
Sammā ajivena jivitam kappeti	one earns one's living by a right form of livelihood
VI. Sammā vayama	**Right effort**
samvarappadhanā	the effort to restrain defilements
pahanāppadhanā	the effort to abandon defilements
bhavanāppadhanā	the effort to develop wholesome states
anurakkhanāppadhanā	the effort to maintain wholesome states

VII. Sammā sati	**Right mindfulness**
kāyānupassanā	mindful contemplation of the body
vedanānupassanā	mindful contemplation of feelings
cittānupassanā	mindful contemplation of the mind
dhammānupassanā	mindful contemplation of phenomena
VIII. Sammā samādhi	**Right concentration**
pathamajjhāna	the first jhāna
dutiyajjhāna	the second jhāna
tatiyajjhāna	the third jhāna
catutthajjhāna	the fourth jhāna

The ultimate goals of meditation loving-kindness are the ultimate goals of Buddhism i.e., realization of Nibbāna and the abolition of dukkha or suffering. Nibbāna, however, is beyond the realm of conceptualization and all other forms of normal human experience.

An Analysis

Buddhism in Modern Society

This is an important aspect of Buddhism in modern society. It is not simply reading a Buddhist scripture or chanting the Buddha's name or teaching. Practice is how we live our lives or with our family, work together. How we relate to the other people in the country and other planet. We need to bring the Buddha's teachings on loving-kindness into our workplace, our family, even into the grocery store and the gym by practicing and living the dhamma ourselves. When we do, automatically we will have a positive influence on the people around us in this world. More people reusing and recycling things, it is important part of our Buddhist practice and an activity that temples and dhamma center should take the lead in our modern society.[26]

---

[26] Bhikshuni Thubten Chodron, **Practicing Buddhism in daily life, excerpted from the path to happiness**, 2013.

How to Live in Modern Society according to Buddhist Teachings

The way of our life, how to live in Modern Society is very simple preached by Buddha. To the layman it consisted of just five simple precepts, i.e. do not kill, do not steal, do not engage in sexual misconducts, do not life, do not take intoxicants, the way the Buddha described does not end with this kind of precepts. And also there are three things that one is expected to do namely Dāna, Sila and Bhāvanā. Dāna means literality, generosity – the act of giving, very important the Buddhism begins with Dāna is the first virtuous act which one should engage in because giving is an act of sacrifices. It is very interesting to see how the way of life is presented to us, in manner that in following it step by step we get rid of some of the human weakness and characteristics that cause tension and the boredom that is bother in most of us, nowadays liberality is to counteract desires, the greediness, the clinging nature.

Sila is adherence to certain precepts or moral conduct. There are few more for those who want to enter into a committed religious life and still more for monks who have committed themselves to adhere to a very strict path of discipline and purification. Therefore sila is a graduated thing and each person picks up that which he is able to follow for the present life in Modern Society in Buddhism. When follow sila we can control or rather completely eliminate the cause of hatred. Buddha had seen, people ruining themselves as a result of hatred. Hatred never ceases by hatred, that the more we hate, the worse it becomes. The hatred keeps on increasing to a point where both we and you burn ourselves in our mutual hatred an trying to conquer hatred with friendship, hatred with non-hatred. We have in Buddhism a most interesting and again a timeless doctrine, for loving-kindness it is the cornerstone of Buddhism and it had analysed the principle of metta, loving-kindness into sublime life.

Karuna – compassion is more easily generated if somebody need our help, our heart moves towards that person and rush to help him. Among them Mudita is more difficult to practice and that requires tremendous love and pains, that share in other's happiness – to wipe out from our mind all traces of jealousy and envy, so that we enjoy the well-being of thee person, our neighbor, ever our enemies.

Upekkha, equanimity, if we have no friends, no enemies, no one higher, no one lower, absolutely no distinctions between one person and another's, we are totally merged in a kind of unity with all beings, all things, all situations. So, there has no place for hatred, rivalry, competition then peacefully live in our modern society.

The last one is the Bhavana – meditation Bhavana means, the training of mind, a further development of mind. "As wars begin in the minds of men, which defenses of peace must be constructed." According to the first line of the first verse of the Dhammapada, the problems of life and the reality of life is man's greatest treasure. We want to get away from any different kinds of conflicts and tensions and battle against boredom and we can see the answer in Buddhism, particularly in the three-fold path of Dāna, sila and Bhavana. The describing of my research is deeply view points on Buddhism how to live in Modern Society indeed.

There is so much wrong with the world-so much conflict, wars, horror. What a terrible state we are in and all of Samsarā (cycle existence) is degenerate. If we expect perfection, then anything will appear degenerate in contrast. An attachment will live in a perfect world. Actual joy is born from transforming our minds, from spiritual practice that increases wisdom and compassion. That is the modern society.[27]

The Method of Radiating Loving-Kindness Properly to the Society

According to Buddhism, relatively little about Nibbāna and instead directed most of Buddha's teachings towards two lesser goals which are empirical realities of readily demonstrable worth. **First** the increase, enhancement and cultivation of positive feeling such as love, compassion, equanimity, mental purity and the happiness found in bringing happiness to others.[28] **Secondly**, he advocated the relinquishment and renunciation of greed, hatred, delusion, conceit agitation and other negative unwholesome states. We acquire full appreciation for the nature and quality of our own feelings. The positive feelings (love, compassion etc.) are satisfying meaningful and wholesome experience in and of themselves. The realization of positive feelings and relinquishment of negative feelings are the major goal and motivations of meditation. Non-attachment is free from craving and freedom from infatuation for sensual experience. Thus non-attachment is akin to freedom, equanimity and serenity. Here insight is a word with two meanings both of which are sought in Buddhist meditation, vipassanā and classical Buddhist usage insight, vipassanā means full

---

[27] Robert Cachs (RS), The **Wisdom of the Buddhist Asters Common and Uncommon Sense**, (Sterling Publishing, 2008), pp. 3.

[28] Ñānatiloka Mahathera, **Fundamentals of Buddhism**, (Sri Lanka: Buddhist Publication Society, 1994).

awareness of the three characteristics of existence, i.e., impermanence, dukkha (suffering) and impersonality.[29]

In Dhammapada spoken by Buddha over 2500 years ago (now 2600 years over ready).

> Mind is the forerunner of all evil conditions.
>
> Mind is their chief, and the are mind-made.
>
> If, with an impure mind, one speaks or acts,
>
> Then suffering follows one
>
> Even as he cart wheel follows the hoof of the OX.
>
> Mind is the forerunner of all good conditions.
>
> The happiness follows one
>
> Like a never departing shadow.
>
> *(Dhammapada)*

At the beginning of practicing Metta, the idea of "I" and "my", which creates a barrier between ourselves and others in society, is still there – i.e. "I" radiate loving-kindness to "you". When we cultivate mindfulness and begin to understand the empty nature of our being, our self-idea begins to diminish and our Metta will become more natural in our society. As long as we are still practicing metta with the self-idea, we are bound to be disappointed from time to time. We will begin to see particularly the true nature of the five aggregates which make up our being as impermanent, unsatisfactory and devoid of any intrinsic self-identity.

The more subtle notion of the self can only be overcome through greater maturity of wisdom and insight into emptiness of ourselves. Metta minus the idea of "I" and "my" becomes truly pure and the unconditional love because there is no more self. Then we will be free to help others in a much greater way. In concluding stanza of the Metta sutta, it is mentioned "Ditthin ca anupa gama sīlavā . . ." that is, in the culmination of Metta practice one does not "fall into wrong views," the delusion of the self in order to free ourselves, and to help others to free themselves, from the cycle of samsara. When we break through

---

[29] Douglas M. Burns, **Buddhist Meditation and Depth Psychology**, (Sri Lanka: BPS, Kandy, 1967).

this concept of "I" and "my" that our love or metta can become truly boundless and unconditional.[30]

Theoretical Method of Metta in Buddhism for the Societies

According to the Theoretical Method of Metta, here phenomelogy investigates consciousness as it is presented to us, it means internally the progress in the Buddhist course is correlated to gaining insight in the functioning of our mind. It is necessary to have this phenomendogical information in order to proceed on the "Path". The Buddhist phenomenology is the principal method of meditation loving-kindness. Everything is objectivity of Buddhist phenomology may be questioned. The only thing that really convinces is taking part in the meditation loving-kindness or Metta experience. That is useful to compare Buddhist phenomology not only with MaDissertation subject but also with a science. Also physics theory is built on experimental data. This situation is analogous with Buddhist phenomology. To the beginning it is advised to have some confidence in the theory, but not to have blind faith. In this respect the theory is often compared to a map of an unknown country. In our human being what is the key to the elimination of suffering. The right way that we are irritated. The mental act of seeing what happens to us, that is mindfulness here it means mindfulness of loving-kindness, metta. The Buddhist course consists of learning to become proficient in applying mindfulness of loving-kindness. In order to get a better understanding on the nature of the path.[31]

Matta, benevolence is also attitude of a friend who wants to give one the best to further one's well-being. If these qualities of metta are sufficiently cultivated through metta-bhāvana the meditation on universal love – the result is the acquisition of a tremendous inner power which preserves, protects and heals both oneself and others. Today metta is a pragmatic necessity. All kinds of destructiveness happen in this world, metta speak-word and thought is the only constructive means to bring concord, peace and mutual understanding, it is the supreme means, for it fundamental tenet of all higher as well as the basics for all metta activities intended to promote human well-being.[32]

---

[30] Venerable Mahinda, **Awakening with Metta, For the Wellbeing and Happiness of All**, (Malaysia, Kuala Lumpur: Aloka Foundation, 2014), pp. 70-77

[31] Henk Barendregt, **Buddhist Phenomenology**, Vol. 11 (Netherlands: University of Nijmegen, 1988), pp. 7-10; 1988, pp. 37-54.

[32] Archarya Buddharakkhita, **Metta, The Philosophy and Practice of Universal Love**, (The Wheel Publication, 1989).

This paper aims at exploring various facts of matta both in theory and in practice also. The examination of the doctrinal and ethical side of metta will proceed through a study of the popular:- Karaniya Metta sutta, the Universal Love. According to this connection with this theme we will also look at several other short texts dealing with loving-kindness. The explanation of metta-bhāvana, the practical theoretical of meditation on universal love, will give the directions for developing that type of contemplation as set forth in the main meditation practices of the Theravāda Buddhist tradition in visuddhimagga, the vimuttimagga and the patixambhidamagga.

Metta Buddhist Integrated Method for
Conflict Management in Modern Society

The integrated method is combining ideas of different types in one effective unit, system and an integrated contribution or researching system for metta method also a modern or integrated approach to learning metta for conflict management in modern society according to the Macmillan English dictionary, new edition, page 786.[33]

The aim of this research is :

1. Buddhist teaching may offer a solid foundation for understanding of conflict and conflict management in meditation including loving-kindness. Buddhist concept of self versus no-self will be highlighted as well as on suffering and unwholesome states.

2. To develop a theme relevant framework for training of meditators and for the practice of loving-kindness meditation, non-violence compassion, wisdom, benevolence and empathy are described as important prerequistics to help the meditator in professional practice.

3. to present essential Buddhist self-management techniques such as self-regulation and meditation action.

Buddhist Basic Conflict

Self and non-self

In the four Noble Truths are the core Buddhist teaching. The first one points to the reality of suffering. The cause of suffering is craving and ignorance. Craving is always is

---

[33] **Macmillan Eng Dictionary**, International Student Edition, 2nd ed., 2007, p. 786.

directed to all that is external to one's own experience self, self desires that is the second noble truly. Buddhist denies the existence of a permanent self. In conflict situations one's personal self, a separate other is dialectically and implicitly constructed. The third noble truth refers to the end of suffering, implies the letting go or craving and of desires. The other will react defensively or aggressively and again, a spiral of suffering and conflict results.[34]

1. Buddhist Noble Truth → Suffering

Conflicts and suffering seem to be inherent in the behaviors of the human being, as in all others. Man is confronted with intra-psychic conflicts, with person to person conflict with intra-group conflict and intergroup conflict, even with conflicts between countries and continents. Anxiety has a more general, free-floating and less circumscribed character. It may result when struggling with existential questions, with one own death, with televised cries of war and atrocities. Anger frequently has destructive connotations. The negative emotions will generate new conflict related actions in the other party, either in an individual or in a group. 1. Fear and anxiety may become linked to indignation and anger in an explosive mixture leading to verbal or physical abuse and attacks 2. Anger can be interjective by the individual and combination with fear, fight and depression result. 3. Extreme fear can be expressed in a stupor like, frozen shock.

Non-violence

Non-violence, not harming other sentient beings, was describe prior to the Buddhist era by Mahavira, the founder of Jainism. It is a basic prerequisite for constructive conflict management resolution. Violence is defined in general terms. It entails all conscious actions to the effect that they may be hinder, damage or threaten someone. Ahimsa is integrated in the Buddhist canon through the Eightfold Path, the fourth of the Noble Truths which is called right action, concerned with the development of compassion with all sentient beings. Non-violence includes 1. Not to harm other. 2. Avoidance of lying. 3. The avoiding of violent action.[35]

Compassion, wisdom, benevolence, empathy, also are included according to Buddhist teaching.

---

[34] Coleman, S.W. & Prywes, Y., "Teaching conflict in a Workshop", Coleman, P.T. et al., **The Handbook of Conflict Reduction**, (San Francisco, 2004), p. 57.

[35] Davidson, R.J., Persons, Psychosomatic Medicine, p. 65.

Buddhist Self Management in Modern Society

Buddhist virtues need to be focused on meditation here gaining theoretical insight into their function within conflict reconciliation is very important. The role playing of these virtues in meditation loving-kindness practice an excellent training tool. Then second, equally important, self-management mechanisms have to be learned as well. A person in the professional sense, management in modern society has to precede management of others. We, before being able to manage conflicts in the outside world, we have to first listen to "inner" world. Assisting of the process reconciliation, intense emotions may be provoked in the emotions of others parties may easily "infect" it. It is fundamental for practice meditation to be able to control high levels of emotional arousal and to a state of a clear, non-judgmental, attentive awareness of what is occurring in the moment. Sometimes violent expression of negative emotions, such as anger counter productive in conflict management is no longer needed. Emotion is permitted to be present in awareness and integrated with mindful breathing of metta, the intensity of the emotion will then fade, so conflict management resolution can proceed from inner quiet and from a receptive mindset.[36]

Buddhist Teachings and other Method Contained with Mahayana and Hinduism

Mahayana refers to the path of the Bodhisativa seeking complete enlightenment for benefit of all sentient beings also called, Bodhisattra Vehicle. SamyaksamBuddha or fully enlightened Buddha can establish the Dhamma and leads disciples to enlightenment. It teaches that enlightenment can be attained in a single lifetime and this can be accomplished even by a layperson. It is the largest major tradition of Buddhism existing today, with 53.2% practitioners, compared to 35.8% for Theravāda and 5.7% for Vajrayana in 2010.

Mahayana spread from India to various other south, east and southeast Asia countries such as Bangladesh, Nepal, Bhutan, china, Taiwan, Mongolia, Korea, Japan, Vietnam, Indonesia, Malaysia and Singapore. In the past period, also spread to south and southeast Asia such as the Afghanistan, Maldives, Pakistan Sri Lanka, Burma (now Myanmar), Cambodia, Thailand, Laos, Iran and other central Asia countries before being replaced by Theravāda Buddhism in India, between 7th and 12th centuries. Today the major traditions include Chan Buddhism, Korean Seon, Japanese Zen, Pure Land Buddhism and Nichiren Buddhism. It may include the vajrayana of Tiantai Tendai, Shingon Buddhism and Tibetan Buddhism.

---

[36] Harvey, P., **An Introduction to Buddhist Ethics**, (Cambridge: Cambridge University Press, 2000), p. 159.

We, Buddhists, however much we value loving-kindness, metta, are still human beings and sometimes we get angry. Anger, rage, fury, wrath whatever we call it (including all forms of aversion) is one of the three poisons. The other two are greed (clinging and attachment) and ignorance –that are the primary causes of the cycle of samsara and rebirth. Purifying ourselves of anger is essential to Buddhist (Theravāda and Mahayana) practice. Furthermore, in Buddhism there is no such thing as "righteous" or "justifiable" anger. All anger is a fetter to realization.[37]

First, admit we are angry. Some people resist admitting to themselves that they are angry. That is not skillful. Buddhism teaches us mindfulness. Being mindful of ourselves is part of that. When we, an unpleasant emotion or thought arises, do not suppress it, run away from it, or deny it. Instead, observe it and fully acknowledge it. Being deeply honest with yourself about yourself is essential to Buddhism. When we are dealing with your own anger, you should be more specific. Anger challenges us to look deeply into ourselves. It is self-defensive. It arises from unresolved fears or when our ego-buttons are pushed. We recognize that ego, fear and anger are insubstantial and ephemeral, not "real", merely mind states, such as they're ghosts. Patience means waiting to act or speak until you can do so without causing harm. Patience has a quality of enormous honest in it. We must do not feed anger.[38]

Buddha was born in a Hindu family, just as Christ was born in a Jewish family. Some say, Buddhism was an offshoot of Hinduism and Buddha was a part of the Hindu pantheon, a view which is not acceptable to many Buddhist. Buddhism widely accept gained popularity in India because tradition and orthodoxy. The Hindu tantra influenced the origin and evolution of Vajrayana Buddhism. Altogether the 16 factors are similarly which Buddhism and Hinduism respectively. [39]

---

[37] Barbara O'Brien, Buddhism's Solution for Anger, Humanities: Religion & Spiritually, pp. 36-40.

[38] Barbara O'Brien, Buddhism's Solution for Anger, Humanities: Religion & Spiritually, p. 57.

[39] Jayaram, V. commented by Phys David, S. Rahdhakrishnan, and Prof. Max Mueller, Hinduism and Buddhism.

A Model of Metta Buddhist Integrated Method for Conflict Management for the Societies

There is already much ongoing thinking about energetic dynamics of conflict and examine the existing precedent for integrated method and negotiation models adding a few more important points of reference. It may be directly and indirectly driving conflict or contributing to an unhelpful conflict pattern. There have already the goals of developing party self-awareness, personal group and worthy endeavor with the promise of helping to overcome intractable conflicts.

Metta model of Buddhist integrated method for conflict management societies, contemporary including social movements and literature on engaged Buddhism tackle these structural violence challenges in East Asia, as well as in other parts of the world. Buddhism refers to an organized form of contemporary Buddhist practices that proactively and nonviolently tackle political, economic, security, environment, global warming and other challenges in our modern societies. A long way to go in terms of establishing Buddhist inspired theories of structural peace that systematically incorporate, yet transcend, the familiar Buddhist emphasis on individual ethics and spirituality. Buddhist social theories of structural transformation not only makes it difficult for Buddhist societies.

The movement to systematically understand the structural roots of human suffering. It also sustains these Buddhist societies. Reliance on unfamiliar western concepts of social change and peace research that may not necessarily correspond to their familiar Buddhist worldviews.

According to Tatsushi Arai researching, this gap between Buddhist inspired theory and practice, study on Myanmar's engaged Buddhist communities postulates a working theory of structural awareness. Researcher defines structural awareness as educated, enlightened consciousness of a complex web of cause and effect relationships in which well-intended actions can inadvertently inflict suffering on others. Structural awareness, by implication, also suggests that self-conscious efforts to transform the causes and conditions of collective suffering can develop a virtuous cycle of mutual care and spiritual awareness. It explores concrete ways in which Buddhist practitioners of conflict transformation can overcome structural violence today's increasingly globalized, interconnected world. While the depth and clarity of Buddhist structural thinking this making research makes it a unique contribution to the existing in both engaged Buddhism and conflict studies, a cumulative

understanding of Buddhist structural peace and conflict theory that its intellectual precursor have developed.[40]

This research was derived primarily from Burmese adaptation of Theravāda Buddhism which seeks to practice the Buddha's original teachings under the guidance of ordained monks and nuns. Most of those concepts are directly transform to Mahayana Buddhism which places greater emphasis on lay practitioners' pursuit of enlightenment in secular life. A broader application of theories of peace, cable of transcending the Theravāda and Mahayana dichotomy, can be realized by honoring the two Buddhist traditions, shared comment is the ultimate Buddhist goal of enlightenment and liberation from suffering. Both of traditions will serve as a non-sectarian, trans-denominational contribution to peace in an increasingly globalized, interconnected world.[41]

Conclusion

In Buddhism, Tipitaka is the main teachings also doctrines among all these texts have been concerned about the metta such as how to bring the conflicts management to get peace, how to establish metta, loving-kindness permanently in the world for the living beings. According to these texts, metta is laying in deep silent which are unknown to us. Because of if we observe very neatly we can find the actual establishing metta methods and how manage not for conflict but for loving-kindness finally peacefully any parts of this world because of all nations, everybody of our community has really relatives in the previous existences dependent on Buddha's doctrines indeed. The conclusion and suggestions of this research are presented respectively as follow.

The main doctrine of metta sutta describes how to radiate metta then metta bhāvanā meditation for wakening all beings even while the six sense organs contact with the six object. And dwelling in mindfulness and awareness in the four postures are the first step to enter the tranquil world, the bright and pure world of inner mind. Many Buddhist Doctrines from the Tipitaka have been researched by scholars who analyzed them detaily described

---

[40] Roma Kessaram, Embracing the Energetic Dynamics of Conflict: An Exploration of Integrated Models and Conflict, 2016.

[41] Tatsushi Arai, Ph.D., "Toward a Buddhist Theory From Conflict Transformation: From Simple Actor-Oriented Conflict To Complex Structural Conflict", Graduate School NSU Works, 2017 Vol. 24, No. 2 Article 5, p. 7.

ready. Although there are many doctrines or teachings of Buddha how to remove the natures of conflicts including, religious, economic, but there are a lot of conflicts, battles, world around in this world. Why thy happen in the world societies, by the main views to show for those conflicts, problems and battles are only because of without understanding with loving-kindness each other. Those problems or conflicts are coming again and again to many parts of this world.

References

Andersen, Dines, and Helmers Smith. *Pāli Text Society*. Oxford: PTS, Reprint, 1997.

Anuruddha, Ācariya. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha*. Venerable Mahāthera Nārada (tr.). Bhikkhu Bodhi, Allan R. Bomhard (eds.). Charleston: Charleston Buddhist Fellowship, 2007.

Buddharakkhita, Ācariya, *Metta: The Philosophy and Practice of Universal Love*. Kandy: BPS, 1989; BPSA, 2011.

Buswell, Robert E. Jr. (ed.). *Encyclopedia of Buddhism*. Vol. One A-L. New York: Macmillan Reference USA, 2004.

Chalmers, Robert (ed.). *The Majjhima-Nikāya*. Vol. III. London: PTS, 1977.

Cowell and Nells (tr.). *Jataka stories*. Vol. I-VI. London: PTS, 1982.

Davids, T.W. Rhys and Carpenter, J. Estlin (eds.). *Surnangale-Vilasint, Dīghanikāya Commentary*. London: PTS, 1886.

Dhammananda, K. Sri. *The Dhammapada*. Malaysia: Abhiwurdhi Wardhana Society Buddhist Vihara, Kuala Lumpur, 1988.

Feer, M. Leon (ed.). *Saṃyutta-Nikāya*. Part II Nidāna-Vagga. Oxford: PTS, 1989.

Goonesekere, L. R. *Buddhist Commentarial Literature*. Kandy: Buddhist Publication Society, 2008.

Hare, E.M. (tr.). *The Book of the Gradual Sayings (Anguttara-Nikāya)*. Vol. IV (The Books of the Sevens, Eights and Nines. London: PTS, 1978.

Hinuber (ed.). *Dhammapada*. Oxford: PTS, 1994.

Horner, I.B. (tr.). *Milindas Questions*. Vol. II.2 2 Vols. Set. London: Luzac & Company Ltd., 1969.

Journal of Buddhist Ethics – Francis. H.T. *The Jataka, or Stories of the Buddha's Former Births*. Vol. 5 London: PTS, 1993.

Journal of Buddhist Ethics – Wijayaratana, M. *Buddhist Monastic Life*. Cambridge University Press, 1990.

Leon, Feer M. (ed.). Samyutta- *Nikāya*. Vol. I-IV. Oxford: PTS, 1975, 1990, 1991, 1995.

Mahachulalongkornrajavidyalaya University. *Abhidhammapiṭaka: Puggala-Paññatti*, (Thai version). Vol. 36. Bangkok: Mahachulalongkorn rajavidyalaya University, 2539.

Morris, Richard (ed.). *Puggala-Paññatti*. London: Messrs. Luzac & Company Ltd., 1972.

Namgyel, Mattis. *The Power of an Open Question: The Buddha's Path to Freedom*. Boston: Shambhala, 2010.

Russell Webb, (ed.). *An Analysis of the Pāli Canon*. Kendy: Buddhist Publication Society, 1975.

Smith, Helmer (ed.). *Khuddaka-pātha with Commentary (paramatthajotika I)*. Oxford: PTS, 1977.

Steinthal, Paul (ed.). *Udāna*. London: PTS, 1982.

Walleser M. (ed.). *Manorathapūranī (Commentary on Anguttara-Nikāya)* Vol. I, II. Oxford: PTS, 1993, 1968.

http://www.accesstainsight.org/tipitaka/nk/ud/ud.1.10.than.html.

http://ibsc.mcu.ac.th/en/wp_content/uploads/2015/09/Radiant_Mind.pdf

http://en.wikipedia.org/wiki/Buddha_nature#Buddha-nature

An analytical study of Mindfulness
from Buddhism to Psychology

Miss Guo Zaiping, Phramaha Anon Anando,
Asst. Prof. Dr., Prof. Dr. Lu Kai Wen
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: applegt57@gmail.com

Abstract

Mindfulness has been introduced by Dr. Jon Kabat-Zinn into the medical assistance service and later it has been developed into several famous psychological therapies. Although Dr. Jon Kabat-Zinn has an original intention to combine Dharma with science, and make the Dharma better beneficial to people's lives, but has the development of psychotherapy changed the power of Dharma as compared to its applications in Buddhism? In order to respond to this question, this article is designed as an analytical study to find out the developing path of mindfulness from Buddhism to psychology.

In order to achieve the objective, it was divided into three parts to do the analytical study. Firstly, it discussed the background of Mindfulness-Based Stress Reduction (MBSR) to know the basic ideas of Buddhist mindfulness that has been taken into medical application. Secondly, it discussed the practical application of Mindfulness-Based Cognitive Therapy (MBCT) to know how the basic ideas is applied in psychology. Thirdly, it made an analytical comparison of two kinds of mindfulness in Buddhism and MBCT. Based on these three parts, it has found out the development path of mindfulness from Buddhism to psychology.

By achieving the objective, it has shown that Mindfulness-based therapies are created in a social and cultural background, it has become an interdisciplinary research object and needs the coordinated development of the related disciplines to well understand each other for achieving greater benefits; and mindfulness functions to realize the universal dharma which could integrate subjective and objective dualism to form a harmonious life style.

Keywords: Mindfulness, Buddhism, Psychology, MBSR, MBCT

Introduction

Mindfulness has been introduced by Dr. Jon Kabat-Zinn into medical assistance service, which in turn has led to a wide range of psychological empirical studies and applications. To help sick people reduce their physical and mental stress, Dr. Jon Kabat-Zinn has designed Mindfulness-Based Stress Reduction (MBSR), which is used to relieve stress.

On one hand, the courses in MBSR have good effects in coping with stress and disability in some chronic disorders[1]. On the other hand, Dr. Jon Kabat-Zinn is actively engaged in scientific research on the courses to make mindfulness meditation present as a scientific, non-religious and operable manifestation, which has caused positive attentions from lots of scientific and psychological research workers to apply mindfulness meditation into their treatment researches. [2]As a result, MBSR is widely disseminated and Dr. Jon Kabat-Zinn is considered one of the most influential people in the field of mindfulness meditation.

During the development of MBSR and its applications in a variety of psychological therapies, the medical value of mindfulness has been continuously confirmed, leading to the gradual rise of a large number of scientific studies. Mindfulness meditation gradually went out of the Buddhist context, became cross-cultural and paradigm issues about consciousness discipline, and attracted scientific studies to explore changes during meditation.[3] However, these scientific studies only could show activities in the body, but rarely touch on the essence of mindfulness-based on meditation.

Although Dr. Jon Kabat-Zinn has an original intention to combine the Dharma with science for making the Dharma better beneficial to people's lives, but has the development of psychotherapy changed the power of Dharma as compared to its applications in Buddhism? This is a question to ponder. Although the Dharma is not unique belonged to Buddhism, its emphasis on the Dharma could provide some inspirations for the secular application of

---

[1]Grossman, P., Niemann, L., Schmidt, S., & Walach, H. (2004). Mindfulness-based stress reduction and health benefits: A meta-analysis. *Journal of psychosomatic research*, 57(1), 35-43.

[2]Kabat-Zinn, J. (2011). Some reflections on the origins of MBSR, skillful means, and the trouble with maps. *Contemporary Buddhism*, 12(01), 281-306.

[3]Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: past, present, and future. *Clinical psychology: Science and practice*, 10(2), 144-156.

mindfulness. In regard to this, it is necessary to sort out the development path of mindfulness in the interdisciplinary fields. On the one hand, it provides specific case study for the spread of Buddhist Dharma. On the other hand, it provides reference for the secular application of mindfulness.

In this article, it discussed the background of MBSR and the practical application of MBCT, and made an analytical comparison of two kinds of mindfulness in Buddhism and MBCT. Based on these, it could analyze the development path of mindfulness from Buddhism to psychology. Although MBCT could not account for many other psychological applications in therapies, it could be used as a specific case about mindfulness courses to provide inspirited ideas for other therapies.

The Background of MBSR

The design of MBSR is under the development of Zen in the United States. And the latter is related to the great contribution of Japanese Zen scholar Suzuki Daisetz Teitaro (1877-1966). D. T. Suzuki, has lived in the United States for many years with excellent English language skills and Zen skills, and has been engaged in the cultural exchanges between east and west with scholars in Europe and the United States.

In his early years, D. T. Suzuki was a follower of Zen master Soyen Shaku (1859-1919) to learn meditation. In 1893, D. T. Suzuki, as the accompanying translator of Soyen Shaku, had participated in the World Parliament of religions held in Chicago, and translated his master's speech into English, becoming known to some American scholars. In 1897, he began to go to the United States and lived there for 11 years. During 1920-1930 he wrote many works in English by cooperation work with American scholar Paul Carus (1852-1919), among them, his English book "*Essays in Zen Buddhism*", written in 1927, was considered to be the beginning of Zen Buddhism in Europe and the United States and aroused the interest of the many elite scholars. In 1957, he had participated in the symposium on "Zen and psychoanalysis", and recommended Zen as a treatment method to western psychologists, so that the value of Zen in modern life was recognized by scholars. [4]

---

[4]Wen Jinyu. (1997). Chan and the western world. *Forum on Chinese Culture*. (4): 78-81 (温金玉，"禅与西方世界"，中华文化论坛，1997年第4期第78-81页。)

The Zen philosophy of D. T. Suzuki is mainly based on the Rinzai School (临济宗)[5], one of three sects of Zen in Japanese Buddhism. He said that Zen is *Dhyāna*, "without the mediacy of intellect or logic", and for "grasping the truth of absolute emptiness (*suññatā*)"[6]. He highly praises Huineng, the Sixth Patriarch of Chinese Chan Buddhism, for the "abrupt teaching"[7]. He also explained Zen is mystical but not irrational, and Zen shows the oriental culture by a synthetic comprehension in the analysis of logic. [8] Because he understood the thought of the True Pure Land Buddhism, he accepted the western Christian religious mysticism as well, and emphasized the balance in powers of self and others. [9] He also combined Zen with modern science, and taught meditation by an easy way for the good understanding and acceptance of people in different culture. In the 1950s and 1960s, he actively gave speeches on meditation to promote the development of American Zen, which led to the fashion of Zen. All social classes and even clergy members of other religions joined in the practice. Zen was popularized by D. T. Suzuki. It not only penetrated into people's the daily life, and also into the western psychological circles. Philosophy of Zen popularized by D. T. Suzuki has laid the basic idea of Zen in the United States.

Following that, with the gathering of Buddhist scholars and various Buddhist traditions in the United States, the academic centers of Buddhist studies have been transferred from Europe to the United States, and the Buddhist concept has become polybasic. However, as the research of Silong Li[10], the orthodox methods in the Buddhist academic circles changed in the 1970s, before that it followed the European tradition attaching the importance to the study of philology, and after that it followed the social history or anthropological research. "Buddhist hermeneutics" appeared in North American academic circles in the 80s, and many

---

[5] Suzuki Daisetz Teitaro, *The training of the Zen Buddhist monk*. (New York: Cosimo, Inc., 2010), p.xxvii.

[6] ibid. p.xxiv.

[7] ibid. p.xxiv.

[8] Daisetz Teitaro Suzuki, *An Introduction to Zen Buddhism*,(New York: Grove Press, 1991), p.36-38.

[9] Shi WenBei.(1999). A debate between D T Suzuki and Hu Shih about Zen vs Chan. *Dharma Light Monthly*. No.119. （施文蓓，《法光》，"胡適與鈴木大拙的禪學論辯"，台北市: 法光文教基金会，1999年第119期。）

[10] Li, Si-long. (2007). On the Division of Time and the Transformation of Buddhist Study in Europe and America. *Studies in World Religions*, (3):65 – 7. (李四龙，"论欧美佛教研究的分期与转型"，世界宗教研究，2007年第3期第65-72页。）

western scholars emphasized the significance of "practice" in academic research, hoping to link Buddhist studies with the realistic life in order to achieve the mastery of Dharma. This is consistent with the earlier application of Zen into daily life recommended by D. T. Suzuki, and it also shows that the development of early Zen in the United States has subtly influenced the development of Buddhism in the United States.

It is in this culture and social background that Dr. Jon Kabat-Zinn followed the instructions of Zen Masters such as the Korean Master Seung Sahn and the Vietnamese Master Thich Nhat Hanh to learn and practice Buddhist meditation such as Jogye Order (曹溪宗) and Rinzai. In 1979, he achieved a unique meditative experience, realizing the universal value of the "Dharma". In order to maximize the effectiveness of the "Dharma", he explored the possibility of integrating science with the "Dharma". Through careful study of the Buddhist literatures and scientific literatures, as well as the early scientific papers, he carefully design the "mindfulness-based stress reduction" project. His mindfulness meditation is based on the traditions of the Theravada tradition, the Mahayana tradition, and various yoga traditions and so on, as well as the research results of meditation in the clinical application of science. All this background could be found in the articles of Dr. Jon Kabat-Zinn [11-12]. Thus, Dr. Jon Kabat-Zinn's project is in line with the development of the Era. He comes from the Massachusetts Institute of Technology (MIT) and has a good education background and academic resources. He was inspired from learning zen meditation. A great deal of Buddhist literatures and psychological researches of meditation gave him good knowledges of Buddhism and psychology. The development of psychology from mechanism to subjectivism constructed the big situation of the era, all the situations of these and similar to these have prepared for his success.

The application of MBCT

After Dr. Jon Kabat-Zinn introduced Mindfulness-based stress reduction (MBSR) into the auxiliary medical service and catched some scientists' attention, a large number

---

[11] Kabat-Zinn, J., tr. by Wen Zong-kun. (2013). Some reflections on the origins of MBSR, skillful means, and the trouble with maps. Fuyan Buddhist Studies. (8): 187-214. (乔•卡巴金著，温宗堃译，"关于 MBSR 的起源, 善巧方便与地图问题的一些思考", 福严佛学研究, 2013年第8期第187-214页。)

[12] Williams, J. M. G., & Kabat-Zinn, J. (2011). Mindfulness: diverse perspectives on its meaning, origins, and multiple applications at the intersection of science and dharma. *Contemporary Buddhism*, 12(01), 1-18.

of psychologists come to integrate mindfulness meditation into their own psychological practice. Mindfulness-based cognitive therapy (MBCT) also developed during this period. MBCT in its early time is designed as a research project to cope with the recurrence of depression, as has been verified to have very good effects through scientific experiments[13]. After that MBCT also applied in other disorders and has been confirmed to have therapeutic effects[14-15]. And a growing number of studies have demonstrated that MBCT has curative effect in the treatment of diseases associated with emotion and cognition[16].

MBCT has been put forward the sketchy idea in 1989 and started to carry out as a psychological therapy in 1992 by Zindel Segal, Mark Williams, and John Teasdale who are psychologists. This therapy has combined mindfulness meditation with cognitive therapy. It adopted the attention control strategy and emphasized emotion-processing process. And Teasdale[17] proposed that the application of mindfulness meditation could turn the psychological mode from the 'mindless emoting' or 'conceptualising' to 'mindful experiencing' mode, thus it transforms the individual mental state from the irrational one or the rational to the sapiential one.

In the book 《抑郁症的内观认知疗法》 (*Mindfulness-Based Cognitive Therapy for Depression)*[18], the three psychologists described the design and implementation of MBCT. In the other book ***The mindful way through depression: Freeing yourself from chronic***

---

[13] Teasdale, J. D., Segal, Z. V., Williams, J. M. G., Ridgeway, V. A., Soulsby, J. M., & Lau, M. A. (2000). Prevention of relapse/recurrence in major depression by mindfulness-based cognitive therapy. *Journal of consulting and clinical psychology*, 68(4), 615-623.

[14] King, A. P., Erickson, T. M., Giardino, N. D., Favorite, T., Rauch, S. A., Robinson, E., Kulkarni M., & Liberzon, I. (2013). A pilot study of group mindfulness-based cognitive therapy (MBCT) for combat veterans with posttraumatic stress disorder (PTSD). *Depression and anxiety*, 30(7), 638-645.

[15] Haydicky, J., Shecter, C., Wiener, J., & Ducharme, J. M. (2015). Evaluation of MBCT for adolescents with ADHD and their parents: Impact on individual and family functioning. *Journal of Child and Family Studies*, 24(1), 76-94.

[16] Grecucci, A., De Pisapia, N., Thero, D. K., Paladino, M. P., Venuti, P., & Job, R. (2015). Baseline and strategic effects behind mindful emotion regulation: Behavioral and physiological investigation. *PloS one*, 10(1), e0116541.

[17] Teasdale, J. D. (1999). Emotional processing, three modes of mind and the prevention of relapse in depression. *Behaviour research and therapy*, 37, S53-S77.

[18] Segal Z V, Williams J M G, Teasdale J D. tr. by Xinhua Liu. (2008). *Mindfulness-Based Cognitive Therapy for Depression*. Beijing: World Book Inc. (Chinese version: 抑郁症的内观认知疗法.刘兴华译.北京：世界图书出版公司, 2008.)

unhappiness[19] or its Chinese version 《改善情绪的正念疗法》[20], they coworked with Dr. Jon Kabat-Zinn and explained the gist of MBCT in treatment of Depression and practice in life. According to these books and other literatures, it could summarize the characteristics of MBCT in practical application.

In MBCT, the designers standardizes mindfulness practice. Firstly, the term "mindfulness" is defined as "the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to things as they are"[21]. Secondly, they interpretated the characteristics of mindfulness as "intentional", "experiential" and "non-judgemental"[22]. Thirdly, mindfulness practice need participants to understand and cultivate the seven kinds of attitudes, such as "Non-judging", "Patience", "Beginner's mind", "Trust", "Non-striving", "Acceptance", "Letting go". [23]

These three features and seven attitudes run through the process of mindfulness practice and are designed for eight weeks course program[24]. There are mindfulness skills, such as: sitting meditation, body-scan, yoga, "three minutes breathing space", and so no, to be taught to the learners and personal experiences to be shared in the meeting sessions, and the requirements for daily practice in the learners' side.

From the analysis of course design, mindfulness practice is a successive progress to attain direct knowledge and realize the nature. In the first week[25], participants are often invited to stop doing everthing but to observe the details including the body feeling, thoughts and emotions, and so on, by practice of "eating one raisin". During this practice, the mentor will guide them to find an "autopilot" patterns of behavior and a phenomenon of the consciousness being free from the now-moment. Thus, course is advancing to the awareness of training, the tutor will teach the body scanning techniques, inviting participants to be aware of every part of the body.

---

[19] Williams J M G, Teasdale J D, Segal Z V, Kabat-Zinn J. (2007). *The mindful way through depression: Freeing yourself from chronic unhappiness*, New York: The Guilford press.

[20] Williams J M G, Teasdale J D, Segal Z V,tr. by Jieqing Tan. (2009). *The mindful way through depression: Freeing yourself from chronic unhappiness*. Beijing: China Renmin University Press. (Chinese version: 改善情绪的正念疗法.谭洁清译。北京：中国人民大学出版社，2008。)

[21] Williams J M G, Teasdale J D, Segal Z V, op. cit.,p.47 ; tr. by Jieqing Tan, p.36.

[22] ibid., p.48; tr. by Jieqing Tan, p.37.

[23] Kabat-Zinn, J., & Hanh, T. N. (1991). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness*. New York: Bantam Dell, pp.33-40.

[24] op. cit., tr. by Xinhua Liu, pp.87-274.

[25] ibid., pp.87-110.

In the second week[26], participants are guided to discuss the problems and and its solutions in the last week's practice. During this discussions, some situations will happen, such as "participants may have different problems and questions, hope to find a standard to do judgment, do explain and give advice to the problems, or divide the situations into "pleasant and unpleasant". In this case, the tutor led the participants to discover the "action mode" of the problem processing in their thoughts, thus they will discover the "wandering of attention", and the course was promoted to the training of sitting meditation. Participants are invited to observe the "wandering of attention", when they are aware of it, they note it and go back to their breathing. These two week's courses aim to guide participants to know the automatic mode and the action mode of their thinking patterns.

In the third week[27], participants are invited to insight observation of respiration, meanwhile to practice the "three minutes breathing space" skill in the trivial time of daily life, from which they will realize that the attention is taken away by thoughts, emotions, somatosensory, or other things. When being aware of the taking away attention, they simply return to the observation of respiration. This week focuses on practice of concentration thought this way.

In the fourth week[28], when a certain concentration arise, the participants begin to be invited to explore the emotional experience of attachment and aversion, to understand the boundary of the disease. They will practice in the meditation to live in the present moment, equally feel the sounds, thoughts and feelings, and so on, and then back to the respiration.

In the fifth week[29], participants are invited to face problems in the acceptance way. Whe an idea, emotion or somatosensory show up in meditation, they do not escape from it but guide the mind to observe it, accept it and believe it can be done.

In the sixth week[30], participants are invited to practice "the idea is not the truth" to view the idea as an object of awareness, to observe it when the idea shows up, and then to return to the observation of respiration.

---

[26] ibid., pp.111-138.

[27] ibid., pp.139-166.

[28] ibid., pp.167-192.

[29] ibid., pp.193-216.

[30] ibid., pp.217-239.

From the third to sixth weeks, The courses focus on the practice of concentration and insight meditation.Participants was led by the teacher to cultivate concentration, then on the premise of concentration to know emotional experience and the boundary of disease, in the face of difficulties to observe it with acceptable attitude, to realize the development of the thoughts, emotions, and cognitions for distinguishing that they are not facts, and avoid falling into it.

In the seventh and eighth weeks[31], participants are invited to be aware of signs of Depression to make plans fo responding positively, and to give oneself a permission to maintain calm toward any predicament. The practice in these two weeks are on the basis of the first six weeks, the participants are guided to accept the possibility of recurrence, actively take preventive measures. When they find signs of recurrence as early as possible by mindfulness practice in life, they will effectively prevent recurrence.

MBCT practice has two characteristics as to the above analysis:

(1) In the eight-week course, it stresses the importance of the mentor. The practice process of participants was led by the mentor, and Mentor's experience and technology will influence the effects of the treatment, which are related to the background of the MBCT designers. three psychologists tried to understand mindfulness from the perspectives of psychology, they took mindfulness as a treatment technique, thus the therapy has attached great importance to the controllability of operation and curative properties, and put forward higher request for the tutor's guiding ability. This point is also confirmed in the failure experience during the design time of MBCT.[32]

(2) The process of mindfulness practice is successive. It starts with "awareness" and helps participants discover the real problem. Then the "concentration" is developed, and the participants pull their attention back to their breath after noticing that their attention had drifted away. Then the "insight observation" is developed, and participants abide in an observation of a mental activity (thoughts, or emotions) to understand their progress and thus to know the true state of affairs. "awareness", "concentration" and "insight observation"spirals up through the exercises . Therefore, mindfulness seems to be a kind of awareness, but indeed this begins to show some differences compared to the Buddhist explanation.

---

[31] ibid., pp.239-274.

[32] ibid., pp.40-67.。

MBCT as a secular application, takes the three features and seven attitudes of mindfulness into practice during the eight-week course. The course mentor teaches mindfulness skills based on the current situation of participants, and guides participants to practice what they have learned to help them live in the moment. Practitioners train "awareness", "concentration" and "insight observation" through mindfulness exercises to identify signs of relapse and make plans ahead. Therefore, MBCT is effective in practice. However, compared with the practice of mindfulness in Buddhism, there are still many differences in its application.

An analytical comparison of two kinds of mindfulness

In many articles, Dr. Jon Kabat-Zinn discussed the motivations for designing MBSR and its views on mindfulness. [33] When he talked about mindfulness, he would point out that it comes from Buddhism, which is the core of Buddhism. Mindfulness exercises must be consistent with the specific qualities of attention and awareness that are cultivated in meditation. He even gave an operable suggestion about mindfulness. He suggested that mindfulness is associated with attention, it is a kind of awareness, and this awareness arise as one pay close attention to target, focus on the present, and don't judge the changes of experiences in the flash moments. He also agrees that mindfulness is synonymous with insight meditation, which means a deep, permeable, unconceptualized seeing into the nature of the mind and the world. Mindfulness is a highly refined exercise that is designed to train and cultivate multiple aspects of the mind through mindful mindfulness. Dharma is the description of phenomenology based on mindfulness meditation, which describes the nature of mind, emotion and suffering. The Dharma is universal, not just belong to the buddhist, because Buddha himself is not a buddhist.

In 1979, during the meaningful experience of meditation, it is because of the realization of Dharma that Dr. Jon Kabat-Zinn got the inspiration that he would make propagation of the Dharma to be his career. After that his research carried out around the "combination of Dharma and science", or it could be said as packing Dharma in a scientific way, and then MBSR program was designed with scientific research to validate its effects.

---

[33] Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: past, present, and future. *Clinical psychology: Science and practice*, 10(2), 144-156.

While D. T. Suzuki had introduced Zen into the United States, established the basic concept of Zen there, making Zen be focused on experience and consciousness and promoted the role of meditation in life, Dr. Jon Kabat-Zinn has combed the concrete implementation of meditation from a scientific perspective.Through his own experience, he realized the Dharma in Zen, which is the common law of the universe and could be attained by mindfulness meditation. Therefore, mindfulness can be studied and applied scientifically. Although Dr. Jon Kabat-Zinn talks about Buddhism, recommends people teaching mindfulness meditation to refer to the Buddhist mindfulness and understand the Dharma teachings, he has inherited the tradition of scientific workers, and he is against the authority of the blind worship of the external, and encourage practitioners to know unique themselves, to be aware of the own experience of inner authority.

Dr. Jon Kabat-Zinn can be called an interdisciplinary expert who has learned and understood both Dharma and Science, and those who use mindfulness courses may not be able to grasp the mysteries of mindfulness. MBCT almost inherits intact mindfulness courses, is also very effective in applications, but from the articles and books of Teasdale et al, it has been found that their interpretations of mindfulness courses has changed something compared with Buddhist mindfulness.

Firstly, it is the standardized operations. In mindfulness courses, the first one is that mindfulness has been clearly defined, and the attitudes that are needed in the practice are listed.The second one is that the course is designed for eight weeks, with specific projects each week. Although Buddhist mindfulness has standardized operations, such as the practice according to the *Ānāpānasati Sutta* or the *Mahāsatipaṭṭhāna Sutta*.

However, for the first point, Buddhist mindfulness takes the practice as the definition, pointing out the requirements of it that to abide in the object of mindfulness, to be diligent, and to well know the object, as to lead the practitioners to realize the operatable essentials, but it couldn't say that it is the exactly definition for mindfulness, and Buddhist Dharma emphasizes different people have different understandings for their unique personal ability, so in the teachings learners are often encouraged to listening carefully, thinking prudently, and practicing assiduously.

For the second point, Buddhist mindfulness practice is straight to realize nirvana. Although there is a curriculum design which has the system to increase three kinds of wisdoms from the threefold training, but the practice is promoted only according to the realization of single person.

Secondly, it has attached lots of importance to the mentor. Both mindfulness values mentors, but there are differences. In the mindfulness courses, the tutor is the inviter in the activity to invite the practitioner to participate in the activity, and to lead the course. The practitioner is an invitee, to complete the courses according to the guidance, and is the partner in the activity. In the Buddhist mindfulness, the tutor is a spiritual idol of the practice, does not initiatively intervene in the progress of the courses and only provide personal advices according to the problems proposed by specific practitioner. And practitioners need to be self-reliant to set up his objective of his own practice, so they are the promoters of the practice.

Mindfulness courses emphasize the guidance from tutors to students, while Buddhist mindfulness stresses the mutual improvement of both teachers and students. Buddhist mindfulness makes daily life as the practice at the three aspects of study, thinking, and practice. For example, *Ekottarika āgama* (EĀ.5)[34] has recorded the teaching about seeing a patient. The Buddha guide disciples that seeing patients should be taken as seeing the self. And in EĀ.24[35], when being sick or seeing the sick, one should have compassion for others and discern situations to get away from sufferings. The one seeing the sick should bring about the remembrance of sick experience once in a time to realize the fact that the self is just temporarily from the suffering of the disease, and help the sick one understand the situations. The sick one should listen to the doctor's advice and do self-managing. So the one, no matter he is a sick one or a visiting one, would urge himself by positive thinking to be more diligent to be away from ill sufferings and learn from it to provide the positive model for the sick periods. Through swapping situations between the sick and the healthy, they will attain mutual benefits as to blend the concept of inside and outside body and mind to transform sufferings into the wisdom for getting realizations.

---

[34] EĀ.5. Chinese Ekottarika āgama. 瞿昙僧伽提婆译，《大正新修大藏经》，《增壹阿含经》（壹入道品第十二•四），第2册，第5卷，第125经: 尔时，世尊告诸比丘:「其有瞻视病者，则为瞻视我已; 有看病者，则为看我已。所以然者，我今躬欲看视疾病。诸比丘! 我不见一人于诸天、世间、沙门、婆罗门施中，最上无过是施。其行是施，尔乃为施，获大果报，得大功德，名称普至，得甘露法味。所谓如来、至真、等正觉，知施中最上无过是施。其行是施，尔乃为施，获大果报，得大功德。我今因此因缘而作是说:『瞻视病者，则为瞻视我已而无有异，汝等长夜获大福佑。』如是，诸比丘! 当作是学。」

[35] EĀ.24. Chinese Ekottarika āgama.瞿昙僧伽提婆译，《大正新修大藏经》，《增壹阿含经》（善聚品第三十二•九），第2册，第24卷，第125经: 若复病人成就五法，便得时差。云何为五? 于是，病人选择而食，随时而食，亲近医药，不怀愁忧，咸起慈心向瞻病人。是谓，比丘! 病人成就此五法，便得时差。

若复，比丘! 瞻病之人成就五法，便得时差，不着床褥。云何为五? 于是，瞻病之人分别良医; 亦不懈怠，先起后卧; 恒喜言谈，少于睡眠; 以法供养，不贪饮食; 堪任与病人说法。是谓，比丘! 瞻病之人成就此五法者，便得时差。

This indicates that the improvement of the inner state of a individual could have learning methods, and the establishment of experience might require a positive guidance. A mentor who has enough experience of meditation, especially realizations of life, is important to the course, not only for teaching Dharma, but also as a role model. However, the most important thing is to emphasize the improvement of the own life realm. With good knowing advisors as a model, the individual gains confidence in the inner strength from which he would also have a good understanding of Dharma to establish a proper life style by increasing three kinds of wisdom.

Thirdly, the goals are different. Goals of mindfulness courses are to regain health and the goal of Buddhist mindfulness is to attain physical and mental liberation. Different goals will lead to different development.

The first point is that when the curriculum is developed into psychotherapy, the teacher-student relationship is transformed into the doctor-patient relationship, which exacerbates differences between the two types of mindfulness. The doctor-patient relationship attaches most of the stress onto doctors, who needs the skills to solve the patient's problems. The mentoring relationship shares the responsibility, the teacher's task is to teach and students are responsible to learn. So students can ask the teacher to answer doubts, but they need to solve the problems by themselves. Thus, the mentoring relationship brings students with the learning enthusiasm.

The second point is that the adjustment of mind and body are staged with discomforts. In this process, mindfulness is a technique which is not conducive to long-term persistence. The liberation of mind and body could be the life-long objective to turn mindfulness to be a way of life until the final liberation is attained.

Conclusion

To sum up, due to the interdisciplinary factors from Buddhism to psychology, practitioners and mentors are in different kinds of status and backgrounds, which involves in the secular and religious world. All of these differences suggest that researchers in different field should be aware of changes in subjects and the specific teaching ways to them.

This article has shown that Mindfulness-based therapies are developing in a social and cultural background. It is chosen by gathering of conditions, and now it has become an interdisciplinary research object and needs the cooperation of the related disciplines to well understand each other for achieving greater benefits. And mindfulness is defined by it

functions which are related to realization in life realm. It functions to realize the universal dharma through integrating subjective and objective events and forming a harmonious life style. So mindfulness could train one for profession and wisdom, from which one gains an ability to dealing with all kinds of sufferings.

Abbreviations

EĀ.	Ekottara Āgama	增壹阿含经
T.	Taishō Tripiṭaka	大正新修大藏经
MBSR	Mindfulness-Based Stress Reduction	正念减压
MBCT	Mindfulness-Based Cognitive Therapy	正念认知疗法

References

I. Chinese Primary Sources

Taisho Tripitaka Publication Association. (1988). *Taishō Tripiṭaka*. Tokyo:Daizo shuppansha.（大正新修大藏经刊行会编，《大正藏》东京: 大藏出版株式会社，Popular Edition in 1988.）

T.2, No. 125, EĀ.5, p.569, c01. (瞿昙僧伽提婆译，《大正藏》,《增壹阿含经》,（壹入道品第十二•四），第2册, 第5卷, 第125经。)

T.2, No. 125, EĀ.24, p.680, b24, c10. (瞿曇僧伽提婆译，《大正藏》,《增壹阿含經》,（善聚品第三十二•九） ,第2册, 第24卷, 第125经。)

II. Chinese Secondary Sources (Books)

Williams J M G, Teasdale J D, Segal Z V,tr. by Jieqing Tan. (2009). *The mindful way through depression: Freeing yourself from chronic unhappiness*. Beijing: China Renmin University Press. (Chinese version: 改善情绪的正念疗法.谭洁清译。北京: 中国人民大学出版社，2008。)

Segal Z V, Williams J M G, Teasdale J D. tr. by Xinhua Liu. (2008). *Mindfulness-Based Cognitive Therapy for Depression*. Beijing: World Book Inc. (Chinese version: 抑郁症的内观认知疗法.刘兴华译.北京: 世界图书出版公司, 2008.)

III. Chinese Secondary Sources (Article)

Li, Si-long. (2007). On the Division of Time and the Transformation of Buddhist Study in Europe and America. *Studies in World Religions*, (3):65 – 7. (李四龙,"论欧美佛教研究的分期与转型",世界宗教研究， 2007年第3期第65-72页。)

Kabat-Zinn, J., tr. by Wen Zong-kun.(2013). Some reflections on the origins of MBSR, skillful means, and the trouble with maps. Fuyan Buddhist Studies. (8): 187-214. (乔•卡巴金著， 温宗堃译,"关于 MBSR 的起源, 善巧方便与地图问题的一些思考", 福严佛学研究，2013年第8期第187-214页。)

Wen Jinyu. (1997). Chan and the western world. *Forum on Chinese Culture*. (4): 78-81 (温金玉,"禅与西方世界", 中华文化论坛, 1997年第4期第78-81页。)

IV. English Secondary Sources (Books)

Kabat-Zinn, J., & Hanh, T. N. (1991). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness*. New York: Bantam Dell.

Suzuki, D. T. (1991). *An introduction to zen buddhism*. New York: Grove Press.

Suzuki, D. T. (2010). *The training of the Zen Buddhist monk*. New York: Cosimo, Inc.

V. English Secondary Sources (Articles)

Grecucci, A., De Pisapia, N., Thero, D. K., Paladino, M. P., Venuti, P., & Job, R. (2015). Baseline and strategic effects behind mindful emotion regulation: Behavioral and physiological investigation. *PloS one*, 10(1), e0116541.

Grossman, P., Niemann, L., Schmidt, S., & Walach, H. (2004). Mindfulness-based stress reduction and health benefits: A meta-analysis. *Journal of psychosomatic research*, 57(1), 35-43.

Haydicky, J., Shecter, C., Wiener, J., & Ducharme, J. M. (2015). Evaluation of MBCT for adolescents with ADHD and their parents: Impact on individual and family functioning. *Journal of Child and Family Studies*, 24(1), 76-94.

Kabat-Zinn, J. (2011). Some reflections on the origins of MBSR, skillful means, and the trouble with maps. *Contemporary Buddhism*, 12(01), 281-306.

Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: past, present, and future. *Clinical psychology: Science and practice*, 10(2), 144-156.

King, A. P., Erickson, T. M., Giardino, N. D., Favorite, T., Rauch, S. A., Robinson, E., Kulkarni M., & Liberzon, I. (2013). A pilot study of group mindfulness-based cognitive therapy (MBCT) for combat veterans with posttraumatic stress disorder (PTSD). *Depression and anxiety*, 30(7), 638-645.

Teasdale, J. D. (1999). Emotional processing, three modes of mind and the prevention of relapse in depression. *Behaviour research and therapy*, 37, S53-S77.

Teasdale, J. D., Segal, Z. V., Williams, J. M. G., Ridgeway, V. A., Soulsby, J. M., & Lau, M. A. (2000). Prevention of relapse/recurrence in major depression by mindfulness-based cognitive therapy. *Journal of consulting and clinical psychology*, 68(4), 615-623.

Williams, J. M. G., & Kabat-Zinn, J. (2011). Mindfulness: diverse perspectives on its meaning, origins, and multiple applications at the intersection of science and dharma. *Contemporary Buddhism*, 12(01), 1-18.

A Comparison on the structure of Buddhist Sangha Administrative System Between Thailand and Vietnam

Ven. Nguyen Anh Tuan , Asst. Prof. Dr. Sanu Mahatthanadull,
Ven. Walmoruwe Piyaratana, Dr.
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: thich.donghanh93@gmail.com

Abstract

Since the first day that the "Triple Gems" of the Buddha, Dhamma and Saṅgha had been established, the Buddha disciples' community was recognized as the people who will perform the task of protecting and propagating the Buddha's teachings after he passed into Nibbana. Therefore, a solid and united Saṅgha is the most important factor which may help to develop Buddhism. Here, any organization or association becomes solid when it is well-organized or it gets a good administrative system. It is also the reason why Buddhist Saṅgha needs a good and well-organized administrative system. In each Buddhist country, there are many factors that make the structure of Saṅgha administrative system different from other countries. Besides the differences, there are also some similarities even when we compare the structure of Buddhist Saṅgha administrative system between two different countries. This article is going to compare the structure of Buddhist Saṅgha administrative system between Vietnam and Thailand since their beginning until now in order to show how is different and similar on the structure of Buddhist Saṅgha administrative system between those two countries. The article focuses on sub-topics such as the different historical background of the establishment, the policies of the different government and the Saṅgha Act or Saṅgha administrative regulation, etc., which make the differences and similarities on the structure of the Buddhist Saṅgha administrative system between Thailand and Vietnam.

Keywords: Buddhist Saṅgha, structure, administrative system, Thailand, Vietnam.

Introduction

Thailand is known as a Theravāda Buddhist country with 94.6% of population are Buddhist and by 2014,[1] there are more than 21,000 temples in the country. Thailand now is becoming the center of Buddhist culture, education and the common Buddhist research center. The main cause that underlies those great results is the solid administration and the way of guiding Thai Buddhist Saṅgha. The role of Thai Buddhist Saṅgha Administrative system is very important to cause those successes. Thai Saṅgha administrative system was established very early, around 13th century, under the dynasty of Sukhothai Kingdom. As the highest Thai Buddhist leader and the head of Thai Buddhist Saṅgha administration, the Saṅgharāja and other ranks in the system have their own duties and requirement from the Saṅgha in order to protect and develop Thai Buddhist Saṅgha and Thai Buddhism as well.

Different from Thailand, Vietnam is a non-Buddhist country with a less number of the Buddhist followers among the large population, even though Buddhism had existed in Vietnam since the early history. However, Mahāyāna Buddhism is the main school that most of the Buddhist followers are practicing now in Vietnam. Vietnam Saṅgha Administrative system had been found under the reign of Tran dynasty round 13th century. The establishment of the Vietnam Buddhist Saṅgha in 1981[2] as we known nowadays is the great result of contributions from many generations of Buddhist leaders who had re-developed Vietnam Buddhism from the weakness for many previous centuries. There are two main councils in the central administration and each of them has its own head. The lower ranks are also classified into many levels and have their own heads. Even by the time the structure in both countries have been changed for several times, some ranks and positions still remain until now.

There are so many reasons to prove that the Buddhist Saṅgha administrative system in Thai Buddhism is somehow different or similar to Vietnam. The differences and similarities may range from the way of administration or the general structure to the way of arranging the positions, which are based on the real situation of Buddhism in each country.

---

[1] Bureau of Statistic Forecast. (2014), **The Survey on Conditions of Society Culture and Mental Health (Thai Happiness)**. Bangkok: Thai National Statistic Office, p.3.

[2] Nguyen Cao Thanh. (2008), **An outline of Buddhism in Viet Nam**. Ha Noi: the Religious Publishing House, p.190.

The Structure of Thai Buddhist Saṅgha Administrative System Prior Ratanakosin Period

Thai Buddhism has developed for a long period of time along with every establishment and development of Thai nation since the first Thai kingdom of Dvaravati until now. However, the development of Thai Saṅgha administration structure can be divided into two main stages: Thai Saṅgha administration prior to Ratanakosin period and Thai Saṅgha administration during Ratanakosin period. The development of Thai Saṅgha administration prior to Ratanakosin Period was again divided into three periods, which are: 1) Sukhothai period, 2) Ayutthaya period and 3) Thonburi period.

Sukhothai period: Sukhothai became the first independent Thai kingdom with the accession of Indrāditya to the throne of Sukhothai (1256 A.D)[3], which also was the first turning point in the history of Theravada Buddhism in Thailand. By the reputation of Lankāvaṃsa monastic orders, King Ramkhamheang invited the Elder Mahāsāmi from Nakhon Sri Thammarat to become the Saṅgharāja and to propagate the practice of this Buddhist tradition in Sukhothai Kingdom.[4] Sukhothai was also the first period of Thai Buddhism when the lineage of Saṅgharāja and the Buddhist Saṅgha administrative system had been mentioned clearly. The Buddhist Saṅgha in Sukhothai period was divided into two main groups: (1) the Gāmavāsī and (2) Araññavāsī. "One was called the "city-dwellers" (Gāmavāsī), which stressed the study of books and scriptures (Gantha Dhura). The other was called the "forest-dwellers" (Araññavāsī), which focused on meditation practices (Vipassanā Dhura)".[5] Each group was headed by a senior monk who had been elected by the Council of the Elders and had been appointed by the King. All temples in the Kingdom, regardless of whether they were Gāmavāsī or Araññavāsī, were also objective to the administration of the Supreme Patriarch (Saṅgharāja) appointed by the King. Hence in Sukhothai period, Thai Saṅgha administration had two Supreme Patriarchs: The Patriarch of the Gāmavāsī

---

[3]Kanai Lal Hazra. (2000), **Thailand: Political History and Buddhist Culture Influences Vol. 1.** New Delhi: Decent Books, p. 15.

[4]Suthorn Na-Rangsi. (2002), **Administration of Thai Sangha: Past, Present and Future**, *The Chulalongkorn Journal of Buddhist Studies*. Vol. 1, No. 2 (2002), p. 59.

[5]Ame Kislenko (2004), **Culture and Customs of Thailand**. London: Green Wood Publishing Group, p. 28. The names derived from where monks of both camps went to pursue their focus: Gāmavāsī to urban centers with access to libraries and other collections, and Araññavāsī to seclusion in rural areas where they could meditate without distraction.

section and the Patriarch of the Araññavāsī section. For the regional Saṅgha administration, each provincial was appointed by the King that ruled and ordered the monks who were under his administrative authority as the noble teacher (Phragru) and Lord Abbot of the monasteries.

Ayutthaya period: "In 1350 (B.E 1893) another Thai Kingdom called Sri Ayutthaya was founded in central Thailand by King Uthong of the Chiengrai dynasty".[6] By the middle of the fourteenth century, Ayutthaya was established as the second ancient kingdom of Thai at the central mainland of Southeast Asia. There was a good administration in the Saṅgha and the Saṅgharāja (Supreme Patriarch) was its head, the monks followed the rules of the Buddhist discipline faithfully. In 1422 A.D. a group of monks of this section from Chiangmai and Cambodia led a lot of monks to Lanka and got new ordination and were adapted to be in Singhala Nikāya by the great monk named Ven. Wanaratana who was their spiritual teacher in 1424 A.D. Then, they studied the doctrines and the disciplines in Lanka for several years. When they came back to Ayutthaya, they invited Lankan senior monks named Ven. Mahavikramabahu and Ven. Utamapanya to go together and propagate the Buddha's teaching in Thailand. After arriving in Ayutthaya, they separated to spread the Buddha's teaching until there were a lot of people who believed and had the faith in Buddhism, came to beg for the ordination and became monks. Finally, those monks separated themselves to set up a new Saṅgha named "Pakeaw Monastery Section". Because the spiritual teacher, the Lanka monk of this section was named "Wanaratana", which means "the glass forest".[7] In conclusion, the Thai Saṅgha administration in Ayutthaya period was classified into 3 sections, namely: 1) Left Gāmavāsī Section, which means the Saṅgha of old Nikāya existing since the establishment of SukhoThai. 2) Araññavāsī Section, which means the section to be of successive tradition, Lankavangse in Sukhothai of which period. 3) Right Gāmavāsī Section, which means the Saṅgha of old Nikāya adapted in Lanka in Ayutthaya Period and then came back to set up a new section known as "Ganapakeaw" by the common people".[8]

---

[6]P.A. Payutto. (2012), **Thai Buddhism in the Buddhist World**. Bangkok: Chandrapen Publishing House, p. 27.

[7]Promsuk Jerm Savatdi. (1977), **Thai Art with Indian Influences**. Bhiha: The University of Magadh, 1977), pp. 35-36.

[8]Prof. Dr. Phra Dhammakosajarn. (2011), **Regulation of Sangha Administration.** Bangkok: Mahachulalongkornrajavidayalaya University Press, p.13.

Thonburi period: In 1767 A.D., after dominating Southeast Asia for almost 400 years, the Kingdom of Ayutthaya was destroyed. Phraya Taksin was a Chinese descent who came to Ayutthaya in order to help defend the capital for liberation against Burma and restored Thai freedom. In 1768 A.D., he was crowned king and he established Thonburi kingdom.[9] Thai Buddhism lacked support and suffered the most during the years of the war. The structure of the Thai Saṅgha administration in Thonburi kingdom was organized under the same traditions of the Ayutthaya period.

The Structure of Thai Buddhist Saṅgha Administrative System During Ratanakosin Period

After his coronation in the year of 1782 A.D, King Rama I had done many changes for the development of the country as well as for Thai Buddhism. In the aspect of building the Saṅgha administration, the King followed the same structure of Saṅgha's administration which had been appeared in the previous dynasties. After the death of Rama I in 1809 A.D., his son King Rama II[10] also followed his father to develop Thai nation by applying Buddhist teachings and, on another hand, he also had made many contributions to keep Buddhism a state religion. Hence, until the second reign of Ratanakosin, the structure of Thai Saṅgha administration was not much different from the Ayutthaya and Thonburi period. Phra Nang Klao (Rama III), the third king of the Chakri dynasty, succeeded his father (King Rama II) in B.E. 2367(1824). King Rama II also followed the Thai tradition in building his dynasty by the same way as other previous Thai Kings. The new school of Thai Buddhism – Dhammayuttika Nikāya – was founded by Phra Vajiranana Bhikkhu, who later was recognized as the Rama IV. When the new section of Dhammayuttika Nikaya was established, the name of the "Left Gāmavāsī" was changed to the "North Section" and the "Right Gāmavāsī" also was changed to the "South Section". "Central section", which was established by unifying the royal and some private monasteries in the Bangkok Metropolis together, also was a change in the structure of Thai Saṅgha administration under the reign of King Rama III.[11] Hence, because of those changes, Thai Buddhism was divided into

---

[9]Kanai Lal Hazra, Thailand: **Political History and Buddhist Culture Influences Vol. 1, Op.cit**., pp. 45-46.

[10]Davit K. Wyatt. (2003), **Thailand A Short History**, (USA: Yale University Press, p. 145.

[11]Geo B. Bacon. (2000), **Intineraria Asiatica: Siam-The Land of the White Elephant. As it was and is**. Bangkok: Orchid Press, pp. 34-35.

four main sections: (1) Northern Section, (2) Southern Section, (3) Central Section, and (4) Araññavāsī section. Other difference in the Saṅgha administration between the 3rd reign of Ratanakosin with the previous dynasties was the limitation and the cancelation of Araññavāsī section. Therefore, for Araññavāsī section, only the position of the Ecclesiastical Chief superintendent was left, and there were no monasteries under the command. The structure of the previous Saṅgha administration under the reign of King Rama III still remained to apply in this IV of Ratanakosin period. King Rama IV passed away in the year of 1868 A.D., his son prince Chulalongkorn succeeded him and continued the Ratanakosin with the fifth generation of monarch. King Rama V was well known for the modernization of the country. Under his long reign (1868-1910 A.D.), there was a great reform of the Saṅgha in order to unify the Saṅgha and to systematize its administration. Another big change in this reign was the establishment of a Department of Religious Affairs on April 5th, 1889 A.D. under the auspices of the new Minister of education.[12] That are the reasons why there were a lot of changes in the management of the Saṅgha in the 5th reign. Until this period of Chakri kingdom, Thai Saṅgha administration kept the three main section of North, South and Central, but the Araññavāsī section was replaced by the new section of Dhammayuttikaya-Nikāya section, which was under the control of Central section before. For the provincial administration, there were sub-lower levels of the structure under the control of the Chief of the provincial council. Before 1889 A. D., the provincial Saṅgha as well as the civil administration were divided into clusters of five or six provinces (monthon), subdivided into districts (amphoe), sub-districts (tambon), and communities (ban).[13]After the Act of Saṅgha Administration issued in the year of 1902 A.D., the provincial Order council accepted the same structure as before, but the ecclesiastical district chief directly ruled over abbots of the local monasteries. King Rama V died in 1910 A.D. and was succeeded by his son, King Wachirawut (Rama VI), who ruled the kingdom between 1910 A.D. and 1925 A.D. He developed a sense of nationhood composed of Nation (Jāti), Religion (Sāsana), and Monarchy (Phra Mahakasat). King Rama VI passed away in 1925 A.D. and his brother, King Prajadhipok, continued the Chakri Dynasty with the seventh, 7-years long reign from 1925 A.D. to 1932 A.D. For the Saṅgha administration, under this reign Thailand still applied the

---

[12] Somboon Suksamran. (1993)**, Buddhism and Political Legitimacy**. Bangkok: Chulalongkorn University, p. 51.

[13] **Ibid**., p. 27.

previous Saṅgha Act of 1902 A.D. to manage the Saṅgha monasteries and Buddhist Orders. Therefore, there was not much change in the Saṅgha administrative system or the Saṅgha at this period since they had the same structure as in the reign of King Rama V.

His Majesty King Ananda Mahidol, who succeeded the Rama VII, sat on the throne as the 8th King (Rama VIII) of Ratanakosin period in B.E. (1934 A.D.), and his reign is also regraded as the beginning for the public administration's change from absolute monarchy towards a system of democratic administration, which became more popular. The change of the government system affected the Saṅgha management, and the administrative system of Thai Saṅgha during this time was altered in compliance with that of the state, so that there were influences of the Ecclesiastical minister and prime minister on the Saṅgha administration. The result of the change of the civil government was the creation of the new Saṅgha Act in the year of 1941 A.D. According to the content of the Saṅgha Act B.E. 2484 (from Articles 28-37), the structure of the Saṅgha Administrative system was divided into three main sections, which are under the rank of the Saṅgharāja. The first section of Ecclesiastic Assembly (Gana Saṅghasabha) was composed of not over than 45 members, the second section of the Ecclesiastical Cabinet (Gana Saṅghamontri) consisted of Ecclesiastical Prime Minister and other Ecclesiastical Ministers of not more than 9 monks; this section had 10 members in totally. There were departments under the control of the second section of Ecclesiastical Cabinet, four such department were: (1) Department of Administration, (2) Department of Education, (3) Department of Ecclesiastical Propagation, and (4) Department of Ecclesiastical Public Affairs.[14] The lower ranks are classified from province to sub-district levels, which are similar to the previous period.

His Majesty King Bhumibol Adulyadej succeeded his older brother King Ananda Mahidol to the throne on June 9, 1946, as the ninth ruler of the Chakri dynasty. The Saṅgha Act of B.E. 2484 remained for 21 years, until the government enacted the Saṅgha Act of B.E. 2505 (1962 A.D.). According to this Saṅgha Act (from Article 7 to Article 19), the Supreme Patriarch (Somdej Phra Saṅgharāja), who was appointed by the King himself, also was a head of all Orders in the Kingdom. The Patriarch was "ex-officio" President of the Council of the Elders (Mahātherasamakom). There were also eight members with the title of Phraraja Gana in the Supreme Council. In addition, the Director-General of the Department

---

[14] **Acts on the Administration of the Buddhist Order of Sangha of Thailand-B.E. 2445, B.E. 2484, B.E. 2505**, Thailand: Mahamakuta Educational Council, pp. 26-28.

of Religious Affairs was "ex-officio" Secretary-General of the Supreme Council and the office of this Department would be the office of the Supreme Council.[15]

The Structure of the Regional Saṅgha Administration and Provincial Saṅgha Administration

The Regional Saṅgha Administration in this reign has a similar to the previous reign structure with ranks such as: Regional Ecclesiastical Governor (Chao Gana Pak), Provincial Ecclesiastical Governor (Chao Gana Changwat), District Ecclesiastical Governor (Chao Gana Amphoe), and Sub-District Ecclesiastical Governor (Chao Gana Tambon). The lowest organization of whole structure of the Saṅgha administration was the monastic organization.[16] The new Saṅgha Act of B.E. 2535 (1992 A.D.) for the purpose of repealing some old provisions, changed the provision in some Articles and added new provisions in some Articles for their completeness. It can be seen as an amendment of the Saṅgha Act of 1962 in 1992 A.D. Hence, when the Saṅgha Act of B.E. 2535 was enacted, it can be said that Thai Saṅgha had two Saṅgha Acts being used together. According to the Saṅgha Act of B.E. 2535 (1992 A.D.) (from Article 3 to Article 9), there is also a rank of the Supreme Patriarch, and under his rank is also the Supreme Council of Elders with members appointed by the Supreme Patriarch whether they come from Mahānikāya or Dhammayuttika-Nikāya. In the Central Saṅgha Administration, there are four ranks of Chief Superintendent of the Northern zone, Southern Zone, Central zone, and the Dhammayuttika section, which was created by the Act of the Saṅgha Administration of Ratanakosin Era 121. On the other hand, all of them together with the new branch of the East zone totally make five branches in the Central Saṅgha Administration.[17]

According to this Saṅgha Act and Article 22 in particular, the arrangement of the regional Saṅgha administration followed the same structure under the Act of Saṅgha of B.E 2505. There are also the same ranks of The Regional Ecclesiastical Governor (Chao Gana Pak), Provincial Ecclesiastical Governor (Chao Gana Changwat), District Ecclesiastical Governor (Chao Gana Amphoe), Sub-District Ecclesiastical Governor (Chao

---

[15] **Acts on the Administration of the Buddhist Order of Sangha of Thailand-B.E. 2445, B.E. 2484, B.E. 2505**, **Op.cit**., pp. 37-40.

[16] **Ibid.,** pp. 40-41.

[17] **Ibid**., pp. 78-79.

Gana Tambon); the lowest level is the monastic organization.[18] Therefore, the present Thai Saṅgha administrative system can be shown as follows:

```
                    ┌─────────────────────────┐
                    │    Supreme Patriarch    │
                    └─────────────────────────┘
                                │
                    ┌─────────────────────────┐
                    │ Supreme Council of Elders│
                    └─────────────────────────┘
                                │
            ┌───────────────────────────────────────────┐
            │  The Central Ecclesiastical Administration │
            └───────────────────────────────────────────┘
```

The Chief Superinten-dent of the Central zone	The Chief Superinten-dent of the North zone	The Chief Superinten-dent of the East zone	The Chief Superinten-dent of the South zone	The Chief Superintendent of Dhammayuti-ka Ecclesiastics

```
            ┌───────────────────────────────────────────┐
            │  The Regional Ecclesiastical Administration │
            └───────────────────────────────────────────┘
                                │
                    ┌─────────────────────────┐
                    │   Provincial governor   │
                    └─────────────────────────┘
                                │
                    ┌─────────────────────────┐
                    │    District governor    │
                    └─────────────────────────┘
                                │
                    ┌─────────────────────────┐
                    │        Monastery        │
                    └─────────────────────────┘
```

---

[18] **Acts on the Administration of the Buddhist Order of Sangha of Thailand-B.E. 2445, B.E. 2484, B.E. 2505**., **Op.cit.,** p. 41.

The Structure of Vietnam Buddhist Saṅgha Administrative System Prior to the Recovery of Vietnamese Buddhism in the 20th Century

Before the recovery of Vietnamese Buddhism in the 20th century, Buddhism used to be the state religion for many years under several monarchy governments. There are many arguments about the introduction of Buddhism in ancient Vietnam, but the most valid and reliable one is the analysis of Nguyen Lang (Ven. Thich Nhat Hanh). According to him, Vietnamese Buddhism was first introduced into Vietnam around the first up to the second century of C.E.[19] Several dynasties before the Tran dynasty (1225-1400 A.D.) also followed Buddhism; the kings of those kingdoms always appointed one respected senior monk for many honor and important in positions. Like other previous kings, several kings of the Tran dynasty also appointed monks for important positions in the Buddhist Saṅgha. Until the reign of King Tran Anh Tong (1293-1314 A.D.), the king not only appointed the Supreme Patriarch, but also appointed one senior monk to be the head of national Buddhist Saṅgha office. Ven Phap Loa (1284-1330 A.D.) was the first person who was appointed by the King Tran Anh Tong in the year of 1313 A.D. as the Head of National Saṅgha office. The office of Vietnam Buddhist Saṅgha at that time was located at Vinh Nghiem temple (present-day in the Northern Vietnam).[20] This was also the first time when Vietnamese monks got a monkhood certificate in order to be recognized as legal monks. The Supreme Patriarch and the Head of the National Buddhist Saṅgha office are under the management of the king and his royal monarchy government. The Head of National Saṅgha office is the Central Saṅgha administration in the structure of Vietnamese Buddhist Saṅgha administration and the Head of National Buddhist Saṅgha office directly govern all of the temples and all of the Buddhist monks in the country.

In 1400 A.D., the Tran dynasty collapsed and was replaced by Ho dynasty until Vietnam became a colony of the Minh dynasty of China.[21] Moreover, they applied their own culture and their own religion of Confucianism in Vietnam for the purpose of making

---

[19] Nguyen Lang. (2000), **Essays on The History of Vietnamese Buddhism vol I, II, III**. Ha Noi: Literature Publishing House, pp. 15-16.

[20] **Ipid**., p. 306.

[21] Tran Quang Thuan. (2014), **Vietnamese Buddhism in the Modern Era, Facing with the Challenges of the Modern Civilization**. Hanoi: Hong Duc Publishing House, pp. 747-749.

Vietnamese become Chinese.[22] Therefore, Buddhism didn't had any change to develop, and Buddhist monks and followers had to face many difficulties in order to practice and propagate Buddhism in Vietnam at this period.[23] Le Loi (1428-1433 A.D.) was a national hero who escaped Vietnam from the control of the Chinese at that time (Minh dynasty). He sat on throne in 1428 A.D. and started to restore both the nation and Buddhism.[24] However, the kings and the people who did not possess "right view" followed Buddhism in the wrong way and believed that monks are the masters of spiritual activities who's only tasks are performing spiritual activities and praying for happiness. Because of the abovementioned reasons, the scope of Buddhist organizations was limited to temples, sub-school, sects and lineages. The abbots were in task of governing their Saṅgha and preserving the Vietnamese Buddhism continuously. Since the early 16th century to the early 18th century, the Buddhist Saṅgha administration mostly was based on the linage of the tradition or the sub-sects or sub-schools of Vietnamese Buddhism. Specially, the organization of Vietnamese Buddhism is the administration of the monastery scope.

The Structure of Vietnamese Saṅgha Administrative System after the Recovery of Vietnamese Buddhism in the 20th Century

There was a recovery of Vietnamese Buddhism in the 20th century, which restored the Buddhism and formed a solid structure of Vietnamese Buddhist Saṅgha administration. Before the recovery, Vietnamese Buddhism had been destroyed for many reasons under the French colonialism. When the recovery happened, the Vietnamese Buddhism was restored and got a clear Saṅgha administrative system. By the early 20th century, there were a few national liberation movements of bourgeois orientation. A significant event in Vietnamese history in the 20th century was the birth of the Communist Party of Vietnam in 1930 A.D. Vietnamese Buddhism fell into decline since the Le dynasty and it continued as in the past time. Before 1945 A.D., under the control of France, Vietnamese Buddhism had fell into a terrible situation; Buddhist Saṅgha organization was forced to dissolve, monks were not allowed to perform any monastic activities, monks were compelled to disrobe and join

---

[22] Thich Tam Hai. (2003), **Basic Buddhism**, ed. *The Central Board of Dhamma Propagation*. Ho Chi Minh city: The Religious Press, p. 32ff.

[23] Tran Quang Thuan, **Op.cit.**, pp. 749-750.

[24] Nguyen Khuong Dan. (2008), **The Recovery of Vietnamese Buddhism in the 20th Century,** M.A Thesis. Bangkok: Mahachulalongkornrajavidayalaya University, p. 31.

into the French Army, etc.[25] The movement to ameliorate Vietnamese Buddhism began in Sai Gon city and some southern provinces in 1920 A.D., with the participation of several current famous masters. The movement lasted until the middle of 1950 A.D. and made some important achievements. The result of this revolution in Vietnam was the establishment of many new Buddhist organizations, Buddhist schools, and Buddhist learning centers around the country, which are the main elements of the movement to restore Vietnamese Buddhism. In March 1958 A.D., a new Buddhist association names Unified Vietnamese Buddhist Association was established as the main Buddhist Saṅgha organization of the Northern Vietnamese Buddhism.[26] Since 1951 A.D., the Southern Buddhist Saṅgha was established in the south of Vietnam and existed until the Unified Vietnamese Buddhist Congregation was established as the main Southern Buddhist Saṅgha organization by unifying other eleven Buddhist organizations in 1963 A.D. In 1963 A.D., there was "Southern Buddhist movement", which was known as "Vietnamese Dhamma disaster".[27] There was a "cold war" or "internal war" between North Government and South Government of Vietnam since 1955 A.D. to 1975 A.D.

Finally, in 1975 A.D. Vietnamese North Government totally achieved success and from now on Vietnam was an interdependent country.[28] The country was unified, and there was only one country known as "Social Republic of Vietnam", which follows the political view of Communism. For the purpose of developing Vietnamese Buddhism in the modern time since Vietnam became interdependent, the first thing is the way of building a new solid Saṅgha Administration system, which is the "body" of the Buddhism. After some years of preparation, the Conference of Presentative for Buddhist Unification was organized in Quan Su temple, Hanoi, on 4th to 7th November 1981 A.D. with the presentative members from nine different Buddhist denominations: 1) The Southern Unified Vietnamese Buddhist Congregation with 22 delegates, 2) The Northern United Vietnamese Buddhist Association with 23 delegates, 3) Vietnamese Traditional Buddhist Congregation with 12 delegates, 4) Ho Chi Minh city Buddhist Liaison Committee with 10 delegates, 5) The Vietnamese Theravāda

---

[25] Le Cung. (2008), **The Souhthern Vietnam Buddhism's movement in 1963**. Hue: Thuan Hoa Publishing House, pp. 27-30.

[26] Nguyen Cao Thanh, **Op.cit.,** p. 185.

[27] Thich Duc Nghiep. (1995), **Buddhism in Vietnam**. Ho Chi Minh city: Ho Chi Minh city Buddhist Saṅgha Council Press, p. 192.

[28] Tran Quang Thuan., **Op.cit**, pp. 821-823.

Saṅgha Congregation with 7 delegates, 6) Western South Vietnam Association for Solidarity of Patriotic Monastic with 8 delegates, 7) The Vietnamese Mendicant Saṅgha Congregation with 6 delegates, 8) The T'ien-T'ai teaching and Meditation Sect with 5 delegates, 9) The Vietnamese Buddhist Studies Association with 6 delegates.[29]

The unification of Vietnam Buddhist associations was a very important event in the history of Vietnamese Buddhism. The Congregation unanimously agreed to established a National Buddhist Saṅgha administration with the name "Vietnamese Buddhist Saṅgha". Moreover, Vietnam Buddhist Saṅgha is the only Buddhist Saṅgha association which was recognized legally by the current Vietnamese government and it is a member of Vietnamese Fatherland Front.[30] This meeting also marked that this was the First Congress of Vietnam Buddhist Saṅgha. The number of delegates from nine denominations and congregation was 165 and represented all four kinds of the Buddha's disciples: monks, nuns, laymen and laywomen.[31] In addition, the most important part of this meeting was the establishment of Vietnam Buddhist Saṅgha's Charter 1981 A.D. and the current Vietnam Buddhist Saṅgha administrative system has been formed since this meeting based on the Vietnam Buddhist Saṅgha Charter, which consists of 11 chapters and 46 articles. According to the Article 9 of the charter, the administrative system of Vietnam Buddhist Saṅgha was divided into two main parts: Central administration and Regional administration. The Central Saṅgha administration consists of two main departments: The Supreme Saṅgha Council and The Executive Committee. In addition, Regional administration consists of Provincial administration and District administration. However, according to the article no. 18, there were six main Buddhist departments of the Executive Council also known as the Central Departments, which distinguish it from those department of the provincial level. The six departments were: (1) department of Saṅgha Affairs, (2) department of Education, (3) department of Buddhist Laity, (4) department of Propagation, (5) department of Culture, and (6) department of Ritual.

---

[29] Nguyen Cao Thanh, **Op.cit**, pp. 191-192.

[30] **Constitution of the Socialist Republic of Vietnam Ed. 2013**, **Chapter I, Article 9.** The Vietnamese Fatherland Front is a political alliance and a voluntary union of political organizations, socio-political organizations, social organizations and individuals representing their social classes and strata, ethnicities, religions, and overseas Vietnamese.

[31] Nguyen Cao Thanh, **Op.cit**, 193.

Since the year of 1981 A.D until now, 7 congresses and various yearly and quarterly meetings were organized by the Vietnamese Saṅgha. At the second Congress of the Saṅgha, which took place on 28th to 29th October 1987 A.D., three more departments were established: (1) the Financial Department, (2) Vietnam Buddhist Research Institute and (3) the Social Charity Department. On 3rd to 4th November 1992 A.D., the third congress of Vietnamese Saṅgha was organized; this congress decided to establish the new department of the Foreign Buddhist Affairs. In a likewise manner, the nearest Vietnamese Saṅgha Congress VII has taken place on November 23rd, 2012 in Hanoi with more than one thousand delegates and observers from Vietnamese Saṅgha and other oversea Buddhist Saṅgha communities. The Saṅgha charter was again edited; now it consisted of 13 chapters and 71 articles. Three new departments were established and replaced the positions of two members as the Saṅgha comptrollers. They were: The Department of Saṅgha Comptrollers, the Department of Legal Affair Department, and the Information and Communication. Finally, all of the sixty-three provinces had already established the provincial Saṅgha administrations after this congress and under these five-years office period of the Saṅgha.[32] After the organization of the seventh Saṅgha Congress and until 2017 – the final year of this five-year period – the Vietnamese Saṅgha Administration still follows the same structure from the first Congress. More official departments were established at each level of the structure. There were 13 Buddhist official departments[33] established through seven Saṅgha Congresses. Even though the name and the number of each position in the Saṅgha had been changed several times, in fact according to their duties the positions and their names may be same with the first Congress. There are two offices of the Central Saṅgha Administration in Hanoi capital and Ho Chi Minh city.

The present Vietnamese Saṅgha Administrative System can be described in the following chart:

---

[32] Vietnam Buddhist Saṅgha-Executive Council. (2012), **The Resolution of the 7th Congress of Vietnam Buddhist Saṅgha**. Hanoi: Vietnam Buddhist Saṅgha.

[33] 13 Buddhist official departments which have mentioned above, summarized as: (1) Saṅgha Affair, (2) Buddhist Education, (3) Buddhist Laity, (4) Buddhism Propagation, (5) Buddhist Culture, (6) Ritual, (7) Economy-Financial, (8) Vietnam Buddhist Research Institute, (9) Social Charity, (10) Saṅgha Comptrollers, (11) Legal Affair, (12) Foreign Buddhist Affair, (13) Information and Communication.

```
┌─────────────────────────────────────┐
│        Vietnam Buddhist Saṅgha       │
└─────────────────────────────────────┘
                  │
                  ▼
      ┌───────────────────────────┐
      │   Supreme Saṅgha Council   │
      └───────────────────────────┘
                  │
                  ▼
      ┌───────────────────────────┐
      │    Executive Committee     │
      └───────────────────────────┘
                  │
                  ▼
   ┌─────────────────────────────────┐
   │  Provincial Saṅgha Administration │
   └─────────────────────────────────┘
                  │
                  ▼
   ┌─────────────────────────────────┐
   │   District Saṅgha Administration  │
   └─────────────────────────────────┘
                  │
                  ▼
      ┌───────────────────────────┐
      │         Monasteries        │
      └───────────────────────────┘
```
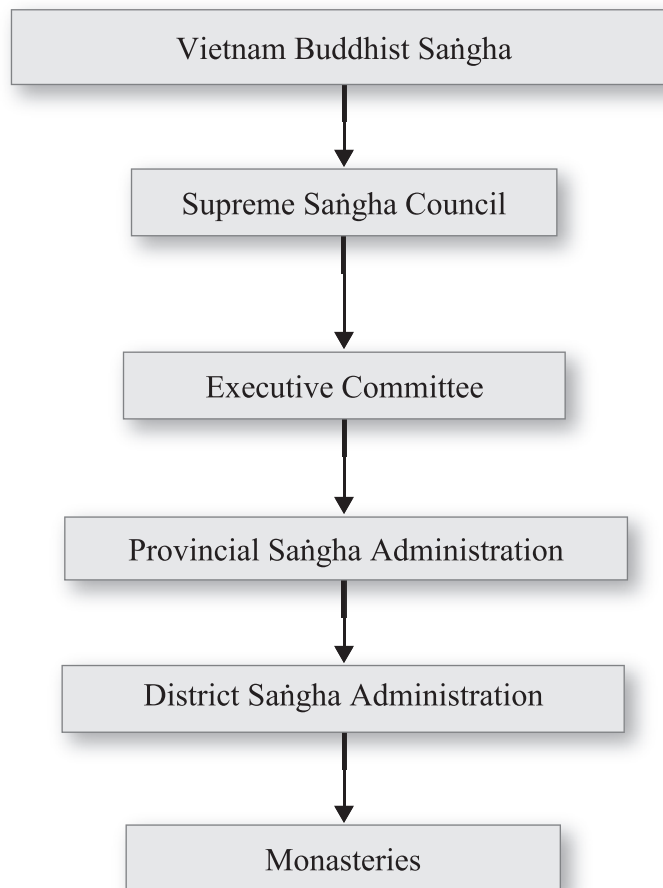
Similarities of the Structure of Buddhist Saṅgha Administrative System between Thailand and Vietnam

Both of the two Saṅgha administrations were found under the monarchy government and at the time that Buddhism was a state religion in both of the countries. The Saṅgha administrations totally depended on the support of the royal kingdom and the monarchy rulers at the beginning. In general, the structure of both Saṅgha administrations is similar in the way of having two main administrations: Central Saṅgha administration and Regional Saṅgha administration. The contents of Thai Saṅgha act and Vietnam Buddhist Saṅgha Charter mention the same major items, which are the required regulations to establish and manage a whole Buddhist Saṅgha administrative system, its institutes and official departments. All of the regulations must be suitable and based on the Buddha's Dhamma, the monastic discipline, and the current state law system as well. The contents of the Saṅgha Act and the Charter

of the Buddhist Saṅgha of Vietnam stipulate the following main contents: 1) specification of the common terms of the Saṅgha and the regulations, 2) classification of the ranks in the system, 3) the charter of activities, appointments, and responsibilities for each position in central and local administration, and 4) rewards and punishment.

Differences of the Structure of Buddhist Saṅgha Administrative System between Thailand and Vietnam

In Thailand, the historical evidence mentioned that King Ram Khamheang the great had built a monastery as a gift to the Mahathera Saṅgharāja, who was wiser than any other monk in the Kingdom in 1291 A.D.[34] The Thai Saṅgha administrative system has existed without interruption since Sukhothai dynasty through other two later dynasties of Ayutthaya and Thonburi until the present dynasty of Ratanakosin. Totally, it developed for almost eight hundred years. Only one Theravada Saṅgha administration as the main structure of Thai Saṅgha administration had been found and remained until now. The first Vietnam Saṅgha administration had been found under the Tran dynasty by the event that King Tran Anh Tong appointed Venerable Phap Loa of the Mahāyāna Truc Lam Zen Saṅgha council as the Head of the Vietnam Saṅgha at that time.[35] After the cessation of Tran dynasty in 1400 A.D, there was a big black gap in the development of Vietnamese Buddhism. Buddhism had faced many problems and there wasn't any Saṅgha administrative system for that long period of time. Until the establishment of Vietnam Buddhist Saṅgha in 1981 A.D, which is the former Vietnam Buddhist Saṅgha administrative system, it was five hundred years that Vietnam Saṅgha didn't have a Saṅgha administrative system. From the beginning, Thai Saṅgha administration is Theravadin Saṅgha administration, but Vietnam Saṅgha administration is a Mahāyāna Saṅgha administration.

Saṅgharāja is the head of Thai Saṅgha, and holds the highest position in the structure. The second level is the Supreme Saṅgha Council, which is the central Saṅgha administration. Under the Supreme Saṅgha Council, by the way of Buddhist Saṅgha management, there are four chief superintendents of main zones of Central, South, North, East and one chief superintendent of Dhammayutika Ecclesiastics. Lower than the Central Saṅgha administration

---

[34] Yoneo Ishii. (1986), (tr). Peter Hawkes, **Saṅgha, Stage and Society: Thai Buddhism in History**. Honolulu: The University of Hawaii Press, p.60.

[35] Nguyen Lang, **Op. cit.,** p. 306.

is the Saṅgha administration of the regions. In this sense, Thai Buddhism is divided into 18 regional, 77 provincial, many district, and sub-district administrations. In the current Vietnam Buddhist Saṅgha, Supreme Saṅgha council is the highest level of administration, which includes the position of Supreme Patriarch. Another council is the Executive Council, both councils belong to the Central Buddhist Saṅgha administration in Vietnam. Furthermore, the management of the Saṅgha is exercised directly from the Central council to the province and district council; there are no zones or regional Saṅgha administration. According to the article 4, chapter I of Vietnam Buddhist Saṅgha Charter, the central office of Central Vietnam Buddhist administration, which consists of Supreme Saṅgha Council and Executive Committee, is at Quan Su Temple in Hanoi capital city as the main office and at Quang Duc Zen monastery in Ho Chi Minh city as the southern standing office of Vietnam Buddhist Saṅgha.[36]

In the historical development of Thai Saṅgha administration, the Saṅgha Act is an important text for building the Thai Saṅgha administration. The first Saṅgha Act had been enacted in the year of 1902 A.D under the reign of King Chulalongkorn (Rama V). Later on, Thai Saṅgha Act had been edited for several times; the first edit happened in 2484 B.E. (1941 A.D.)[37]. The contents of the Saṅgha Act were changed again in 1962 A.D. and came into force on January 1, 1963 A.D.[38] The newest version of the Thai Saṅgha Act was enacted in 1992 A.D. The present Thai Saṅgha Act is the edited version of the Saṅgha Act 1962 A.D., which consists of 8 chapters and 46 articles. In Vietnam, the legal Saṅgha administrative rules and regulations are compiled as one Saṅgha Charter, which was issued at the first Vietnam Buddhist Saṅgha Council. The Saṅgha Charter was compiled by the standing council of Executive Committee and counter-singed by the President of the Committee. In addition, it was approved by the Supreme Saṅgha Council and the Prime Minister. Since 1981 A.D. until 2012 A.D., the Vietnam Saṅgha charter has been edited for five times throughout seven Vietnam Saṅgha Congresses. The present Vietnam Buddhist Saṅgha Charter consists of 13 chapters and 71 articles.

---

[36] Vietnam Buddhist Saṅgha. (2012), **Vietnam Buddhist Saṅgha Charter ed. V**. Ho Chi Minh city: Religious Publishing House, p.4.

[37] Sunthorn Na-rangsi, **Op.cit**, p.7.

[38] Yoneo Ishii, (tr). Peter Hawkes, **Op.cit.,** pp. 115-116.

Conclusion

As we known, the existence of Buddhism is totally based on the development of the Saṅgha, in which the monks are the main factor that directly determines the cessation and the development of the Saṅgha. In the modern Era, the Buddhist monks are not only requested to study, follow the discipline and the Dhamma deeply. In both Vietnam and Thailand, the structure of Buddhist Saṅgha administrative system undergone continious development since the early 13ᵗʰ century until now. Even though Buddhism in both countries had to face many difficulties, it survived and became more developed now. There are many differences between organization and management in these two Saṅgha administrative systems, but they have the same purpose of building a solid Buddhist Saṅgha administrative system in order to protect and propagate Buddhism for later generations.

References

Bureau of Statistic Forecast. (2014), *The Survey on Conditions of Society Culture and Mental Health (Thai Happiness)*. Bangkok: Thai National Statistic Office..

Nguyen Cao Thanh. (2008), *An outline of Buddhism in Viet Nam*. Ha Noi: Religious Publishing House.

Kanai Lal Hazra, Thailand: *Political History and Buddhist Culture Influences Vol. 1*, (New Delhi: Decent Books, 2000), p. 15.

Suthorn Na-Rangsi. (2002), *Administration of Thai Saṅgha: Past, Present and Future*, *The Chulalongkorn Jounal of Buddhist Studies*. Vol. 1, No. 2 (2002).

Ame Kislenko. (2004), *Culture and Customs of Thailand*. London: Green Wood Publishing Group.

P.A. Payutto. (2012), *Thai Buddhism in the Buddhist World*. Bangkok: Chandrapen Publishing House.

Promsuk Jerm Savatdi. (1977), *Thai Art with Indian Influences*. Bhiha: The University of Magadh.

Prof. Dr. Phra Dhammakosajarn. (2011), *Regulation of Saṅgha Administration*. Bangkok: Mahachulalongkornrajavidayalaya University Press.

Davit K. Wyatt. (2003), *Thailand A Short Histor*. USA: Yale University Press.

Geo B. Bacon (2000), *Intineraria Asiatica: Siam-The Land of the White Elephant. As it was and is*. Bangkok: Orchid Press.

Somboon Suksamran. (1993), *Buddhism and Political Legitimacy*. Bangkok: Chulalongkorn University.

Acts on the Administration of the Buddhist Order of Saṅgha of Thailand-B.E. 2445, B.E. 2484, B.E. 2505. Thailand: Mahamakuta Educational Council.

Nguyen Lang. (2000), *Essays on The History of Vietnamese Buddhism vol I, II, III*. Ha Noi: Literature Publishing House.

Tran Quang Thuan. (2014), *Vietnamese Buddhism in the Modern Era, Facing with the Challenges of the Modern Civilization*. Hanoi: Hong Duc Publishing House.

Thich Tam Hai. (2003), *Basic Buddhism*, ed. The Central Board of Dhamma Propagation. Ho Chi Minh city: The Religious Press.

Nguyen Khuong Dan. (2008), *The Recovery of Vietnamese Buddhism in the 20th Century*, M.A Thesis. Bangkok: Mahachulalongkornrajavidayalaya University.

Le Cung. (2008), *The Souhthern Vietnam Buddhism's movement in 1963*. Hue: Thuan Hoa Publishing House.

Thich Duc Nghiep. (1995), *Buddhism in Vietnam*. Ho Chi Minh city: Ho Chi Minh city Buddhist Saṅgha Council Press.

Constitution of the Socialist Republic of Vietnam Ed. 2013, Chapter I, Article 9.

Vietnam Buddhist Saṅgha-Executive Council. (2012), *The Resolution of the 7th Congress of Vietnam Buddhist Saṅgha*. Hanoi: Vietnam Buddhist Saṅgha.

The Concept of Kāmarāga in Theravāda Buddhism

Ven. Dharma Rakshit Bhikkhu, Asst. Prof. Dr. Sanu Mahatthanadull,
Phramaha Somboon Vuddhikaro, Dr.
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Corresponding Author. Email: dhammarakkhita1@gmail.com

Abstract

In general, the Pali Buddhist term 'Kāmarāga' is translated into English as 'sensuality'. It is a psychological phenomenon of the human condition, according to Buddhism, that also encompasses the natural tendencies of all human beings; thus, it cannot be a problem. Yet, Kāmarāga is considered a problem when it is clung to (upādāna) for the purpose of securing permanent happiness in life. However, sensuality should be treated as temporary happiness. According to the view of Buddhism, sensuality in modern societies has been understood in the wrong way.

The concept of Kāmarāga covered in the scope of this article is specifically in reference to 'sexuality', because it is the primary aim of many humans to obtain this experience. It's the natural tendency of any human being that sexual gratification grows along with maturity. Generally, the notion of sexual gratification is higher among humans. Many individuals think sexual experience is emblematic of supreme happiness. Buddhism sees sexual gratification and sexual experience as not being the supreme happiness of human existence. This article explores Kāmarāga (sexual gratification) in the Buddhist scriptures.

Keywords: Concept, Kāmarāga, Theravāda Buddhism.

Introduction

Desire is a psychological factor, and it has a wider range of meanings and conceptions. Kāma means desire, wish, and longing in Indian literature.[1] Kāma often connotes sexual desires and longings within contemporary literature, but the concept more broadly refers to any desire, wish, passion, longing, or pleasure of the senses – including aesthetic enjoyment of life, affection, and/or love, with or without sexual connotations. Desire, as viewed through the Buddhist perspective, has to be studied through both objective and subjective methods. In Buddhism, desire (kāma) has been basically understood as two principle concepts: subjective sensuality, sense-desire, and objective sensuality – the five sense-objects. In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nivāraṇa), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, and the four yogas; kāma stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, and dukkha, which are discussed with regard to their origin, difference, consequences, destruction, and remedy.[2] Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active clinging, and impulsive character of desire. Kāma as sensual pleasure finds its most marked application in the sphere of the sexual[3]: kāmesu micchācārin, transgressing through lust, or violating the third rule of conduct is equivalent to abrahmacariyā, inchastity.[4] In Buddhist Canon, the Buddha renounced sensuality in route to his Enlightenment.[5] Some Buddhist lay practitioners recite daily the Five Precepts, a part of which is a commitment to abstain from "sexual misconduct".[6]

---

[1]Monier Williams, **kāma**, Monier-Williams Sanskrit English Dictionary, p. 271.

[2]A. iii. 410.

[3]L. P. N. Perera, **Sexuality in Ancient India: A Study Based on the Pali Vinayapitaka**, (Kelaniya: Postgraduate Institute of Pali and Buddhist Studies, 1993).

[4]S. iv. 343; kāmehi paricāreti "he enjoys himself with the charms of a woman".

[5]See, for instance, *Dvedhavitakka Sutta* (MN 19).

[6]Kāmesumicchācāra.

Kāmarāga in the Buddhist Suttas

Typical of Pali Canon discourses, the Dhammikasutta[7] includes a more explicit correlate to this precept when the Buddha enjoins a follower to observe celibacy, or at least to not have sex with another's wife. According to Buddhism, for an individual to affect his or her liberation, the flow of sense-desire must be cut off completely. However, while training, he or she must work with his or her motivational processes based on skillfully applied desire.[8]

The most common manifestation of sense-desire for most people is expressed through some level of sexual fantasy. Sexuality is so universal that it is often addressed in the Suttas. The Buddha explains sexuality on two important levels: the mythical and the psychological. The Buddha's explanation of the rise of sexuality is famously given in mythical language within the Aggaññasutta, humorously related as a sort of divine devolution and social evolution: how the gods become worldlings, and how these worldlings evolve socially.[9] A psychological explanation of sexuality is found in the Saññogasutta. The Buddha shows how a woman or a man, on account of a preoccupation with their physical being, sees their differences, and on account of this perceived duality, desires what they see as lacking in either of them. As such, each, attached to her or his own sexuality, enters into sexual union with the other. The message of the teaching is that we are not merely sexual beings, and need to rise above our physical limitations to realize our mental and spiritual potential.[10]

Within the earliest monastic texts such as the Vinaya, male monks are explicitly forbidden to have sexual relations with any of the four genders: male, female, ubhatovyanjañaka, and paṇḍaka (the various meanings of these words are given below). Later, the Buddha allowed the ordination of women, yet forbade ordination to these other types of people, with exceptions given to a few particular types of paṇḍaka.[11] The Buddha's prescriptions against certain types of people joining the monastic saṅgha (ordained community) are often understood to reflect his concern for upholding the public image of the saṅgha as virtuous.

---

[7] Sn 2.14.

[8] Steven Collins, **Selfless Persons: Thought and Imagery in Theravāda Buddhism**, (Cambridge: Cambridge University Press, 1982), p. 251.

[9] D. III. 80-97.

[10] A. IV. 57.

[11] For example, the Paṇḍakavatthu section of the Mahāvagga. 1:61, 68, 69.

In some cases, this is explicitly stated. Social acceptability was vital for the saṅgha, as it could not survive without the material support of lay society.[12]

The Basic Characteristics of Kāmarāga

The basic characteristics of sexual lust are clinging (upādāna) and multiplying (guṇa). It is the most prolific and most difficult of the three unwholesome roots (of lust, hate, and delusion) to overcome.[13] Lust simply seeks to replicate itself: it is insatiable. In evolutionary terms, it is said that sexuality is nature's way of perpetuating life. But nature makes beasts of us and keeps us so, making us tear at each other with bloody tooth and claws, to procreate for the sake of our species' survival and proliferation. Sexuality is essentially a bodily instinct, a physical preoccupation. If we are preoccupied with our bodies, we will also be attracted to those of others. Then, we fall fully under the power of sexual preoccupation and proliferation. We become addicted to sexual pleasure because we know of no higher pleasure.[14] The solution, therefore, is to have a taste of a greater pleasure, an inner bliss that is independent of the body; in short, meditative bliss.

It is not that sexuality is impure or evil, but that it keeps us within the rut of cyclic lives, within the realm of the physical senses, thus preventing us to enjoying bliss beyond the physical body and winning total liberation. The practitioner's moral training centers around the five precepts are as follows:

(1) not destroying life – the value of life or the value of being;

(2) not taking the not-given – happiness expressed through our ideas and owning things, this is the value of having;

(3) not committing sexual misconduct – the value of freedom and respect for a person, this is the value of doing;

(4) not speaking falsehood – the value of truth and beneficial communication, this is the value of seeing; and

---

[12] Peter Harvey, **An Introduction to Buddhist Ethics**, (Cambridge: Cambridge University Press, 2000), p. 390.

[13] A. II. 149f.

[14] M. I. 501-513.

(5) not taking strong drinks or intoxicants – the value of wisdom or the basis for a clear mind in preparation for mental cultivation, this is the value of mindfulness.[15]

Of special interest here is the third precept: abstaining from sexual misconduct (kāmesu micchacārāveramaṇī). This training rule reminds us that we should not fall into the rut of lust. More specifically, we must not cultivate a sense of gratification that is dependent on appropriating external objects (whether a person or thing). This consuming drive is rooted in an unconscious notion of duality, that we must have what is different from us.[16] Buddhism does not view sex as being intrinsically evil. Even when the precept against sexual misconduct is broken, the person is not "punished" by any Buddhist law or authority. This precept, like the other four of the five precepts, constitutes natural morality. It is "natural" in that it is self-evident that we, and all beings, treasure our lives. No one wants to be exploited or violated by another. This precept is rooted in the respect for another person. A person has the right to say no to any kind of sexual contact. Even one's spouse can rightly say no to having sex to the other, as neither is owned by another, and both are free individuals. Sex, however, becomes problematic when it is misused in the following ways, for example:

(1) When forced on an unwilling partner (even a spouse who rejects the advance);

(2) When done with an improper partner, such as another's spouse or a minor;

(3) As a self-empowerment through exploiting another, such as children and the disabled;

(4) As an escape from real issues, such as difficulties or frustration arising from personal problems.

Sex is unwholesome in such cases because it is an act of exploiting another, of causing pain or unhappiness in the victim or those related to the victim. On a deeper psychological level, when we often or habitually feel a need for sexual gratification, it is likely that we are addicted to sex. Addiction means that we are never fully satisfied with it, and we keep on wanting it. This is mainly because we do not understand the true nature of sexuality, that it is merely a physical act that cannot fully gratify by itself. As such, we

---

[15] On the 5 precepts, see Sāleyyakasutta (M 41); Veḷudvāreyyasutta (S. V. 352-356); Bhayaverasutta (A. III. 204-206).

[16] For a psychological explanation, see Saññogasutta (A. IV. 57).

keep on wanting it. We cling to sexual pleasure (or any sensual pleasure, for that matter) because we are looking at only one aspect of it, that which we find attractive or because we have not tasted a greater bliss. This fatal attraction is the proverbial snake that keeps painfully biting its own tail. Each time we allow ourselves to be unwholesomely attracted to a sensual object, we are very likely to be caught in its rut. Lay Buddhists who are non-celibate, enjoying sense-pleasures (kāmabhogī),[17] that is, anyone enjoying sense-pleasures and also desirous of living a moral and happy life should only indulge themselves in such pleasures within the limits of the five precepts. That is, they should know when to stop and avoid sexual misconduct (kāmesu micchācārā). In fact, such people, who enjoy sense-pleasures in a wholesome manner and yet do not neglect their spiritual development, are still capable of attaining stream-winning,[18] fully awakening to spiritual liberation within seven lives at the most.[19]

The most important and interesting demonstration of these principles is found in the notation that among the disciples of the Buddha, one of the monks named Venerable Vaṅgīsa Thera had the foremost sexual gratification, which would arise whenever he saw beautiful women. In this article, I have intended to give some detailed accounts of Ven. Monk Vaṅgīsa Thera, specifically with regard to his sexual gratification in the Theravāda Buddhist texts. According to commentary by the (Vaṅgīsa) Ānanda Sutta, once when Venerable Ānanda was invited to the royal palace to teach the Dhamma in the maharajah's harem (antonivesana), he brought along the newly ordained Vaṅgīsa as his companion. When Vaṅgīsa saw the beautifully attired women in their fineries, he received them as a sign of beauty (subhanimitta), and that his mind became filled with lust.

The Visuddhimagga quotes Vaṅgīsa's verses, albeit in a different sequence, and says that he was overcome with lust when, soon after his ordination, while on his alms-round, he saw a woman. A Sanskrit version of the same story, along with the verses, is found in the Chinese Saṁyukta Āgama. Buddhaghosa's Visuddhimagga account is probably based on a very ancient source preserved in the Sanskrit tradition. It will be seen below, that verses of the (Vaṅgīsa) Ānanda Sutta are found in the Vaṅgīsa Theragāthā. Apparently, these verses are older since they arose in connection with the teachings given by Ānanda to Vaṅgīsa, and the verses of the Theragāthā later collected and arranged according to the elders' names.

---

[17] M. I. 491.

[18] M. I. 491.

[19] A. IV. 381.

Interestingly here, only the first verse (S 721 = Tha 1223) is spoken by Vaṅgīsa, and the rest (S 722-726 = Tha 1224-1226) is spoken by Ānanda, but are included in the Vaṅgīsa's Theragāthā. This is understandable, as they are personal instructions given to him.

Main Causes of Sexual Interest

The Alagaddūpamasutta gives a list of ten graphic images to illustrate the painfulness and the pointlessness of sense-pleasures, as follows:

(1) A skeleton, a fleshless, blood-smeared bone cannot satisfy the hunger of a starving dog;

(2) A piece of meat, for which birds of prey fight, unyielding, often meeting death or deadly pain due to their beaks and claws;

(3) A grass torch carried against the wind severely burns the carrier;

(4) A pit of burning coals, over which a man is dragged by others, then thrown into the flame and consumed by it;

(5) A dream of a beautiful landscape disappears when we awake;

(6) Borrowed goods, in which we foolishly pride ourselves, but are taken away by the owners;

(7) A fruit-laden tree [or fruits on a tree]: desiring fruits, but unable to climb, someone access it down, hurting us who is already in it.

(8) A butcher's knife and block [or executioner's block]: sense-desires cut off our spiritual development;

(9) A sword stake, sense-desires are piercing, causing wounds where there are none before; and

(10) A snake's head, sense-desires are a grave risk for our welfare, present, and future.[20]

The Mahādukkhakkhandhasutta is a study of sense-desire (kāma),[21] where the Buddha first defines it as our seeking to gratify the five physical senses, and he then goes on to show their disadvantages, as follows:

---

[20] M. I. 130.

[21] Vbh. 256; Dhs-a. 62; it should be noted that kāma is used in a broad sense, that is, both as the subjective defilement (kilesa) or "sense-desire," and as the object of desire (vatthu) or "objects of sensual pleasure".

(1) In seeking to earn a living, we have to tolerate bad weather, negative environments, etc.;

(2) When we are out of work, we are distressed;

(3) When we have accumulated wealth from our work, we may lose that wealth in various ways;

(4) Quarrels and violence occur at all social levels and relationships on account of sense-desire;

(5) Wars occur on account of sense-desire;

(6) Stealing, robberies, kidnapping, etc., occur on account of sense-desire;

(7) Such criminals suffer the pains of punishment and tortures on account of their sense-desire;

(8) People misconduct themselves through body, speech, and mind on account of sense-desire, as a result of which they are reborn in suffering states.[22]

Eradication of Sexual Interest

The Satipaṭṭhānasutta, in its contemplation of the mind (cittānupassanā), instructs us to be fully aware of a presence or absence of any form of lust[23]:

When there is a sensual desire in him, he understands, 'There is a sensual desire in me'. Or, when there is no sensual desire in him, he understands, 'There is no sensual desire in me'. And he understands the arising of unarisen sensual desire, and he understands the letting go of arisen sensual desire, and he understands the further non-arising of the sensual desire that he has given up.[24]

The passage then proceeds to deal with each of the other four hindrances in the same manner. The main idea here is to see sensual desire as it is and note its impermanence of both arising and of passing away. In the next step, we displace sensual desire with its

---

[22] M. I. 85-87.

[23] M. I. 59.

[24] M. I. 60.

opposite, renunciation (nekkhamma).[25] Three suttas in the Tikanipāta deal with the overcoming of sensual desire. Namely[26]:

Vitakkasutta (thoughts of sensual desire, thoughts of renunciation),[27] Saññāsutta (perceptions of sensual desire, perceptions of renunciation),[28] Dhātusutta (element of sensual desire, element of renunciation).[29]

Conclusion

Kāmavirāga is the opposite of kāmarāga, which is a representation of "abandonment of lust", or being free from lust. Abstaining from sexual misconduct (kāmesu micchacārāveramaṇī), this training rule reminds us that we should not fall into the rut of lust, that is, a sense of gratification that is dependent on appropriating external objects (whether a person or thing). This consuming drive is rooted in an unconscious notion of duality, that we must have what is different from us.[30] Buddhism does not view sex as being intrinsically evil. Even when the precept against sexual misconduct is broken, the person is not "punished" by any Buddhist law or authority. This precept, like the other four of the five precepts, constitutes natural morality. It is "natural" in that it is self-evident that we, and all beings, treasure our lives. No one wants to be exploited or violated by another. This precept is rooted in the respect for another's person.

---

[25] Renunciation (nekkhamma) here refers to letting go of unwholesome states and modes of conduct.

[26] These suttas actually deal with the removal of the 3 constituents of wrong thought (micchā saṅkappa), i.e. sensual desire (kāma), ill-will (vyāpāda) and cruelty [violence] (vihiṁsā).

[27] A. III. 446.

[28] A. III. 446f.

[29] A. III. 447.

[30] For a psychological explanation, see Saññogasutta (A. IV. 57).

References

I. Primary Sources

Bodhi, Bhikkhu. tr. *The Connected Discourses of the Buddha (Saṁyutta-nikāya)*. Vols. I-III. Boston: Wisdom Publications, 2000.

Cowell, E. B. *The Jātaka or Stories of the Buddha's Former Births, translated from the Pāli by various hands*, Vol. I. Cambridge: At the University Press, 1895.

————. *The Jātaka or Stories of the Buddha's Former Births, translated from the Pāli by various hands*. Vol. VI. Cambridge: At the University Press, 1907.

Cowell and Nells. (Trans.). *Jātaka Stories*. Vol. I-VI. London: PTS, 1982.

Lord, Chalmers. (Trans.) *Dialogues of the Buddha (Majjhima-Nikāya)*. Vol. I-III. London: PTS, 1826-1827.

Nyānamoli, Bhikkhu and Bodhi, Bhikkhu. tr. *The Middle Length Discourses of the Buddha (Majjhima-Nikāya)*. Kandy: Buddhist Publication Society. 1995.

————. *The Middle Length Discourses of the Buddha (Majjhima Nikāya)*. Boston: Wisdom Publications, 1995.

————. *The Middle Length Discourses of the Buddha: a new translation of the Majjhima Nikāya*. Kandy: Buddhist Publication Society, 1995.

Rhys Davids, T. W. and Mrs. Rhys Davids. (Trans.) *Dialogues of the Buddha, (Dīgha-Nikāya)*. Vols. I-III. London: PTS, 1899-1921.

Walshe, Maurice. tr. *The Long Discourses of the Buddha (Dīgha-Nikāya)*. Kandy: BPS. 1996.

Woodward, F. L. and Hare, E. M. tr. *The Book of the Gradual Sayings (Aṅguttara Nikāya)*. Vol. IV. London: PTS, 1995.

Woodward, F. L. tr. *The book of gradual Sayings (Anguttara-Nikāya)*. Vols. I-II. Oxford: PTS, 1995.

————. *The Book of the Gradual Sayings (Aṅguttara-Nikāya)*, Vol. V. Oxford: The Pali Text Society, 1994.

————. *The Book of the Kindred Sayings (Saṁyutta-Nikāya)*. Vol. V. Oxford: Pali Text Society, 1994.

Cowell, E. B. *The Jātaka or Stories of the Buddha's Former Births, translated from the Pāli by various hands*, Vol. V. Cambridge: At the University Press, 1905.

Peter Harvey. *An Introduction to Buddhist Ethics,* Cambridge: Cambridge University Press, 2000.

Is Suicide a Crisis or an Opportunity of the End of Suffering from Buddhist Perspective?

Phramaha Nantakorn Piyabhani, Dr.
Faculty member of International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University
Email: la_ket_in09@hotmail.com

Abstract

Suicide is a problem that is present in every society at every level. It has become an increasing behavior that is imitated and acceptable, appearing on various social media. To a large degree in contemporary society in particular, the rate of suicide attempts is quickly escalating. This is caused by many social factors of many kinds, such as family problems; economic problems; problems in love relationships; problems in a society that is disoriented, chaotic, competitive and lacking in sincerity; face-saving problems when with a debt burden at work, the problem of suffering from a disease that makes one not want to live anymore, and other problems not mentioned here that constitute conditions giving rise to attempted suicide. If one believes in the circle of death and birth, suicide addresses the problem at only that moment, but as for the future, it will still be a problem that one cannot avoid, as it was merely passed by in evasion.When the real cause is not properly extinguished, even more problems within society will arise. So, the right way of ending such problems is to give yourself the opportunity to have life in order to create good things to yourself and society and in order to cultivate cognitive wisdom in the mind which leads to the complete end of problems.

Keywords: Suicide, End of Suffering, Buddhist Perspective.

Introduction

In era when online social media influences the daily lives of people, many are only interested in new technology. Always on the phone screen, computer monitor communicating through various online applications, they neglect communicating well by talking to each other face to face. They miss opportunities to discuss issues or share various stories -- and the chance to understand each other. Everyone is merely interested in his or her own story. Such behavior results in changes within family and social life. This leads to different problems especially that of suicide, found in contemporary society. Suicide or 'Attavinip ta' means putting down one's life or destroying one's life oneself. A person who puts down one's life has the readiness to die by resolving decisively to die and to bring it about on oneself, for instance, through shooting, hanging, drinking poison, jumping off a building, and so on.

Presently, there is increasing evidence on suicide that the Internet and social media can influence suicide-related behavior. Important questions are whether this influence poses a significant risk to the public and how public health approaches might be used to address the issue. One can always find this problem in daily news reports. So, the problem of losing one's life from self-harm is not far away anymore. It can happen to both genders and all ages in society. Contemporary styles of maintaining life in societies contribute to stress, such as rivalries within workplace environments, or high pressure and competition faced at school. Besides these, there is also the stress of suffering caused by sickness from various ailments. All of these are the stimulants that make people have more stress.

If any member of the society is in society whose resistance to these problems or to problematic situation is not adequate, there may be risk of committing suicide. So, the tendency of suicide in Thai society is often caused by stress and the state of mind that is feeble and unsatisfied. In particular, the social environment that is changing in a rapid and complex manner give rise to a lot of adjustment problems. It is evident that Thai society is becoming more violent. For instance, there is violence within families or violence against others caused by uncontrollable emotions, or the problems of people in society caused by oppression or stress, causing mental health problems such as aggression or depression. There is suffering from the problems of life but one cannot solve them or find a way out by thinking that suicide will help them quickly be delivered from suffering.

The author of this article aims to propose the idea that if examined according to Buddhist perspective, suicide in order to escape the problem is a real chance to make one go beyond suffering, or moving forward toward the crisis of life.

What's Behind Suicide?

A thought that needs to commit suicide of people mostly comes from a cause in which people could not find the way (misunderstanding) escape the problems of life. Thus, they are sure that suicide is only the way to end problems. Committing suicide extends to all walks of life in Thai society. Be it a star, singer, actor, businessman, student, especially the news of suicide that often happen to those who are officials and armed person, before committing suicide often seen killing commander as well as the person around him/her or the person who has a scandal before. If considered the number of a loss of life, it would be enormous. This does not include economic losses and investment in the public sector, education and other. Therefore, the problem of suicide, which is often overlooked as a small problem, should be reviewed and helped to eliminate these problems to mitigate the cause of suicide. Many causes of suicide are found:

1. Cause of Illness: Mostly a patient commits suicide in order to stop suffering from severely physical illness, which is no way to heal but always suffer from being disease.

2. Cause of mental and emotional illness, such as anger, jealousy, complex depression, stress problems, financial problems, obligations and liabilities, loss of reputation, honor, money and so on, death is chosen as the last solution of life.

3. Cause of faith and wrong belief, such as the awakening of the end of the world, people persuade each other committing suicide, or in some belief, there is a doctrine involving in the belief of suicide in order to achieve the ultimate goal of the doctrine.[1]

Suicide caused a lot of impact on themselves as well as their families, friends, relatives, social and also economic impact. On September 10, 2006, it was recorded as the first campaign in Thailand in order to prevent suicide as universal day in over the world. Although reported suicide rates in Thailand tend to decrease continuously when compared to other countries. It seems that Thailand has fewer problems, but the information to consider together is the number of people who attempted suicide or might call who ever try to do, but not succeed. According to the Department of Mental Health, the Ministry of Public Health found that the number of Thais who attempt to suicide in average was more than those who succeed suicide for 5 times. Thus the problem of suicide is not a small problem. Both the government and the concerned agencies have to actively campaign

---

[1]Thansetthakij (Thai), **Suicide: Silent Disaster in Thai Society**, visited on October 9, 2013. www.cps.chula.ac.th/library/popupdate/?p=22.

to prevent suicide seriously and continuously. In addition, to calculate the economic loss from suicide in Thailand by which calculation from the average working age remaining to retirement and the average earning income to the retirement age, it found that in 2005, Thailand lost its human resources because suicide was a loss of economy about 16 million Thai baht. The above cost does not include the other social impacts that follow as well. When it combined, will inevitably amplify the effect of a lot of damage. Due to the impact of suicide influence a wide and deep impact on society in which cannot estimate as in the case of economic impact.

Components of Successful Killing

Now come to an analysis of the term "*Pāṇātipāta*" and "*Attavinipāta*", both have the different meanings. "*Pāṇātipāta*" is destroying life of other sentient beings, making other life shortage before the expectancy life, taking away the right to live from him/her. The term "*Attavinipāta*" means committing suicide; self-killing, causing karma terminates before the life expectancy. "*Pāṇātipāta*" derives from two words, '*Pāṇa*' and '*Atipāta*', word '*Pāṇa*' by conventional meaning is sentient beings (except one's self), by mean of ultimate truth stands for material quality of life and psychic life. Meanwhile word '*Atipāta*' means to fall away. Together is to make sentient being's life fall away in which means to make sentient beings dies before their expectancy age.[2] Term "*Attavinipāta*" also comes from two combinations, '*Atta*' and '*Vinipāta*'. Word '*Atta*' represents to one's self, one's life (not include other life), meanwhile '*Vinipāta*' stand for to fall away, to fall life away. Two combinations mean falling one's life away, killing oneself before a proper age.

Let's consider the components of killing. Being harmful other life and one's life are subject to be heavy kamma, to be *Akusalakammapada* or not depend upon components. Both type of killing is accessible to either *Akusalakammapada* or not accessible to, if it accesses to *kammapada* (heavy fruit of evil action); that action is considered as *janakakamma* will be able to be born in *apayabhumi* (four woeful realms), if not, being reborn in such world is uncertain, it results only in present day that make his/her to experience miserable life. The action will access to *kammapada* or not, it must consist of the following components of action.

---

[2]Wannasitthi Waitayasewe, (Thai), **Manual of Abhidhammatthasamgaha**, Vol. 5, Vithimuttasamgahavibhaga, (Bangkok: Nabmahaniranon Foundation, 2548), P.202-205.

1. Pāṇo:	Sentient beings
2. Pāṇasa—it:	Knowing sentient beings
3. Vadhakacittaṁ:	Thought to kill (to death)
4. Payogo:	Attempt to kill (to death)
5. Tena maraṇaṁ:	Death with such attempt

These all five parts are completely combined together the action of evil will take an effect to be "*Kammapada*" 'the heavy consequent', if not, just yields an effect in present day. Furthermore, it will be considered as heavy or light result depends on the destructed person whether he or she is the noble one as well.

The Buddhist View on Suicide

According to Buddhist point of view, human will be good or bad depend on him/herself. The ability of human beings to control themselves as what they want shows the owner of life. As the owner of life, he or she has the right in that life.[3] Such right may be classified in two main parts: The right to live and the right to die. Even Buddhism say that suicide is not wholesome, not the right way to solve the problem of life, just only escape from one state to another, this solution of life problem is just the way of a crazy man, not a wise man. But Buddhism does not condemn those who commit suicide. In the Vinaya, even there is consideration to punish the monk who tried to commit suicide but that action is just a '*tukkata*' (light offence), and the offense does not come from the cause of suicide, but for other reasons, suicide is another way that can harm others. And a person who commits suicide does not break the first precept (*Pāṇātipāta* = killing sentient beings) because the first precept is subject to kill other life, not to one's life.[4] For monk discipline, suicide is also not considered as breaking the third Vinaya rule, because the Buddha has laid down this third one focusing on killing only human beings (*Manussaviggaha*), not to one's life.[5]

In the Commentary of the Vinaya Pitaka, the commentators expounded that the monks who committed suicide and the monks who told others to kill him were not

---

[3]Somphan Phromtha, (Thai), **Buddhism and Ethic Problem:** View Point of Buddhism on the Problem of Courtesan, Abortion and Mercy Killing, (Bangkok: Buddhajata Press, 2435), P. 142.

[4]**Vin**. (Thai) 1/213/201.

[5]**Vin.** (Thai) 1/176-179/146-149.

considered as breaking the third rule of *Pārājika*.[6] In addition, it should note that when the Buddha known a monk who has committed suicide, blamed this action which was not suitable behavior to monk.[7]

In the Suttanta Pitaka, it mentions to a number of monk, who attained the arahanhoot while they were seriously ill, had much suffering, and attempted to commit suicide. At the time of suicide, they considered suffering with wisdom, seen the truth of life, then did not attach to the body, in a split second before dying they finally got enlightened. To make clear picture on this matter let's see the story of Venerable Chana as example, it is said that: Venerable Chana did not feel well, would not survive. He got unpleasant feeling severely and increasingly. He could not stop much suffering, he wants to end all problem, so he finally decided to take a weapon and put an end to his life. Venerable Sariputta approached the Buddha and asked Him on what is Chana life after death. The Buddha said "Sariputta, there may be the families of venerable Channa's friends, well-wishers and earlier relatives, I say, there is no fault to that extent. Sariputta, if someone gives up this body and seizes another, I say it is a fault. In the bhikkhu Channa that fault is not apparent. Bhikkhu Channa took his life faultlessly."[8]

As example case mentioned above, Venerable Chana at the time of suicide considered suffering with wisdom, seen the truth of life, then did not attach to the body, in a split second before dying they finally got enlightened. Even though most patients are unable to do so, but there are quite a few who can live with pain without being miserable. It because of mind associates with mindfulness and concentration, do not let mind attaches to pain, seeing thing with wisdom as it really is, not relegated painfulness causes only body pain, but not mind.

However, even suicide does not violate the first precept for lay man and does not *Pārājika* for a monk, because it does not complete the components of killing and is not called *Kammapada* (not heavily kamma). But it should be considered that any action in which one intends to end the life of whether one's life or others, that act is considered as unwholesome, causing to be reborn in woeful planes. When he or she was reborn in human

---

[6] **Vin.A**. (Thai) 2/359.

[7] **Vin.** (Thai) 1/179/149.

[8] I.B. Horner, **The Middle Length Sayings**, Vol. III, (Delhi: Motilal Banarsidass Publishers Private Limited, 2004), pp. 315-319.

life, it causes their life full of sufferings.[9] Because the more or less ordinary person does such a thing, there must come from bad consciousness, such as anger or desire, to get away from the status quo etc. Although the offender is well intentioned at the beginning, but immediately intended to destroy life or end the life. The psycho-psyche is instantaneous, so no matter who suicide is a monk or a human being it is considered to do unwholesome act. Buddhism taught that life is valuable. As long as we still have breathing, even in illness, can also cultivate good things to life. At least with their minds, such as to make mind peaceful, to think about good things or meditate, and can also learn from illness, considering illness as a teaching tool to see the truth of life clearly that life is impermanent, suffering and none-self. Many, who see such truth can relive the pain, live their life with pain without distress, seeing it as nature of life.[10]

The story of suicide appeared during the Buddha time, it is said that the Buddha once preached monks how to practice 'Asubha Meditation'Ðfoulness meditation to consider the body as unbeautiful to delete perception on beauty of body, not attach to the beautifulness and to see things as they really are. After that then the Buddha a lone went aside to the forest. Half a month he stayed right there to practice meditation, only a monk who look after him on alms food authorized. Among monk who practiced foulness meditation, some become bored in life with clearly seeing the body was full of disgusting things. Thus, some have killed themselves; some employed other monks to kill themselves. Some groups of monk have hired lay man to kill themselves; bowl and robe are prized to them. Many monks have been killed therein. When the Buddha left his meditation, he found that there were fewer monks; he inquired then known the monks died due to boredom in their body had committed suicide; employed others to kill themselves. The Buddha blamed such act very seriously. Thus, the discipline on killing others was laid down, those monks who kill others break the third *Pārājika* rule, who kill one's self violate *tukkata* offense. Suicide which associated with defilement mind bares a heavy kamma, there must be reborn in unhappy life.[11]

---

[9] Abhidhammatthasamgahatika, (Thai), **Kammacatukka-maranuppatticatukka**, Part 5, Vol. II, (Bangkok: MCU press, 2534), P. 84.

[10] Baisan Visalo, (Thai), **Mercy Killing**: A Buddhist Dimension, (Online), source: http://visalo. org/columnInterview/5409Image.htm, 7 August, 2015.

[11] I.B. Horner, **The Book of The Discipline**, (London: Pali Text Society, 1982), pp. 116-126.

Is Suicide a Crisis or an Opportunity of Being Free from Suffering?

Nowadays it found that people who encounter severe suffering could not solve their life problems; therefore, it causes him or her serous stress, sadness, depression, sometime anger, hatred, high pressure. They then plan to escape from trouble which is facing at that moment by suicide with the understanding that such suicide can make them free from suffering. It seems that such an action occurs while their mind is depressed; there is a feeling of resentment over life. According to Buddhist principles, it would be considered that the condition before death the mind arises with desire (*taṇhā*), which it strongly wishes to escape from the oppressive pressure. That *taĬh* would be called '*VibhavataĬh* ', which means no desire to live their life because they could not withstand the problem or suffering. Therefore, with a moment of sad mind occurs while committing suicide and finally dead he or she will take a rebirth in woeful world.

In addition, result of death while the mind is covered by defilement throughout a moment of mind or of which decides to suicide; namely, 1) thinking to kill 2) attempt to kill and 3) death with such attempt. Human beings must receive the result of kammma, taking rebirth in the next world that is full of suffering. So it may say in brief, suicide of any person is difficult to escape the triple round of life; round of defilement, round of kamma and round of results. Due to each of human beings are covered their mental state by defilement in various aspects and of which exists within the human mind push them to escape troubles or crises that come through in life. They are not able to accept the truth (because of defilement), which occurs, then take decision to end the problem by committing suicide. The result of taking decision to kill themselves of those whose mind covered by defilement will be born in woeful spheres.[12]

Therefore, the escape from the problem by way of committing suicide does not really solve the problem or escape the suffering. Because of life does not end just to commit suicide, but after death, life must continue. Suicide is just the end of today's human life when it's gone; one has to be reborn in new world, changing from the human world into woeful word. Naturally human loves one's life, to kill even himself/herself indicates that their mind at that time is very sad. When the mind is sad at moment of death the place where to go is woeful sphere. Suicide is extremely sinful, which its kammic result will bear fruition

---

[12] **The Analysis on Parajika** (four heavy offences): **A Sin from Suicide**, source: https://th.wikisource.org/wiki, 20 October 2016.

to those who committing suicide takes birth in suffering places. As this reason, therefore suicide is not a means or good opportunity to be free from suffering. But it is a crisis of life after death that must be repaid in the terrible suffering in hell inescapably.

The Value of Being a Man

As the Buddha said '*Kiccho manussapatilābho*'[13] to be born as a human is so difficult. How difficult? Its difficulty is when one already dies will conventionally return to humanity again is too difficult. He again added "Monks! Sentient beings that have died from the human world will be born again as a human are less whereas sentient beings that were dead from human world taken to hell, to hungry ghost as well as to the beast are more, or even were dead from human will be born as a deity are too less, whereas will be born in hell, in hungry ghost and the beast are more." From such passage it cleared that being born as a human is much more difficult. Otherwise by the nature of human and animal all loves to live, fears to die. As the Buddhist proverb says '*Natthi attasamaṁ pemaṁ*'[14] 'Sentient beings usually love oneself more than other'. Therefore, they wish to have longer life than other. When faced with life problems, they find the way out of life with suicide or use death as the last answer in solving life problems.

The Buddha taught all worlds being to see the value of being human is the most. He preached the value of humanity which was so difficult to gain. He told the world being when defilement (*kilesa*) is not completely annihilated must be circulated to birth and death again endlessly both are born in a good world as well as in miserable land along with their own kamma inevitably. If for those who still have defilement but their mind has been trained well they will go to be born in the happy landscape, such as the human world, etc. if their mind is not trained to refine, they will go to take rebirth in the low world have much suffer in that landscape. Lord Buddha because of His virtue of great compassion preached sermon to world beings, to understand and respect to value of humanity because being born as a human must have accumulated much merit.

Buddhism has reflected human values and the importance of life because being human is harder than other. The Buddha has given simile as a blind turtle swimming in the ocean, for a 100 year will appear once. In the ocean, there is a loop that floats in the

---

[13] **KhA.** (Thai) 6/99.

[14] **S.S.** (Thai) 15/29/9.

ocean with strong tides blow to the north, sometime to the south, sometime to the east and sometime to the west, a blind turtle, which in 100 years will appear for a while. Having appeared, a chance to put turtle head into loop at a single channel is difficult to be. The chance of being a human is more difficult.[15]

From the Buddhist perspective it found that if defilement is not uprooted yet human life still remains in the circle of birth of death, goes along with cause of life to be born in other plane. Being a human is really difficult even in today world human are many in number, but the number of human remains less than other living being in this word. If we compare to animals, such as ant, white ant, prawn, shell, crap, fish and so on in this world it may say that human's ratio is still seen less than those animals. If a question is put why are not, we born as those animals? According to Buddhist point of view the answer is we, humans have made good merit, much accumulated perfection, so we have taken rebirth as human beings in which our mind were high developed and have more wonderful chances. Especially opportunity to cultivate virtue, perfection as well as to have more beautiful life as other animals cannot have. Therefore, while we are human beings we should be proud of being a man, because being a man is so difficult do not waste a chance or time we have to look after our short human life with observing five precepts, training mind with concentration and wisdom to completely end circle of birth and death or to stop being reborn in animal kingdom or unhappiness world.

Conclusion

Suicide, according to the Buddhist perspective, is one type of desire (taṇhā), and it is a strong desire to escape from the oppression of life. This desire is called 'Vibhavataṇhā'; 'Desire for Non-Being'. A person who has this desire strongly cannot cope with serious troubles in their life and wants to suicide. If they do so, they get reborn in any of the four woeful worlds. As the Buddha said '*Citte samkilitthe duggati pātikamkhā*' 'Sad mind brings one to be born in an unhappy place'.

Therefore, committing suicide is not the right way to solve the problems or escape from suffering. It is not the way of wise people because it does not lead to an end to problems – in fact it, suicide leads to further suffering in the next life. Killing oneself

---

[15] Phramaha Uthai Bhurimedhi, (Thai), **Longer to Be a Man**, (Nonthaburi: Pimwara Press, 2557), P. 17-20.

is only the temporary end of a sad and unfortunate human life in the present. One who commits suicide must be reborn in a new world, and the transition from the human realm into another less fortunate realm comes about because committing suicide is a sin. Humans usually love their lives more than other beings, and people who are driven to suicide may be doing so because their minds are heavily defiled. Suicide with a strongly defiled mind is especially unwholesome, and the result of such a suicide is reborn in a realm of dire suffering. Thus, suicide is not some ideal or ultimate choice that people may make, nor is it a wonderful chance to escape from a suffering-filled existence. It is an unwise step that some choose to make during the crises that they face in life.

References

I. Primary Source:

Mahamakuttarajavidyalaya. *Vinaya Pitaka*, (Thai). Mahamakuttarajavidyalaya Ed. Bangkok: Mahamakuttarajavidyalaya, 2003.

————. *Khuddakanikaya Atthakatha*, (Thai), Mahamakuttarajavidyalaya Ed. Bangkok: Mahamakuttarajavidyalaya, 2003.

————. *Samyuttanikaya*, (Thai), Mahamakuttarajavidyalaya Ed. Bangkok: Mahamakutta-rajavidyalaya, 2003.

Horner, I.B., *The Middle Length Sayings*, Vol. III, Delhi: Motilal Banarsidass Publishers Private Limited, 2004.

————. *The Book of The Discipline*, Vol. I., London: The Pali Text Society, 1982.

II. Secondary Sources:

Abhidhammatthasamgahatika. part 5, Vol. II, *Kammacatukka-maranuppatticatukka*, Bangkok: MCU press, 2534.

Baisan Visalo. *Mercy killing*: A Buddhist Dimension, (Online), Thai), source: http://visalo. org/columnInterview/5409Image.htm, 7 August, 2015.

Phramaha Uthai Bhurimedhi. *Longer to Be a Man*, Nonthaburi: Pimwara Press, 2557.

Somphan Phromtha. *Buddhism and Ethic Problem*: View Point of Buddhism on the Problem of Courtesan, Abortion and Mercy Killing, (Thai), Bangkok: Buddhajata Press, 2435.

Thansettakij Multimedia. *Suicide: Silent Disaster in Thai Society*, 9 October, 2013.

The Analysis on Parajika (four heavy offences): *Sin from suicide*, source: https://th.wikisource.org/wiki, 20 October 2016.

Wannasitthi Waitayasewe. *Manual of Abhidhammatthasamgaha*, Vol. 5, Vithimutta-samgahavibhaga, (Thai), Bangkok: Nabmahaniranon Foundation, 2548.

Current Problems of Faith towards the Saṅgha Community and Their Solution

Ven. Sumanpriya Bhikkhu (Suman Barua),
Asst. Prof. Dr. Sanu Mahatthanadull,
Phramaha Nantakorn Piyabhani, Dr.
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: sumanpriyabhikkhu@gmail.com

Abstract

Faith has an important role in the early Theravāda Buddhism. The Theravāda Pali Canon lists faith as one of seven treasures (dhāna), one of five spiritual faculties (indriyas), and one of the spiritual powers (balas). There are also other lists of virtues in which faith is included; faith is described as an important quality in some stream-enterers, a state preceding enlightenment. In standard descriptions of people going forth (taking ordination as a monk), faith is usually mentioned as an important motivation. Faith in the sense of a trustful confidence – a quality more of the heart than a cognitive belief – has an important role in Buddhism, albeit generally not as central as in some religions. Faith both leads to calm and encourages one to seek to attain the stages of spiritual perfection. This paper aims to search for current problems on Faith to the Saṅgha Community, to analyze their cause and effects.

Keywords: Community, Faith, Saṅgha, Theravada Buddhism, Vinaya Rules.

Introduction

In Theravada Buddhism, monk, a male member of the Buddhist saṅgha, who has left home, been fully ordained and depends on alms for a living. The English word monk is derives from the Latin monachus, originally referring to a religious hermit, but eventually coming to mean instead a male member of a religious order. Similarly, while terms for monk in the Buddhist tradition (Saṅskrit, bhiksu or sramana; Pali, bhikkhu or samana) are rooted in words connoting mendicancy and austerity,[1] the Buddhist monk is more generally understood as a member of a community of religious renunciates (the saṅgha) who has undergone a formal ordination ceremony conducted by a quorum of fully ordained monks. In addition to the fully ordained monks (bhikkhu), novice monks (samanera) may also be considered members of the monastic community.[2] The discipline of a Buddhist monk is refined through mindfulness and wisdom. This code of conduct is called the Vinaya. While it is not an end in itself, it is an excellent tool, which can be instrumental in leading to the end of suffering. Theravada believes that āvijja (ignorance) afflicts the minds of all unenlightened beings, who cling to them and their influence on their ignorance of the truth. Mental defilements frequent instigation and manipulation of the mind is believed to prevent the mind from seeing the true nature of reality. Unskillful behavior in turn can strengthen the defilements.[3]

What is Faith in Buddhism?

The words saddhā, pasāda and their related synonyms pasanna and pasidadi are sometimes translated as 'faith', however, pasāda are given a higher value than saddhā.[4] Saddhā deepens when someone progresses along the spiritual path, and this is sometimes described as pasāda.[5] Pasāda is faith, accompanied with clarity of mind and understanding.

---

[1]Reginald A. Ray, **Buddhist Saints in India: A Study in Buddhist Values and Orientations,** (New York: Oxford University Press, 1994), pp. 20-35.

[2]Robert E. Buswell, Jr., "Ancestors", **Encyclopedia of Buddhism,** Vol. 1 (2003), pp, 20-23.

[3]S. Dhammika, **The Broken Buddha, Critical Reflections on Theravāda and a Plea for a New Buddhism**, 2001, pp. 28-35.

[4]De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), pp. 214, 216.

[5]Harvey Peter (2nd ed.), **An Introduction to Buddhism: Teachings, History and Practices,** (New York: Cambridge University Press, 2013), p. 31.

Ultimately, the practicing disciple develops and stabilizes his faith, basing it on spiritual insight. This leads his faith to become "unshakeable". Along the path of spiritual growth, saddhā also has the meaning of 'self-confidence', required for dealing with temptations and self-mastery.[6] Thus, faith is by itself not enough to attain deliverance, but is a first step on the path leading to wisdom and enlightenment.[7] In many Dhamma teachings in early Buddhism, faith is mentioned as the first step, whereas wisdom[8] is mentioned as the last: faith must be balanced by wisdom. On the last stage of the Buddhist path, the attainment of arahanthood,[9] faith is completely replaced by wisdom.[10] At that point, the arahant no longer relies on faith at all.[11]

Though, with a faithful heart, one takes refuge in the Buddha, his Teaching and the community of monks; or with a faithful heart observes the rules of morality, or develops a mind full of loving-kindness, be it only for a moment.[12] The sevenfold grouping of the noble disciples is as follows: (1) the faith-devotee (saddhānusārī), (2) the faith-liberated one (saddhā-vimutta), (3) the body-witness (kāya-sakkhī), (4) the both-ways-liberated one (ubhato-bhāga-vimutta), (5) the Dhamma-devotee (dhammānusārī), (6) the vision-attainer (diṭṭhippatta), and (7) the wisdom-liberated one (pañña-vimutta).[13] The enlightenment of a Buddha is called sammāsambodhi, the 'perfect enlightenment'. The faith (saddhā) of a lay follower of the Buddha is described as "he believes in the enlightenment of the Perfect

---

[6]De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), p. 216.

[7]De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), pp. 214, 216.

[8]Paññā (Pāli) or Prajñā (Sanskrit) "wisdom" is insight in the true nature of reality, namely primarily *anicca* (impermanence), *dukkha* (dissatisfaction or suffering), *anattā* (non-self) and *sūnyatā* (emptiness) (Carl Olson, The Different Paths of Buddhism: A Narrative-Historical Introduction, Rutgers University Press, 2005, pp. 63-64).

[9]Arahant (Pāli) or the Theravada Buddhism defines A rhat (Sanskrit) as "one who is worthy" or as a "perfected person" having attained nirvana (Warder, A.K., **Indian Buddhism,** Delhi: Motilal Banarsidass Publishers, 2000), p. 67.)

[10]Lamotte, Etienne, **History of Indian Buddhism: from the origins to the saka era,** (French: Institute orientaliste, 1988), pp. 49-50.

[11] Harvey Peter (2nd ed.), **An Introduction to Buddhism: Teachings, History and Practices,** (New York: Cambridge University Press, 2013), p. 237.

[12] A.X. 20, also A. VI, 102; A. VII, 48; Ud. IV, 1; S. XXII, 102

[13]Vism. XXI, 73.

One" (saddahati Tathāgatassa bodhiṃ).[14] There are also six types of men divided according to their nature: the greedy-natured (rāga-carita), the hate-natured (dosa-carita), the stupid or dull-natured (moha-carita), the faithful-natured (saddhā-carita), the intelligent-natured (buddhi-carita), and the ruminating-natured (vitakka-carita).[15]

A Buddhist is said to have faith if "he believes in the Perfect One's (the Buddha's) Enlightenment",[16] or in the Three Jewels (ti-ratana), by taking his refuge in them (ti-sarana).[17] His faith, however, should be "reasoned and rooted in understanding" (ākāravatā saddhā dassanamūlika),[18] and he is asked to investigate and test the object of his faith.[19] A Buddhist's faith is not in conflict with the spirit of inquiry, and "doubt about dubitable things"[20] is admitted and inquiry into them is encouraged. The 'faculty of faith' (saddhindriya; should be balanced with that of wisdom (paññidriya; indriya-samatta). It is said: "A monk who has understanding, establishes his faith in accordance with that understanding". Through wisdom and understanding, faith becomes an inner certainty and firm conviction based on one's own experience.[21] Faith is called the seed of all wholesome states because,[22] according to commentarial explanations, it inspires the mind with confidence (okappana, pasāda) and determination (adhimokkha), for 'launching out' (pakkhandhana)[23] to cross the flood of saṃsāra.

---

[14] M.53, A. III, 2.

[15] Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4th eds., edited by Ñyanaponika, (Kandy: Buddhist Publication Society, 1980), p. 81.

[16] M 53; A. V, 2

[17] The 'Three fold refuge in Pāli, by the uttering of which one may also outwardly profess one's faith, is still the same as in the Buddha's time, namely:

Buddhaṃ saraṇaṃ gacchāmi,

Dhammaṃ saraṇaṃ gacchāmi,

Sanghaṃ saraṇaṃ gacchāmi,

Meaning, I take my refuge in the Buddha! I take my refuge in the Dhamma! I take my refuge in the Saṅgha! Bhikkhu Bodhi, **Going for Refuge Taking the Precepts,** (Kandy: The Wheel Publication, 1981), pp. 7-20.

[18] M. 47.

[19] M. 47, 95.

[20] A. II 65; S. XLII, 13.

[21] Ven. Ñyanatiloka (tr.), **Buddhist Dictionary: Manual of Buddhist Terms & Doctrines**, 4th eds., edited by Ñyanaponika, (Kandy: Buddhist Publication Society, 1980), p. 287.

[22] Sn. V. p. 77.

[23] M. I. 122.

Unshakable faith is attained on reaching the first stage of holiness, 'stream-entry' (sotāpatti, ariyapuggala), when the fetter of skeptical doubt (vicikicchā; saṃyojana) is eliminated. Unshakable confidence (avecca-pasāda) in the Three Jewels is one of the characteristic qualities of the stream-winner (sotāpannassa angāni). Faith is a mental concomitant, present in all karmically wholesome, and its corresponding neutral, consciousness. It is one of the 4 streams of merit (punnadhārā), one of the 5 spiritual faculties (indriya), spiritual powers (bala), elements of exertion (padhāniyanga) and one of the 7 treasures (dhana).[24] The 5 blessings are said to be faith, morality, learning, liberality, and wisdom.[25]

The Current Problem: Disrespect of Lay Buddhist Devotees

Lay Buddhists can be guided by the Buddha's words regarding the bhikkhus who began to sing the Dhamma verses: "Bhikkhus, there are these five dangers when Dhamma is chanted with a long, singing sound:

1. He is pleased with himself regarding that sound (pride);

2. Others are pleased regarding that sound (they have regard for it but not for Dhamma);

3. Householders look down upon him (as music is for those who enjoy sense pleasures);

4. While trying to improve the sounding of his voice his concentration is broken (he neglects the meaning of what he is chanting);

5. People fall into views (saying: 'our teachers and preceptors sang it thus' – a source of both pride and quarreling among later generations of Buddhists).[26]

From these five disadvantages we understand that it is disrespectful for a bhikkhu to sing or intone the Dhamma in such a way that its meaning is lost.[27] This rule, of course, does not apply to lay people but in Buddhist countries lay people, perhaps guided by the

---

[24] Thera soma, (tr.) **Faith in the Buddhist Teaching,** (wheel 262),

[25] A. V. 91.

[26] **Vinaya Pitaka II**, p. 108.

[27] **In The Entrance to the Vinaya II** (Mahamakut Press, Bangkok, BE 2516) we read: "It is prohibited for a bhikkhu to preach Dhamma with a long-drawn intonation. To preach Dhamma or recite Dhamma in an artificial long-drawn way of chanting until it brings about mispronunciation should not be done."

conduct of bhikkhus, have made little or no use of music for religious purposes. After all what are we trying to achieve by chanting the words relating to the Buddha and his teaching? Is it not to gain calm through a mind concentrated on Dhamma? The music has rather an exciting effect on many people and so is opposed to our aim.[28]

Cause of Problem of Faith: Monks Break the Vinaya Rules

It is useful to examine the relationship between violation of a monastic vinaya rule and pāpa/akusala. Killing any living being forms the first of the physical pāpa acts. Killing a human being in particular is both a pāpa and a vinaya violation of the highest degree (pārājika). Killing anyone other than a human being is a lesser vinaya offense for a fully admitted monk. Stealing and pretending which is a form of lying too is pāpa. The case with the first pārājika is different: although having sex is an offense of the highest degree it has not been described as a pāpa.[29]

In this context it is useful to introduce a general distinction available in the Theravāda tradition. According to this distinction offenses or forms of wrong behavior are classified as wrong by their very nature (*pakati-vajja*) and wrong because they violate a rule established by the Buddha (*paṇṇatti-vajja*). The first category of behavior is also called '*loka-vajja*' or behavior that should be avoided in the world. Under the first category acts such as killing, stealing, etc., are included. It is under the second category that most of the monastic vinaya offenses come. As for the distinction in the context of ten precepts (*dasa-sila*), the commentary to the Khuddaka-pātha describes the first five as 'arisen from definite akusala thoughts' (*ekanta-akusalacitta-samutthanatta*), and thereby allow us to have some idea as to why certain forms of behavior were considered 'wrong by nature'. Killing, stealing, etc., are treated under this category for they originate from lobha, dosa and moha. The last five of the ten precepts such as using high and valuable seats, taking meals at improper time, etc., have been described as *paṇṇatti-vajja* for they are considered wrong because the Buddha established them as so.[30]

---

[28] Bhikkhu Khantipālo, **Lay Buddhist Practice: The Shrine Room, Uposatha Day, and Rain Residence,** (Kandy: BPS Online Edition 2007), pp. 21-22.

[29] Ven. Khammai Dhammasami D. Phil, **The Journal of the International Association of Buddhist Universities, (JIABU),** Thailand: Mahachulalongkornrajavidyalaya University Press, Vol. 1, 2008, p. 9.

[30] **The Khuddaka-pātha** (PTS), p. 24.

Considering the *loka-vajja* rules, the commentator says that it is these rules that the Buddha meant when he said that his disciples would not violate them even if they were to lose their life. Then he refers to rules involving sharing the same bed by two monks, and building monasteries, etc., and calls them *paṇṇatti-vajja*, indicating that the violation of such rules is less serious.[31] In the Samantapāsādikā, the commentary to the Vinaya Pitaka, Budhaghosa describes the *loka-vajja* offences as 'harmful' (*antarāyika*) for both heaven and nibbāna, and *paṇṇatti-vajja* violations as not harmful in either manner (anantarāyika= na+antarāyika).[32]

According to the Buddhist teaching, we must distinguish between life and property.[33] The right to the former is considered the primary right, while the right to the latter is the secondary one. The great difference between the primary and the secondary right is that the former can never be transferred, while the secondary right can be. In the Buddhist texts, it is recorded that voluntary euthanasia constitutes a violation of one of the Four Rules of Defeat (pārājika) for the monk who commits it. That is, in Buddhist monastic rules, a monk violates the Four Rules of defeat if he engages in sexual intercourse, commits robbery, kills a human being, or deceivingly claims to attain higher levels of spiritual excellence. As regards sexual behavior, universal religions teach that illicit sexual behavior is damaging to an established order and detrimental to family relations.[34] Durkheim argued that the imperative to control sexuality was part of the wider need to avoid chaos and give order to human life.[35]

---

[31] *ibid.*, p. 190.

[32] **Samantapāsādikā,** Vol. VII., p. 1319.

[33] Somparn Promta, **Buddhism and Human Genetic Research, The Chulalongkorn Journal of Buddhist Studies, Vol 3**, 2004, pp. 240-241.

[34] Malcolm Voyce, **Foucault, Buddhism and Disciplinary Rules,** (New York: Routledge, 2017), p. 13.

[35] *ibid.*, pp. 295-325.

Derogatory Conduct of Bhikkhus: Another Cause of Problems

The greatest myth perpetuated by Theravada however is the idea that monks are a race apart, a unique breed, a special class of beings so different from everyone else that they must be treated with extraordinary reverence.[36] Thus, when a monk walks into a room people start to whisper as if the sound of the ordinary human voice will somehow damage his ears. When people spoon food into his bowl they do it as if they are performing a delicate surgical operation. When I visited Theravadin groups in the West that have had a Thai or Burmese monk prior to my coming, the word I heard more often than any other was 'sorry'. If I asked for a glass of water, someone immediately replied 'Sorry, bhante' and rushed off to get one. If I walked towards the door and if someone was coming through it in the other direction they would say 'Sorry' and back away to let me pass. Unlike some Theravadins, the Buddha had no illusions about unenlightened human beings including those who shaved their heads and wore robes. In the Dhammapada verse 307 he says: 'There are many uncontrolled men of evil character wearing the yellow robe'. But if such a thing is said in a Theravadin country or it is suggested that most monks are not much different from other people, it could provoke shock, outrage and accusations of impiety.

Over a two year period Michael Mendelson persued the Rangoon newspapers for reports of monks involved in unseemly behavior. This was his findings. 'Two cases were reported of monks arrested for trafficking opium, two involving theft and refuge in the Sangha after misappropriation of large sums, one of kidnapping, a case of two monks in a pilgrimage racket designed to smuggle goods and foreign exchange to India, a report of a monk carrying medical supplies to insurgents and one example of a monk confidence man who tricked a school mistress out of a valuable ring. There were accounts of three monks involved in clandestine affairs with women, one resulting in a paternity charge, another culminating in a mortal assault on a boy and his companion who had gossiped about an older monk's affair with a young girl, and a third involving an Irishman's wife and a monk. For "embracing and kissing in a railway carriage" a monk and a girl were imprisoned for three months. Finally, I read of a monk who wounded his own abbot because the abbot had threatened him in order to gain the monk's sister in marriage'.

---

[36] S. Dhammika, **The Broken Buddha: Critical Reflections on Theravada and a Plea for a New Buddhism**, Seite 39 von 66. < http://www.theravada-dhamma.org/pdf/Dhammika_Broken-Buddha.pdf>

Misunderstanding the Buddha's Teaching as the Cause of Criticism

The essence of the Buddha's teaching can be summed up in two principles: the Four Noble Truths and the Noble Eightfold Path. The first covers the side of doctrine, and the primary response it elicits is understanding; the second covers the side of discipline, in the broadest sense of that word, and the primary response it calls for is practice. In the structure of the teaching these two principles lock together into an indivisible unity called the dhamma-vinaya, the doctrine and discipline, or in brief, the Dhamma.[37]

We pass our days running after the one and running away from the other, seldom enjoying the peace of contentment; real satisfaction seems somehow always out of reach, just beyond the next horizon. Then in the end we have to die: to give up the identity we spent our whole life building, to leave behind everything and everyone we love. But even death, the Buddha teaches, does not bring us to the end of dukkha, for the life process does not stop with death. When life ends in one place, with one body, the "mental continuum", the individual stream of consciousness, springs up again elsewhere with a new body as its physical support.

The first spiritual breakthrough may be made by a person emphasizing either understanding of the Dhamma or faith in the Buddha. That said, though some serious disciples are relatively stronger in understanding or faith, all need sufficient strength in all five faculties. Faith needs to be guided by understanding, and the cognitive quality of understanding needs grounding by the heart quality and commitment of faith.[38]

Virtues taught by the Buddha are to be understood within the overall context of his path to awakening. Whenever the Buddha spoke about contentment he paired it with an energetic quality such as diligence, persistence or industriousness. He was careful to make clear that contentment is in no way connected to laziness, and is not another word for passivity. In Buddhist sense, it must be appreciated in the light of the central importance the Buddha gave to human effort.[39]

---

[37] Bhikkhu Bodhi, **The Noble Eightfold Path: The Way to the End of Suffering,** (Kandy: Buddhist Publication Society, Access to Insight-Legacy Edition, November 2013). < http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html>

[38] Phra Brahmapundit & Peter Harvey, **Common Buddhist Text: Guidance and Insight from the Buddha**, (Thialand: Mahachulalongkornrajavidyalaya University Press, 2017), p. 261.

[39] Ajahn Jayasaro, **Without and Within: Questions and Answers on the Teachings of Theravāda Buddhism,** (Thailand: Panyaprateep Foundation, 2013), p. 146.

It appears that many lay Buddhists do not consider their moral conduct to be a necessary condition of their Buddhist identity. Buddhism rejects carrot and stick moral teachings in favor of an education of conduct. Unfortunately, when the nature of this education is not effectively propagated, lay Buddhists can become more heedless than those fired with a desire for divine reward and fear of eternal torment.[40] Unenlightened beings commonly feel that they are missing out, that things they don't possess would make them happier than the things they already have. Even when desire is fulfilled, the mind sated but the sense of lack found to be unchanged by the experience, this hope survives. Learning how to appreciate the merits of what we already possess allows us to let go of cravings, frustrations and jealousy. We set ourselves realistic goals and apply ourselves diligently to creating the causes and conditions for realization of those goals.[41]

Through studying many Buddhist texts we may become a renowned scholar; but if we do not put Buddha's teachings into practice, our understanding of Buddhism will remain hollow, with no power to solve our own or other's problems. Expecting intellectual understanding of Buddhist texts alone to solve our problems is like a sick person hoping to cure his or her illness through merely reading medical instructions without actually taking the medicine.[42] As Buddhist Master Shantideva says:

We need to put Buddha's teachings, the Dharma, into practice, because nothing can be accomplished just by reading words.

A sick man will never be cured of his illness through merely reading medical instructions! There are three kinds of teachers in the world. The first kind teaches the existence of an eternal ego-entity outlasting death: that is the eternalist, for instance, the Christian. The second kind is the annihilationist, or materialist. The third kind teaches neither an eternal, nor a temporary ego-entity: this is the Buddha. The Buddha teaches that what we call ego, self, soul, personality, etc., are merely conventional terms not referring to any real independent entity. And he teaches that there is only this psycho-physical process of existence changing from moment to moment. Without understanding the egolessness of existence, it is not possible to gain a real understanding of the Buddha-word; and it is not

---

[40] *ibid*., pp. 174-175.

[41] *ibid*., p. 147.

[42] Geshe Kelsang Gyatso, **Modern Buddhism: The Path Compassion and Wisdom,** (USA: Tharpa Publications, 2nd editions, 2013), pp. x-xi.

possible without it, to realize that goal of emancipation and deliverance of mind proclaimed by the Buddha. This doctrine of egolessness of existence forms the essence of the Buddha's doctrine of emancipation. Thus with this doctrine of egolessness, or anatta, stands and falls the entire Buddhist structure.[43]

The Way Out is to Strengthen the Faith towards the Saṅgha Community

A Buddhist aspires to gain a strong faith in the Triple Gem, that is, the Buddha, the Dhamma and the Saṅgha. However, in early Buddhism, such faith did not mean a hostile response or lack of recognition of other deities. Although the Buddha refutes the bloody animal sacrifice, peaceful offerings to the deities are in itself not morally condemned, but considered far less useful than alms offerings to the monastic Sangha.[44] Thus, everything is given its place in a hierarchy of fruitfulness or usefulness, in which the efficacy of moral action is much more highly regarded than rites and rituals.[45]

Faith is an initial trust in the Buddha as a spiritual teacher and an initial acceptance of the Buddha's teachings. By listening to the teachings and putting them into practice,[46] a Buddhist disciple can examine and realize through direct experience whether they are true or not.[47] Faith is therefore of great benefit to a beginning practitioner of the Buddhist teaching.[48] In the Culahatthipadopama sutta, the Buddha describes the path of enlightenment as starting with faith in the Buddha, but continuing by practicing the path of virtue, meditation and wisdom, culminating in the achievement of enlightenment.[49]

---

[43] **The Light of Buddha, Burma Buddhist Society,** Mandalay, Vol. III. No. 1, Monthly Magazine, January 1958, p. 4. Electronic Publish by Pariyatti Publication, USA.,<www.pariyatti.org>

[44] Giustarini Giuliano, **Faith and renunciation in Early Buddhism: saddha and nekkhamma,** (Firenze: Firenze University Press, 2006), pp. 161-162.

[45] Lamotte, Etienne, **History of Indian Buddhism: from the origins to the saka era,** (French: Institute orientaliste, 1988), p. 81.

[46] *ibid.,* p. 49.

[47] Thomas Edward J., **The History of Buddhist Thought, History of Civilization** (2nd ed.), (London: Routledge and Kegan Paul, 1953), p. 43.

[48] De Silva Lily, **Faith**, (Encyclopedia of Buddhism, Government of Ceylon, Vol V., 2002), p. 216.

[49] Bhikkhu Thanissaro (tr.), **Cula-hatthipadopama Sutta: The Shorter Elephant Footprint Simile,** MN I, PTS, 2005, p. 27.

Current Issues problem	How to form the lay people have more faith of monk	How to practice
1. Disrespect of Lay 2. Derogatory conduct of Bhikkhu 3. Monk involve in Business	1. Strong Monastic Rules 2. Strong Vinaya behaviors, 3. Do more benefit relationship to people	1. Service mind 2. Public work 3. Maintain the Vinaya rules in daily
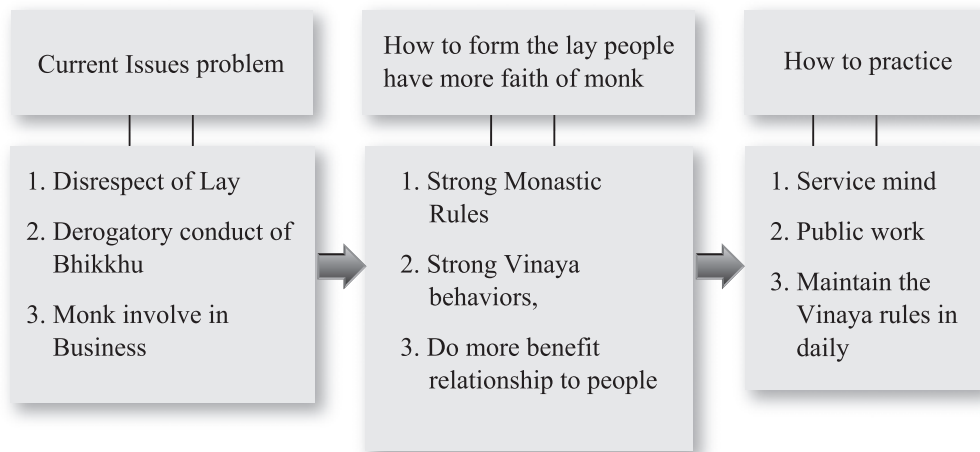
Buddhist put faith in the reliability of the Buddha as a truly awakened spiritual friend and faith, conviction and confidence in the three jewels (Pāli: Tiratana, Sanskrit: Triratna). Faith in Buddhism is expressed in the act of taking refuge. It centers on the authority of the Buddha as a supremely awakened being, by assenting to a role as teacher of both humans and gods. This often includes other Buddha's from the past and future Buddha's that has not arisen in the world yet. The taking of refuge honors the truth of the Buddha's spiritual Doctrine (*Dhamma*),[50] which includes the truth of phenomenon such as their impermanent nature. The act ends with the acceptance of the community of spiritually developed followers (*saṅgha*),[51] which is mostly about the monastic community, but may also include human beings and even devās that are nearly enlightened. The Saṅgha is described as a "field of merit", because Buddhists regard offerings to them as more karmically fruitful than any other offering.[52]

---

[50] In Buddhism dharma means cosmic law and order, but is also applied to the teachings of the Buddha (The Oxford Dictionary of World Religions, Dharma). In Buddhist philosophy, dhamma/dharma is also the term for "phenomena"(David Kalupahana, **The Philosophy of the Middle Way,** SUNY Press, 1986, pp. 15-16).

[51] Sangha (Pāli: saṅgha; Sanskrit: saṃgha) is a word in Pali and Sanskrit meaning "association", "assembley," "company" or "community" to the monastic community of bhikkhus (monks) and bhikkhunis (nuns). Bhikkhu Bodhi, November, 2010.

[52] Harvey Peter (2nd ed.), **An Introduction to Buddhism: Teachings, History and Practices,** (New York: Cambridge University Press, 2013), pp. 245-6.

The eight generic competencies – the critical and expected behaviors that the monks in all roles need to possess – include:[53] (1) mastering Dhamma knowledge; (2) observing monastic conduct; (3) sustaining Buddhist longevity; (4) rightful execution; (5) authentic-modern integration; (6) mindful elevation; (7) faith building; and (8) relationship building.

Faith in Buddhism can be said to function as a form of motor, which propels the Buddhist practitioner towards the goal of awakening (Pāli: bodhi)[54] and Nibbāna.[55] When a person decides to give up domestic life and live as a monk or nun, it is said to be out of faith "through faith in the Lord".[56] First comes the hearing of the Buddhist teachings (Dhamma) and then the aspirant puts these teachings and instructions into practice due to his faith, reflecting upon the value of their application.[57]

Conclusion

This paper suggests holistic approach for human spiritual development as foundation for sustainable development by practicing the Buddha's teaching, Dhamma and Vinaya. The Buddhist community can be broadly divided into two groups, namely the lay people and the monastic community. The assembly of monastic community is the Order of monks and nuns (Saṅgha). In terms of faith, they both take refuge in the Buddha, Dhamma and Saṅgha. The faiths of others all deserve to be honored for one reason or another. By honoring them, one exalts one's own faith and at the same time performs a service to the faith of others. By acting otherwise, one injures one's own faith and also does disservice to that of others.

---

[53] Sallaya Ratanopas, **Developing Competency Model of Theravada Buddhist Monks in Thailand,** a dissertation for the Degree of Doctor of Philosophy, (Human Resource and Organization Development) Graduate School of Human Resource Development, National Institute of Development of Administration, 2013, p. iv.

[54] Bodhi in Buddhism is the understanding possessed by a Buddha regarding the true nature of things. (Fische Schreiber, lemma "**bodhi**", 2008, p. 5051).

[55] Nirvana: [nibbāna (Pāli); nirvāṇa (Sanskrit); and ṇivvāṇa ("Nirvana", Random House Webster's Unabridged Dictionary, 1947] literally means "blown out", as in an oil lamp (Richard Gombrich, Theravada Buddhism: **A Social History from Ancient Benares to Modern Colombo,** Routledge). (Steven Collins, **Selfless Persons: Imagery and Thought in Theravada Buddhism,** Cambridge, 1990, pp. 81-84).

[56] MN IV, p. 140

[57] MN 112, Chabbisodana Sutta.

For if a man extols his own faith and disparages another because of devotion to his own and because he wants to glorify it, he seriously injures his own faith. Therefore concord alone is commendable, for through concord men may learn and respect the conception of Dhamma accepted by others.

References

I. Primary Sources

Bhikkhu Bodhi, *Going for Refuge Taking the Precepts*, Kandy: The Wheel Publication, 1981.

Bhikkhu Ñāṇamolī (tr.), *Khuddakanikāya* (The Minor Anthologies), *The Khuddaka-pātha* (The Minor Readings), Oxford: PTS, 1991.

Bhikkhu Thanissaro (tr.), *Cula-hatthipadopama Sutta: The Shorter Elephant Footprint Simile, Majjhimanikāya* (The Middle Length Discourses of the Buddha), vol I, PTS, 2005.

Estlin Carpernter J. (ed.), *The Digha Nikāya*, London: PTS, 1976.

F.L. Woodward (tr.), *Anguttara-nikāya: The Gradual Sayings*, vol V, Oxford: PTS, 1996.

Horner, I.B., (tr.), The Book of Discipline (Vinaya–Pitaka), vol II, Oxford: PTS, 1957.

Horner, I.B. (tr.), *Majjhimanikaya: The Middle Length Sayings*, vol I, Oxford: PTS, 1995, also see A. III, 2.

Leon, Feer M. (ed.), *Samyuttanikāya*, vol V, Oxford: PTS, 1994.

Ñāṇamolī Bhikkhu and Bhikkhu Bodhi (tr.), *Majjhimanikāya* (The Middle Length Discourses of the Buddha), vol IV, Boston: Wisdom Publications, 1995.

Trencker, (ed.), *Majjhimanikāya (*The Middle Length Discourses of the Buddha), vol I, Oxford: PTS, 1993.

Peter Masefield, (tr.), *The Udāna*, Oxford: PTS, 1997.

Takakusu, J. and Nagai M. (ed.), *Samantapāsādikā* (commentary on Vinaya-pitaka), vols. I- VIII, Oxford: PTS, 1975-1982.

Ven. Ñyanatiloka (tr.), *Buddhist Dictionary: Manual of Buddhist Terms & Doctrines*, 4th eds., edited by Ñyanaponika, Kandy: Buddhist Publication Society, 1980.

II. Secondary Sources

Ajahn Jayasaro, *Without and Within: Questions and Answers on the Teachings of Theravāda Buddhism*, Thailand: Panyaprateep Foundation, 2013.

Bhikkhu Khantipālo, *Lay Buddhist Practice: The Shrine Room, Uposatha Day, and Rain Residence*, Kandy: BPS Online Edition 2007.

David Kalupahana, *The Philosophy of the Middle Way*, SUNY Press, 1986.

Geshe Kelsang Gyatso, *Modern Buddhism: The Path Compassion and Wisdom*, USA: Tharpa Publications, 2nd editions, 2013

Giustarini Giuliano, *Faith and renunciation in Early Buddhism: saddha and nekkhamma*, (Firenze: Firenze University Press, 2006

Harvey Peter (2nd ed.), *An Introduction to Buddhism: Teachings, History and Practices*, New York: Cambridge University Press, 2013.

Harve Peter (2nd ed.), *An introduction to Buddhism: teachings, history and practices*, New York: Cambridge University Press, 2013.

Lamotte, Etienne, *History of Indian Buddhism: from the origins to the saka era*, French: Institute Orientalist, 1988.

Malcolm Voyce, *Foucault, Buddhism and Disciplinary Rules*, New York: Routledge, 2017.

Mahathera A.P. Buddhadatta, *English-Pali Dictionary,* (Delhi: Bharatiya Kala Prakashan, Revised Edition: 2006.

Ñyanatiloka Mahathera, *Buddhist Dictionary Manual of Buddhist Terms & Doctrines*, tr. by Ñyanaponika, (Singapore: Singapore Buddhist Meditation Centre, 1987.

Ñāṇamolī Bhikkhu (tr.), *Visuddhimagga: The Path of Purification,* Kandy: BPS, 1991.

Ñyanaponika Thera, *Devotion in Buddhism and Courageous Faith*, Kandy: BPS, 1994.

Phra Brahmapundit & Peter Harvey, *Common Buddhist Text: Guidance and Insight from the Buddha*, Thialand: Mahachulalongkornrajavidyalaya University Press, 2017.

Reginald A. Ray, *Buddhist Saints in India: A Study in Buddhist Values and Orientations,* New York: Oxford University Press, 1994.

Steven Collins, *Selfless Persons: Imagery and Thought in Theravada Buddhism,* Cambridge, 1990.

Somparn Promta, *Buddhism and Human Genetic Research, The Chulalongkorn Journal of Buddhist Studies,* vol 3, 2004.

Sallaya Ratanopas, *Developing Competency Model of Theravada Buddhist Monks in Thailand,* a dissertation for the Degree of Doctor of Philosophy, (Human Resource and Organization Development) Graduate School of Human Resource Development, National Institute of Development of Administration, 2013.

Thera soma, (tr.) *Faith in the Buddhist Teaching,* wheel 262.

Thomas, Edward J. (2nd ed.), *The History of Buddhist Thought, History of Civilization,* London: Routledge and Kegan Paul Press, 1953.

Ven. Khammai Dhammasami D. Phil, *The Journal of the International Association of Buddhist Universities, (JIABU),* Thailand: Mahachulalongkornrajavidyalaya University Press, vol. 1, 2008.

Warder, A.K., *Indian Buddhism,* Delhi: Motilal Banarsidass Publishers, 2000.

III. Internet Sources

Bhikkhu Bodhi, *The Noble Eightfold Path: The Way to the End of Suffering,* (Kandy: Buddhist Publication Society, Access to Insight-Legacy Edition, November 2013). <http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html>

De Silva Lily, *Faith,* (Encyclopedia of Buddhism, Government of Ceylon, Vol. V, 2002.

De Silva Lily, *"Faith" in Malalasekera, Gunapala Piyasena, Encyclopaedia of Buddhism.*

Robert E. and Buswell, Jr., "Ancestors", *Encyclopedia of Buddhism,* Vol. 1, 2003.

S. Dhammika, *The Broken Buddha: Critical Reflections on Theravada and a Plea for a New Buddhism,* Seite 39 von 66. <http://www.theravada-dhamma.org/pdf/Dhammika_Broken-Buddha.pdf>

The Light of Buddha, Burma Buddhist Society, Mandalay, Vol. III. No. 1, Monthly Magazine, January 1958, p. 4. Electronic Publish by Pariyatti Publication, USA., www.pariyatti.org

The Educational need to Preserve Buddhist Cultural Identity in An Inter-Connected World

Assoc. Prof. Dipti Visuddhangkoon
Khon Kaen Campus,
Mahachulalongkornrajavidyalaya University
Email: dipti.visuddhangkoon@yahoo.com

Abstract

Mindful preservation of age-old Buddhist cultural manifestations is an ethical duty, especially so in our present era when rapid cultural displacement and disruption have become the norm under the ongoing onslaught of capitalism and consumerist modes of practice. The unmindful sabotaging and annihilation of indigenous cultural patterns have become widely prevalent. To counter this detrimental trend it is essential to go back to the roots of different Buddhist cultural manifestations and preserve them in the original form for the ethico-religious educational training of the younger generation. Buddhist cultural identity is a very broad term and under its rubric we will discuss a distinct tradition from Northeast Thailand (Isan), which clearly depicts the adaptation and assimilation of a Buddhist Jataka story with local modes of expression and ideas. While adaptation and assimilation give rise to harmonious blending of differences, preservation of distinctiveness leads to a tolerant acceptance of the proliferation of the differences within and outside of one's own community or region. These are like two different flows of currents, but each can actually complement the other and in this regard helps actualize the reinforcement of the threefold training of *sīla*, *samādhi* and *paññā* through cultural preservation. If we take the case of Northeast Thailand, we can see the richness of the Buddhist cultural heritage of the region still being reflected through the very unique twelve-month tradition, collectively named as *Prapheni Heet Sibsong*, and of which the Mahachat Sung-sermon forms a major performative ceremonial event. But like the rest of the country, Isan too is rapidly changing due to various factors operative in the modernization process and we can witness a persistent eroding of ethico-cultural values and doxastic foundation among the younger generation. If the process of cultural erosion

continues unabated, the younger generation would become completely 'illiterate' and hence indifferent to the richness of the indigenous Buddhist culture that was once shaped by their ancestors. Hence the need arises to give rise to *samma vayama* in preservation of the pristine culture vis-à-vis the cosmopolitan forces that go against such preservation. The religion of urbanization is not Buddhism, but materialism, and to sustain this new *weltanschauung*, Buddhism gets either appropriated for material/worldly gains, or relegated and replaced by a more secular and non-religious identity and mind-set for sheer ideological purpose, both equally detrimental for Buddhists in the long run. Hence there is an exigent need for an alternative interventionist stance to dismantle the two polarized positions – one of appropriation for worldly consumerist gains, and the other of complete annihilation under the guise of the ideology of secularism. Accepting the truth of the ethical role of such a stance, this paper highlights the significance of preservation of Buddhist cultural identity in an inter-connected world from within the context of Northeast Thailand.

Introduction

We are all born into socio-linguistic and religious culture of one type or the other, and therefore, it is not possible to bypass cultural experience. While egoistic clinging to one's own cultural roots to the extent of upholding them as 'the best' or better than other forms of manifestation is a spirituo-cognitive dissonance, nevertheless it is worthy to understand one's culture deeply and objectively so that it helps us to be receptive of others' in the long run while preserving with full integrity our own distinctive cultural identity. Failure to be mindfully aware of one's own cultural characteristics impedes a deeper experience of interconnection and relatedness. Therefore, the educational need to preserve one's cultural identity in an inter-connected world is not only exigent but at a deeper level stands as an ethical obligation that should not be overlooked under any socio-political and philosophico-ideological circumstance. The Dependent Origination (*paṭiccasamuppāda*) is a core teaching in Buddhism and the whole issue of cultural preservation can be looked at from the perspective of co-arising of cause and effect, which is critically important to experiencing that which is beyond the individual ego/self as well as the collective ego shaped by the collective unconsciousness.

Buddha's initiation of the Dhammic culture opened the door for linguistic freedom

When the number of disciples who attained *arahantship* gradually increased, the Buddha decided to send them to different directions to teach the laity, thus leading to decentralized propagation of *dhammic* knowledge. Dispatching his first sixty disciples to wander among the villages and towns teaching the timeless truths he had discovered through his own extremely dedicated practice, he said: '*Bhikkhus*, you should all wander about for the benefit and happiness of the majority, help the people of this world, support and provide well-being to all deities and human beings.'[1]

At the time of the Buddha, Sanskrit was the language of religious undertakings. Scriptural memorization and all ritualistic performances were conducted in this classical language which was monopolized solely by the priestly Brahmin caste of ancient India. Along with the Buddha's emphasis on a casteless and classless society, came the de-emphasizing

---

[1] Payutto, *Buddhadhamma*, 42.

of Sanskrit as the only religious medium of propagation. So Buddhist monastics were encouraged to propagate Buddhism in the commoners' tongue. Likewise, the door of the monastic Order remained open to people from every stratum of society. This democratic gesture was given its final validation with the entry of women as ordained monastic leaders – *samaneris* and *bhikkhunis*.

In the *Vinayapitaka*, one of the primary scriptures of the Buddha's Teachings, there is a story that relates directly to the Buddha's open-mindedness towards linguistic culture and pluralistic approach to language:

Two monastics disciples of the Buddha called Yamelu and Tekula, who belonged to the brahmin caste, and who were gifted with great voice and the art and skill of delivery of dhamma talks, once asked the Blessed One: "Lord, now the monastics are of various names, of various races, variously born, having gone forth from various clans. They spoil the word of the Blessed One by using their own language. Let us render the words of the Buddha into classical metre."

Upon hearing this, the Blessed One, rebuked them: "Misguided men, how can you say 'Let us render the words of the Buddha into classical metre?' This will not rouse faith in the faithless or increase faith in the faithful; rather it will keep the faithless without faith and harm some of the faithful." Having rebuked them, he addressed the monastics thus: "Monastics, the word of the Buddha is not to be rendered into classical metre. Whoever does so commits an offence of wrongdoing. I allow the words of the Buddha to be learnt in one's own language.[2]

By not allowing the Brahmin disciples to codify the teachings into a single cultural experience the Buddha deconstructed the prevalent pattern of thought related to the linguistic dominance of one single language and one form of expression from the dominant Brahmanical culture and preached for linguistic pluralism for the good of many. By opposing the parochial notion of the possibility of his teachings being 'corrupted' by the medium of expression, the Buddha was the first to uphold the significance of the vernacular languages. Today, linguists argue for teaching the child in his or her mother tongue instead of a state language that might not be the child's first language. In this sense, the Buddha's inclusive ideas were extremely advanced for his time and worthy even in our modern-day context.

---

[2]Horner, I.B., *The Book of Discipline*.

The Buddha lived in a historical era when communication was done solely through oral transmission of language. Language was equivalent of culture and was in fact a determinant of culture in the sense that if one departed from the region of one's own specific linguistic background and entered a region of another language one effectively entered a different culture. The ability for oral language to cross cultural borders was extremely difficult. The underlying message of the Buddha's words above is that it is misguided to offer the teachings in only one cultural/linguistic form, and that he permitted the teachings to be offered within the context of one's own socio-linguistic culture. In our present day context, this idea can be seen so beautifully manifested in the diverse forms of rendition of the Vessantara Jataka in different regions of Thailand.

The Mahachat Sung-sermon (Thet Laeh) -
An indigenous dhammic cultural expression

In Northeast Thailand, or Isan, Buddhist ethico-religious and cultural heritage has to a great extent remained intact to the present day. Based on Buddhist principles, the twelve-month traditions that are collectively called Prapheni Heet Sibsong[3] mark the entire lunar calendar and has since time immemorial formed the warp and woof of the traditional Thai-Isan way of life. Each of the traditional ceremonies is an occasion for merit-making, observance of the precepts, cultivation of morality (*sīla*), meditation (*samādhi*) and wisdom (*paññā*) and points towards a gradual progress along the ethico-spiritual path. Although Isan is generally regarded as the most 'underdeveloped' region in the country, in every sense of the term, a close look at how the Isan people have entwined their lives with the twelve-month tradition reveals the richness of the Buddhist ethico-religious and cultural heritage. Starting from the month of Ai, the first month in the Isan lunar calendar, that approximately starts in December, the ceremonies are – Boonkhaokam, Boonkhaojee, Boonkhunlarn or Boonkumkhaoyai, Boonphravet, Boonsongkran, Boonbangfai, Boonchamha, Boonkhaophansa, Boonkhaopradapdin, Boonkhaosak, Boonokphansa and Boonkathin. There are three pervading aspectual elements deeply ingrained in the conceptual framework of Prapheni Heet Sibsong – self-purification, the practice of generosity (*dana*) and concern for the well-being of others.

---

[3]For a religio-philosophical understanding of *Prapheni Heet Sibsong* see Visuddhangkoon, "Prapheni Heet Sibsong: The Tradition of Merit Making with Ethical Commitment to the 'Other,'" 194-208.

Moreover, each of these ancient traditional ceremonies focuses upon the creation of social harmony and recognition of mutual co-existence among all people in the community. For instance, in Boonkumkhaoyai, villagers co-operate to form the giant paddy heap by donating newly harvested unhusked rice for the purpose of supporting and promoting various projects related to the lay community's welfare, monastic education and propagation of Buddhism. Viewed from the socio-ethical perspective, Prapheni Heet Sibsong as a whole epitomizes the culture of merit-making ingrained in the traditional Thai-Isan way of life.

The Boon Phavet ceremony that marks the fourth lunar month and falls approximately in the month of March is the most important ceremony in the entire corpus of the twelve-month Isan traditions. The unique feature of this traditional ceremony is that specialized and trained monks are invited to different temples for chanting the *Vessantara Jātaka* (Thai, Isan: *Vessantdorn Chadok*) – the story of *Mahachat* or The Great Birth.[4] Of the 550 Buddhist stories (*Jātakas*) illustrating the previous lives of the Buddha, the *Vessantara Jātaka* is the most popular in Thailand and has long since been delineated in both poetry and pictorial arts. The Great Birth story relates the penultimate birth of the Buddha as Prince Vessantara, the Bodhisattava, and depicts the perfection of the virtue of charity (*dāna*).

In Northeast Thailand, monks who have a voice with range and depth train themselves to recite this story in a rhythmic style that is quite unique when compared to ordinary chanting. This rhythmic chanting, called *Thet Laeh* or sung-sermon is an oral narrative practice that has long served as a great tool for the teaching and propagation of core Buddhist principles among lay followers. The most unique characteristic feature of sung-sermon as a form of oral narrative and a mode of teaching the dhamma is that it is rendered in the local Isan dialect, making dhamma readily accessible and enjoyable to lay devotees.

There are two styles of Buddhist dhamma preaching and narration – *dhamma pamānika* and *dhamma ghosappamānika*. *Dhamma pamānika* is the ordinary chanting of Buddhist monks in which words follow the *roi kaew* or prosaic pattern; whereas, in *ghosappamānika* both high and low pitch and short and long modulation in the pattern of *roi krong* or poetic style is deployed.[5] The particular technique used in *ghosappamānika* renders the study of dhamma easy, especially when it comes to memorization and clear comprehension. Moreover, when the sermon is delivered in *roi krong*, listeners derive pleasure

---

[4]For a detailed analysis of the Mahachat Sung-sermon see Mahanta (Visuddhangkoon*), A Critical Study of the Mahachat Sung-sermon (Thet Laeh) from Isan*.

[5]Phithipong, "Wannakam Laeh Jak Amphur Phanthong Changwat Chonburi," 54.

and tend to understand dhamma without any boredom. Out of the two types of chanting it is observed that people listen to the second type more. The number of listeners of the second type outnumbers the first type, especially when it is the sung-sermon that includes the Thet Mahachat. Lay Buddhists believe that if one who can listen through the complete 13 *kanth* or sections of the Thet Mahachat on a single day can attain great *ānisong* (great benefit i.e., merit).

From a study that we conducted, it is clear that the Mahachat sermon (the Vessantara Jataka), which is well-known throughout Thailand, was originally delivered in prosaic form in the Pāli language, which later came to be replaced by Thai, and subsequently into Isan lyric form that began to flourish in the sung-sermon style (Thet Laeh Mahachat) perhaps more than half a century ago. The thematic content of Mahachat sermon has never changed, but the way it is delivered has undergone modifications in Northeast Thailand from time to time. From a single monk prosaic recitation style it changed into many monks' recitation of each of the thirteen sections. With the passage of time, this style appeared to be longish and in order to make it appealing and enjoyable to listeners, recitation of Thet Mahachat is later adapted to *Hok Thammaat* or *Chaw Kasat* having six practitioner monks, each taking the role of six main characters from the story – King Sonjay, Queen Phusadee, Prince Vessantdorn, Princess Matsi, and the royal grandchildren, Prince Chali and Princess Kanha. Role of other minor characters are shared or exchanged by the members of the practitioner monks' team. In the present scenario, three practitioner monks can take up all the roles and successfully deliver the sermon on a single day in the sung-sermon style that is highly interesting and appealing to the Isan people.

Since Northeast Thailand is quite a large region comprising of twenty provinces, it is observed that the Mahachat sung-sermon has evolved in many varied forms in different localities. While the language of narration is invariably the same, actual rendition varies from place to place depending on the originator/s and the influence of indigenous musical styles and traditions. According to Phra Ariyanuwat Khemacari, there are many different kinds of rhythmic style of the sung-sermon in Isan.[6] It is at times difficult to assure which rhythmic style is accurate and consistent with the ancient traditional styles. This is because changes in the rhythmic style have taken place over the time following local needs, values and aesthetic sensibilities. The differences are noticeable in the modulation of rhythm in

[6]Khemachari, *Rabiyab Boran Prapheni Thamboon Mahachat Phak Isan*, 32-48.

different styles as when the voice is rendered expressively sorrowful, mellowed, soft and strong to correspond with the sung-sermon content. Due to creative infusion of rhythm and evolving characteristic marking the delivering of the story of Vessantdorn, the Mahachat sermon came to be known as *kanthet thamnong* (rhythmic chanting) or *kanthet siang* (sung-sermon). In *kanthet siang* (sung-sermon) the practitioner monk has to use good skill and voice modulation techniques such as controlling the breath, rendering the voice soft, loud, slow, fast or vibrate. The rhythmic styles that are predominantly used are local or indigenous such as *lom-phad-phraow*, *chang-thiam-mae*, *kaah-ten-kon*.[7]

In order to delineate the story effectively, sung-sermon practitioner monks have devised many different literary, stylistic and narratological techniques that have positively affected the proliferation, preservation and continuation of the tradition of this oral narrative form. These techniques have also helped to infuse great enjoyment, merry-making, spiritualism, subliminal bliss and solace to the process of listening to the sermon. Stylisation represents the creativity of the practitioner monks in actual narrativization of the Mahachat Sung-sermon. The many different rhythms that have evolved over time represent stylistic features that are unique of the Isan Mahachat Sung-sermon. The most common style of rhythm used is *Thamnong-nai-phuk-nai-mud*, literally translated into English as "tying-wrapping rhythm." It is the principal rhythm used by monks while chanting from manuscripts. It has the compositional characteristic of *Rai*, a traditional form of Isan verse. It is probable that this original rhythm had branched off with subtle variations at different localities throughout the northeastern region. Today, a practitioner monk may master any one of the following three styles or all three depending on the locale, individual choice, ability and training. i) *Thamnong Lom-phad-phrao* is a rhythm that resembles the drifting of coconut palm fronds in the breeze. It is a slow kind of rhythm requiring alternate strong and weak or mild voice modulation similar to the effect of wind on coconut palm fronds. This rhythm is typical of Ubonracthathani province. ii) *Thamnong Chang-thiem-mae* is a rhythm that resembles the movement of the elephant calf along the side of its mother. In this rhythm, the voice is alternately pressed and released but without complete release; sung at alternately high and low pitch but without producing the sound "eei-eei". This rhythm is typical of Khonkaen and Chaiyaphum. *iii) Thamnong Kaah-ten-kon* is a rhythm that resembles the movement of a crow along lumps of clay. In this rhythm the voice is rendered as slow and fast alternately similar to a crow's to and fro jumping, flying off, and landing movement around lumps of

---

[7]Dhammawat, *Laksana Wannakam Isan*, 8-9.

mud in the paddy field. This rhythm is typical of Roi-et province. Since it originated in Suwanaphum district, this rhythm is also known as Suwanaphum rhythm.

When practitioner monks compose the Mahachat sung-sermon text in the *roi krong* or lyrical version they use the *Rai Yao* composition predominantly. There is great use of both internal and external rhymes with selective use of alliteration and assonance. According to Sila Viravong the *Rai Yao* composition of the Isan type has the following pattern.

1. The number of verse has no limit. The number of words in each verse varies from 5 to maximum 14.

2. The last word of each verse rhymes with any word in the following verse and follows this pattern until the end.
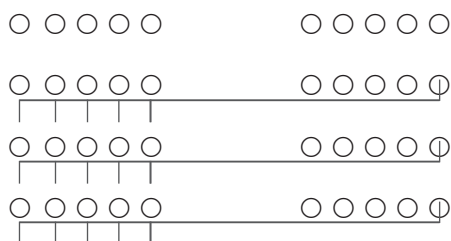
In the Vessantara Jātaka of the Isan version composed by Ven. Phimpha this type of rhyme predominates almost the entire text with little variations.

๖ กัณฑ์จุลพน ๓๕ พระคาถา

โปรดสดับรับข้อ	ธรรมภาคกระแส**เสียง**
เป็น**สำเนียง**สำนวน	ภาคอีสานเสียง**แหล่**
ชาดก**แปล**ประพันธ์เพิ่ม	โดยพิมพาผญา**เอก**
สรร**เสก**คัดเลือกเฟ้น	เอามาเล่นเอ่ย**เสียง**
บัดนี้ฟังต่อ**เนื่อง**	มหาชาติกัณฑ์ที่**หก**
จุลพนสิยอ**ยก**	เทศนาจา**ซ้อน**
กล่าวถึง**ตอน**พราหมณ์เขา	พนาเขาดั้นป่า[8]

[8]Phrakhru Sutasarapimol, *Phimpha Laeh Mahachat 13 Kantha Isaan Version* พิมพา แหล่มหาชาติ ๑๓ กัณฑ์ สำนวนอีสาน, Sec. VI. lines 1-7, p. 50.

6 Julaphon Section 35 verses

Listen attentively	to the **applied-sermon**
In the accent and **idiom**	of Isan **sung-sermon**
Jataka in translation and new **composition**	by Phimpha the expert in **versification**
Selective **interpolation**	brought forth for **sermonizing**
Now listen in **sequencing**	the sixth section of Mahachat **sermon**
I uphold the **Julaphon**	**sermon**

Shall narrate till the **beginning** when in the forest the Bodhisat is **entering**[9]

The pattern of *Rai* composition is maintained all throughout the text even when parts of certain sections are presented in prosaic form to indicate discourses which are recited in a simple reading style without the fusion of any rhythm or sung-sermon (*laeh*) style as found in the *Chaksat* section when Vessantdorn is welcomed to the Cheung City known as "*Laeh Chaksat Ban Chern*" and in *Lakhon* section when Phusadee offers apparel to Masti to be worn known as "*Laeh Nakhon Taem Ta Fa*."

From our analysis of figurative use of language in the sermon text, we have found that various figures of speech, both of the *tropes* type i.e. related to general meaning of words such as simile, metaphor, hyperbole, paradox, proverb, didactic interpolation, irony, symbol, imagery, foreshadowing, satire, and pathos and *schemes* type i.e. related to form or shape such as alliteration, assonance, internal rhyme, and onomatopoeia, are profusely used in each of the thirteen sections of the text. The use of figures of speech has rendered great vitality to the story and has positively affected the proliferation, preservation and continuation of the tradition of the Mahachat sung-sermon as a whole in Isan.

Regarding narratology in the Isan Mahachat sung-sermon, it has been observed that various devices are employed such as interiorization, serialization, fantasisation, cyclicalisation, elasticisation of time, spatialisation, stylization and improvisation. The nine categories can be grouped into three classes – formal method, content rendition and creative infusion. Interiorization, cyclicalization and serialization fall under the rubric of

---

[9]Although a monosyllabic language, the acoustic tonal beauty of Isan is aesthetically well expressed during an actual rhythmic recital session of the Mahachat sermon by any expert sung-sermon practitioner monk. I regret my inability to capture the beauty of the language in my translation. It will require years of dedicated effort, and I have miles and miles to go.

formal method; elasticization of time and spatialization lie in the group of content rendition and fantasization, stylization, improvisation, and contextualization fall into the category of creative infusion. All these devices are restored to by most sung-sermon practitioner monks in order to render vitality, verdicality, conceptual clarity both to the content of the story as well as the actual act of narrativity. [10]

Rhythm and words are bound together in the Isan Mahachat sung-sermon, and the meticulously arranged sermon wordings that are soothing to the ears are conducive to the development of *bhavana* or a meditative state in the listeners. Alliterative words and phrases abound in the text and receive reinforcement because of their phonological structure. Since the Isan language is tonal, word selection is based on particular sequences of tone that enhance the rhythmic scheme. At one level the thematic structure guides the sung-sermon practitioner monks by providing the fixed format of thirteen sections of the Mahachat Jātaka within which they can create and improvise without altering the basic story. At another level the poetic structures such as the rhyme schemes and diction used do the same. It is the interaction of these two levels of structure which give the monks the freedom to create.

It is almost obligatory for monks who take up the task of delivering the sung-sermon to prepare themselves very well about such things like – when and how to modulate their voice, when to interject new but relevant ideas, and how to make the session interesting with an occasional touch of humour to sustain the listeners' interest and attention. The delivery of the sermon is based on an audience-centered approach and so careful attention is paid to the listeners. As for instance, if a majority of the listeners are women, the monks would prefer to improvise and prolong the part of the story dealing with the female protagonist Matsi to bring forth the ideals of feminine self-sacrifice, wifely obligation, motherly caring and concern.

As a whole, this rhythmic sermon is a great form of oral narration that demands not just mechanical skill – a naturally good voice – but also creativity, spontaneity, psychological prowess, imagination, improvisation skills, rigorous practice and last but not the least, mindfulness so as not to deviate from the path of proper use of rhythm and to abstain from over-indulgence in voice modulation technique.[11] It can be concluded that the application of

---

[10] For details on narratology in the Isan Mahachat Sung-Sermon see Visuddhangkoon, "The Isan Mahachat Sung-sermon (*Thet Laeh*): Some reflections on its Narratological aspects," 29-43.

[11] During my interview sessions most monks have informed me about regular practice either individually or with co-practitioner monks before public performance.

all the stylistic and literary elements and various narratological categories have a cumulative effect on the successful delivery of the sermon.

The rationale for awakening renewed interest in the Isan Mahachat Sung-sermon

The Mahachat sung-sermon text is extremely rich in both religious and linguistic information. Its religious significance is clear from the fact that it provides the foundational base of moral perfection, epitomized in the character of the Bodhisattva. The text provides innumerable examples of proverbs and didactic messages that listeners can reflect upon and bring into practice in daily life in order to accumulate merit and enrich their lives in spiritual terms. In order that all Buddhists have a chance to internalize the real value of perfecting generosity through a direct access to the sermon, the crucial role that Mahachat sung-sermon practitioner monks play in preserving this oral narrative tradition should be recognized.[12] Without the practitioner monks' concerted effort this oral narrative will not survive. Likewise, parents, teachers, elders ought to inculcate an interest in the younger generation to listen to the sermon with attention and mindfulness so that they would not bypass it as a mere part of their local culture. The fact that there are great lessons embedded in the sermon text has to be emphasized and reiterated time and again. This is because from various interactive sessions that the author had have with teenagers and adolescents, she discovered that they are least interested in the sermon. Not only does the younger generation fail to recognize the richness of this particular aspect of Isan Buddhist tradition as a result of strong influence of central Thai culture, a huge chunk of the urban and rural ethnic Isan teenage population is totally illiterate in comprehension of the sermon text which is preserved in their own native language i.e., Isan. Therefore, it is advisable that one interprets the Mahachat sung-sermon text both from the religious as well as secular perspective. The secular approach will help us understand and appreciate the richness of the text in linguistic and cultural terms. To the youngsters, who are not so religiously-oriented these days, the secular approach can help inculcate a sense of interest in the sermon text *vis-a-vis* the indigenous Isan literary heritage. Such an approach can eventually lead to the cultivation of pride and analytical

---

[12] During my interview sessions monks have informed me that there is no governmental support in recognition of their preservation of the Mahachat sung-sermon as an oral narrative. Their main source of inspirational and financial support comes from the lay devotees who formally invite them to the annual Boon Phavet ceremony.

understanding in the younger generation of the uniqueness of Isan's socio-cultural identity against the backdrop of its literary heritage and linguistically rich cultural origins.

The Isan Mahachat sung-sermon text provides very good examples of the poetic usage of the Isan language. The text can be used as an example for analysis in a Thai, Isan, Lao or English literature class to instill interests in students in interpreting 'religious' literature from a secular perspective so as to understand the role of such literature in the context of indigenous folk culture and tradition. The Mahachat sermon is an integral part of Thai-Isan Buddhist oral narrative tradition. And a literary interpretation will definitely enhance our understanding of this crucial point. Linguistic analysis of different versions of the Isan Mahachat sung-sermon can further enrich our understanding of Isan as an evolving language, both in its archaic beauty and contemporary usage. Moreover, translation of different versions of the Isan Mahachat sung-sermon texts can help proliferate the richness of Isan literary tradition alongside the propagation of core Buddhist values such as compassion, generosity, self-sacrifice, selflessness, endurance etc., that are embedded in the text.

In our analysis of literary and narratological aspects we have used the text "Phimpha Laeh Mahachat 13 Kantha (Isan version)" พิมพา แหล่มหาชาติ ๑๓ กัณฑ์ (สำนวนอีสาน). Since the Mahachat sermon has been composed by many monks, both in prose and poetry, further studies can focus on comparative analysis of different versions of the Mahachat sung-sermon texts in Isan, or on analytical comparison between Isan, central Thai and Lanna versions.

In the course of our research documentation of actual Mahachat sung-sermon sessions, we have observed that the rendition of the story varies in style and rhythm among practitioner monks in Northeast Thailand, as for instance, Khonkaen and Roi-et practitioner monks use the Isan dialect predominantly and the indigenous rhythms such as *Lom-phad-phraow*, *Chang-thiam-mae*, *Kaah-ten-kon*; whereas, practitioner monks from Surin and Sisaket infuse Khmer words and rhythmic style in the narration of the story. Comparative study can thus be made of linguistic and stylistic approaches of central Isan and southern Isan practitioner monks. The richness in the narration of the Mahachat sermon can be brought out by comparative studies of texts composed by monks from both sides of the Mekong as well. In order to analyze the similarities and differences in rendition, broad scale studies can also be done of the greater Mekong region comprising the Isan, Lao and Khmer Mahachat sung-sermon versions so that the literary and linguistic uniqueness of each tradition can be highlighted from a comparative perspective.

Concluding remarks

The Mahachat sung-sermon text can be regarded as a literary text of great artistic merit through which the composer-monk's expertise in handling various literary elements – style of versification, choice of diction and stylistic devices – get manifested. The core essence of the Mahachat sermon lies in revealing the selfless character of the bodhisattva, who is the epitome of compassion, charity and self-sacrifice. This sermon is used by practitioner monks as a tool for stimulating the mind of lay devotees to listen to the story with devotional attentiveness and then apply its moral values – loving-kindness, compassion, generosity, charity, self-sacrifice, honesty, moral courage and determination – into real life situation and practice. In order to delineate the story well and render the narration effective, practitioner monks have played a major role in devising different techniques.

The Mahachat sung-sermon practitioner monks have successfully come to play eight major roles namely, propagation of Buddhism, preservation of indigenous Buddhist oral narrative, drawing peoples' attention to indigenous Buddhist culture and tradition, contributing creatively towards the preservation of the Isan language, contextualizing the Jātaka story in the Isan socio-cultural context, uniting village community for merit-making during the Boon Phavet ceremony on the occasion of which the sermon is actually delivered, instilling pride among local people in perfection of generosity and diversifying creative monastic roles.

It can be observed that Mahachat sung-sermon practitioner monks, who are shaping a humble career as sung-sermon practitioner monks, are certainly not violating monastic rules, as have some puritanically-minded people might think or judge from a very parochial perspective. The Isan Mahachat sung-sermon has to be understood in the broader context of applicability of diverse tools and techniques for dhamma propagation at a grassroot level with focus on infusion and mindful assimilation of indigenous cultural elements. Although the present writer does not hesitate to use the word 'sung', it has to be understood that this particular sermon is not pure singing and is least comparable to some other religions' musical rendition of psalms and devotional songs, such as the Hindu Bhajans, Sikh Kirtans, etc. Besides, there is no musical accompaniment to sung-sermon. But the reason why we call it sung is to emphasize its difference from other forms of general sermon which are delivered in a plain style. It has to be acknowledged that in the Mahachat Sung-sermon a minimal voice modulation and a harmonious rendition of high and low pitch is maintained in order to correspond to certain elements in the Vessantara Jātaka story such as – pathos, humor, sarcasm, irony, etc. To a puritan, if monks using rhythm in sermon delivery is still

a violation of monastic disciplinary code, then it would be rather wise to draw our attention to the point that the Buddha once hearing the sound of a lute realized that a lute's string should not be too tight or too loose, but just right – and this led him to strive towards enlightenment.[13] Likewise, if a sung-sermon practitioner monk's mindful use of rhythm awakens the minds of lay devotees and fills their hearts with subliminal joy and motivation for compassionate actions in daily life, the purpose of the sermon can be said to have very well fulfilled.

References

Buddhist Legends Part I. Translated by Eugene Watson Burlingame. London: Pali Text Society, 1995.

De Silva, Lily. *The Self-Made Private Prison*. Kandy: Buddhist Publication Society, 1990.

Horner, I.B. *The Book of Discipline*. London: Pali Text Society, 1986.

Kawpaikabboon. Special Issue Jan–Mar, Khonkaen: Mahachulalongkornrājavidyālaya University, 2009.

Khemachari, Phra Ariyanuwat. *Rabiyab Boran Prapheni Thamboon Mahachat Phak Isan*. Publication details unknown, BE 2506.

Kornfield, Jack and Breiter, Paul, editors. *A Still Forest Pool – The Insight Meditation of Achaan Chah*. Illinois: Theosophical, 1985.

Levinas, Emmanuel. *Totality and Infinity: An Essay on Exteriority*. Translated by Alphonso Lingis. Pittsburgh, PA: Duquesne University Press, 1969.

Mahanta (Visuddhangkoon), Dipti. *A Critical Study of the Mahachat Sung-sermon from Isan*. Research Monograph, Bangkok: Buddhist Research Institute, 2009.

———. "Boonkumkhaoyai: An exemplary model of Buddhist Economy." *In UNDV Conference Proceedings*. Bangkok: Dion Peoples, 2009.

---

[13] When asked during the course of our interviews whether they have ever felt any qualms regarding the use of rhythm in the Mahachat Sung-sermon, all practitioner monks have invariably replied in the negative. They emphasized the point that their main purpose is to propagate Buddhist values through the sermon and that the use of rhythm helps the listener to listen to the entire sermon without any boredom. They have also expressed happiness in their ability to preserve a major part of the Isan culture.

Nimanhemin, Prakhong. *Mahachat Lanna: Kansueksa Nai Thana Thi Pen Wannakhadi Thongthin*. Bangkok: Thai Wattana Phanich, BE 2526.

Payutto, P.A. *Buddhadhamma*, Albany: State University of New York Press, 1995.

———. *Buddhist Economics*, Bangkok: The National Identity Board, 1994.

———. *Dictionary of Buddhism*, Bangkok: Mahachulalongkornrajavidyalaya University Press, 2000.

Phinthong, Preech. *Saranukrom Phasa Isan-Thai-Angkrit*. Ubonrachathani: Rongphim Siritham, BE 2532.

Phithipong, Phinthip. "Wannakam Laeh Jak Amphur Phanthong Changwat Chonburi", dissertation in Thai, (Srinakharinth University), BE 2524.

Punnothok,Thawat. *Wannakam Thongthin*. Bangkok: Phirawatana, BE 2525.

Reungsuwan, Jarubut. *Khong Dee Isan*. Bangkok: Kansasana, BE 2520.

Samyutta Nikāya: The Grouped Discourses. London: Pali Text Society.

Sutasarapimol, Phrakhru. *Phimpha Laeh Mahāchat 13 Kanth Isan version พิมพา แหล่มหาชาติ ๑๓ กัณฑ์ สำนวนอีสาน*. Khonkaen: Klangnanatham, BE 2549.

Thammawat, Jaruwan. *Laksana Wannakam Isan* (*Characteristics of Isan Literature*), Mahasarakham: Srinakharinvirot University, BE 2521.

Viravong, Sila. *Baeb Taeng Klong Thai Vienjan* (Composition of Thai-Vientianne poetry). Publication details unknown, BE 2485.

———. *Santhalaksana Waiyakorn Lao Phak Si* (*Manual of Versification, Lao Grammar, Part Four*). Vientianne: Ministry of Education, 1970.

Visuddhangkoon, Dipti "The Isan Mahachat Sung-sermon (*Thet Laeh*): Some reflections on its Narratological aspects." In *Transcript*, Vol. III, edited by Zothanchhingi Khiangte, 29-43. Visakhapatnam: Global Publishing House, 2015.

———. "Prapheni Heet Sibsong: The Tradition of Merit Making with Ethical Commitment to the 'Other,'" In *Gift and Duty*, edited by Paul H. De Neui, Oregon: Resource Publications, 2017.

Walpole, Rahula. *What the Buddha Taught*, Bangkok: Haw Trai Foundation, 1990.

A Conceptual Model for the Development of Mindfulness-based Cognitive Therapy for Improving Self-confidence

Mark Hoolahan
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Email: mhoolahan@hotmail.com

Abstract

Over the last forty years, health professionals have used Buddhist Mindfulness-based meditation practices together with Cognitive Therapeutic counseling in order to treat a range of human psycho-physical and social problems. Two examples of these endeavors are Mindfulness-based Stress Reduction (MBSR), developed in the 1970s by Jon Kabat-Zinn at the University of Massachusetts Medical Center, and Mindfulness-based Cognitive Therapy (MBCT), developed by John Teasdale, Mark Williams and Zindel Segal at Cambridge, England, in 1991. Mindfulness-based psychotherapeutic techniques are now studied and used in universities, hospitals, clinics, businesses and households all over the world, and the real effectiveness and conceptual basis of such practices has come under increasingly rigorous scrutiny.

Some researchers have observed that some studies of mindfulness-based therapeutic tools were done following unsound methodologies and that the negative effects of mindfulness-based therapies on some individuals have been poorly researched or ignored.[1] Others discuss the difficulties in understanding what is really going on when mindfulness and cognitive therapy are used together in the laboratory and are used to alleviate human

---

[1] Miguel Farias and Catherine Wikholm, **'Has the science of mindfulness lost its mind?'**, BJ Psych Bull. 2016 Dec; 40(6): 329–332.

mental, physical and social maladies.[2] However, there is plenty of evidence to show that MBSR and MBCT do provide proven (and often life changing) assistance to people with certain types of problems. For example, MBCT was found to be effective for preventing relapses of depressive episodes among those who had experienced three or more major depressive disorder episodes, according to a 2016 meta-analysis.[3]

The author of this paper is particularly interested in applying mindfulness-based psychotherapeutic tools to the challenge of helping people to significantly improve their **self-confidence**, a challenge that he believes is worthwhile and on the basis of evidence, a promising one. The thesis of this paper is to provide a conceptual analysis of the research path. More specifically, the thesis of the paper is to show that the concept of MBCT (which consists in the combination of the concept of mindfulness-based meditation and the concept of cognitive therapy) can be used to improve our conceptualization of the mental health problem of low self-confidence and its improvement. In this paper, low self-confidence is considered to be a mental disorder.[4]

Keywords: mindfulness, depression, self-confidence, cognitive therapy, decentering, mental disorder, MBCT, MBSR

---

[2]David L. McMahan, "**How Meditation Works', in 'Meditation, Buddhism and Science'** (Oxford**:** Oxford University Press, 2017), pp.42-44.

[3]Willem Kuyken et al., (27 April 2016). "Efficacy of Mindfulness-Based Cognitive Therapy in Prevention of Depressive Relapse". *JAMA Psychiatry*. **73**: 565.

[4]See Appendix A for the DSM-V definition of mental disorder

Mindfulness-based Cognitive Therapy

The concept of Mindfulness-based Cognitive Therapy (MBCT) is a concept of psychotherapy. MBCT was developed by John Teasdale, Mark Williams and Zindel Segal at Cambridge, England, in 1991. MBCT was based on based on the pioneering work of Jon Kabat-Zinn and his Mindfulness-Based Stress Reduction program (MBSR).

Crane refers to MBCT as a program and notes that the program has the practice of mindfulness meditation at its core. She goes on to say that MBCT draws on the structure and process of the Mindfulness-Based Stress Reduction (MBSR) program and integrates within it some aspects of Cognitive Behavioural Therapy (CBT) for depression.[5] MBCT was designed to help people with a history of depression the skills necessary to prevent depression and stay well. At its base lies the idea that for people at risk for depression, negative and automatic patterns of thinking and behaving can easily occur and escalate into depressive episodes. MBCT is typically an 8-week, group-based course that uses mindfulness training and cognitive-behavioral exercises that teach people to recognize the early warning signs of depression, relate to them in a decentered and embodied way, and disengage from old and destructive modes of reactivity. These skills enable participants to cut episodes short as they learn resilient ways of managing their thoughts, feelings, and life challenges. MBCT offers depressed people a way to become well acquainted with the modes of mind that may characterize their mood disorder and at the same time allows them to develop a new relationship with those mental modes.[6]

Mindfulness-based meditation and its application into religious, scientific and secular life have become increasingly popular globally, and research concerned with the value of mindfulness meditation and its scientific application has boomed. As McMahan and Baun note, there were 674 publications on the theme of mindfulness in 2015 alone and such research suggests that meditation can reduce stress, increase perceptual sensitivity, improve attentional stability, facilitate better control of emotions and anxiety and help physically ill people to deal with their symptoms.[7] Interest in meditation and its applications has not

---

[5]Rebecca Crane, **"Mindfulness-based Cognitive Therapy – Distinctive Features,"** (New York, Routledge, 2009,) p.3.

[6]MBCT Official Website, **"Your Guide to Mindfulness-Based Cognitive Therapy,"** Retrieved on 28 Feb 2018, http://mbct.com/

[7]David L McMahon and Erik Baun, ed, **Meditation, Buddhism and Science** (Oxford: Oxford University Press, 2017), p. 2.

been restricted to the academic world. The popular media have reported extensively on the scientific research, and it appears that media reports have in turn stimulated the growth of a new meditation and mindfulness industry. [8]

The Two Components of MBCT

Viewed at the conceptual level, MBCT can be divided into two main components, the concept of mindfulness-based meditation and the concept of cognitive therapy.

We first examine the conceptual basis of mindfulness and mindfulness-based meditation as they are used as part of MBCT. However, a brief consideration of the concept of mindfulness in its original Buddhist context also seems appropriate.

Mindfulness in early Buddhism was a very important factor in the path to *nibbāna* described by Gotama Buddha. The Buddhist Dictionary informs us that mindfulness is one of the 5 spiritual faculties and powers (*bala*), one of the 7 factors of enlightenment (*bojjhanga*), and the 7th link of the 8-fold Path (*magga*). Furthermore, *sati* is one of the mental factors (*cetasika*) inseparably associated with all karmically wholesome (*kusala*) and karma-produced lofty (*sobhana*) consciousness.[9]

According to Edelglass, the term mindfulness can be taken to be a translation of the Pāli term *sati* and the Sanskrit *smṛti*. *Sati* and *smṛti* in general terms refer to memory and recollection.[10] Mindfulness points to the mind attending to and thus retaining its object.

It seems that *sati* in the Pāli Buddhist texts describes a field of connected concepts that are related to bringing to mind and being aware of body phenomena, feelings, states of consciousness and finally elements of the teachings. It seems to be a natural and essential part of the way that beings like humans function, and it can be developed in meditation practice. *Sati* may be understood to be a faculty or power that allows awareness of 'the full range and extent of dhammas'[11] Furthermore, *sati* facilitates awareness of change, things

---

[8]Ibid.

[9]Nyanatiloka Ven., **"Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines"**, (Chiang Mai: Silkworm Books, 2015), p. 194.

[10]William Edelglass, **"Buddhism, Happiness and the Science of Meditation"**, **in 'Meditation, Buddhism, and Science'.** McMahan and Braun eds. (Oxford**:** Oxford University Press, 2017), p. 69.

[11] Rupert Gethin, (1992), **The Buddhist Path to Awakening: A Study of the Bodhi-Pakkhiȳa Dhammā.** (Leiden and New York: BRILL's Indological Library, 7.: BRILL,1992.

in relation to things, and hence as Gethin goes on to note, an awareness of the relative value of things.[12]

This awareness of the relative value of things seems similar to the evaluative function of mindfulness referred to by Dreyfus. *Sati* has an associated sense of clear comprehension or awareness (*sampajañña*) of what is being attended to; and this evaluative function allows the mind to discriminate wholesome and unwholesome mental factors.[13]

Summing up, mindfulness in its early Buddhist context as *sati* refers to a field of related concepts that are to do with keeping the mind on its object and judging the value of the object. This valuation reflects the prime role of mindfulness in the Buddhist path to enlightenment.

In contemporary usage, mindfulness refers to several distinctly different things. It can refer to a cognitive characteristic or trait, a state of mind, a type of meditation, and a medical intervention. There seems to be a broad understanding amongst workers in the field that mindfulness refers to **an awareness of present experience**. Bishop, in his paper on mindfulness and psychology defines mindfulness as kind of nonelaborative, nonjudgemental, present-centered awareness in which each thought, feeling, or sensation that arises in the attentional field is acknowledged and accepted as it is.[14] Furthermore, Wallace in reference to Bishop et al, comments that mindfulness consists of two elements, the first being self-control of attention and the second being gentle and open acceptance of experience.[15] Then, if mindfulness refers to the controlled but open accepting awareness of events as they unfold in the mind, the term mindfulness-based meditation points to the deliberate action or practice of extending that awareness over some optimal length of time.

The concept of Cognitive Therapy is the second element forming the concept of MBCT. Cognitive Therapy is a type of Cognitive Behavioural Therapy (CBT). CBTs are interventions that attempt to modify dysfunctional thoughts in order to improve a patient's emotion control, goal setting, and ability to fit in socially. These aims are achieved by helping

---

[12] Ibid.

[13] Georges Dreyfus. **'Is Mindfulness Present-Centered and Nonjudgmental? A Discussion of the Cognitive Dimensions of Mindfulness'** (2010)

[14] Scott R. Bishop et al., **"Mindfulness: A Proposed Operational Definition,"** Clinical Psychology: Science and Practice, 11:3, Fall 2004, p.232

[15] B. Alan Wallace, **"The Attention Revolution: Unlocking the Power of the Focussed Mind,"** (Somerville: Wisdom Publication, 2006), p.60

the patient foster behavioral, experiential, and cognitive skills. According to Beck,[16] CT is a psychotherapy based on the idea that thoughts, feelings and behavior are all connected, and that individuals can move toward overcoming difficulties and meeting their goals by identifying and changing unhelpful or inaccurate thinking, problematic behavior, and distressing emotional responses.

The basic premise of CBT is that thoughts play an important role in the maintenance of emotional disorders. They do so primarily through their causal influence on people's emotions and behaviors. The target of change in CBT is often (but not always) the content of such thoughts, and interestingly mindfulness-based treatments are the exception here as they are not aimed at changing the content of thoughts or promoting thought avoidance; the objective of mindfulness-based therapies is to change the way people deal with their cognitions. [17]

The Complementarity of Mindfulness-based Meditation and Cognitive Therapy

The concept of mindfulness-based meditation and the concept of Cognitive therapy when taken together can help us to better conceptualize mental disorders. In order to understand just how these conceptual parts of the therapy do so, an examination of their complementarity is needed, and this can be done by analyzing the way that the conceptual practices came to be combined.

As noted earlier, MBCT was based on Jon Kabat-Zinn's Mindfulness-based Stress Reduction (MBSR). MBSR is a program that uses mindfulness to assist people with pain and various conditions and life problems that can be hard to treat in a hospital setting. MBSR involves a combination of mindfulness meditation, body scanning, and simple yoga to help people progressively develop more mindfulness. Cook informs us that Kabat-Zinn saw MBSR as a recontextualization of the 'dharma' into a framework of science, medicine, and healthcare, and that furthermore Kabat-Zinn understood 'dharma' as signifying the Buddha's teachings

---

[16] Judith S. Beck, **"Questions and Answers about Cognitive Therapy"**. Beck Institute for Cognitive Therapy and Research. Retrieved April15th 2018, http://www.chestercountypsychology.com/pdf/

[17] Stefan G Hofmann et al., **"The Empirical Status of the "New Wave" of Cognitive Behavioral Therapy"**. Psychiatric Clinics of North America. **33** (3): 701– 10

and the 'lawfulness of things in relationship to suffering and the nature of the mind.'[18] One aspect of this recontextualization was to create a new description of mindfulness that saw it as a universal rather than religious practice. To Kabat-Zinn, Buddhist 'states' such as mindfulness (awareness), clarity, emotional balance and compassion could be practiced and developed via 'intentional deployment of attention' and were thus universal states. [19]

As its name suggests, MBSR is about using mindfulness meditation to reduce stress, which can be defined for present purposes as a state of mental or emotional strain or tension resulting from adverse or demanding circumstances.[20] The question is just how MBSR does so.

According to Hayes et al, mindfulness meditation's focus on the present is thought to heighten sensitivity to the environment and one's own reaction to it. Furthermore, it gives an outlet from ruminating on the past or worrying about the future, and helps to break the cycle of such maladaptive cognitive processes.[21] Gilpin states that MBSR works because it helps patients to reduce their pre-reflective reactions to stimuli.[22] Mindfulness and mindfulness meditation enable people to focus on and become aware of all incoming thoughts and feelings and accept them, rather than attach or react to them. This process is often referred to as decentering and can help people to not get caught up in damaging self-criticism, rumination, and dysphoria when they face physical and mental challenges.[23]

As we said earlier, MBCT can be seen as development based on MBSR, which is essentially a therapy built around mindfulness and its practice. Cook observes that John Teasdale's inspiration for combining CBT with mindfulness meditation was partly influenced by a dharma talk that Teasdale attended at Oxford Buddhist Society. The talk given by Phra Ajarn Sumedho was on the theme of the Four Noble Truths, and as Teasdale listened he concluded that the real causes of suffering lay not in the events and experiences of people's

---

[18] Joanna Cook, "**Mind the Gap", in 'Meditation, Buddhism and Science'** (Oxford: Oxford University Press, 2017), p. 120.

[19] Ibid.

[20] https://en.oxforddictionaries.com/definition/stress, Retrieved on 7 March, 2018.

[21] Hayes, Steven C et al (2011-01-01). **"Open, Aware, and Active: Contextual Approaches as an Emerging Trend in the Behavioral and Cognitive Therapies".** Annual Review of Clinical Psychology. 7 (1): 141–168.

[22] Richard Gilpin, 'The use of Theravāda Buddhist practices and perspectives in mindfulness-based cognitive therapy', **Contemporary Buddhism**, Vol. 9 No.2, 2008, p.238

[23] Hayes, Steven C et al, Ibid.

lives, but rather in the way people related to those events and experiences. Furthermore, and importantly, he realized that this conclusion paralleled the basic assumption of the cognitive model that emotional disorders arose not so much from experience, but more from the way people attribute and interpret their experience.[24] It was partly this realization of an underlying and intrinsic parallel between Buddhism and cognitive therapy that led him and others to develop the MBCT model.

There does indeed seem to be a strong conceptual parallel between MBCT mindfulness meditation practice and CT. The core of that overlap lies in that both practices encourage the practitioner to see thoughts as thoughts. In my view, both techniques may enable the person to gain a new sense of mental freedom, which comes with practice. As they learn to decenter or step back from the thought trains, they are better able to control their thoughts, feelings and behavior, and their chances of experiencing severe new episodes of depression decreases. In conclusion, the examination of the concepts of MBSR (used to reduce stress) and MBCT (used to treat depression) has offered us insight into the way these therapies have been developed from the combination of meditative and cognitive strategies, and furthermore the examination provides a way of conceptualize certain mental disorders and their possible treatment. At this stage, we need to consider more about the nature of mental disorders.

Mental Disorders

According to Bolton, mental disorders are behavioral or mental patterns that cause distress or impairment of personal functioning.[25] Mental disorders can be chronic, relapsing and remitting, or may even be confined to a single episode. There are many kinds of mental disorders, with features and symptoms that vary widely between the disorders. The disorder itself is just one aspect of mental wellbeing. All disorders must be examined in terms of cultural and religious beliefs and social norms. What is considered a mental disorder in one culture may be regarded as normal in another culture. There are a number of schemes for classifying mental disorders including the ICD-10 Chapter V: Mental and behavioral

---

[24] Joanna Cook, "**Mind the Gap", in 'Meditation, Buddhism and Science'** (Oxford: Oxford University Press, 2017), pp. 116-117.

[25] Derek Bolton, **What is Mental Disorder? An Essay in Philosophy, Science, and Values**, (Oxford: OUP, 2008),p 6.

disorders, which has been used since 1949 and is part of the International Classification of Diseases produced by the WHO, and the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) produced by the American Psychiatric Association (APA) and used since 1952. Another classification is the Chinese Classification of Mental Disorders. According to the DSM-5, a mental disorder is a psychological syndrome or pattern that is linked with distress, disability, increased risk of death, or significant loss of autonomy. The DSM-V classification precludes normal responses such as grief from loss of a loved one, and it also does not include deviant behavior for political, religious, or societal reasons that do not present from a dysfunction in the individual.[26]

Self-confidence: and Low Self-confidence as a Mental Disorder

As we have seen, MBCT is a tool of psychotherapy that is conceptually a combination of Buddhist mindfulness-based meditation and CT. MBCT can successfully help people who have had a number of depressive episodes to nip further episodes in the bud. They are able to do so because they have acquired the skill to see their thoughts that might lead to depression as just thoughts. This then raises the question of what other mental disorders might be treatable by MBCT.

After some thought, the researcher concluded that the psychotherapeutic tool of MBCT might well be a positive and powerful way to help people develop self-confidence. This belief is based on personal experience, on experiences of companions who are involved in sports psychology and on the researcher's current understanding of self-confidence, MBCT and MBSR.

The concept of low self-confidence is a behavioral or mental pattern that causes distress and impairment of personal functioning. The term 'self-confidence' refers to a range of concepts. According to the OED, self-confidence is a feeling of trust in one's abilities, qualities, and judgment.[27] Zelner describes it as a positive belief that in the future one can generally accomplish what one wishes to do. [28] Joseph says that self-confidence is a skill

---

[26] Dan Stein et al., "What is a Mental/Psychiatric Disorder? From DSM-IV to DSM-V." **Psychological Medicine**, November 2010, Volume 40, No.1: 1759–1765.

[27] OED, Retrieved on April 12th, 2018, https://en.oxforddictionaries.com/definition/self-confidence

[28] Miriam Zellner,**"Journal of Personality and Social Psychology**".Vol 15 No.1 (1970): 87–93.

that can be developed, and he defines it colorfully as 'the ability or the belief to believe in yourself, to accomplish any task, no matter the odds, no matter the difficulty, no matter the adversity. The belief that you can accomplish it - self-confidence.'[29] Having then defined self-confidence, low self-confidence is then the condition or mental state of **persistently not believing that one can generally accomplish what one wishes to do in the future.**

Self-confidence is not the same as self-esteem, although some researchers considerate it to be an important part of self-esteem.[30] Whereas self-esteem is often considered to be an evaluation of one's own worth, or how one feels about oneself, self-confidence is better described as a trust or belief in one's ability to succeed and achieve goals. Researchers including Maslow have tried to make a clear distinction between self-confidence in its broad sense as a personality trait, and self-confidence in its narrower sense as the belief that an individual can succeed in a particular task or challenge. The term self-confidence is usually used to point to self-confidence in its broader sense. Albert Bandura described another concept, 'self-efficacy,' which he defined as "belief in one's ability to succeed in specific situations or accomplish a task." Self-efficacy then seems to be a concept more akin to self-confidence in its narrower more specific- task oriented sense.[31] For purposes of this paper, self-confidence is taken to refer to the general or broader belief that one can accomplish the tasks and meet the challenges ahead.

Scientific interest in the concept of self-confidence can be traced back to William James, who regarded it as a virtue. He expresses this in his Principles of Psychology as follows:

> Suppose, for instance, that you are climbing a mountain, and have worked yourself into a position from which the only escape is by a terrible leap. Have faith that you can successfully make it, and your feet are nerved to its accomplishment. But mistrust yourself ... you roll in the abyss. In such a case (and it belongs to an

---

[29] Ivan Joseph, **"The Skill of Self Confidence by Dr. Ivan Joseph",** Retrieved on April 12th, 2018, https://www.youtube.com/watch?v=w-HYZv6HzAs

[30] Timothy Judge, Amir Erez, Joyce Bono, and Carl Thoresen, "Are measures of self-esteem, neuroticism, locus of control, and generalized self-efficacy indicators of a common core construct?" **Journal of Personality and Social Psychology.** Volume 83 No. 3. (January 2002): 693–710

[31] Aleksandra Luszczynska and Ralf Schwarzerin, **"Social Cognitive Theory"**, in M. Conner & P. Norman (Eds.), **Predicting Health Behaviour**, (Buckingham, England: Open University Press, 2005), 2nd ed. rev., pp. 127-169).

enormous class), the part of wisdom as well as of courage is to believe what is in the line of your needs, for only by such belief is the need fulfilled. [32]

Self-confidence is an important mental state that has been found associated with a range of other psychological parameters. For example, researchers found that the more self-confident a person was, the less likely they were to suffer from anxiety.[33] Other researchers have found that levels of self-confidence positively correlated with well-being, motivation, ability to handle stress and general mental health.

As we have seen, low self-confidence is a lack of belief that one can accomplish the tasks ahead. Furthermore, psychologist Michael Gervais observes that this lack of belief that people may have in their ability to succeed is strongly connected with their self-talk, or internal dialogue. He suggests that the conversations people have with themselves either build or destroy their self-confidence. He goes on to suggest that if people become aware and mindful of their inner dialogue, they are better able to grow, develop, and pursue their potential.[34]

The concept of low self-confidence is then a mental disorder. It is seems clear from the above discussion that self-confidence (and the related concepts of self-esteem and self-efficacy) play an important role in human mental health, and it is reasonable to assume that a low level of self-confidence can be considered to be a mental disorder. A lack of self-confidence causes distress and impairment of personal functioning. Mental health experts say that although low self-confidence (or more specifically low self-esteem) is not strictly classified as a mental disorder, it may cause or be associated with disorders such as depression and anxiety, and thus for purposes of this paper, low-self-confidence is considered to be a mental disorder.[35]

---

[32] Gerald Myers (ed), **William James Writings: 1878–1899**, The Library of America Edition, pp. 500-501

[33] William Locander, Peter Hermann,. "The Effect of Self-Confidence and Anxiety on Information Seeking in Consumer Risk Reduction", **Journal of Marketing Research**, Vol. 16, No.2 (1979): 268–274.

[34] Michael Gervais, **'How to Build Self-Confidence'** Retrieved April 9th , 2018, https://www.kidsinthehouse.com/all-parents/parenting/building-self-esteem/how-build-self-confidence

[35] Mind for Better Health, "**How to improve your Self-esteem**": Retrieved 16th April 2018, https://www.mind.org.uk/information-support/types-of-mental-health-problems/self-esteem/#.WtR3lC5ubIV

Conclusions and Suggestions for Further Research

Therefore, the concept of MBCT (which consists in the combination of the concept of mindfulness-based meditation and the concept of cognitive therapy) can be used to improve our conceptualization of the mental health problem of low self-confidence and its improvement. This paper is concerned with a conceptual analysis of the application Buddhist mindfulness-based psychotherapeutic tools to the challenge of helping people to significantly improve their self-confidence.

The results show that there seems to a strong conceptual parallel between the components of MBCT, which are mindfulness-based meditation and cognitive therapy. The creators of MBCT drew heavily upon the Kabat-Zinn's MBSR, which is an approach that uses a recontextualized Buddhist approach to meditation and combined it with a cognitive therapeutical approach. The two streams conceptually seem to flow together easily. Their combination enables people who have had a number of depressed episodes to see their thoughts as thoughts, and to realize, 'live and in – the – moment,' that these thoughts need not take them again into a full-blown attack of depression. MBCT offers people the chance to take back control of their lives because they can now better control the way that their thought patterns proceed because they have changed their relationship to their thoughts.

The results suggest that a modified version of MBCT could well be an effective way of improving self-confidence, which is a mental state in which people trust in their abilities, qualities, and judgment and positively believe that they can in the future generally accomplish what they wish to do. People who suffer from low self-confidence lack such trust and faith in their own ability to move ahead and meet their goals. They are stuck in negative mental states and habits of action that prevent them from doing so, and they often lack strategies that might help liberate themselves. They suffer from persistent and destructive negative internal dialogue. Based on the acknowledged success of MBCT, it seems likely that the combination of mindfulness-based meditation and cognitive behavioral therapy can help people whose lack of self-confidence causes them distress and impairment. In conclusion, the research suggests that there is a clear conceptual basis for using a modified version of MBCT to help with increasing self-confidence.

A conceptual framework showing possible relationships between some of the key factors in the use of MBCT to help improve self-confidence is shown below. This is intended as a guide for further conceptualization and research.

The point must be made that the meditational aspect and CT aspect of MBCT are mutually supporting. There is a dynamic interaction of the two strands that takes place as people actively apply them.

Low self-confidence can be marked by a range of mental states that include the following:

> **general fear, stres s, low optimism, low happiness, persistent and negative self-talk, poor attributions**

The contributions that the mindfulness-based meditational aspect of MBCT can make to alleviate the negative mental states associated with low self-confidence can be described as follows. Meditation can help people:

- see persistent thoughts as just thoughts
- see things as they really are
- relax
- get positive new ideas flowing

The contributions that CBT can make are as follows. CBT, via trained mental health expert and group therapy can help people to:

- formulate and develop themselves in a line with a realistic plan
- get self-talk into positive mode
- improve their explanatory style
- visualize themselves succeeding
- create and use confidence-building self-affirmations
- develop confidence through positive social interaction

References

I. Primary Sources

1. Pāli Canonical Text Sources

Aṅguttara Nikāya. R. Morris (ed.). Vol I – V. Oxford: PTS, 1985 – 1995.

Aṅguttara Nikāya. E. Hardy (ed.). Vol III – V. Oxford: PTS, 1974 – 1994.

Dīgha Nikāya. T. W. Rhys Davids and Carpenter (ed.). Vol I – II. Oxford: Pāli Text Society, 1982 – 1995.

Majjhima Nikāya. Trenker (ed.). Vol I. V. Oxford: PTS, 1993.

Saṃyutta Nikāya. M. Leon Feer (ed.). Oxford: PTS, 1991.

2. Translations of the Pāli Canonical Sources

Bodhi, Bhikkhu. "*The Connected Discourses of the Buddha," A Translation of the Saṃyutta Nikāya*. USA: Wisdom Publications, 2000.

Davids, Rhys, M.A. (Tr.). *The Book of the Kindred Sayings* (Saṃyutta Nikāya). Vol I. London: Pāli Text Society, Oxford University Press, 1993.

Ñāṇamoli, Bhikkhu (Tr.). *The Path of Purification* (Visuddhimagga). The Corporate Body of the Buddha Educational Foundation, 2009.

Ñāṇamoli, Bhikkhu, and Bodhi, Bhikkhu (Tr.). *The Middle Length Discourses of the Buddha* (Majjhima Nikāya). Kandy: Buddhist Publication Society,1995.

Walsh, Maurice (Tr.). *The Long Discourses of the Buddha*, A Translation of the Dīgha Nikāya. Kandy: Buddhist Publication Society, 1987.

II. Secondary Sources

1. Printed Books

Bolton, Derek. *What is Mental Disorder? An Essay in Philosophy, Science, and Values*. Oxford: OUP, 2008).

Cook, Joanna. *Mind the Gap", in 'Buddhism and Science*. Oxford: Oxford University Press, 2017, p. x.

Davids. Rhys. M. and CAF. *A Buddhist Manual of Psychological Ethics*. London: PTS, 1900.

Crane, Rebecca. *Mindfulness-based Cognitive Therapy - Distinctive Features*. New York: Routledge, 2009.

Edelglass, William. Buddhism, Happiness and the Science of Meditation in *Buddhism and Science*. Oxford: Oxford University Press, 2017.

Gethin Rupert. (1992), The Buddhist Path to Awakening: A Study of the Bodhi-Pakkhiȳa Dhammā. Leiden and New York: *BRILL's Indological Library*, Vol 7 (1992).

Kalupahana, David. *The Principles of Buddhist Psychology*. Delhi: Sri Satguru Publications, 1992.

Luszczynska Aleksandra and Schwarzerin Ralf , Social Cognitive Theory, in M. Conner & P. Norman (Eds.), *Predicting Health Behaviour*, (Buckingham, England: Open University Press, 2005), 2nd ed. rev., pp. 127-169).

McMahan, David. How Meditation Works, in *Buddhism and Science* Oxford: Oxford University Press, 2017.

Műller, F. Max. (Tr.). *Dhammapada*. Oxford: Pāli Text Society, 1898.

Myers Gerald (ed), *William James Writings: 1878–1899*, The Library of America Edition, pp. 500-501.

Nyanatiloka Ven., *Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines*. Chiang Mai: Silkworm Books, 2015.

Wallace, Alan B. *The Attention Revolution: Unlocking the Power of the Focussed Mind*. (Somerville: Wisdom Publication, 2006).

2. Journals

Bishop Scott et al., "Mindfulness: A Proposed Operational Definition," *Clinical Psychology: Science and Practice*. Vol. 11, No. 3. (Fall 2004): 232.

Farias, Miguel and Wikholm, Catherine. Has the science of mindfulness lost its mind? *BJ Psych Bull:* Vol. 40, No.6 (2016 Dec): 329–332.

Judge, Tomothy; Erez, Amir; Bono, Joyce ; and Thoresen, Carl. "Are measures of self-esteem, neuroticism, locus of control, and generalized self-efficacy indicators of a common core construct?" *Journal of Personality and Social Psychology*. Volume , No. 3. (January 2002): 693–710.

Stefan G Hofmann et al., "The Empirical Status of the "New Wave" of Cognitive Behavioral Therapy". *Psychiatric Clinics of North America*. Vol.33, No. 3 (2010): 701– 10.

Kuyken Wilhelm et al., (27). "Efficacy of Mindfulness-Based Cognitive Therapy in Prevention of Depressive Relapse". *JAMA Psychiatry.* Vol. 73 (April 2016). p.565.

Locander, William and Hermann, Peter. "The Effect of Self-Confidence and Anxiety on Information Seeking in Consumer Risk Reduction", *Journal of Marketing Research*, Vol. 16, No.2 (1979): 268–274.

Lundberg, Karen M, 'Promoting Self-self-confidence in Clinical Nursing Students'. *Nurse Educator.* Volume 33. Issue 2 (March-April 2008): p 86-89.

Stein Dan et al., "What is a Mental/Psychiatric Disorder? From DSM-IV to DSM-V." *Psychological Medicine*, Volume 40 (2010). No.1: 1759–1765.

Zellner, Miriam. "Self-esteem, reception, and influenceability." *Journal of Personality and Social Psychology.* Vol. 15, No. 1(19070): 87-93.

3. On-line Resources

Beck, Judith."Questions and Answers about Cognitive Therapy". *Beck Institute for Cognitive Therapy and Research*. Retrieved April15th 2018, http://www.chestercountypsychology.com/pdf.

Dreyfus Georges. 2010 'Is Mindfulness Present-Centered and Nonjudgmental? A Discussion of the Cognitive Dimensions of Mindfulness.' Retrieved accessed March 10th 2018, https://info- buddhism.com/Mindfulness_Present-Centered_Nonjudgmental-Attention_Introspection-A-Discussion_Dreyfus.html.

Gervais, Michael. "*How to Build Self-Confidence"*, Retrieved on May 9th, 2018. https://www.kidsinthehouse.com/all-parents/parenting/building-self-esteem/how-build-self-confidence.

Joseph, Ivan. "*The Skill of Self Confidence by Dr. Ivan Joseph"*, Retrieved on April 12th, 2018, https://www.youtube.com/watch?v=w-HYZv6HzAs.

MBCT Official Website, *Your Guide to Mindfulness-Based Cognitive Therapy.* Retrieved on 28 Feb 2018, http://mbct.com

Mind for Better Health, "*How to improve your Self-esteem*": Retrieved 16th April 2018, https://www.mind.org.uk/information-support/types-of-mental-health-problems/self-esteem/#.WtR3lC5ubIV.

Oxford English Dictionary. Retrieved on 7 March, 2018. https://en.oxforddictionaries.com/definition.

Buddhism and Human Development: Buddhist Influenced Factors Enables Resilience in Adolescents

Nadnapang Phophichit

Abstract

The teenage years are the times that are most susceptible to adaptation problems as noticed by psychologists. Adaptation problems in the development of adolescents' growth result in physical and mental health problems. Physical and mental health problems of adolescents can be remedied by the applications of Buddhist influenced factors that enable resilience. Buddhist influenced factors are sources or conditions for arising of the right views which can facilitate resilience. Resilience is important because as positive psychology explains it is the human capacity to face, overcome, and be strengthened by (or even transformed by) the challenges of life. Therefore, Buddhism enables resilience in adolescents' physical and mental health development.

Keywords: Buddhism, Human Development, Resilience, Adolescents

The teenage years are the time that is most susceptible to Adaptation problems as noticed by psychologists

Although teenagers have always been with us, their existence as a specific group, with a unique psychological characters, has been recognized by the society only recently. Until the eighteenth century teenagers were not distinguished from children. In the Victorian era they were regarded as either overgrown children or undergrown adults, and in any case there were expected to be seen or not heard. The teenager was described as 'just an in-between, too old for toys, too young for boys'. Nowadays, however, adolescents have become identified as a separate social group, and indeed may have become a specially privileged group.[1]

Adolescence is transition from childhood to adulthood. It is distinguished by significant physical changes, especially puberty, are often viewed as a mark of entry into adolescence. But adolescence is more than a period of physical change; it is a period of cognitive development as well. The adolescent moves from thinking about the concrete here and now to abstract thinking and possibilities for the future. Adolescence is also an important time of social development, the length and quality of which varies from cultures to cultures.[2]

The teenage years are a bright and beautiful period in our lives. However, the teenage years are also the time that is most susceptible to adaptation problems, which include physical, mental and social changes. Global research shows that during adolescence, physical and mental health care are often neglected. Adolescence is the period where teenagers need correct information and understanding from the people around them. It is important to give priority to the development of their growth to prevent physical and mental health problems, and to solve other problems that may occur, in a timely manner.[3]

Adolescence is traditionally divided into three parts: puberty (early adolescence); middle adolescence; and late adolescence, the transitional period to adulthood.[4] As they

---

[1] Gordon R. Lowe, **The Growth of Personality: from Infancy to Old Age**, Great Britain: Cox & Wyman Ltd. 1972, pp.150.

[2] Terry Faw and Gary S. Belken, **Child Psychology**, Singapore: McGraw-Hill Book Co., pp.411.

[3] Punnada Sulaiman, M.D., "**Understanding, Diagnosing, and Preventing**", viewed 6 March 2018, <https://www.samitivejhospitals.com/en/smichcenters/teen-center/#>.

[4] Terry Faw and Gary S. Belken, **Child Psychology**, Singapore: McGraw-Hill Book Co., pp.414.

approach adolescence, most children have made important social adjustments – to parents, to peers, and to school. Now, they must define themselves against a new set of conditions. They must take a giant step towards independence, develop a personal code of moral conduct, and explore new social roles towards an adult lifestyle.[5]

Adaptation problems in the development of adolescents' growth result in physical and mental health problems.

Adolescents experience dramatic biological changes related to puberty; these biological changes can significantly affect psychosocial development. An increased awareness of sexuality and a heightened preoccupation with body image are fundamental psychosocial tasks during adolescence. Dramatic changes in body shape and size can cause a great deal of ambivalence among adolescents. During adolescence teens develop a stronger recognition of their own personal identity, including recognition of a set of personal moral and ethical values, and greater perception of feelings of self-esteem or self-worth.[6]

When talking about identity, the first definition that comes in mind is Erik Erikson[7]'s psychosocial approach to understanding identity by describing the interplay between the individual biology, psychology, and social recognition and response within an historical context. Furthermore, he identified the goal of adolescence as achieving a coherent identity and avoiding identity confusion. Identity is multidimensional and may include physical and sexual identity, occupational goals, religious beliefs, and ethnic background. Adolescents explore these dimensions, and usually make commitments to aspects of their identity as they move into early adulthood.

Erik Erikson has identified the years of adolescence as a period during which the developing person must establish a sense of social and personal identity. If difficulty is experienced in the achievement of that objective, the end product is role conflict. Personal identity, in Erikson's model, is defined as a sense of contentment about one's own physical, intellectual, and emotional attributes, a sense of purpose and objective, and the anticipation

---

[5]Terry Faw and Gary S. Belken, **Child Psychology**, Singapore: McGraw-Hill Book Co., pp.435.

[6]Jamie Stang and Mary Story, "**Adolescent Growth and Development**", viewed 6 March 2018, <http://www.epi.umn.edu/let/pubs/img/adol_ch1.pdf>.

[7]Erik Erikson, **Identity: Youth and Crisis**, New York: W. W. Norton Co, pp.

of recognition from other people who are considered significant to the individual. The search for identity is stimulated by three factors. First, dramatic changes in one's physical appearance at puberty result in the question "Who am I, and how am I viewed by others?" Second, the capacity for formal cognitive processing allows the adolescent to conceptualize the many possible identities that one might have, thus prompting the question "Which of these possibilities is really me?" And third, societal expectations for the individual change, causing a rejection of the established child identity and forcing an exploration of various possible adult identities.[8] Erikson saw adolescence as a period of psychosocial moratorium, in which the adolescent can try different social roles. If the adolescent fails in finding his own role and to take commitments can lead to "identity crisis".

Psychologist James Marcia[9] hypothesized that identity development involves two steps. First, the adolescent must break away from childhood beliefs to explore alternatives for identity in a particular area. Second, the adolescent makes a commitment as to their individual identity in that area. Shifting from the young ages when children tend to copy the behavior of their adult role models – such as their parents – adolescents tend to acquire norms, values, attitudes, motivations and behavior from socialization agents through social interaction, as well as from different media sources (for instance television). Psychologists reached the conclusion that adolescence is most likely the stage of life where friends are the most influential. Adolescents often find their identity in the social group to which they belong. Studies have shown that friends can determine the success or demise of adolescents.

Physical and mental health problems of adolescents can be remedied by the applications of Buddhist influenced factors that enables resilience.

Resilience in the face of adversity has been studied extensively by developmental psychopathologists for the past 50 years. The definition of resilience has been generally defined as the ability to weather adversity or to bounce back from negative experience. Much of resilience research has examined the interaction of protective factors and risk in

---

[8]Terry Faw and Gary S. Belken, **Child Psychology**, Singapore: McGraw-Hill Book Co., pp.436.

[9]James Marcia, **Identity Development - Aspects of Identity**, Child Development Reference - Vol 4.

high-risk populations. As developmental research most of this work focused on children, sometimes in longitudinal studies of factors in the lives of youth that predicted positive outcomes in adulthood[10]

Masten[11] describes resilience as a common adaptive human process, rather than a magical process applicable to a select few. Tugade and Fredrickson[12] similarly describe the process of resilience as being characterized by the ability to bounce back from negative emotional experiences, and by flexible adaption to the changing demands of stressful experiences. This understanding seems to be closely related to the concept of hardiness, described by the researcher Kobasa.[13] Resilience also enables us to 'bounce back' after experiencing stressful life events such as significant change, stress, adversity, and hardship.[14] Most importantly, it incorporates the concept of emerging from the adversity stronger and more resourceful.[15]

For Grotberg, it consists of inner personal strengths (I am), social and interpersonal skills (I can), and external supports and resources (I have), all of them contributing to essential blocks that build personal resilience.[16] According to Grotberg, Resilient adolescents are defined in terms of three sources; I HAVE (social and interpersonal supports), I AM (inner strengths) and I CAN (interpersonal and problem solving skills) To overcome adversities, teenagers draw from three sources of resilience features labelled: I HAVE, I AM, I CAN. What they draw from each of the three sources may be demonstrated as Figure 1.

---

[10] Sandra Prince-Embury and Donald H Saklofske, **Resilience in Children, Adolescents, and Adults: Translating Research into Practice**, (New York: Springer Science+Business Media, 2013), p. 3.

[11] A.S. Masten, "Ordinary Magic: Resilience Process in Development," **American Psychologist**, vol 56, no. 3 (March 2001): pp. 227-239.

[12] M.M. Tugade and B.L. Fredrickson, "Resilient Individuals Use Positive Emotions to Bounce Back from Negative Emotional Experiences," **Journal of Personality and Social Psychology**, vol 86, no. 2 (February 2004): pp. 320-333.

[13] S.C. Kobasa, "Stressful Life Events, Personality and Health: An Inquiry into Hardiness," **Journal of Personality and Social Psychology**, vol 37, no. 1 (January1979): pp. 1-11.

[14] S.R. Maddi and D.M. Khoshaba, **Resilience at Work: How to Succeed No Matter What Life Throws at You**, (New York: Amacom, 2005), p. 2.

[15] G.E. Richardson, "The Metatheory of Resilience and Resiliency," **Journal of Clinical Psychology**, vol 58, no 3 (March 2002): 307-321.

[16] Edith Grotberg, **A guide to Promoting Resilience in Children: Strengthening the Human spirit**, (The Hague: The Bernard van Leer Foundation, 1995), p.10.
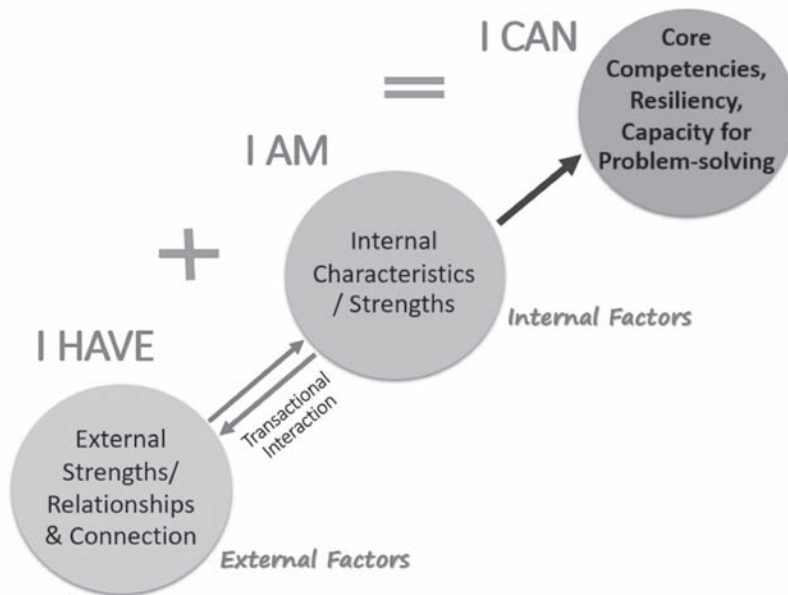
Figure 1 Gotberg's Theory of Resilience

Figure 1 represents Gotberg's Theory of Resilience. It is an interactive and accumulating process of developing different skills, abilities, knowledge and insight that a person needs for successful adaptation or to overcome adversities and meet challenges. For Grotberg, it consists of inner personal strengths, social and interpersonal skills, and external supports and resources, all of them contributing to essential blocks (self-confidence, self-image, responsibility, independence, initiative, effectiveness, trust) that build personal resilience.

Inner personal strengths are determined by bio-psycho-social characteristics and conditions of the individual, when he/she is seeking to find an answer on "Who I am". They enable the development of personal strengths and build the child's' self-confidence, self-image, responsibility, independence.

External supports and resources are connected to socio-cultural and environmental factors and are linked to direct and indirect interpersonal relations of individuals within the family and within the wider community (peer relationship, household rules, shared values, school, access to services, health and recreation resources, church, etc.). These "I have" features are conducive to a child's realisation about the reliability of love, belonging, structure and support within the family and community. They build a child's' trust.

Social and interpersonal skills represent one's skills and knowledge capital that prepare him/her for active participation, effective communication, understanding and expressing feelings, good problem solving, setting realistic and optimistic future goals. These "I can" features build a child's initiative and effectiveness.[17]

Buddhist influenced factors are sources or conditions for arising of the right views which can facilitate resilience.

There is a teaching presented by the Buddha that elucidates the factors which are sources or conditions for arising of the right views. In the discourse, the most striking expression of the Buddha is that

> *"Dveme, bkikkhave, paccayā sammāditthiyā uppādā. Katame dve? Parato ca ghoso yoniso ca manasikāro. Ime kho, bhikkhave, dve paccayā sammāditthiyā uppādāyā" ti.*[18]

> *"Bhikkhus, there are these two conditions for the arising of right view. What two? The utterance of another [person] and careful attention. These are the two conditions for the arising of right view."*[19]

The teaching given by the Buddha in this discourse has to be considered as an explanation of right view (*sammā diṭṭhi*). It can be divided into external and internal factors. The external factor is another's utterance; introducement by others; hearing or learning from others. The internal factor is reasoned attention; systematic attention; genetical reflection; analytical reflection. Relevant passage of the discourse and its translation is given below as follows:

> *"Kati panāvuso, paccayā sammādiṭṭhiyā uppādāya"ti. "Dve kho, āvuso, paccayā sammādiṭṭhiyā – parato ca ghoso, yoniso ca manasikāro. Ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā" ti.*[20]

---

[17] Grotberg. E.H. "A guide to promoting resilience in children: Strengthening the Human spirit". The international resilience project. The Hague: The Bernard van Leer Foundation, 1995.

[18] A.I.88.

[19] Bhikkhu Bhodi, **The Numerical Discourses of the Buddha: a translation of the Aṅguttara Nikāya/ translated from the Pāli by Bhikkhu Bodhi**, (Wisdom Publications: USA, 2012), pp.178.

[20] M.I.294.

"Friend, how many conditions are there for the arising of right view?"

"Friend, there are two conditions for arising of the right view: the voice of another and wise attention. These are the two conditions for the arising of right view"[21]

"Friend, by how many factors is right view assisted when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit?"

"Friend, right view is assisted by five factors when it has deliverance of mind of its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit. Here, friend, right view is assisted by virtue, learning, discussion, serenity, and insight. Right view assisted by these five factors has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit; it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit."[22]
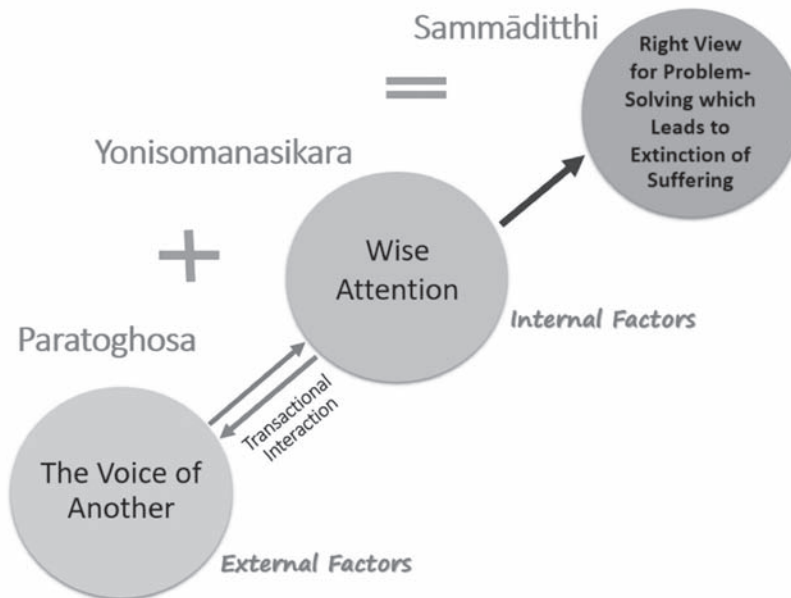
Figure 2 Buddhist influenced factors that are sources or conditions for arising of the right views which can facilitate resilience

---

[21] Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha: a new translation of the Majjhima Nikāya/ original translation by Bhikkhu Ñaṇmoli; translation edited and revised by Bhikkhu Bodhi**, (Wisdom Publications: USA, 1995) p.390.

[22] Ibid., p. 390.

Figure 2 demonstrates that the voice of another (*Paratoghosa*) as an external factor and wise attention (*Yonisomanasikara*) as an internal factor are the conditions of arising of right understanding (*sammā diṭṭhi*). Both factors are transactional interaction among each other. When one develops the qualities from both factors, it will facilitate the right view for problem-solving which leads to extinction of suffering.

There is a growing body of evidence that the vast majority of human beings are resilient. A previous studies of hospital patients and people who experience trauma states that the core teachings of Buddhism offer each practitioner a path to resilience. The Four Noble Truths acknowledge the truth of suffering in every life, the recognition that the cessation of suffering can also occur, that there is a way to end suffering, and the eight-fold path for relieving suffering.[23] Peres et al.[24] reviewed research on religiousness and resilience. One of the factors which have been investigated relative to resilience is religious/ spiritual. D.A. Pardini et al.[25] examined the potential value of religious faith and spirituality in the lives of individuals suffering from a variety of acute and chronic illnesses. The results indicated that among recovering individuals, higher levels of religious faith and spirituality were associated with a more optimistic life orientation, greater perceived social support, higher resilience to stress, and lower levels of anxiety.

Resilience is important because as positive psychology explains it is the human capacity to face, overcome, and be strengthened by (or even transformed by) the challenges of life.

Resilience refers to the process of, capacity for, or outcome of successful adaptation and problem solving despite challenging or threatening circumstances. Likewise, having *Samma ditthi* from the teaching of the Buddha facilitate the right view for problem-solving and leads to extinction of suffering. The figure below shows the similarity of the Buddhist influenced factors that can facilitate resilience and Gotberg's theory of resilience.

---

[23] Julia Aegerter, **Resilience: What's Buddhism Got to Do with It?** (USA: Upaya Zen Center, 2012), p. 21.

[24] F. P. Julio Peres et al, "Spirituality and Resilience in Truma Victims," **Journal of Religion and Health**, vol 46, no. 3 (September 2007): 343-350.

[25] D.A. Pardini et al, "Religious faith and spirituality in substance abuse recovery: determining the mental health benefits," **Journal of Substance Abuse Treatment**, vol. 19, no. 4 (December 2000): 347-354.
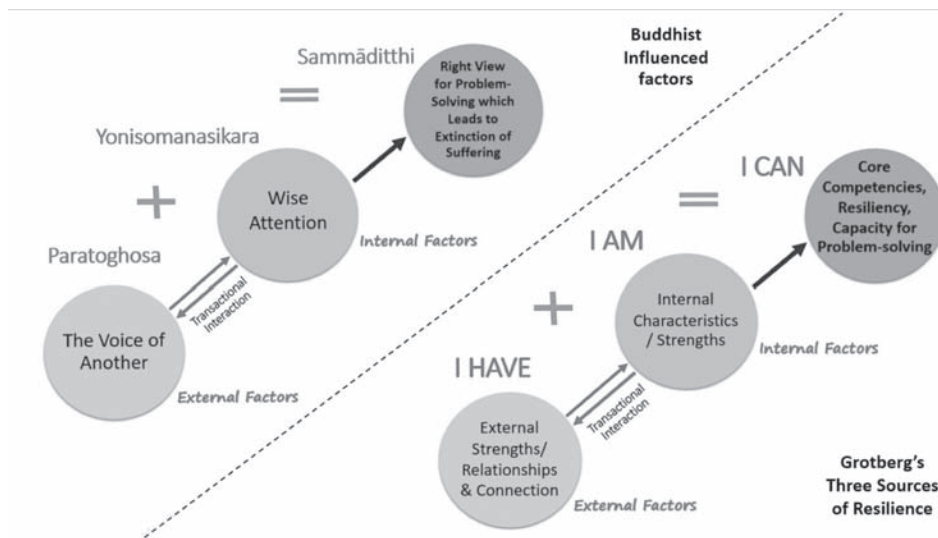
Figure 3 The comparison of the Buddhist influenced factors that can facilitate resilience and Gotberg's Theory of Resilience

There are two conditions for the origin of *Samma ditthi*, or right view, which is the first factor of the Noble Eightfold Path. *Paratoghosa* is the voice from the other which is external factor of the right view. It may be right information or a good friend (*Kalyanamitta*). The other factor is *Yonisomanasikara*. Literally, this means a critical reflection or thinking in terms of specific conditions such as casual relations or problem-solving, reasoned attention, systematic attention or analytical thinking.

According to the Buddha, right view arises in one who sees things with systematic attention or reflective thought. This leads to extinction of suffering. To see things without reflective attention, leads to wrong view and then to suffering.

Similar to the concept of resilience based on the Gotberg theory which also deals with both internal and external aspects.

When adolescents have external supports and resources that are linked to direct and indirect interpersonal relations of individuals within the family and within the wider community and inner personal strengths that are determined by bio-psycho-social characteristics and conditions of the individual, when he/she is seeking to find an answer on "Who I am". They enable the development of personal strengths and build the self-confidence, self-image, responsibility, independence. These external (I have) and internal

(I am) factors leads to the core competencies, resiliency, and capacity for problem-solving (I can) which is social and interpersonal skills represent one's skills and knowledge capital that prepare him/her for active participation, effective communication, understanding and expressing feelings, good problem solving, setting realistic and optimistic future goals. These "I can" is the capacity to rise above difficult circumstances by external supports and inner personal strengths.

There is no doubt that the foregoing discussion makes it obvious that the Buddhist influenced factors which facilitate the right view for problem-solving and leads to extinction of suffering and Gotberg's theory of resilience that refers to the process of, capacity for, or outcome of successful adaptation and problem solving despite challenging or threatening circumstances can be realized as solid evidences which prove the fact that adaptation problems in the development of adolescents' growth that causes physical and mental health problems can be remedied by the applications of Buddhist influenced factors that enables resilience as the human capacity to face, overcome, and be strengthened by (or even transformed by) the challenges of life.

Meditation Without Stages: A Study on the Concept of Directedness in Mahāyāna Buddhism

Norbert Nemeth
Graduate School,
Mahachulalongkornrajavidyalaya University
Email: nemethnorbert26@gmail.com

Abstract

Meditation gives the basic criteria or circumstances which meditation can be developed from, and without them there is no opportunity for any progress. The second phase is the meditative path itself which usually includes successive stages, and might vary according to the type of meditation. And finally, the result or fruit of meditation is the achievement of the process, and it does not necessarily mean enlightenment itself, but the realization of the aim of the given meditation.

Undoubtedly, the scheme mentioned above is underlined on the general rules of logic, and might present a habitual idea about one of the basic types of meditation which is suitable for being named as 'meditation with stages'. In spite of this familiar pattern, among some Buddhist lineages, particularly in Mahāyāna Zen or Tibetan Buddhist schools, one could encounter the term 'meditation without stages', which might require a different line of thought.

Keywords: Buddhist lineages, Meditation, Without Stages

Introduction

After the mahāparinirvāṇa of Buddha Śākyamuni, in history, Buddhism arrived at various regions of Asia, and, for thousands of years to come, it gave a great impetus to the different areas to develop their new spiritual culture. In the last centuries, the Western world has become acquainted with the Buddhist lore, and gradually an honest endeavor has appeared in a significant amount of Westerners to comprehend its theory and the practice of meditation in a profound way.

Generally, in Buddhism the symbol of 'path' or 'way' containing various stages, at least three main phases, is applied for the comprehension of the fundamental structure of meditation. The first is the beginning point, regularly the state of consciousness of a person who is about to meditate, the state of which, of course, might vary individually, however, any meditation gives the basic criteria or circumstances which meditation can be developed from, and without them there is no opportunity for any progress. The second phase is the meditative path itself which usually includes successive stages and might vary according to the type of meditation. And finally, the result or fruit of meditation is the achievement of the process, and it does not necessarily mean enlightenment itself, but the realization of the aim of the given meditation.

Undoubtedly, the scheme mentioned above is underlined on the general rules of logic and might present a habitual idea about one of the basic types of meditation which is suitable for being named as 'meditation with stages'. In spite of this familiar pattern, among some Buddhist lineages, particularly in Mahāyāna Zen or Tibetan Buddhist schools, one could encounter the term 'meditation without stages', which might require a different line of thought.

Taking the importance of clear structure referring to basic methods of various Buddhist branches or 'yānas' into consideration, one of the objectives of the research is to present the different and typical levels of meditation with stages. This analysis with its terms and relations might serve as a wider framework for supporting the understanding of the meaning of meditation without stages.

As another and main objective, the research plans to focus on the principles of meditation without stages and make an attempt to formulate the elements of its definition. To accomplish this objective, an analysis referring to the methods of Zen Buddhism, and Tibetan Mahāmudrā and Dzogchen tradition is required.

In order to establish the elements of definition formulated in the objectives mentioned before, the research intends to represent two Tibetan texts in which the ideas of meditation without stages are included. As a third objective, the research analyses the terminology of Tibetan expressions and outlines its traditional meaning.

As far as the hypothesis is concerned, even though the method of meditation without stages is adorned to ineffable character, the elements of its definition could be compiled. Thus, the concept of meditation without stages is based on the Mahāyāna idea of Buddhahood innate in every sentient being, which is the source of enlightenment. This kind of meditation is an instantaneous and non-rational method which, in case of the mature state of mind, can traverse all the levels or forms of existence and bestow the qualities of enlightenment.

As for the first objective, it is commonly assumed that Buddhism can be divided into three main schools, namely Theravāda, Mahāyāna and Tantrayāna, which distinction is also accepted by the research. Each school possesses its own structure and methods of meditation which could be systematised item by item from the beginning until the final stage, namely enlightenment itself. Thus, the basic method of this part of the thesis is 'systematisation'; that is to say, constructing a structure of various types of Buddhist meditation with stages, and focusing on their stages or levels themselves.

The basic method of next section referring to the second objective, or the study of meditation without stages is 'abstraction'. Having examined the descriptions and experiences of the methods of 'directedness', the thesis strives to unravel the characteristic elements of this method. The third basic method of thesis might be called 'presentation', because two traditional Tibetan Buddhist written sources could demonstrate the elements of the definition of directedness in an authentic context.

Meditation in Buddhism

1. Meditation as A Method of Transforming Human Existence

Buddhism explains a series of operations, symbolically described as a 'path', which specifically details the methods that evolve through different stages from our present state in order to get rid of the Samsaric state and allow Nirvāṇa to unfold. Buddhist philosophy gives a detailed description of the starting state of this process, that is, as humans find their present selves in the relation of the outer and inner worlds which is traditionally

characterized by the expression "three seals": the nature of our world is suffering, change and being without essence[1].

Taking this starting point as the basis, in some of its strains, Buddhism has developed meditational structures that include higher and higher states starting from the Samsaric basic stance, and in which these higher states mean purification inasmuch as they can be less described with suffering, impermanency and being without essence (i.e. the characteristics of the three seals). The construction of structurally organized stages that can be achieved with different meditative techniques gives a certain 'map' for the practitioners who realize states that are more and more virtuous from the perspective of Buddhist enlightenment with the above meditative methods[2].

A meditative method therefore always starts out of a state of mind to be 'transformed' or 'purified', and results in a state that is higher and cleaner in terms of realizing enlightenment. Buddhist meditation thus evolves higher and higher states of mind, and the highest level of these stages is generally speaking achieving enlightenment or Nirvāṇa. A given meditation can be usually described with the trio of a starting point, a process of different states – which is the meditation itself – and the final aim, while meditational techniques can be put together from interlinking practices, which follow each other in time to realize the aim of Buddhism, or enlightenment.

2. Concerning the Idea of Meditation Without Stages

Related to the previously explained scheme of "starting point – meditational levels – aim", it surfaces that in Buddhism there are such techniques which are not compatible with this pattern. The basic characteristic of these meditative techniques is that the starting point and final aim of the meditation are regarded as essentially the same. This approach practically cannot be interpreted from the point of view of a meditative process evolving on a timeline. One cannot either speak of a meditational process, symbolically called a 'path' which would evolve according to sequential stages, as the starting point and the final aim are the same.

---

[1] Walpola Rahula, What the Buddha Taught, (New York: Grove Press, 1959), pp. 16-21.

[2] As an example for levels of existence organize cf. Acariya Anuruddha, The Abhidhammattha Sangaha, A Comprehensive Manual of Abhidhamma, tr. by Narada Mahathera, (Sri Lanka: Power Press, 1993.), pp. 7-9.

This approach is absurd at first sight, yet it still has deeply rooted traditions in Mahāyāna Buddhism. According to the basic teachings of the Madhyamaka school of Mahāyāna Buddhism, the final nature of every phenomenon, i.e. dharma[3], is emptiness that, however, is veiled by the obscurations present in ourselves. Thus, the empty nature of existence has been there since the beginning, in a „timeless way", ready to be recognized by   followers of Mahāyāna Buddhism.[4] This recognition itself takes place in a timeless way, and in some meditational schools of Mahāyāna Buddhism, the disciple is directly faced with the final nature of things, and is given the opportunity of recognition.

From a theoretical point of view, such an insight is usually directed at the final aim of Buddhism, recognizing the Buddha nature, or Buddhahood within ourselves, as worded in Mahāyāna.[5] Since this method is fundamentally different from the ones that are based on stages, some authors use the expression of 'directedness' for the latter.[6]

It has radical techniques, for instance, an interruption for the usual functions of the mind, and as a result of this, both the proliferation of the functions of the mind, and the urge of the mind to involuntarily categorize our experiences are suddenly disrupted. By this stalling of the functions of the mind the Buddha nature present in every being can surface. This is the reality, which is 'before' and 'above' the mind's automatic creation of categories and structures, is the state of 'suchness' (skrt. tathatā). The result of this exercise is traditionally depicted with the symbol that the clouds of the usual functions of the mind clear from the sky of Buddha nature.

---

[3]These phenomena include the whole existence and all of its aspects: not only the experiences in Saṃsāra but also Nirvāṇa, which is a dharma in the philosophy of Abhidharma, cf. Acariya Anuruddha, pp 258-260.

[4]"When the Madhyamaka speaks of all dharmas as empty (śūnya) it means specifically that all dharmas (and therefore all things) are empty of inherent existence." In Paul Williams, Mahayana Buddhism, The Doctrinal Foundations, (London: Routledge, 1989), p. 61.

[5]It is worth underlining that this is a peek or an intuition from the practical aspect, which later deepens via further recognitions. Hans Schumann Wolfgang, Buddhism, An Outline of its Teachings and Schools, (Madras: The Theosophical Publishing House, 1989), pp. 121-127.

[6]Sam van Schaik, pp. 11-13.

The Paths of Meditation with Stages in Buddhism

1. The Basic Scheme of Theravāda Methods

As one of the most essential teachings, in his first sermon at Sarnath, near Benares, Sākyamuni Buddha 'set in motion the Wheel of Truth' and expounded 'The Four Noble Truths' to his previous five ascetic companions[7]. In a condensed form, and particularly in its Fourth Noble Truth, this teaching provides the principle of any spiritual progress and also the basic pattern of meditation with stages. Our human existence is characterised by suffering, or Sanskrit duḥkha (the First Noble Truth), which is caused by craving (the Second Noble Truth) and functions as a starting point that is to be transformed toward the state of Nirvāṇa (the Third Noble Truth).

As far as the Forth Noble Truth is concerned, the Noble Eightfold Path is the general method which is applied by a practitioner in order that Samsaric experience be gradually eliminated and transformed into Nirvāṇa. In terms of the Noble Eightfold Path, we might use the expression of 'meditation' in a broader sense, and it refers to the 'mental training' itself that could involve all the aspects of human existence.

The scheme of mental training determined by Śākyamuni Buddha in the Noble Eightfold Path in his first sermon was highly influential in Theravāda Buddhism and the later generations followed it in a stage by stage manner. The practice of gradual 'mental training', or 'meditation' in a broader sense, was later called the 'Path of Purification' that became the title of the grandiose work of *Visuddhimagga*, written by one of the most important commentators, namely Badantāchariya Buddhaghosa (in the fifth century)[8]. In his work, Buddhaghosa preserved the general structure of the gradual path of mental training which consists of the three basic categories of moral conduct, or sīla, the stages of concentration practice, or śamathā and the levels of insight practice, or vipaśyanā.

2. Mahāyāna Methods: Bodhisattvayāna

As distinctive characteristics, in Mahāyāna Buddhism, a special emphasis was laid on the so-called 'transcendental wisdom', or prajñā and 'great compassion', or mahākaruna. These

---

[7] Walpola Rahula, p. 16.

[8] About his life and Indian brahmin origin see Badantāchariya Buddhaghosa, Vissudhimagga, the Path of Purification, the Classic Manual of Buddhist Doctrine and Meditation, tr. by Bhikkhu Ñāṇamoli, (Kandy: Buddhist Publication Society, 1980), pp. xxxviii-xliv.

two qualities are represented clearly in the figure of 'Bodhisattva' interpreted differently to some degree in Mahāyāna and the word 'Mahāsattva' was added to it. Generally, Bodhisattva, or 'Great Being' is a term for a person who is aiming for enlightenment, or bodhi, however, a Bodhisattva Mahāsattva embodied both basic qualities. Thus, regardless of the length of his path, or the number of times he has to be reborn, he took a vow to 'attain the perfect Buddhahood for the benefit of all sentient beings'[9].

The attitude of a Bodhisattva Mahāsattva unfolds through a long gradual path which might be followed during plenty of lives, or even eons, i.e. extremely long epochs. The bodhisattva path with numerous stages usually begins with generating the so-called 'bodhicitta' which, from a practical aspect, is in general a vow or aspiration for becoming a Buddha and acquiring all the qualities of a Buddha as well as for saving worldly beings from suffering[10].

As a typical example of meditative practice with stages in Mahāyāna Buddhism, the 26th chapter of *Avataṃsaka sūtra*, the *Daśabhūmika sūtra*, or the "sūtra on the Ten Stages" provided the basic standard of the bodhisattva career. Later on, in the process of elaborating the sophisticated structure of this career, the ten stages and the six, and afterwards, ten perfections, or pāramitās are combined. In order to make it complete, the final system had comprised the so-called 'five paths' or mārga, originating from non-Mahāyāna sources, but restructured in conformity with Mahāyāna principles by proponent masters, for instance, Atiśa (980-1054), the leading figure of the second emanation of Buddhism in Tibet[11].

3. Tantrayāna Methods: Deity Yoga

Although the word 'tantra' (t. rgyud) has a multidimensional meaning, its basic interpretation, provided by one of the oldest scripts, namely *Guhyasamāja tantra*, recalls also the idea of 'connection', or literally 'continuity'[12]. It refers to the continuous presence of the 'nature of mind' (t. sems nyid) which might be rendered as 'awareness' that is beyond the ordinary consciousness. As a possible definition of the tantric meditative path, or tantric sādhanā, it might be cited as follows: the "systems of practice and meditation

---

[9]Paul Williams, p. 49.

[10]Nalinaksha Dutt, Mahāyāna Buddhism, (Calcutta: Orient Press, 1973), p. 97.

[11] Paul Williams, p. 204.

[12]Herbert V. Guenther, Buddhist Philosophy in Theory and Practice, (London: Shambala, 1976), p. 156.

derived from esoteric texts emphasizing cognitive transformation through visualization, symbols, and ritual"[13].

The system of tantric practice could be presented through diverse patterns, and it might vary depending on the different esoteric texts, i.e. tantras. As the typical techniques or meditations with stages, this structure consists of, firstly, the set of common and then specific preliminary practices, secondly, the scheme of tantric initiations, and lastly, as the subsequent levels of realization of the final aim, or Buddhahood in a tantric sense, the meditations with numerous ritualistic peculiarities included in the four classes of tantras.

The tantric sādhanā, i.e. "means of achievements"[14] (t. sgrubs thabs) is a complex process of rituals and meditation with series of stages, which consist of prayers, visualizations, hand gestures and even bodily movements. Regularly, the centre of a tantric sādhanā is the so-called 'meditational deity', or in Sanskrit iṣṭa devatā, or in Tibetan yidam (t. yi dam), which is one's potential for awakening, or Buddhahood, therefore, this system is often named as the so-called 'deity yoga'.

The term 'deity' is applied in a special sense in tantric practice and in accordance with the principles of Buddhism it does not have any independent reality, but its nature is also emptiness. A tantric deity is an attribute or epitome of Buddhahood itself, for example, a manifestation of compassion or wisdom, and throughout the practice a tantric follower devotes himself to identifying with the awakened quality via deity yoga. In a repeated practice the follower "simulates in oneself the quality that deity represents" and gradually the "mind of meditator becomes indistinguishable from the mind of the deity"[15].

The Paths of meditation without stages in Buddhism

1. About Zen Buddhism

The Japanese term 'zen' and the Chinese 'chan' are basically the equivalents of the Sanskrit 'dhyāna', and they mean 'meditation'. This Buddhist school therefore expresses the importance of meditation in its name, and it supposedly is a continuation of the tradition

---

[13] John Powers, Introduction to Tibetan Buddhism, (New York: Snow Lion Publications, 2007), p. 249.

[14] Ibid., p. 276.

[15] Ibid., p. 272.

that lays special emphasis meditation besides theoretical teachings. There were so called 'dhyāna masters' in this tradition, who supervised the practice of sitting meditation, and their activity was independent of which Buddhist school they belonged to[16].

As far as the notion of Buddhist enlightenment is concerned, it is totally reevaluated in Zen Buddhism and is reinterpreted according to the teachings of Mahāyāna sūtras. For instance, based on its teachings on emptiness, the *Vajracchedikā sūtra* teaches about the mirage-like nature of all our experiences, and the state of Nirvāṇa is the here and now present. Therefore, intending to achieve Nirvāṇa equals to losing it, and it cannot be a final destination of a path with stages one following the other, but rather it can occur instantly and directly[17].

The central experience of Zen Buddhism is the *satori*, without which one may not even speak of Zen Buddhism, since it would be like "sun without its light and heat"[18]. It is equated to enlightenment itself, and "an intuitive looking into the nature of things in contradistinction to the analytical or logical understanding of it"[19]. Almost a new birth takes place as a result of it, after which life and the usual experience of things are put into a new context.

2. Tibetan Methods: Dzogchen and Mahāmudrā

The meaning of the word *Dzogchen* is 'Great Perfection' or 'Great Completion', which is basically "the primordial state of being that is each individual's own intrinsic nature from the very beginning"[20]. This expression does not merely denote a school or a philosophical system, but even more so a point of view which originates from the experience of directly recognizing and realizing this state. Every moment of existence is then experienced in accordance with this realization.

Besides the term 'primordial state', which awakens as the realization of the direct method, for this perfected state, the Dzogchen teaching also uses 'nature of mind' (t. sems

---

[16] Alan Watts, The Way of Zen, (New York: Vintage Books, 1985), p. 85.

[17] Ibid, p. 78.

[18] Daisetz Teitaro Suzuki, Essays in Zen Buddhism, (London: Luzac and Company, 1927), p. 216.

[19] Op.cit.

[20] Choegyal Namkhai Norbu, The Crystal and Ways of Light, (London: Penguin Books, 1986), p. 12.

nyid). In the explications it is also called Mahāyāna emptiness (skrt. śunyatā), and it is described not only in negative terms, but also positively as primordial bodhicitta[21]. Space is usually applied for the nature of mind as a symbol, as it is present everywhere, it is clear, transparent and it is the same in every time and location. When this symbol is expounded, our attention is drawn to the fact that it is not simply empty, it is radiant at the same time, and thus it is the unity of emptiness and clear light[22].

As far as the word Mahāmudrā is concerned, it is rooted in Sanskrit and is explained in different ways by the masters. The expression is used by Tibetan schools in both its original Sanskrit and its Tibetan literary translation, i.e. phyag rgya chen po. The word Mahāmudrā literally means 'Great Seal', 'Great Symbol' or 'Great Gesture', which refers to an assent of a monarch, or a comprehensive, universal law, according to which there is no other reality than the ultimate nature characterized by radiation and emptiness[23]. 'Seal' in this interpretation suggests as if "stamped on all phenomena" which give the validity and real-ness of the phenomena. In other words, every experience, be it Saṃsāra or Nirvāṇa, exists according to an ultimate nature, which is Mahāmudrā [24].

In its radical approach, Mahāmudrā teaches the 'one taste' (tib. ro gcig) experience in which every distinction and definition based on duality dissolves. Every division of our existence, besides the dualities of 'subject and object', 'relative and absolute', even the Saṃsāra and Nirvāṇa is traced back to one single root[25]. According to this teaching, wisdom and enlightenment are not outside the ordinary mind, and the master awakens the Mahāmudrā experience in the very same mind[26].

---

[21] Choegyal Namkhai Norbu, Dzogchen, The Self-Perfected State, (New York: Snow Lion Publications, 1996), p. 52.

[22] John Powers, p. 392.

[23] Dzogchen Ponlop, Wild Awakening, The Heart of Mahamudra and Dzogchen, (London: Shambala Publications, 2003), p. 22.

[24] Drikung Kyabgon Chetsang Rinpoche, The Practice of Mahamudra, (New York: Snow Lion Publications, 1986), p. 26.

[25] Tsele Natsok Rangdröl, Lamp of Mahamudra, The Immaculate Lamp That Perfectly and Fully Illuminates The Meaning of Mahamudra, The Essence of All Phenomena, (Massachusetts: Shambala Publications, 1989), p. 42.

[26] Dzogchen Ponlop, p. 76.

3. Presentation of Two Tibetan Textual Sources

In favor of demonstrating the tenets relating to 'directedness' in context, the thesis has selected two very traditional Tibetan sources, and its commentary. The first source is actually a set of scripts including two root texts and a commentary relating to the second one. The English title of the first root text is "The Three Statements That Strike the Essential Points"[27], and it comprises the spiritual testament in three sentences bequeathed by the first human master of the Dzogchen lineage of the Nyingma (t. rnying ma) Tibetan order, i.e. Garab Dorje (tib. dGa rab rdo rje) to his disciple, Mañjuśrīmitra. The second root text, "The Special Teaching of the Wise and Glorious King"[28] and its own commentary are written by the venerable Patrul Rinpoche (tib. dPal sprul rin po che) (1808 - 1887).

The testament of Garab Dorje, the text of three statements is greatly honoured and it is treated as an expression of the essence of the "Great Perfection". The three statements with their concise pattern might shed light on the method of meditation without stages in terms of Dzogchen and provide the structure of the root text of "The Special Teaching of the Wise and Glorious King" and its commentary.

In general explanations of the root text, the central Mahāyāna ideas originally generated in Mahāyāna sūtra, such as in Prajñāpāramitā sūtras, play a significant role. For instance, primordial or pure awareness, or Buddhahood does exist not only in the heart of all Buddhas, but it is the intrinsic quality of every sentient being therefore the act of 'introduction' mentioned in the first statement could happen.

As for the second source, it is The Flight of Garuda, and even its full title could express the idea of directedness: *"Song of the View of the Thorough Cut of Luminosity Great Completion Called Flight of the Garuda Capable of Quickly Traversing All the Levels and Paths"*. From the point of view of the thesis, the script teaches the methods that could cut across the 'levels' or 'paths' which might be interpreted differently in Buddhist yānas.

As far as the content and teachings are concerned, the twenty-three chapters of the The Flight of Garuda find their fundamental principles in Mahāyāna doctrines: "In

---

[27] The original Tibetan title also has different English versions such as 'The Essential Point in Three Statements', or 'Three Words That Strike the Crucial Point'. The title in Tibetan: tshig gsum gnad du brdeg pa.

[28] The title in Tibetan: mkhas pa shri gyal po'i khyad chos.

reality no distinction between Saṃsāra and Nirvāṇa can exist in anybody's mind"[29]. This approach originated from the Mahāyāna notion about the empty nature of all phenomena, or the "impossibility of dividing appearances from emptiness"[30] (in Tibetan: snang stong dbyer med). Therefore, the view and instructions included in the text refer to the capacity of an immediate method of realizing Buddhahood.

Conclusion

Over the course of time, a wide range of techniques of meditation has been elaborated in Buddhism, and they are classified into different categories in order to be able comprehend their essential attributes. According to our thesis, one of the possible categorizations could be a division between the meditations with and without stages. Relying on this distinction, pursuant to our hypothesis, a definition of meditation without stages, that is, 'directedness' is also provided, and its significant elements might be determined as well.

In spite of their ineffable character, the thesis presented the general meanings of the elements of the definition relating to 'directedness', such as 'instantaneity', 'non-rationality', 'simultaneity' or the feature of 'beyond form'. In order to deepen the understanding of this method, the thesis elaborated the structures of the meditation with stages in Buddhist yānas, and from their perspectives, it presented the concept of 'directedness' in different Buddhist schools and in two Tibetan Buddhist sacred scripts.

As we have seen, these schools and texts have achieved a detailed explication of their terminology and could support the justification that the elements of the hypothesis do exist in peculiar lineages of Buddhism. However, the research, in terms of phrasing, could often merely fulfill the role of „the finger pointing at the Moon"[31], and at best, it could give points of reference to the inner experience.

---

[29] The Flight of the Garuda, tr. by Keith Dowman, Teachings of the Dzokchen Tradition of Tibetan Buddhism, (Boston: Wisdom Publications, 1994), p. 97.

[30] Ibid., p. 96.

[31] Daisetz Teitaro Suzuki, An Introduction to Zen Buddhism, (New York: Growe Press, 1964), p. 106.

References

Acariya Anuruddha, *The Abhidhammattha Sangaha, A Comprehensive Manual of Abhidhamma,* tr. by Narada Mahathera. Sri Lanka: Power Press, 1993.

Alan Watts, *The Way of Zen*. New York: Vintage Books, 1985.

Badantāchariya Buddhaghosa, *Vissudhimagga, the Path of Purification, the Classic Manual of Buddhist Doctrine and Meditation*, tr. by Bhikkhu Ñāṇamoli, Kandy: Buddhist Publication Society, 1980.

Choegyal Namkhai Norbu, *Dzogchen and Zen*. California: Zhang Zhung Editions, 1984.

_____. *Dzogchen, The Self-Perfected State*. New York: Snow Lion Publications, 1996.

_____. *The Crystal and Ways of Light*. London: Penguin Books, 1986.

Chökyi Nyima Rinpoche, *The Union of Mahamudra and Dzogchen*. Hong Kong: Rangjung Yeshe Publivations, 1989.

Daniel Cozort, *Highest Yoga Tantra*. New York: Snow Lion Publication, 1986.

Daniel Goleman, *The Buddha on Meditation and Higher States of Consciousness*. Sri Lanka: Buddhist Publication Society, 1980.

Daisetz Teitaro Suzuki, *An introduction to Zen Buddhism*. New York: Growe Press, 1964.

_____. *Essays in Zen Buddhism*. London: Luzac and Company, 1927.

_____. *Manual of Zen Buddhism*. New York: Grove Press, 1960.

Drikung Kyabgon Chetsang Rinpoche, *The Practice of Mahamudra*. New York: Snow Lion Publications, 1986.

Dzogchen Ponlop, *Wild Awakening, The Heart of Mahamudra and Dzogchen*. London: Shambala Publications, 2003.

Eye of the Storm, Vairotsana's Five Original Transmissions, tr. by Keith Dowman. Kathmandu, Vajra Publications, 2006.

Eduard Conze, *Buddhism, A Short History*. Oxford: Oneworld Publications, 2008.

_____. *Buddhist Thought in India,* Three Phases of Buddhist Philosophy. New Delhi: Munishiram Manoharlal Publishers Pvt. Ltd. 1996.

Eugen Herrigel, *The Method of Zen*. London: Penguin Books, 1988.

"Flight of Garuda", A Complete Explanation of Thorough Cut by Zhabkar, tr. by Tony Duff, Kathmandu: Padma Karpo Translation Committee, 2011.

Hans Schumann Wolfgang, *Buddhism, An Outline of its Teachings and Schools*. Madras: The Theosophical Publishing House, 1989.

Herbert V. Guenther, *Buddhist Philosophy in Theory and Practice*, London: Shambala, 1976.

John Powers, *Introduction to Tibetan Buddhism*. New York: Snow Lion Publications, 2007.

Kalu Rinpoche, *Secret Buddhism, Vajrayana Practices*, tr. by Christiane Buchet, San Francisco: ClearPoint Press, 1995.

Khenpo Gyaltsen Könchog, *The Garland of Mahamudra Practices*. New York: Snow Lion Publications, 1986.

Kogen Mizuno, *Essentials of Buddhism*. Tokyo: Kosei Publishing Co, 1996.

Mahamudra: The Quintessence of Mind and Meditation, tr. by Lobsang Lhalungpa. New York: Snow Lion Publications, 1986.

Mahathera Gunaratana Henepola, *The Jhanas in Theravada Buddhist Meditation*. Kandy: Buddhist Publication Society 1986.

Nalinaksha Dutt, *Mahāyāna Buddhism*, Calcutta: Orient Press, 1973.

Piyadassi Thera, *The Buddha's Ancient Path*. Kandy: Buddhist Publication Society, 1974.

Paul Williams, *Mahayana Buddhism, The Doctrinal Foundations*. London: Routledge, 1989.

Sam van Schaik, *Approaching the Great Perfection, Simultaneous and Gradual Methods of Dzogchen Practice in the Longchen Nyingtig*. Boston: Wisdom Publications, 2004.

Seung Sahn, *The Compass of Zen*. New York: Shambala Publications, 1997.

Tenzin Wangyal, *Tibetan Yogas of Dream and Sleep*. New York: Snow Lion Publications, 1998.

———. *Wonders of the Natural Mind, The Essence of Dzogchen in the Native Bon Tradition of Tibet*. New York: Snow Lion Publications, 2000.

The Flight of the Garuda, tr. by Keith Dowman, Teachings of the Dzokchen Tradition of Tibetan Buddhism, Boston: Wisdom Publications, 1994.

The Golden Letters, tr. by John Myrdhin Reynolds. New York: Snow Lion Publications, 1996.

The Third Jamgön Kongtrül, *Cloudless Sky, The Mahamudra Path of the Tibetan Kagyü Buddhist School*. Boston: Shambala Publications, 1992.

Tsele Natsok Rangdröl, *Lamp of Mahamudra, The Immaculate Lamp That Perfectly and Fully Illuminates The Meaning of Mahamudra, The Essence of All Phenomena*. Massachusetts: Shambala Publications, 1989.

Venerable Khenchen Palden Sherab Rinpoche and Venerable Khenpo Tsewang Dongyal Rinpoche, *Lion's Gaze, A commentary on Tsig Sum Nedek*, Florida: Sky Dancer Press, 1998.

Venerable Matara Sri Ñāṇārāma Mahāthera, *The Seven Stages of Purification*, Kandy: Buddhist Publication Society, 1993.

Venerable Nyanaponika Thera, *Abhidhamma studies, Buddhist explorations of Consciousness and Time,* Kandy: Buddhist Publication Society, 1980.

Walpola Rahula, *What the Buddha Taught*. New York: Grove Press, 1959.

Winston L. King, *Theravāda Meditation: The Buddhist Transformation of Yoga,* Delhi: Motilal Banarsidass, 1992.

The Five Precepts: Criteria and the Promotion of Individual and Social Peace

Asst. Prof. Dr. Sanu Mahatthanadull[1], Dr. Sarita Mahatthanadull[2]
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: petchsanu@hotmail.comm

———⊗———

Abstract

This is a qualitative research with two objectives, namely; 1) to study the criteria for the Five Precepts in the Buddhist scriptures and the operating norm for the Five Precepts Village project, 2) to develop and present the pattern of the criteria for the Five Precepts for the promotion of individual and social peace. The findings show the criteria of the Five Precepts are important standard in terms of the practical observance of the *pañcasīla*. While the Forty-indicator norm for the implementation of the Five Precepts village is a key success of the project. The development of criteria for the Five Precepts is cautiously carried out in order to get two new criteria:- 1) a developed criterion for diagnosis the status of the Five Precepts, and 2) a developed criterion for diagnosis the penalty of violated Precepts. Lastly, the pattern of the criteria for the Five Precepts shows the fivefold peace; peace of life, asset, couple, data and information, and wisdom respectively.

Key Words: Five Precepts, Individual, Pañca sīla, Social Peace.

---

[1]Ph.D. (Buddhist Studies), a regular lecturer at International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University.

[2]Ph.D. in Buddhist Studies (International Programme), International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University.

Introduction

The human world in modern times is covered by full of conflict, insecurity, and various kinds of mental disorders. This is a society that lack of moral and ethical norms. As a result, research projects related to the Five Precepts have been initiated, such as the "Research and Development on the Potential of Buddhist Organizations under the policy of the Five Precepts Village" run by Mahachulalongkornrajavidyalaya University in cooperation with Thai Health Promotion Foundation (Thai Health), is a research project focusing on social development activities, based on the Five Precepts. The purpose is for the future synergy among monks, local government organizations and government agencies to improve the quality of life and promote the Five Precepts as part of the Thai lifestyle.[3] There is a Five Precepts villages running project in Lampoon which have more than 400 villages aiming for the Five Precepts observance in each sub-districts and districts.[4] Etc. In addition, there are some projects which have been developed into a concrete practice as part of the reform and promotion of sustainable peace for Thai society. The villages that participating in the program must strictly follow the definition of the Five Precepts as defined. The term "observance of *sīla*" refers to the restraint of one's own verbally and bodily actions to purity. Control of both verbally and bodily anger, cruelty and rudeness by taking the *pañcasīla* into the practice.[5] As a campaign message from the National Office of Buddhism in campaign for the observance of *pañcasīla* "(1) Not to harm anyone, (2) Not to deceive others, (3) Not to do sexual misconduct, (4) Not to tell a lie, (5) Not to involve with drugs"[6] In order to understand in the same direction.

---

[3] Kom Chad Luek Online. "Somdej Wat Pak Nam Received a Research Report on the Five Precepts Village". [Online]. Source: http://www.komchadluek.net/detail/๒๐๑๔๐๔๐๖/๑๘๙๖๓๑.html [April 24, 2558 B.E.].

[4] Phrarajapanyamoli, "**A Direction of Buddhist Researches**", The 1st Exchange Forum Project for the Driving of Buddhadhamma Research Projects, Haribhunchai Research Institute, Coordinating Center for Research in Local Lumpoon, August 20, 2557 B.E.

[5] Somdejphramaha Rajamangalacara, **A Regulation of Supreme Sangha Council with the Implementation of the Five Precepts Village Project (draft)**, 2557 B.E. Promulgated on June 18, 2057 B.E. (Thai Version), p. 1. In National Office of Buddhism, **A Guide to Operating a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village 2557 B.E",** Mimeographed, 2557 B.E. (Thai Version), pp. 45-49.

[6] National Office of Buddhism, Buddhist Studies Fund, "**Planning for a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village**", Memorandum. B.E. 0002/06833, August 7, 2057 B.E. (Thai Version).

From the principle of the abovementioned Five Precepts, there are still no criteria for each of the Five Precepts. This may cause ambiguity in practice and evaluation. In Buddhism, there are teachings on the Five Precepts, especially the factors in violation of the Precepts, namely, the criterion for diagnosis the status of the Five Precepts in determining whether each of these precepts is absent, tainted or well presence. This is a criterion that has a very deep sequence of steps. In case of the Precepts are absent, it must include all the factors in violation of the Precepts. For example, the first precept: to abstain from killing (*pānātipātā veramaṇī*), the *sīla* will absent only when compose of five factors, namely: (1) The animal must be alive, (2) Knowing the animal is alive, (3) Intending to kill, (4) Having effort (5) The animal die with that effort. Except if one of them is missing, the *sīla* still presence but may be a tainted one.

The Five Precepts, however, are still lacking of a criterion for clarity and accuracy enough to be used in the daily lives of individuals in society as a means of diagnosing both the status and the penalty of infringement. Thus a study on "The Five Precepts: Criteria and the Promotion of Individual and Social Peace" as a criterion for the diagnosis of basic behavior for individuals and societies focuses on the implementation of research in both document and field studies in order to develop the Five Precepts criteria to an international scale for practical implementation. This is according to the policy of Five Precepts village in applying in daily life in order to achieve individual and social peace at the end.

Objectives of the Research

1. To study the criteria for the Five Precepts in the Buddhist scriptures and the operating norm for the Five Precepts Village project,

2. To develop and present the pattern of the criteria for the Five Precepts for the promotion of individual and social peace.

Scope of the Research

Scope of the Content

1. The Criteria for the Five Precepts in the Buddhist Scriptures and the Operating Norm for the Five Precepts Village Project: The study focuses on Buddhist primary and secondary source. Specifically, the Five Precepts is classified as 1) a criterion for diagnosis the status of the Five Precepts, and 2) a criterion for diagnosis the penalty

of violated Precepts. The purpose is to obtain the basic knowledge of Buddhism from the Buddhist scriptures.

The norm for the implementation of the Five Precepts village project will study the historical background, objectives and evaluating norms employed in the project. Two case studies will also be examined:- 1) Wat Khao Lat Wanaram Five-Precept village, Huay Haeng Sub-District, Kang Khoi District, Saraburi Province; 2) Huay Tom Five-Precept village, Na Sai District, Lampoon Province. Together with the study of the integrated norm between the Five Precepts and morality by the Buddhist Research Institute (BRI) of MCU. Lastly, will study the norm for the implementation of the Five Precepts village project focusing on the forty key success indicators.

2. Development of the Pattern of the Criteria for the Five Precepts for the Promotion of Individual and Social Peace: Studying the meaning and level of peace; the importance of the criteria for the Five Precepts; reason and limitation in developing the criteria for the Five Precepts. The development of the criteria for the Five Precepts starts with review of an original edition of criterion for diagnosis the status of the Five Precepts, and an original edition of criterion for diagnosis the penalty of violated Precepts. Plus an analysis of the information obtained from in-depth interview and a focus group discussion. Then the new developed edition of the aforementioned criteria are presented. Lastly, a presentation of the pattern of the criteria for the Five Precepts for the promotion of individual and social peace.

Scope of Populations and Sampling Groups

Group 1: Five Buddhist scholar monks and laymen for in-depth interviews. Determining the sample from the Buddhist Studies Institutes:- Mahidol University, Chulalongkorn University, National Institute of Development Administration (NIDA), Assumption University and Kasetsart University.

Group 2: Eleven qualified professionals for a focus group discussion (FGD) from Buddhist associations, Supreme Sangha Council, National Office of Buddhism, Buddhist educational organizations, senior Buddhist monks, monks, administrative monks including the director and the project promoter of Huay Tom Five-Precept village, Na Sai District, Lampoon Province.

Group 3: Five Buddhist scholar monks and laymen for an academic seminar from the project-driven administrative monks, Buddhist studies institutes, Mahachulalongkornrajavidyalaya University and Srinakharinwirot University.

Definition of the Terms Used in the Research

In this research, there are many terminology. The researcher thus defines the following:

1. The Five Precepts refer to the Buddhist basic training for restraint the body and verbal by abstaining from taking life, from taking what is not given, from fleshly lusts, from lying and from drinking spirituous liquors that cause indolence. Based on Theravada Buddhism and the Five Precepts village project.

2. Criteria for the Five Precepts refer to a standard rule in diagnosis the observance of the Five Precepts for an individual comprising of two criterion:- (1) a criterion for diagnosis the status of the Five Precepts, and (2) a criterion for diagnosis the penalty of violated Precepts.

3. A Criterion for Diagnosis the Status of the Five Precepts refers to the criterion used "factors in violation of the Precepts", volition (*cetanā*) and attempt (*payoga*) for instance, to diagnose the status of the precepts. The results are (1) whole, (2) broken or (3) blemish.

4. A Criterion for Diagnosis the Penalty of Violated Precepts refers to the criterion used to diagnose the severity of the penalty or the demerit (*pāpa*) that would result from the violation of each of the five precepts. The results are (1) heavy demerit or (2) light demerit.

5. The Operating Norm for the Five Precepts Village Project refers to the norm for the implementation of the Five Precepts village project focusing on the forty success indicators.

6. Peace means the fivefold dimension of peace (*pañca santi*) gained from the observance of the Five Precepts of individuals. They are: peace of life, property, family, information and health.

7. Promotion of Peace means the self-taught learner understands the criteria of the Five Precepts according to Buddhist principles. And can be able to apply them to daily life for peace.

8. Individual and Social refer to the villagers, government organizations and private sectors in society who participated in the Five Precepts village project and those who did not participated.

9. Buddhist Scriptures refer to Theravada Buddhist scriptures, commentaries, sub-commentaries, etc. including textbooks, books, researches and articles based on Buddhism which describes the principles of the Five Precepts in Pali, Thai and English languages.

10. The Five Precepts Villages mean the Five-Precept village project according to the royal initiative of the most venerable Somdejphramaha Rajmaṅgalācāra. Including two case studies as follows: (1) Wat Khao Lat Wanaram Five-Precept village, Huay Haeng Sub-District, Kang Khoi District, Saraburi Province. (2) Huay Tom Five-Precept village, Na Sai District, Lampoon Province.

11. Development of the criteria for the Five Precepts refers to the Modification of wordings in (1) a criterion for diagnosis the status of the Five Precepts, and (2) a criterion for diagnosis the penalty of violated Precepts from the Buddhist scriptures, which are the prototype to be easy to understand, suitable for the era and can be used in the daily life.

12. The Pattern of the Criteria for the Five Precepts means the overall picture of the Five Precepts by integrating together the following six concepts: (1) The criterion for diagnosis the status of the Five Precepts, (2) The criterion for diagnosis the penalty of violated Precepts, (3) The operating norm for the Five Precepts village project, (4) The two case studies, Wat Khao Lat Wanaram Five-Precept village, Saraburi Province and Huay Tom Five-Precept village, Lampoon Province, (5) The integrated norm between the Five Precepts and morality by the Buddhist Research Institute (BRI) of MCU, and (6) The fivefold dimension of peace (*pañca santi*).

Research Methodology

This research uses qualitative method. The research methodology can be divided in two ways.

1. Documentary Research

Studying the primary sources included the Tipiṭaka, Theravada Buddhist scriptures, commentaries, sub-commentaries. The secondary sources included textbooks, books and articles based on Buddhism which describes the principles of the Five Precepts especially the information from the relevant researches in order to examine the criteria for the Five Precepts. The following two criteria are studied:- (1) a criterion for diagnosis the status of the Five Precepts, and (2) a criterion for diagnosis the penalty of violated Precepts. On the issue of the operating norm for the Five Precepts village project, will study the secondary

sources included textbooks, books and articles based on Buddhism which describes the principles of the Five Precepts especially the information from the relevant researches. All data is collected at this stage from Pali, Thai and English languages. The results gained from the analysis in this stage will be used to answer the research questions in Objectives 1 and 2.

2. Field Studies

Field research is based on documentation, projects and related researches by recording of photos and voice. The tools for data collection include surveys, observations, in-depth interviews and focus group discussion. The data will then be input into the analysis process for the objectives of the research. Using theoretical frameworks involved in various fields according to the research methodology. Finally, there will be an academic seminar to certify the criteria for the Five Precepts that have been developed. And to certify the pattern of the criteria for the Five Precepts for the promotion of individual and social peace. The field studies will use the following research tools and methods to collect research data:

2.1 In-depth Interview

In-depth interviews were conducted to the five key informant group who are the Buddhist monks and laypeople, from the Buddhist Studies Institutes. This information will be used to answer the research questions in Objectives 1 and 2, especially in terms of the clarification of the Five Precepts criteria, the operational norm of the Five Precepts village project and the development of the criteria for the Five Precepts respectively.

2.2 Focus Group Discussion

A focus group discussion was organized by using a purposive sampling method to the 11 qualified professionals selected from Buddhist associations, Supreme *Sangha* Council, National Office of Buddhism, Buddhist educational organizations, senior Buddhist monks, monks, administrative monks including the director and the project promoter of Huay Tom Five-Precept village, Na Sai District, Lampoon Province. This is a step where all defects of the criteria for the Five Precepts in Buddhist scriptures have been developed to be more complete and accurate. This information will be used to answer the research questions in Objectives 1 and 2, especially in terms of the development of the criteria for the Five Precepts.

2.3 Academic Seminar

An academic seminar was arranged by invited five Buddhist scholar monks and laymen from the project-driven administrative monks, Buddhist studies institutes, Mahachulalongkornrajavidyalaya University and Srinakharinwirot University. This is to certify the developed edition of the criteria for Five Precepts and the pattern of the criteria for the Five Precepts for the promotion of individual and social peace. Once the data has been revised, it will be used to answer the research questions in the 2nd Objective (to develop and present the pattern of the criteria for the Five Precepts for the promotion of individual and social peace), then summarize all the knowledge in the final version of the research.

Conceptual Framework

The conceptual framework in this research is built on the basis of the process, research methodology and output as follows.

Chart 1 : Exhibiting a Conceptual Framework
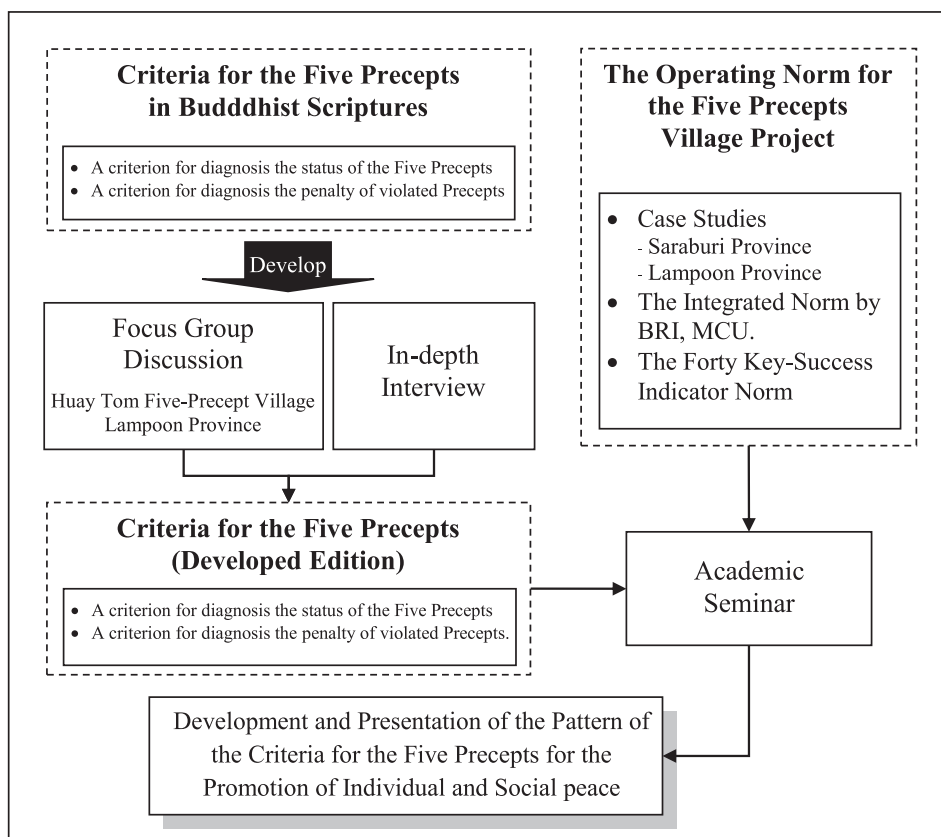
Research Findings

The findings of the research can be summarized based on research's objectives as follows.

1. The Criteria for the Five Precepts in the Buddhist Scriptures and the Operating Norm for the Five Precepts Village Project

The criteria for the five precepts in the Buddhist scriptures are classified into two categories: 1) The criterion for diagnosis the status of the Five Precepts, and 2) The criterion for diagnosis the penalty of violated Precepts. In terms of studying the first category, evidences found in commentaries as venerable Bhaddanta Buddhaghosā Ācāriya and venerable Phra Sirimaṅgalā Ācāriya both expounded the elements for violation of each *pañca sīla*. They are beneficial for a person who are observing the Precepts to determine one's behaviors whether violated the Precepts or not. The Elements are called "*sambhāra*" are factors in violation of the Precepts. That is to say the Precepts will be broken only when every single factors are fully presence.[7] The term "factors in violation of the Precepts" is primarily used by the commentator (*atthakathā ācāriya*) but when presented in this research, "The criterion for diagnosis the status of the Five Precepts" will be called instead by remaining all details unchanged. It is a standard criterion for the person who are preserving *sīla* to check the status whether it is still whole. This will be beneficial to his or her both in terms of the present status of *sīla* and in terms of the future requesting for the new observance in the case that their precepts are already blemish or even broken.

Furthermore, the "penalties for the violation of the Five Precepts" are equally important, with the aim of raising awareness of penalties if they are negligently transgressed. As venerable Bhaddanta Buddhaghosā Ācāriya expounded in the Dispeller of Delusion (*Sammohavinodanī*), commentary to the Book of Analysis (*Vibhaṅga*) of Abhidhamma Pitaka. The penalties from transgression the first Precept (*pānātipāta*) are shown as follows.

Killing a small insect, such as ants are less penalty.

Killing such animals whose size are bigger, more penalty.

Killing an animal as bird species that are bigger, more penalty.

---

[7]The Five Precepts come completely in It.A. (Pali) 299-304. Meanwhile; there are only four items then explained the other courses of action (*kammapada*) in M.A. (Pali) 1/276-7. Dhs.A. (Pali) 180-5; and later versions of the Buddhist scriptures as quoted, e.g. Maṅgala. (Pali) 1/210-9:- Phra Brahmagunabhorn (P.A. Payutto). **Buddhadhamma Extended Edition**. 46th ed. Bangkok: Sahadhammika Printing Limited Company, 2559 B.E. (Thai Version), footnote no. 1432, p. 726.

Killing a reptile species, more penalty . . .

Killing an Arahant [*khīṇāsava*], extreme penalty.[8]

From the description, the Commentator explained the punishment of the transgression of the first Precept: *pāṇātipāta*. It depends on two factors: 1) Physical size, and 2) Beneficial. In addition, the victim was classified into two groups: the animals and human beings. The penalty for the violation will be more or less depending on: 1) The size of the physical body of such animals, and 2) The benefit of such human beings. As an example in everyday life, if one killed a small fly, one will get less penalty than killing an Arahant. He or she will get light demerit and can still had opportunity to make an excuse again. In contrast, if one killed an Arahant, one will get extreme penalty due seriously violated the victim who are beneficial to the world. Thus he or she may not stand the guilt because the offense is too serious to bear.

However, the key factors behind the success of the large-scale implementation of the *Pañca Sīla* Village Project at the national level are the criteria consisting of forty indicators of success.[9] It focuses on evaluating of the project which covers two dimensional indicators: 1) Strategic dimension, and 2) Activities dimension. They determine the success of the project as part of a strategic plan to drive the project toward its goal. It is so important to define clearly the common goal and objects before the start of the project. Success in defining and implementing creative activities. It must be paid attention to the same in the subsequent series as the details of the activities that are useful and able to respond to them in order to achieve that goal as well.

2. Development of the Pattern of the Criteria for the Five Precepts for the Promotion of Individual and Social Peace.

The development of the criteria for the Five Precepts refers to the analysis and modification of the wordings as originally appeared in the Buddhist scriptures suitable for the era. The revised criteria show the body of knowledge that can be practically used in the daily life. As a result, the following table indicate the Criteria that combine together the two criterion:

---

[8]Abhi.Vi.A. (MCU). 78/776/508.

[9]Committee of Driving a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village". **A Guide to Operating a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village" 3rd Phase (Long Term).** Bangkok: The Printing Office of a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village, 2557 B.E.

Table 1 : Showing the Criteria for the Five Precepts (Developed Edition)

Penalty of Violated Precepts

	1st Precept: Pāṇātipāta	2nd Precept: Adinnādāna	3rd Precept: Kāmesumicchācāra	4th Precept: Musāvāda	5th Precept: Surāmerayamajjapamādaṭṭhāna
	"Heavy demerit if taking life of a big animal or a person who has many benefits"	"Heavy demerit if taking what is not given from an owner who has many benefits"	"Heavy demerit if fleshly lusts with a person who has many benefits"	"Heavy demerit if lying to gain high valuable assets"	"Heavy demerit if drinking or taking spirituous liquors caused loss of mindfulness to do evil"
Criteria	1. Benefit; 2. Body size; 3. Volition (cetanā); 4. Attempt (payoga)	1. Value; 2. Moral of the owner; 3. Volition (cetanā); 4. Attempt (payoga)	1. Moral of the victim; 2. Volition (cetanā); 3. Attempt (payoga)	1. False story; 2. Volition (cetanā); 3. Attempt (payoga); 4. Damage incurred	1. Amount of intoxicant consumed; 2. Volition (cetanā); 3. Attempt (payoga); 4. Lose mindfulness to do evil
Result	◯ Heavy ◯ Light	◯ Heavy ◯ Light	◯ Heavy ◯ Light	◯ Heavy ◯ Light	◯ Heavy ◯ Light

Status of the Five Precepts

Criterion / Category	1st Precept: Pāṇātipāta	2nd Precept: Adinnādāna	3rd Precept: Kāmesumicchācāra	4th Precept: Musāvāda	5th Precept: Surāmerayamajjapamādaṭṭhāna
Object	(2) Living organism (Human beings or animals) ◯ 20%	(2) Belongings ◯ 20%	(2) A person who should not be transgressed ◯ 25%	(2) False story ◯ 25%	(2) Spirituous liquors and drugs ◯ 25%
Knowing	(1) Knowing that thing has life ◯ 20%	(1) Knowing that belongings has owner ◯ 20%	-	-	-
Volition	(3) Volition to kill ◯ 20%	(3) Volition to steal ◯ 20%	(1) Volition to transgress ◯ 25%	(1) Volition to lie ◯ 25%	(1) Volition to drink or take ◯ 25%
Attempt	(4) Attempt to kill ◯ 20%	(4) Attempt to steal ◯ 20%	(3) Attempt to transgress ◯ 25%	(3) Attempt to lie ◯ 25%	(3) Attempt to drink or take ◯ 25%
Accomplishment	(5) That thing died ◯ 20%	(5) Own that belongings ◯ 20%	(4) Having sexual intercourse ◯ 25%	(4) People believed in that lie ◯ 25%	(4) Drink or take into the body ◯ 25%
Result	◯ Whole (0%) ◯ Broken (100%) ◯ Blemish (20-80%)	◯ Whole (0%) ◯ Broken (100%) ◯ Blemish (20-80%)	◯ Whole (0%) ◯ Broken (100%) ◯ Blemish (25-75%)	◯ Whole (0%) ◯ Broken (100%) ◯ Blemish (25-75%)	◯ Whole (0%) ◯ Broken (100%) ◯ Blemish (25-75%)

From the table showing the Criteria for the Five Precepts (Developed Edition), the big table consists of two sub-tables indicated with a black-colored background stripe which representing from top to bottom the two criteria: 1) The criterion for diagnosis the penalty of violated Precepts, and 2) the criterion for diagnosis the status of the Five Precepts.

The horizontal line represents the five categories of factors in violation of the Precepts. They are object, knowing, volition, attempt and accomplishment respectively. The results of the diagnosis from each criteria also be shown in this area too. In one hand, the result of the criterion for diagnosis the penalty of violated precepts are as "Heavy" or "Light" mean heavy demerit and light demerit in order. In the other hand, the result of the criterion for diagnosis the status of the Five Precepts are as "Whole", "Broken" or "Blemish" with percentage of 0%, 100% and 20 to 80% [for the former two precepts] or 25-75% [for the latter three precepts] respectively.

While the vertical lines show the items of the Five Precepts from the first precept: *Pāṇātipāta* to the fifth precept: *Surāmerayamajjapamādaṭṭhāna*.

Then the description of the penalty for each violation of the Five Precepts are placed at the bottom of each of the Precept headlines. The sub-bars in each of the Precepts represent the elements used in determining of the penalty.

The mentioned criterion for diagnosis the status of the Five Precepts is easy to use to judge any event that ether has happened or has not happened yet. For the first case, if one did anything with doubtfulness that his or her Precepts may blemish or even broken, then one can promptly use the Criterion to diagnose the status of the precepts. For the latter case, he or she can also use this Criterion as a reminder to maintain the state of the Precepts as pure and perfect as needed at all times.

The Pattern of the Criteria for the Five Precepts for the promotion of individual and social peace initiates from regulating and supervising the implementation of the project in order to achieve the objectives of the project that have been established. For this matter, there are two norms, namely: 1) The Forty key-success indicator norm for implementation of the project, 2) The twelve indicator norm for activities promoting the development of life according to the Five Precepts. These norms serve as a tool to control the whole process of operation in overall picture. While the criteria for the Five Precepts (The criterion for diagnosis the status of the Five Precepts and the criterion for diagnosis the penalty of violated Precepts) are for a person who are observing the Precepts at the individual level. As for the social level, there are great numbers of villages participated in the Five Precept village project. In additions, other integrated Buddhist activities help driving society for happiness.

Therefore, the above mentioned factors form the fivefold dimension of peace (*pañca santi*). They are peace of life, peace of property, peace of family, peace of information and peace of health. The peace that not only comes to the life of a person who observe *sīla* but also to the life of the persons who live in that society.

General Suggestions

Administrators or the policy makers in the Five Precepts village project should consider and push for the addition of the requirements and penalties for violators of the Five Precepts that can be linked to the law in some certain cases as appropriate. For example, sexual harassment to another's wife or husband, or in the case of a monk drinking or ingesting alcoholic drink, as well as taking drugs behaviors other than punishment according to the disciplines prescribed. It must also be considered a legal penalty to get real results.

Suggestions for Further Studies

1. Development of the Five Precepts Model for an Application in the Five Precepts Village Project: A Case Study of Huay Tom Five-Precept village, Na Sai District, Lampoon Province.

2. A Study of the Achievement of the Five Precept Village Project.

3. A Comparative Study between the Buddhist Five Precepts and the Principles of Law.

References

Committee of Driving a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village". *A Guide to Operating a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village" 3rd Phase (Long Term)*. Bangkok: The Printing Office of a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village, 2557 B.E.

Kom Chad Luek Online. "*Somdej Wat Pak Nam Received a Research Report on the Five Precepts Village*". [Online]. Source: http://www.komchadluek.net/detail/๒๐๑๔๐๕๐๖/๑๘๙๖๓๓.html [April 24, 2558 B.E.].

Mahachulalongkornrajavidyalaya. *The Pali Canon Mahachulalongkornrajavidyalaya Version*. (Thai Version). Bangkok: Mahachulalongkornrajavidyalaya Press, 2539 BE.

Mahamakuṭarajavidyalaya. *The Pali Canon and the Translation of Commentaries, Set of 91*. (Thai Version). Bangkok: Mahamakuṭarajavidyalaya press, 2534 BE.

National Office of Buddhism. *A Guide to Operating a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village 2557 B.E"*. Mimeographed, 2557 B.E. (Thai Version).

National Office of Buddhism, Buddhist Studies Fund. "*Planning for a Harmonious Reconciliation Project Using Buddhist Principles "The Five Precepts Village*". Memorandum. B.E. 0002/06833, August 7, 2057 B.E. (Thai Version).

Phra Brahmagunabhorn (P.A. Payutto). Buddhadhamma Extended Edition. 46th ed. Bangkok: Sahadhammika Printing Limited Company, 2559 B.E. (Thai Version).

Sirimaṅgala Ācariyā. *Maṅgalatthadīpanī*. Mahamakutarajavidyalaya. Vol. I. (Thai Version). Bangkok: Mahamakutarajavidyalaya University Press, 1974.

Somdejphramaha Rajamangalacara. *A Regulation of Supreme Sangha Council with the Implementation of the Five Precepts Village Project*, 2557 B.E. Promulgated on June 18, 2057 B.E. (Thai Version).

The 1st Exchange Forum Project for the Driving of Buddhadhamma Research Projects. "*A Direction of Buddhist Researches*". Phrarajapanyamoli. Haribhunchai Research Institute, Coordinating Center for Research in Local Lumpoon, August 20, 2557 B.E.

The Trend of the Role of Ramañña Nikāya in the Next Decade in Mon State

Ven. Za Wa Na, Phramaha Hansa Dhammahaso, Assoc. Prof. Dr.,

Asst. Prof. Dr. Sanu Mahattanadull

International Buddhist Studies College,

Mahachulalongkornrajavidyalaya University.

Corresponding Author E-mail: zawana.1@gmail.com

Abstract

This research article has three main objectives, namely: (1) to study the origin and the development of Rāmañña Nikāya in the Mon state, (2) to study the characteristics and the practices of Ramañña Nikāya Association, and (3) to analyze the trend of the roles of Ramañña Nikāya in the next decade in the Mon state. It has three study attempts to explain the main Mon Buddhism's role in Lower Burma through an in-depth analysis of the next decade in Mon state. This research contains five chapters: the first two are introductory chapters describing the history of Mon Buddhism and the origin and development of Ramañña Nikāya; the last two chapters examine the characteristics of the practices and interview the Role of Rāmañña Nikāya that of relating to the state, Sangha education and propagation of the religious title to the Sangha who is prompting in the next decade in Mon State. The last chapter contains the conclusion of this research: Rāmañña Nikāya's role in Mon society, Mon Sangha association and Mon people in Mon State. Ten scholars of Mon Buddhism were interviewed for the primary source in this dissertation.

The study has shown that through the assigned objective, Mon Buddhism began and developed before Pegan, during Pegan and after Pegan during conflicts of civil war. Based on the results of the analysis, the study presents possible solutions to the conflict. These periods involve various conditions based on the results of the analysis of a long history of Ramañña Nikāya. From analyzing the characteristics and practice of Mon Buddhism in Mon State, some characteristics and practices may differ due to the differences of the national culture of Mon in Burma. This is because the Burmese are influenced by the Mon culture. Mon Buddhist monks also play an important role and pay more respect to the Mon society in the Mon State. No research on Ramañña Nikāya Association in Burma has ever been done before.

Keywords: The Trend of the Role, Ramañña Nikāya, Mon Buddhism, Mon State

Introduction

Mon was one of the nations and a big Empire in Southeast Asia that laid a foundation of Buddhism, both Thai and Burmese, from the 6th to the late 11th century of Dvaravati Period.[1] Mon people were ultimately defeated by the Thais who absorbed much of their culture. And also, the first major group of immigrants to arrive in present-day Myanmar were the Mon who were originally from China and settled in what is now northern Burma around the third century B.C.[2] Also it is one of the areas in the Union of Myanmar, which have complicated political and religious problems with many ethnics groups and different kinds of cultural traditions.

But Mons and Ramañña Nikāya Buddhist Association remained a minority in the Lower Burma. Although Ramañña Nikāya was established a long time ago, Ministry of Myanmar religious affairs does not recognize Ramañña Nikāya. This is one of the challenges for Mon followers of Ramañña Nikāya to practice the Buddha's teaching. The case has also effected a decline in the number of the Ramañña Nikāya Buddhist Association in lower Burma because of the limitation of freedom. The aim of this Nikāya and its development is to gain independence or freedom for Mon people and Mon civilization from the military forces of Myanmar government.

Mon people suffer restrictions on freedom of literature because Ramañña Nikāya Buddhist Association uses their own language in examination of the Burmese Sangha Organization. Burmese Sangha Organization forced Mon monks to take examination in Burmese language; some of Mon monks from Dhammayutika Nikāya followed the requirement of Burmese Monk Organization to take examination in Pali literature in Burmese language. Without Mon literature, Ramañña Nikāya and lay people cannot survive in the present time. However, the reason to ban Mon language is to make the patriotism of the next generation weaker. The Ramañña Nikāya Sangha Dhamma held a Dhamma examination, both written and oral, although facing serious difficulties. In the summer, Mon Buddhist monks patiently tried to open and teach the Dhamma to the children in the monastery since 1988.[3] It is a

---

[1]Dr. Nai Pan Hla, **"A Short History Of The Mons"**, Part 1, The Original Homeland of the Mons (Migration), (Japan: Okinawa, Meio University, 2007)

[2]Jeffrey Hays, **Ancient Mon People**, (2004): Retrieved on 12 November 2017 http://factsand-details.com/southeast-asia/Myanmar/sub5_5a/entry-2997.html

[3]Marie Lall and Ashley South, **Education, Conflict and Identity: Non-state ethnic education regimes in Burma,** March 2012, p.11

difficult mission for Mon Buddhist monks to carry on the development of their own language under the military government until now based on the Ramañña Nikaya Association. As we can see from around the world, Buddhism have been flourishing for a long period time. However, at that time Myanmar was not called as it is today.

1. The Origin of Ramañña Nikāya Buddhism in Mon State

The first major group of immigrants to arrive in present-day Myanmar was the Mons who were originally from China, Yangtze River Valley, and settled in what is now northern Myanmar around the third century B.C. They reached Dvāravatī (Old Siam) and Rāmaññadesa (Lower Burma), the old country of the Mon people.[4] The Mon where highly cultured Buddhist people with a classical North Indian heritage who settled in Central Burma. Pegu (50 miles from Yangon) was established by the Mon in the 6th century, it was the capital of southern Burma in the 13th century when the Mons ruled the region. In 1757, it was sacked and almost completely destroyed by the Burmese monarch, King Alaugpay. The Mons were heavily influenced by Indian Hindu culture and Asoka Buddhist kingdom in India. They established the Dvaravati Kingdom (6th to 11th century A.D.) and several centers in mainland Southeast Asia. The Dvaravatis controlled the Menam Valley area in present-day Thailand from the 6th or 7th century to the 11th century. Mon belong to the Austroasiatic subfamily.

They were the old inhabitants of both Burma and Thailand who had contacts with India from very early times. Mons were known as a seafaring people. Significantly, the Mons had played a major role as the most prominent agent in spreading and propagating Indian civilization in Southeast Asia in the historic period. Historically, Mahanagara was the smallest and the last dynasty of the Mons in old Siam. The last king was known as King Yiba, whose country was invaded by the King Mangrai in 1292 A.D. After that, Mons had no further role to play in Thailand as rulers of an independent kingdom. They were ultimately defeated by the Thais who absorbed much of their culture.

The oldest records of the ethnic name of the Mons were found not in Burma or Thailand but in Khmer land. In Khmer inscriptions of 6th -7th century A.D. the term was

---

[4]Dr. Nai Pan Hla, **"A Short History of The Mons" Part (1) The Original Homeland of the Mons (Migration),** (Japan: Nago City, Professor of Southeas Asian Studies, Meio University, 2007),p.12.

written as Ramañ[5] and Rmmañ and in the 9th-10th century as Rāmanya. Next it was found in Java in 1021 A.D. as Rmen. In the 11th century Mon occurred in inscriptions of the Burmese King Kyanzittha as Rameñ. Later, in the 15th century, in Mon inscriptions and on a Mon copper plate now in the National Library of Bangkok, the spelling had changed to Rmañ. Such a name had never occurred in the earlier Mon epigraphs both in Thailand and Laos.

In the year 103 of the Maha Era, Siddhartha Gotama became an Omniscient Buddha. Forty nine days after his enlightenment, while he was residing near the Bodhi tree, the two of Mon Merchants called Tapaw and Tabaw, who came from Ukkalapa Emperor in Ramannadesa (Rangoon now), received eight hair relics from the Buddha and took refuge in the Buddha and Dhamma after offering some honey cakes. At the time Sangha did not exist yet. So, the Ramañ (Mon) is the first of all amongst the Buddhists who take refuge to the Triple Gems, for the two brothers had been taking only Couplet Gems that were the Buddha and Doctrine, and for the Bhikkhu order had not come into being yet. Ramañ were the first to offer alms to the Master amongst the Buddhists, Ramañ were the first devotees who had great dedication to Buddha among all Buddhists.

Ramañ merchants acquired eight sacred hair relics in the morning of Wednesday on the fifth day of commencement of the fourth Mon month in the year 103 of the Great Era. So, the Ramañ (Mon) are the first among the Buddhists who took refuge in the Triple Gems, for the two brothers had taken only the Couplet Gems as refuge, that were the Buddha and Doctrine, since the Bhikkhu order had not come into being yet. The hair relics offered by the Buddha were enshrined on the top of Singuttara hill in Rammadesa. So the real devotee who originally erected Kyaiklagon is of course the Mon Emperor Ukkalapa. This is the first time when the Buddha's teaching arrived and flourished in Rammnadesa Mon land. The area of Yamanya Province was very wide and extensive. For effective administration it was divided into three divisions: Pathein district, Dalla district, and Muttama district, each of which was composed of thirty-two towns. Totally, there were 96 cities. Suvarṇabhūmi was also known as the golden land because of its products of gold, ivory and honey.[6] In addition to the overseas trade, it also had overland trade with the eastern countries by crossing over the Tanintharyi mountain ranges. The overseas trade between India and Suvarṇabhūmi was very good.

---

[5]JSS, **The Journal of the Siam Society,** Bangkok, Thailand Volume 79, Part 1, Amarin Printing Group Co., Ltd., 1991, p.15.

[6]**The Teachings of the Buddha,** (Higher Level) Volume II, (Yangoon: Department for the Promotion and Propagation of the Sasana, A.D. 2001), p. 251.

One major change after the Burmese seizure of Pegu in 1538 was the total disappearance of the Mon myth underpinning. Only after the capture of Pegu, the Mon capital became gradually populated by Burmese. Burmese absorbed major Mon sites, such as the Shwedagon and Kyaik-hti-yo.[7] This is the third time when the Buddha's teaching flourished in Rammadesa. According to Mon Buddhist history, Mon Ramañña Nikāya appeared and were recognized in Rammadesa for the third time during the reign of king Asoka, the great king of India. He sent the elder monks Sona and Uttara to Suvarṇabhūmi after the third Buddhist Council in India. The name of Suvarṇabhūmi[8] is a combination of two Pali words. *Suvarn* means golden and *bhūmi* means land. So it is called the golden land. Golden land is so wide in Southeast Asia because Mon settled in this area before Burmese and Thai influence. Therefore, it can be concluded that Ramañña Nikāya appeared after the third Buddhist Council in year 236 of the Buddhist Era. When the King Siridhammasoka (Asoka) sent nine missions to nine countries, a mission led by Venerable Soṇa and Uttara came to Suvaṇṇabhūmi (Rāmañña Province.)[9] At that time it was ruled by King Sīridhammasoka. Before that time, an ogress of the sea used to be in the habit of eating a young born child everyday. When the Theras arrived there it coincided with the birth of a prince in the city. As soon as the people saw the Theras coming to the city, they thought the ogress came from the sea again. Fortunately, while Sona and Uttara were explaining to the people that they were Buddhist monks, the ogress came out of the sea with her retinues. Then the two Theras created Manussa Siha, a creature with a lion head and a human body, to drove the ogress away.

Then the Theras also expounded the Brahmajāla Sutta[10] to people who has assembled there. Sixty thousand people became Ariyas and three thousand five hundred men and one thousand five hundred women entered the Order. Buddhism became a strong faith in that period. We can see that an island in the sea surrounding the village is called now the ogress of the island in Mon State. To prevent the ogress from coming out of the sea and eating a young child in the city, the two Theras created an image of a Manussa Siha, which had a lion head and human body. Thus, this image still can be found on the entrances of houses and

---

[7]Don Stadtner, **Burmese and Mon Foundation Myths**, p. 6-13.

[8]World fellowship of Buddhists Held, **Buddhism in Thailand**, (Bangkok: WFBH, 2523), p.5.

[9]**The Teaching of the Buddha**, (Higher Level) VolumeII, (Department for the Promotion and Propagation of the Sāsanā, A.D. 2001), p. 270.

[10]Presentation on 51st**Anniversary, Mon National Day**, (USA: 1998), p. 4-5.

temples. This was the first time when the Rāmañña Nikāya Sangha Organization appeared in the history of Mon.

2. Ramañña Nikāya Before Pagan Occupation

In the reign of King Okkalapa he led his people to build many pagodas. Well-known is Kyaik lagon (Shwedagon pagoda) among Kayaik Dayaie (Botataung now) and Kyaik Athoke (Sule pagoda now). Kyaik Dayaeik (Botataung) became known at that time as the spot where Mon King Okkalapa welcomed the king's one thousand soldiers guarded the brothers back from India and where the hair relics intended for the Shwedagon.[11] Buddhism was not strong enough and did not spread to the whole country because the third refuge did not exist yet at that time.[12]The original stupa is said to be 27 meter high in his reign. In his reign, there were only two refuges: the refuge in the Buddha and the refuge in the Dhamma.

The chronicles of Mon and Myanmar firmly maintain that Buddhaghosa was of Mon origin and a native of Thaton. They state that his return from Sri Lanka, with the Pali scriptures, the commentaries, and grammatical works, gave a fresh impetus to the religion. However, modern historians do not accept that Buddhaghosa was from Thaton while some even doubt his existence.[13] According to the Mon chronicles written by Thera Uppalitta, in year 900 of the Buddhist Era (450 A.D.), a thought occurred in Buddhaghosa'a mind that he needs to translate the scriptures from Sinhalese to Magadhese for the well-beings of mankind to Jambudipa. Therefore, Buddhaghosa crossed over to Ceylon and entered the monastery of Anurādhapura.[14]

---

[11] Donald M. Stadtner, **Bulletin of Burma Research**, (Berkeley, University of California, 2008), p. 63.

[12] Roger, Bischoff, **Buddhism in Myanmar a Short History**, (Sri Lanka: Buddhist Publication Society Kandy, 1995), p.18.

[13] Smith, **Asoka's alleged mission to Pegu,** (1905), p.185-86.

[14] James Gray, **The Historical Romance of the Rise and Career of Buddhagosa**, (New deli: Madras, 1008), p.13.

He heard the Atthakathas and the discourse of the old Theras expounded by Sanghapāla the Mahāthera, and having first of all composed the Visuddhaimagga, he translated all the atthakathas into Mâgadhese. Buddhaghosa carried the religion to Sudhammavati (Thaton). The whole of Rāmaññadesa was in a state of great ferment and excitement at his arrival, and went forth to meet him with offerings and festivities, and escorted him as if he were the omniscient Buddha himself.

In year 930 B.E., Buddhaghosa, a priest of Thaton, crossed over to Ceylon, where, having devoted himself to the study of the Sinhalese language, he copied the whole of the three portions of the Pitakas with their commentaries, and brought them over to his native place. From this circumstance, Thaton, which had been known as Suvannabhumi (the "Land of Gold" was now called Sudhammavati (the "land of the True Law"). The return of the ships of Buddhaghosa from Ceylon with the sacred cargo on board is said to have been celebrated with great pomp and splendor. The king, attended by all the members of royalty and the nobility, and followed by a large retinue of attendants, went down to.

However, modern historians do not accept that Buddhaghosa was from Mon while some even doubt his existence. According to the Burmese tradition, Buddhaghosa was a native of Thaton and returned thither from Sri Lanka merits more attention than it has received. It can easily be explained away as patriotic fancy. On the other hand, if Buddhaghosa's object was to invigorate Theravāda in India the result of his really stupendous labors was singularly small, for in India his name is connected with no religious movement. But if we suppose that he went to Sri Lanka by way of the holy places in Magadha (now Bihar) and returned from the Coromandal coast (Madras) to Burma where Theravāda afterwards flourished, we have at least a coherent narrative.[15]

The Sinhalese chronicles, especially the *Mahāvaṃsa*, place Buddhaghosa in the first half of the fifth century. Although he spent most of his active working life in Sri Lanka, he is also credited with imbuing new life into Theravāda Buddhism in South India, and developing such important centers as Kancipura and Uragapuram that were closely connected with Prome and Thaton. Proof of this connection can be found in archaeological finds in the environs of Prome, which include Pali literature inscribed in the Kadambe script on gold and stone plates. This script was used in the fifth and sixth century in Southern

---

[15] Roger Bischoff, **Buddhism in Myanmar A Short History**, (Sri Lanka: Buddhist Publicaiton, 1995), p.37.

India. There is imagining for a moment, early Mon and Mainland Southeast Asian history without the Mon influence's Buddhism. What would it look like? There would be no Sona and Uttara nor Buddhaghosa bringing the most orthodox version of the Tipitakas to lower Burma Rāmaññadesa in Thaton there.[16] The religion of Buddha became a firmly established faith in Thaton under the king Dhammapāla and Mi Arakka Devi princess and lasted long from the beginning of the 236. Both oral teaching and practical teaching of the Buddha was perfected at that time. Thus, Buddhism developed such as shine and glory.

3. Rāmañña Nikāya during the Pagan Period (1362 C.E.)

Pagan is believed to be founded in the years 849-850 A.D. by the Anawratha, who was born in a family of rice growers in the region around Kyauksai near Mandalay. Anawratha began to unite the region by subjugating one chieftain after another and was successful in giving the Myanmar a sense of belonging to a larger community, a nation. The crucial event in the history of Myanmar is not so much the founding of the city of Pagan and the building of its walls and moat, but more Pagan's acceptance of Theravada Buddhism in the eleventh century. The religion was brought to the Myanmar by a Mon bhikkhu named Shin Arahan. At that time, the beginning of the eleventh century, the Buddhist religion in Suvannabhumi. Rāmaññadesa was on the decline as robbers and raiders disturbed people, by plagues, and by adversaries of the religion.[17] These most probably came from the Hindu Khmer kingdom in Cambodia and the north of Thailand. The Khmer were endeavoring to add Thaton and the other Mon kingdoms of the south to their expanding empire. Buddhism was under attack in other places as well. The great Mon city, Davravati, a Theravada center in Southern Thailand, fell to the Khmer, the masters of the whole of Thailand. On the other hand, King Manohari in Thaton became very weak. This happened in the 1600th year that had elapsed since the attainment of Parinibbāna by the Enlightened One.

---

[16] Michael A. Aung-Thwin, **The Mists of Rāmaññadesa, The Legend that lower Burma**, (United States of America: Honolulu, University of Hawaii Press, 2005), p.299.

To Cin Khui, **The Kalyani Inscriptions, erected by King Dhammaceti at Pegu In 1476 A.D.**, (Rangoon: Text and Translation, 1892), p. 49.

[17] Bimala Churn Law, M.A., B.L., Ph.D. (Cal.), D.Litt. (Lucknow), Hony. D.Litt. (Allahabad), **The History Of The Buddha's Religion (Sāsanavamsa)**, (London: Baptist Mission Press, 1952), p.44.

However, the power of Rāmaññadesa declined, because civil dissensions arose and the extensive country was broken up into separate principalities, because the people suffered from famine and pestilence, and because, to the detriment of the propagation of the excellent Religion, the Owing to these calamities, the priests, residing in Ramaññadesa, were unable to devote themselves, in peace and comfort, to the acquisition of scriptural knowledge, or to the observance of the precepts and the Religion also declined. According to history of Buddha's Religion, there were three causes for Buddhism to decline in Rāmaññadesa, which are fear from village-plundering thieves, fear from a kind of burning fever and fear from the adversaries of the religion. From Anawrahta reign (1077) until Narapatisithu (1174-1211), Mon people lost their Kingdom and became the slaves of Burmese civilizationfor about 400 years.

4. Ramañña Nikāya After Pagan (Thaton Kingdom)

From the 5th century until the conquest of lower Burma by Pagan in 11th century A.D., there is a continuous record of Buddhism flourishing in the Mon and Pyu kingdom. The Mon kingdoms are mentioned in travel reports of several Chinese Buddhist pilgrims and also in the annals of the Chinese court. In the 5th century, Tathon and Pegu are mentioned in the Buddhist commentarial literature for the first time.[18] The Pagan Period (A.D. 1044-1287) was the heyday of Buddhism in Burma, when it spread more or less to every corner of the country. Though the Ari Monks were powerful in Upper Burma before the accession of Anawrahta. In short, what we know about the Arañ of the pre-Pagan period so far is that they wore black robes, and that they were connected with nāga-worship and were practicing the custom of deflowering brides prevalent in Southeast Asia and they were not regarded as Buddhist by the chroniclers even though they were reciting the paritta. The practice of Arañ monk is never mentioned in connection with the Pagan-period monks in the chronicles. Arañ Monk practiced as follows:

They set all monastic rules at naught, were great drinkers, and had a weakness for the other sex; they kept their hair about two inches long, wore a kind of cylindrical hat and robe of a color nor orthox; they dabbled in a alchemy and popular medicine, and were reciters, for a consideration, of mantras; they sold amulets and recipes for the attainment of magical power; and they bred, rode and sold horse and exercised themselves

---

[18] Roger Bischoff, **Buddhism in Myanmar A Short History,** (Sri Lanka: Buddhist Publication Society Kandy, 1995), p.10.

in the use of arms. Their decline and final disappearance is placed at the end of the XIX century.[19] Thera Arahan arrived in the vicinity of Pagan and was discovered in his forest dwelling by a hunter. The hunter, who had never before seen such a strange creature with a shaven head and a yellow robe, though he was some kind of spirit and took him to the king Anawratha. Thera Arahan naturally sat down on the throne, as it was the highest seat, and the king thought: "This man is peaceful, in this man there is the essential thing. He is sitting down on the best seat, surely he must be the best being". The king asked the visitor to tell him where he came from and was told that he came from the place where the Order lived and that the Buddha was his teacher. Then Shin Arahan gave the king the teaching on mindfulness (appamada), teaching him the same doctrine Nigrodha had given Emperor Asoka when he was converted. Shin Arahan then told the monarch that the Buddha had passed into Mahāparinibbāna, but that his teaching, the Dhamma, enshrined in the Tipitaka, and the twofold Sangha consisting of those who possessed absolute knowledge and those who possessed conventional knowledge, remained.

When the king named Anuruddha in the town of Arimaddana in Pagan had conquered the city of Sudhamma with its king and had brought them to ruin, then the Rāmañña country was without a king. In the town of Muttima in the Rāmañña country there existed six schools, separated from each other, and belonging to various communions and various groups. In the year 1601 B.E, the king named Anuruddha of the town of Arimaddana brought an Order of monks from there together with the Pitakas. After that, in the year 1709 B.E., the great king of Ceylon called Sirisamghabodhi-Parakkamabahu to purify the religion in the island of Lanka. Six years later, a group of Mon bhikkhus led by Uttarajiva from Rāmaññadesa came for a pilgrimage. He became famous in the religion. He was the pupil of the Elder Ariyavamsa, a resident of the Rāmañña country.[20]

a. The Characteristic of Ramañña Nikāya

Ramañña Nikāya Organization states that all Mon monks have to observe the monastic discipline in its purest form and reform Mon Buddhist literature and culture as long as Ramañña Nikāya exists. Regarding this statement, every single Mon monk believes in the

---

[19] Win Than Tun, **Myanmar Buddhism of The Pagan Period** (AD 1000-1300), A thesis Submitted for The Degree of Doctor of Philosophy southeast Asian Studies Programme, (National University of Sinpapore, 2002), p. 35.

[20] Bimala Churn Law, M.A., B.L., Ph.D. (Cal.), D.Litt. (Lucknow), Hony. D.Litt. (Allahabad), **The History of Buddha Religion**, (Sāsanavamsa), (India: Baptist Mission Press, 1952), p. 44.

Tipitaka; for those who are living in the Mon Sangha Ramañña Nikāya Organization must pass highest examination and should expound the Dhamma to the laypeople. Mon should strictly follow moral precepts in order to get respect by lay devotees who are supporting them with four requisites to carry on the teaching of the Buddha. Every Mon monk should study Mon Buddhist literature first before he studies another language. These principles become the main characteristic of Ramañña Nikāya Organization. Ramañña Nikāya's emphasis on learning by heart created the foundation for a strong tradition of deep remembrance practice, which led to the establishment of the Mon tradition. A striking characteristic of Mon society is its acceptance of the Buddhism. These ideas are represented architecturally in the structure of the Pagoda, which has been strongly influenced by Buddhism. For example, the pagoda in a monastery is usually a conical central tower, which represents Mount Meru.[21] People are removing their shoes before entering a monastery and are offering food to monks on their morning rounds in the village. Rural people, who always go to the monastery, wash their feet at the bottom of the stairs to the entrance of the monastery before going up.

When seeing a monk on the way, men pay respect by sitting and when sitting on the floor, men often cross their legs. Women tuck their legs to the side. When entering a monastery, women should wear clothing that covers their arms and legs. It is a tradition to bow three times to the Buddha first before meeting to the head of the temple in the monastery. Although the country lives under a single governor, the Myanmar population consists of different ethnic groups, which have difference characteristics and practice according to their traditional beliefs.

b. Practices of Ramañña Nikāya

Traditionally, there are many forms of ceremonies, which are believed to shower blessings on those who perform them and also on those in whose honor or on whose accounts they are perform. They are commonly called the "Twelve secular beatitudes of blessing." Each ceremony is performed on a specified occasion at a particular time. However, Mon Buddhists believed that the initiation ceremony is of paramount importance. It is more or less compulsory. Though, there is no prescribed rule in any of the Buddha's teaching that the Theravada Buddhist must perform the initiation ceremony. However, this duty is compulsorily for every Mon Buddhist. It is regarded to initiate a son of the family in the highest form of duty.

---

[21] Peter McKenzie-Brown, **Thai, Culture and Customs**, https://languageinstinct.blogspot.com/2006/10/thai-culture-and-customs.html

The Uposatha or Sabbath ceremony is one of the most sacred and significant ceremonies of the Mon Theravāda Buddhism. According to the teaching of the Buddha, Uposatha was introduced at the instance of King Bimbisara. During the Buddhas' lifetime, such ceremonies were convened by the non-Buddhist societies like ascetics and heretics. Having realized the importance of such congregation, King Bimbisara recommended setting up such a religious assembly. The Uposatha day is an essential day in Mon lay people's life because they can obtain eight precepts to practice when they have free time in the rainy season. We can say that observing the Uposatha day is a concession to public opinion made by the Buddha. It is one of the numberless concessions by the brotherhood to the religious and moral activities of human beings. In Mon society, generally the Uposatha is a day of rest. It is not proper to do any business activities; hunting and fishing is forbidden[22]. The lay devotees must celebrate the day with clean garments and clean minds, and it is meritorious for them to keep the eight precepts. Preaching and hearing the sermon is a common feature of each Uposatha day. Uposatha had a great moral impact on the laypeople. It infuses them with a religious favour and unification of the Mon laypeople community.

c. The Role of Rāmañña Nikāya Buddhism in Mon State

The Rāmañña Nikāya Sangha committee has already established over (729) monasteries with 6965 monks and novices. According to the census, 90% of the Mon population defined themselves as Buddhist, all belonging to the Mon laypeople community. 9% of the Mon population was Christian belonging to the Christian community. Rāmañña Nikāya Buddhist monasteries were established by Mon laypeople. All Rāmañña Nikāya monasteries are named in Mon language. At the top of the gate entrance of the monastery the name is written in two languages, Mon and Burmese, with a symbol of the Hongsa bird.

New Rāmañña Rattha Buddhist University, situated in Mon State and established by venerable Silasara on April 26, 2012, is proposed to open in the near future.[23] Rāmañña Nikāya Buddhism has been providing Buddhist education for young Mon novices and monks since 1915. Until now, in Mon Rāmañña Nikāya three kinds of monasteries can be established according to the Mon Sangha Committee rules and regulations. The highest kind

---

[22] Mark Inkey for BNI, **Traditional Mon Religious Festivals to be Regulated,** Retrieved on 25 January 2018, https://www.bnionline.net/en/news/mon-state/item/613-traditional-mon-religious-festivals-to-be-regulated.html.

[23] Min Htit, **Mon State's new University offers Diploma in Buddhism**, (2016): Retrieved on 22 December 2017, http://monnews.org. /2016/06/11/ramonnyarattha.html.

of monasteries praised by the laypeople is Pariyatti monastery, which is struggling to develop and promote the teaching of the Buddha. In spite of limited manpower and resources, Mon monks have been playing a role of immense significance to spread Buddhism throughout the Mon State and upper Burma, especially in Rangoon. After National League Democratic Party (NLD) reform in 2010 until the present day, Myanmar authorities follow the same rule regarding the control over the Sangha order. Mon Sangha is still being oppressed by the Democratic Party (NLD), as in the case of promotion of Buddhist Summer School Teaching in the Monastery. Rāmañña Nikāya Buddhism has struggled to teach to the Mon laypeople and to live harmony with Mon monk community with humble mental and psychical attitude. Looking back on the history of Mon based on the teaching of the Buddha, one can see clearly the role of the Mon monks in Mon society. To preserve Mon language and culture for the next generations is an essential and important role for the monk to carry out. To promote the Mon Buddhist monk's traditional role of propagation of Buddhism and social welfare, the Mon Buddhist Rāmañña Nikāya Organization has set up the rules for the Mon laypeople. According to the traditional Mon custom of taking the five precepts, Mon traditional customs give the sample of the following starting from the meaning of the Yodoso, not to mix with Burmese language based on the Dhamma such as:

The pañca-sīla (five precepts):

(1) To abstain from killing
(2) To abstain from stealing
(3) To abstain from sexual misconduct
(4) To abstain from false speech
(5) To abstain form intoxicants causing heedlessness.

Apart from the precepts, the following three factors are important for a monk to teach: (1) Mons must learn Mon language (2) Mons must wear Mon traditional uniform when performing some ceremonies, (3) Mons must follow Mon culture and traditions.[24] One of the most important things in the Mon community is to understand and to write in Mon language. Mon ethnics cannot survive without Mon literature. So a Mon village must have a monastery in order to teach and promote Mon literature for Mon community in each village. The people of Mon community should strictly follow the five precepts at least

---

[24] Interview withThe most veberable Bhadanta, silācāra, Aggamahāpaṇḍita, (Second leader of Ramañña Nikāya Organization), November 10, 2017.

one day a week when they come to the monastery apart from their activities at home and social work. The five precepts are of course linked to the ideas of kusala (good deed) and akusala (bad deed). Mon laypeople obtain the precepts side by side to maintain harmony in the society.

d. Trend of the Role in the Next Decade

Over seven decades now, the Mons are facing oppression, which many consider a 'cultural' genocide as well. The objective is to dilute their ethnicity and convert them to Burmese. Mon language is forbidden in schools, and a number of Myanmar Army troops are actively encouraged to marry local Mon women. Schools are all in Burmese and Mon people are not even allowed to teach Buddhist and other literature in Mon language as a subject. Only in some areas controlled by the Mon New State Party (MNSP) schools can be open for local children. The regime is trying to kill the Mon language and culture. The majority and minority populations are separated from each other, and Mon feel weak and unsafe because Mon Rāmañña Nikāya Sangha is not recognized.

e. The Impact of the Trend of Roles in Rāmañña Nikāya In Mon State

Buddhism was introduced to the two Mon merchants from Ukkala[25] since the time of the Buddha when he came out of seven weeks of meditation after his awakening. Shwedagon Pagoda is a significant symbol for Mon people. Since gaining independence from the British rule, Mon Buddhism in lower Myanmar has not developed much, even though the constitution (2008) of the Myanmar military government was affected at the present time. Mon Buddhist monks teach Mon people to have gentle mind and be respectful to the Sangha in order to preserve their culture and literature with dignity. Not to have ethnic and religious discrimination is essential to improve life in the society based on the federal system reform from the military junta.

Language and cultural considerations were particularly important for Mon ethnic communities. The impact of the literacy campaign has in part been due to its association with the prestigious Mon Sangha. "No matter how strong the external forces pushing for the decline of the Mon language are, it is the internal forces within the community – Its spirit and determination – that is crucial for stemming the decline." Local people are

---

[25] Roger Bischoff, **Buddhism in Myanmar A Short History,** (Sri Lanka: Buddhist Publication Society, Kandy, 1996), p. 18.

involved with the preservation and propagation of their language and culture. Since 1995, groups such as the Mon Literature and Culture Committee (MLCC) and the Association for Summer Mon Literature and Buddhist Teaching Training have been at the forefront of a drive to expand and consolidate the Mon language skills, and thereby the cultural and historical awareness, of the Mon community in Burma. Since the mid-90s: by 2001, the NMSP Education Department was running 148 National Schools and teaching some 51,000 children by 917 teachers.[26]

Mon National Day has been celebrated since 1990s by exiles in North American and Australia. Mon National Day is still an occasion for the display of Mon strength and unity, and a stimulus to linguistic and cultural revival. Traditionally Mon have celebrated the founding of Mon Nation on the first Waning of Mide, a Mon lunar date, which happens to fall this year on 12th February. Mon National day commemorates the inception of the Mon kingdom, Hongsawadie, founded in 825 A.D. by two brothers, Samala and Vimala, in what is now called Pegu, in Lower Burma. On this auspicious day, may all Mon people be blessed with physical and mental health. Mon Buddhism is still severely oppressed under the ruling of dictatorship, SPDC, and had been deprived of our fundamental rights, the rights of self-determination. On the another hand, now Mon people have limited land and small population. In 1974, general Ne Win shared a small land to recognize Mon State as for majority of Mon people residence in Mon State.[27]

Conclusion

This research has examined the history of Mon Theravāda Buddhism in three periods: before Pagan, during Pagan and after Pagan. Strong evidence of the first historical events of Mon Buddhism in Myanmar can be found on the stone scriptures of the Shwedagon Pagoda in Yangon. Later on Ramañña Nikāya was introduced and appeared in Mon Buddhism history since the third century B.C, when Sona and Uttara Theras preached Brahmajala Sutta in Thaton. Symbol created by Sona and Uttara Theras is the Manussasiha, the man-lion mythical creature.

---

[26] Mr Ashley South, **Mon Nationalism and civil War in Burma: The Golden Sheldrake**, (U.S.A., Routledge, 2013). p. 37

[27] Interview with The Most Venerable Bhadanta, silācāra, (Aggamahāpaṇḍita), (Second level of Ramañña   Nikāya Organization), Auk Pegu monastery, Mon State, November 10, 2017.

Over seven decades of internal conflict under the military regime, Mon Buddhist monks could not produce many scholars. Mon monks and novices hardly studied in the monasteries and aboard. Buddhism survives living with fear of freedom and without development under the military government through the country to reform in 2011. Under the New Mon State Party (NMSP), monks and lay people recovered Mon original Buddhism again in all Mon societies. But the military government still holds authority and limits the propagation of Buddhist literature in Mon language. Ramañña Nikāya Organization still cooperates and relies on the support of Mon Buddhist organization until the present day. Ramañña Nikāya Organization is establishing new buildings and a new Ramañña Rattha Buddhist University.

References

I. Primary Sources

(1) Books

Aung-Thwin, Michael A., *The Mists of Rāmañña: the Legend that was lower Burma*. Honolulu, University of Hawaii Press. 2005.

The Collection of Mon Article, The journal of Burma Research Society, Rangoon, Burma.

The Teaching of The Buddha (Higher Level) Volume II, DPPS, Rangoon, Burma, 2001.

The Mons: *A Civilization of South-East Asia*, Guilon Emmanuel, The Siam Society, Bangkok, Thailand, 1999.

Naing Pann Thar, *Rāmañña Nikāya and Mon Sasana,* Yangoon, 2016.(Myanmar Translation Book)

Niharranjan Ray, *An Introduction of the Study of Theravāda Buddhism in Burma*, University of Calutta, Printed in India, 1946.

Prof. P.V. Papat S. Radhakrishnan, *2500 Years of Buddhism,* India: Book House, 1959.

Roger Bischofff, *Buddhism in Myanmar A Short History*, Buddhist Publication Society, Sri Lanka, 1995.

The Talaing Plaques on the Ananda Temple at Pagan. Epigraphica Biranica Being Lithic and Other Inscriptions of Burma 2, pt.1 (1920).

Reprint Archaeological Survey of Burma, Rangoon: Superintendent, Government Printing, 1961.

Kalyani Inscriptions, Erected by King Dhammaceti at Pegu in 1476 A.D., Government Printing, Burma.1892.

Bhikkhu Aliyesako, *Bhikkhu's Rules: a guide for laypeople. The Theravada Buddhist Monks Rules*, Australia, 1999 CE.

Guillon, Emmanuel, The Mons: *A Civilization of Southeast Asia*. Bangkok, The Siam Society, Bangkok, Thailand, 1999.

Kanai, Lal Hazra, *History of Theravāda Buddhism in South-East Asia with special reference to India and Ceylon,* New Delhi, 1982.

Noble Ross Reat. *Buddhism: A History*, California: Jain Publishing, 1994.

Brahmagunabhorn, Phra (P.A. Payutto). *Thai Buddhism in the Buddhist World*. Thailand: Mahachulalongkornrajavidyalaya Press, B.E. 2548/ 2005. C.E.

Bdnald K. Swearer. *The Buddhist World of Southeast Asia*.USA: State University of New Press, 1995.

Rahula, Walpola, *What the Buddha Taught,* London: The Gorden Fraster Gallery limited Bedford, 1959.

Shorto, H.L. "*The 32" Myos in the Medieval Mon Kingdom*." Bulletin of the school of oriental and African Studies, University of London, Cambridge University Press,1963.

Nai Pan Hla, *The Razadarit Ayedawbon,* (in Burmese version), 8th Printing, Yangon: Gangaw Myaing, 2005.

Dr: Nai Pan Hla, *"A Short History Of The Mons" Part (1) The Original Homeland of the Mons (Migration)*, Japan: Meio University, Nago City, 2007.

Nai Pan Hla,*The Significant Role of The Mon Language and Culturr In Southeast Asia, Part I*, Institute for The Study of Languages and Cultures of Asia and Africa (ILCAA), 1992.

II. Secondary Sources

(1) Books

Prapod Assavavirulhakarn. *The Ascendancy of Theravāda Buddhism in Southeast Asia*, Chiang Mai: 2010.

Benedict Rogers, Burma A national at the Crossroads, London: an imprint of Ebury Publishing, 2012.

S. Sivaraksa. A *Socially Engaged Buddhism, A Controversial Siamese*.Bangkok: 1988.

Stephen C. Berkwitz.*South Asian Buddhism A Survey*, New York: 2010.

Lanai Lal Hazra. *Thailand Political History and Buddhist Cultural Influences*. New Delhi: 2000.

Johns. Strong. *The Legend Of King Asoka*, A Study and Translation of the Aśokāvadāna,

le May Reginald, *The Culture of Southeast Asia,* Unwin Brother Limited, Great Britain

The Teaching of the Buddha, (Higher Level) Volume II, DPPS, Rangoon, Burma, 2001.

Dr. Yenbamroong Narongsak, *Buddhist Monastic Life in South-East Asia,* Magada University, Bodh-Gaya, 2002.

Prof. P.V. Papat S. Radhakrishnan, *2500 Years of Buddhism*, India: Book House, 1959.

Mahinda Deegalle, *Buddhism, Conflict and Violence in Modern Sri Lanka*, London and New York, 2006.

(2) Thesis and Articles

The History of Buddhism in The Suvannabhumi Period (BurmeseVersion), M.A Thesis Submitted to the SPS University, Yangon, Myanmar, 2003.

Phra Maha Hansa Dhammahaso, *The Chulalongkorn Journal of Buddhist Studies*, vol.9, 2015, Center For Buddhist Studies Chulalongkorn University Bangkok, Thailand, 2229-1229.

Pakawadee & Thongchompunuch, 7th International Conference on Humanities and Social Sciences "ASEAN Challenges and Opportunities*", Mon Diasporas in Thailand and the Notions of "Home,"* 2015,

Saya Thein "*Shin Sawbu*,"Journal of the Burma Research Society, 1910.

Jon Fernquest, *Rajadhirat's Mask of Command: Military Leadership in Burma, (C.1348-1421)*, Vol.4, Issue 1, (2006).

Marie Lall and Ashley South, *Education, Conflict and Identity: Non-state ethnic education regimes in Burma,* March 2012.

The Contribution of Thai Bhikkhunīs to the Society

Bhikkhunī Sobhita Malikul
Soontaraporn Techapalokul, Ph.D.
International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
Corresponding Author Email: sobhitamalikul@gmail.com

Abstract

Since the determination of the Buddha to allow women's ordination as Bhikkhunīs to help spreading his teaching, their roles as well as their contribution have begun. Although their roles in the Thai society are not clear at present, it is inevitable to state that their contribution to the Thai society is huge. This paper, which is a qualitative research based largely on the results from in-depth interviews, is thus an attempt to analyze the Thai Bhikkhunīs' contributions to the society, with more than 200 Thai Bhikkhunīs are currently residing in 30 provinces and abroad. The findings resulting from the interviews show that Thai Bhikkhunīs have played great roles in offering Dhamma education, meditation training and even bringing about "social engaged Buddhism" to the awareness of the general public. Besides, the contribution to education as well as Dhamma practice and social work is the most important field where Bhikkhunīs should continue their work to gain acceptance as female monks from the general public in Thailand.

Keywords: Thai Bhikkhunīs, contribution, Thai society.

Introduction

Due to the belief deeply held among Thai Buddhists that the Bhikkhunīs lineage has disappeared at least 800 years ago, Thai people generally hold there cannot be Bhikkhunīs in Theravāda Buddhism. As a result, Thai women have been contented to play the role of supporters to the temples and enter into a peaceful life in the temples as nuns or Maechees, which literally mean 'mothers (an honorific for 'women') who are ordained' in Thai language. In Burma, they are known as Thila-shin, literally 'possessors of the precepts', while in Sri Lanka they are called Silmatavaru (lit. 'mothers (honorific) observing the precepts)'.

The Pali name for these nuns is 'upāsikā', the same as the word calling the lay women who come to the temple regularly or stay in the temple temporarily or for a long period, observing the 8 precepts and helping to look after the temple. This word means literally 'a woman who sits down near to (a Teacher)'.

During King Rama IX's reign, the country was at peace at least with neighboring countries. Therefore this was the period where social development took a great leap forward. Women as well as men received high education and became well aware of global development. During the past two decades, the attitudes about Maechee's are beginning to change as a result of more attention paid to their education. This was the time we witnessed several women's achievements in the area of helping underprivileged children and sexually abused young girls or drug addicts to change their behaviors, gain new positive attitudes towards life and learn some Dhamma as means of understanding and learning the righteous way through life. We see the shift in intention of several of the Maechee's and high educated women for the request for Bhikkhunī ordination. This article, therefore, is an attempt to learn more about the contribution of Thai Bhikkhunīs in the Thai society.

The Origin and Development of Thai Bhikkhunīs

Since Mahā Pajāpati Gotamī, the Buddha's Aunt and the first woman who entered the Bhikkhunī order by accepting the eight additional rules (garudhamma) with her five hundred women followers, has received the ordination, the Bhikkhunī Saṅgha came to existence. Along its developmental path since the beginning, the Bhikkhunī Saṅgha flourished as a part of the fourfold Buddhist Saṅgha. Up to the time of King Asoka (270-311 BE), Buddhism was thriving and spread outside India.

Thousands of men and women were ordained during this period.[1] During that time, around the 3rd century BC, Buddhism arrived to an area recorded as Suvarnabhumi (land of gold) (Dhammananda, 2009, p. 4), the region covering part of western Thailand and Eastern Burma. Phra Dhammapitaka (P.A. Payutto) identified in Jarik Boon-Jaruk Dhamma (จาริกบุญ-จารึกธรรม) that the area where Arahants Sona and Uttara spread Buddhism was the ancient Nakorn Pathom.

In view of the increasing interest the world is taking in Buddhism and in view of the fact that Thailand is one of the countries where Buddhism still exists as a living force, it will not perhaps be out of place to know something of the story of how this great faith reached that country.

In Lampoon province, there is a legend that during the reign of Queen Chamadevī (formerly a Mon princess), the first ruler of Lampoon province about 1,300 years ago, there were bhikkhunīs in Haripunchai during her dynasty, of which 47 rulers ruled from 1206 BE – 1836 BE. There is an Uposatha hall called "Bhikkhunī Uposatha" still in existence at Wat Phra That Haripunchai. During Phra Kruba Srivichai's time, it is believed that when he was under detention there, he went to the Bhikkhunī Uposatha for performing Buddhist routines because he was not allowed to join the Bhikkhu saṅgha for uposatha. But nobody knows what happened to these bhikkhunīs.

In Sukhothai period, the time considered the golden hub for the establishment of Buddhism, Thailand has been a Buddhist nation, the first kingdom of the country in 13th century AD where the Theravāda from Sri Lanka, or the Lankavamsa, was accepted. Up to Ayutthaya Peroid (AD 1350-1767) that lasted for 417 years, this was the period where Thai people suffered through constant warfare with the neighboring countries and internal unrest (Dhammananda 2009, p. 4). Buddhism was flourishing as the main religion giving the people mental strength, peace and hope. This was testified by Thailand sending a team of monks to reestablish Theravāda Buddhism called Siamvaṁsa in Sri Lanka in AD 1751 after Sri Lanka emerged from under the control of the Hindu Cholas and wanted to reestablish Buddhism in the land. However with the absence of Bhikkhunī lineage following the Lankavaṁsa Theravāda tradition of requiring dual-saṅgha ordination for Bhikkhunīs and the influence of Brahmanism deeply rooted in the Thai cultures placing women at the low echelon of society, there was no incentives for Bhikkhunī ordination during this time.

---

[1] There was a record that there was ordination (pabbajjā) of 1,500 women. But apart from that, we have no further information.

At the present Rattanakosin period, particularly in the reign of King Rama IX, Thailand gained economic and social stability. As a result, the level of education of the population rose for both men and women. Like the previous kings, King Rama IX continued with construction and reparation of several temples. The Buddha Monthon was built during his reign. Many institutions and writers contributed a great number of books on Buddhism both in Thai and English. Many temples nowadays offer free Buddhist classes. Thai temples branch out to set up many monasteries in foreign lands.

Thailand today is noted for the equality of the two sexes in business and politics at least relatively in comparison to other countries. In the past two decades it has been observed that women are showing more interest in Buddhism, particularly in meditation practice. However, the belief that bhikkhunī ordination is impossible led women to enter monastic life in the form of maechee's and upāsikās instead.

1. Sara and Chongdee: First Attempt of Bhikkhunīs Ordination

In 2471 BE (1928 AD) (Dhammananda 2009, p. 6-7) a man named Narin (or Klueng) Bhasit started requesting for equal rights for women to be ordained as Bhikkhunīs. He reasoned that having Bhikkhunīs would make the four-fold Saṅgha complete. He donated his house as "Watra Narinvongsa" for his daughters, Sara and Chongdee, who were ordained as Samanerīs when they were 18 and 13 years old respectively. However, after only 2 months they were arrested, defrocked and temporarily jailed. This was because it was against the Supreme Patriarch's Decree of June 18, 2471 BE, forbidding Bhikkhus from giving ordination to Bhikkhunīs, Sikkhamānās and Samanerīs. Their father had to send a petition to HM King Prachadhipok to get them released from jail. Thus, that put an end to the first movement toward Bhikkhunīs ordination.

2. Bhikkhunī Voramai Kabilsingh was a physical fitness teacher and a business women owning jewelry business. In 1955 she became interested in Buddhism because Luang Por Sod, a well-respected monk, miraculously cured her from her sickness requiring no medical operation. Later on, she went to study meditation under many masters in many temples famous for their vipassana methods. She started issuing "Vipassana Banterng Sarn", a monthly magazine educating readers about insight meditation in 1955. This magazine continued for 32 years until 1987. Through miracles and faith in the power of the Buddha and his disciple monks, she decided to have her hair shaven and accept eight precepts from Phra Prom Muni (Pin Suvajo), Deputy Abbot of Wat Bavornnives Vihāra of Dhammayuti Nikāya. She was permitted to wear a pale yellow robe and called herself Nak Buad (monastic),

not Bhikkhunī. Therefore it was considered acceptable by the Buddhist Council of Monks. Voramai was ordained as Bhikkhunī in a temple called Ta Tao Fa Tzu in a Dhammaguptaka lineage in Taiwan in 1971 and became the first Thai Bhikkhunī (Christopher, 2016) (Simba Shani, 2013). She converted her home into a temple for Bhikkhunīs and called it "Watra Songdhammakalyani" meaning "temple where women uphold the Dhamma".

3. Bhikkhunī Dhammanandā, the daughter of Bhikkhunī Voramai, is the first Thai woman to be ordained in the Theravāda monastery belonging to the Dambulla Chapter in Sri Lanka. At this time the bhikkhunī Saṅgha in Sri Lanka had been revived since the 1998 CE Bhikkhunī ordination in Bodhgaya, India, by the Theravāda bhikkhu Saṅgha. On February 7, 2001, she took her Samanerī ordination from Syamvamsa Bhikkhus at Tapodaramaya temple in Colombo, Sri Lanka. The whole event was presided over by Dhammaloka Bhikkhu of Amarapura, a Theravāda monk. In 2003, she was ordained as a Bhikkhunī in Sri Lanka, the first Thai woman to be ordained in a Theravāda monastic lineage. Her ordination lineage is Syamopali from Dambulla Chapter.

Contribution to Education

Education according to the Longman Dictionary Contemporary English means "the process by which a person's mind and character are developed through teaching, especially through formal instruction at a school or college." Moreover, pertaining to the Oxford English Dictionary, the term 'education' refers to a process of teaching, training and learning, especially in schools or colleges, to improve knowledge and develop skills.

Thailand owes much gratitude to King Rama V who founded two Buddhist universities in Thailand, Mahamakuta Raja Vidyalaya[2] and Mahachulalongkorn Raja Vidyalaya,[3] for the purpose of increasing the progress and stability of the Buddhist education. During his reign, a vast number of books on Buddhism was written by many scholars; the most significant ones by the Supreme Patriarch, Prince Vajiraṅanavarorasa, who was Rama V's half brother.

---

[2]Mahamakut Buddhist University (Educational Council of Mahamakuta-Raja-Vidyalaya) was established as Ecclesiastical Buddhist University on November 30, 1945 and officially opened on September 16, 1946.

[3]Mahachulalongkorn Buddhist University (Mahachulalongkorn-Raja-Vidyalaya) was established as Ecclesiastical Buddhist University on January 9, 1947 and officially opened on July 18, 1947.

Bhikkhunī Dhammanandā (Dhammananda, 2016) is the first modern Thai woman who has actively committed and sacrificed herself with great responsibility pursuing many applaudable activities to uplift women's education and capability forward strengthening Buddhism.

Foreseeing that education is the most important mean for women to gain respect, and be well trained to be specially engaged, she sets up many training classes at her monastery for Thai and English-speaking Buddhists and non-Buddhists to learn about the Buddhist way of life and the Buddha's teachings. Her Arama has a training program for international Bhikkhunīs.

Bhikkhunī Dhammanandā, born Chatsumarn Kabilsingh (ฉัตรสุมาลย์ กบิลสิงห์), is a daughter of Voramai Kabilsingh and Kokiat Shatsena. Chatsumarn received Buddhist instruction and training along with the nuns in her mother's monastery and became a samanerī when she was 13 years old. She says that her father, Kokiat, was "the first Thai man I knew who strongly supported the revival of the Bhikkhunī Saṅgha in Thailand (Chatsumarn, 1991)." Unusual for Thai women at her age, Chatsumarn received very high formal education. After high school, she received her BA with honours in Philosophy from Visva Bharati University, India; her MA in Religion from McMaster University in Canada, and her Ph.D. in Buddhism from Magadh University in India (Dhammananda, 2010, pp. 91-2). During this time, she lived the life as a layperson having taught for two years at McMaster University in Canada and 27 years at Thammasart University in Bangkok, Thailand, in the Department of Philosophy and Religion.

In 2014, Dhammanandā Bhikkhunī was appointed as Pavattini by a Sri Lankan preceptor during a group ordination for women monks in Songkhla, Thailand. As a fully ordained Bhikkhunī and Pavattini now, she sets up many programs to help educate, train and develop women, both monastics and lay.

Contribution to Dhamma Practice

According to the Oxford Dictionary, Dhamma as a noun (in Indian religion) means the teaching of the Buddha, truth, or law that affects the whole universe, and according to Longman Dictionary "Practice (n) means something that people do often, especially a particular way of doing something or a social or religious custom". Thus, Dhamma practice means "to apply the teaching of the Buddha or the religious custom in our ways of lives."

Bhikkhunīs who teach Dhamma (Ajah Chahn, 1981, p. 31) can be classified into two types: 1) those who teach history and development and general knowledge about Buddhism, especially Dhamma or the Buddha's teachings; and 2) those who teach meditation. Teaching Buddhism in the first category which includes teaching Dhamma, Abhidhamma, and Pali language. These different aspects of teaching Buddhism can be found at Buddhist Bhikkhunīs' institutes, temples, and government schools. Bhikkhunīs may also teach meditation and some have become quite successful at it; especially recently, as more and more people become interested in learning and practicing meditation.

In Thailand, there are two types of Dhamma activities — teaching Dhamma to children and to adults. Teaching Dhamma to children refers to Dhamma study programmes for children from nine to twelve years old. The subjects covered include ethics, character development, and meditation practice. Cooking classes are also included. Their cooking activities are much appreciated during temple or school fairs, especially on national holidays and important Buddhist days, such as Visakhapuja and Makhapuja days. Teaching Dhamma to adults covers teaching meditation to villagers, including how to practice mindfulness in daily life, how to engage in wholesome activities, and how to avoid unwholesome activities. This type of teaching is deeply satisfying for most people.

Bhikkhunī Sīlanandā (สุดารัตน์ จันทร์ทวีศรี) (Sudarat Junthaveesri), an outstanding one in this area, was born in Bangkok on June 2, 1972 from Chinese settlers family. She graduated with a Bachelor of Arts (BA) in Marketing Management at Ramkamhang University and a Master of Arts in Buddhist Study (MA) from the International Buddhist College (IBC), Sadao, Songkhla Province, Thailand.

Bhikkhunī Sīlanandā is the Bhikkhunī who stands out amongst others in her contribution to teach Dhamma practice to youngsters and their parents. Because of her interest in mind cultivation and studying about herself, she became a Maechee during 1998-2002 at Suan Mokkh Temple, Surat Thani, Thailand. During this time, she had the opportunity to join with the well-known social activist, Sulak Sivaraksa, in his group to do social development activities. Then she heard about the possibility of becoming a Bhikkhunī from the news of Dr. Chatsumarn Kabilsingh's ordination as a Samanerī in Sri Lanka. Afterwards, she went for training on the roles and contribution of Bhikkhunīs at Wat Songdhammakalyani for three months. Through these experiences, she gained many ideas to devote herself to Buddhism in her role as Bhikkhunī and dedicating herself to help others doing social works.

Bhikkhunī Sīlanandā received an Outstanding Women in Buddhism Award in 2008 at the Association for the Promotion of the Status of Women under the Royal Patronage of

HRH Princess Soamsawali (APSW-Thailand).

After she had gained total confidence, i.e. faith in the Buddha, the Dhamma and the Sangha, she decided to be ordained as Samanerī at Pyna Temple (Samnuksong Savetsomboon), Pathumthani province, Thailand. Bhikkhu Khosin was her Uppachaya.

Four years later, she was ordained as Bhikkhunī on March 8, 2006 at Kutidao Temple, Ayudhaya province, Thailand. Bhikkhu Punnavimol was her Uppachaya and Bhikkhunī Louis Kul Sue was her Pavattini.

To strengthen her meditation practice, after becoming a Samanerī, she went to study and practice under the supervision of Luang Por Kumkien Suwanno, at Wat Pa Sukhato, located at Ban Mai Thaijalern, Ta Mafai Wan Sub-district, Ampur Kangkro, Chaiyaphum Province for four years during 2002-2006. Luang Por Kumkien was the abbot and was very kind, full of compassion and helpful in guiding her through vipassana meditation. Luang Por used Dhamma in managing the monastery so that there was an atmosphere of unity and honouring one another. Bhikkhunīs and Samanerīs were treated with generosity and respect so that Samanerī Sīlanandā could devote her time to study the Dhamma Vinaya, especially the roles and responsibilities of monks to the society.

Dhamma Practice at Wat Pa Sukhato

After her ordination as Bhikkhunī, she realized that she would need further education in order to spread the Buddha's teachings and carry out social works to help develop the society. After attending the International Buddhist Women (Sakhayadhita) Conference in Malaysia, she became interested in receiving international education, which she thought was important and necessary. Hence, she decided to attend the International Buddhist College (IBC) located in Songkhla Province, Thailand, in July 2006.

Studying there, she had the opportunity to learn about all the different Nikāyas (Sects) of Buddhism, including Mahāyāna, Theravāda and Vajrayāna. She also learned about and was impressed by the Bodhisattva's precept. "It is a good condition which we should grow within our hearts. We will not quarrel with one another if we see the other persons like they are our own selves. They are also Buddha's children. So, welcome them, be supportive and work together in unity."

After finishing her MA from IBC, she was invited by Maechee Nudeaw to stay at Wat Pa Khamsorn Buddhadhammasatri, Sawangdandin, Sakhonakorn Province in 2010.

Bhikkhunī Sīlanandā explains that the meaning of practicing meditation is "knowing our mind, especially through listening to and practicing the Dhamma of the Buddha, such as the five Sīlas and Anatta (non-self). Strengthening your mindfulness through practicing the "know", that is, knowing everything at the moment it happens will lead to letting go. Know that state of mind, do not push it away. Listening to the Dhamma is like planting a grain. Then the seedling of the state of awakening or enlightenment (Buddha) will grow."

"Walking meditation practice to sharpen consciousness, or being mindful of your thinking, speaking or acting as it happens will peel off selfness in our thinking from moha. Knowing and letting go will gradually refine the mind. A delicate mind will know the degree of severity of moha. We must know our mind. No matter what impact we are receiving, we must let go and continue to do our duty."

She sets as her personal goal to develop her own mind and Samādhi by increasing and strengthening Sati. By this means, she is able to counsel and solve other people's problems. This requires a strong and clear state of mind. In addition, she studies the Tipiṭaka and behaves in accordance with the Dhamma Vinaya: for example, attending or chanting the Pāṭimokha every fortnight. This is how she practices by herself without waiting for guidance from anyone.

Activities and a Process to Enhance Morality of the Society

Internal Change: Teach moral values to youngsters whose attitudes have been incorrectly instilled since their very young age.

External Change: Practice insight meditation to stimulate their mindfulness (Sati) so that they know what is happening, thereby become conscious of their outward behaviors toward themselves and others. When they have Sati they will know what is happening. They will have less moha. Through different techniques she teaches many ways of making merits such as:

1. Designing activities that make children think of the monastery as an important part of their lives. When they have any problems, they will go to the monastery for help rather than relying on unwholesome means.

2. Teaching Dhamma of the Buddha by relating to the story of their daily lives, e.g. teaching the Paṭiccasamuppāda using a simple example of being bitten by a mosquito, etc.

3. Using games in teaching Dhamma. For example, the Sekkhiya Dhamma Group uses a game to understand oneself by sitting on the ground, each person drawing from the

same given picture but the results turning out differently. It shows that things are different because different people have different perceptions.

4. Teaching moral values and virtues especially commending on the life history of meritorious persons: such as praising the merits of fathers and mothers, relating the story of a diligent person, a dutiful son who looks after his parents with gratitude and showing pictures of physically or mentally handicapped children. This will activate the children's mind to do something good and feel compassionate towards other people.

5. Meditation practice, both walking and sitting: many children experience that walking meditation could help reducing or eliminating their unhappiness (dukkha).

Her Dhamma practice programs have been successful not only for children. Their parents became good supporters of the temples and many of them have accepted the five Sīlas as their rule of conduct. Bhikkhunī Sīlanandā would put the parents into the same class with their children so that they all learn Dhamma from her sermons.

Contributions to Social works

Bhikkhunī Rattanavalī (จำเนียร รัตนบุรี) (Jamnien Ratanaburi) has had a lot of experience in socially engaged Buddhism in wide ranging fields, including having been a Maechee helping setting up the Thai Maechee Institute in cooperation with Bhikkhunī Dr. Lee. She has been finding scholarships for Samanerīs and Bhikkhunīs to further their study or training in Thailand and abroad. At her Rayong monastery they offer classes teaching Dhamma and training youngsters to do good services to the communities. She also gives consultation to teenagers.

She was born in a typical rural family at Chamai Sub-district, Amphur Thungsong, Nakhon Sri Dhammarat Province. After she finished Nakhon Sri Dhammaraj Teachers College, she went to Bangkok in order to study for her BA (Social Psychology) at Ramkhamhaeng University. She graduated with an MA (Social Policy and Planning) at Krurk University.

After she completed her BA, she thought that psychology could not really explain the working of the human mind, but that the Buddha's teaching was the real science of the mind. She then studied and practiced Dhamma at Wat Phra Dhammakaya for six years. She was an Upasika upholding the eight precepts and working at the temple while at the same time learning the way of the Buddha. She realized that what the Buddha taught could be practiced until we could understand the inner workings of our minds. Finally, she decided to be ordained as a Maechee at Wat Paknam Pasicharoen for two years. During that time

she realized that her status as an unsponsored Maechee put her in the lower echelon of the temple. Out of the 160 Maechees only five had the chance to study. Obviously, she was not one of them. Eventually, she made up her mind to seek for a meditation center elsewhere like in Chonburi and Karnchanaburi provinces where she could concentrate on doing meditation and vipassana on her own in order to study the higher Dhamma as explained in the book written by Luang Por Wat Paknam.

Having done this for four years, she joined a committee called the "Thai Maechee Institute" at Wat Bovornnivet. She was instrumental in navigating the pilot project to establish the Thai Maechee Institute from the beginning: surveying and selecting the area for setting up the Institute, receiving applications from students and managing the administration department.

Later she met Bhikkhunī Dr. Lee (Lingium) from the USA. It was then that she learned that women's roles in Buddhism was not limited to just being a Maechee and that she could become a Bhikkhunī. After that she visited many Bhikkhunīs' monasteries in Thailand and met with prominent Bhikkhunīs such as Bhikkhunī Gotamī (Dr. Prem Sukhsawasdi), a Thai-born American citizen who was ordained in India. She learned of how to become a Samanerī but she herself was not sure that she could be ordained as Bhikkhunī legitimately in Thailand. It was so much against the belief instilled in her since she was young that Bhikkhunīs were non-existent since the Buddha's Nibbāna.

Later on, she met with three Sri Lankan Bhikkhunīs and one Lama Bhikkhunī from Tibet. It was then that she started to realize that Bhikkhunīs still existed in the world. The discussion about the arrangement of her ordination as a Samanerī in Sri Lanka began. Finally, with whole-hearted permission from her parents, she was ordained as a Samanerī in 2002 in Sri Lanka. When she returned in Thailand, she could not find a Theravāda monastery to stay in. So she went to stay at the Pra Mae Guan Yin Bodhisattva's Hall, Chok Chai 4, Bangkok while working as an assistant researcher for The World Buddhism University located at the Benjakiri Public Park, Sukhumvit Road, Bangkok. During this time, she met with many difficulties traveling to work and received pressures from leading her life as a Samanerī, since the Thai society then had little knowledge about Bhikkhunīs. She withstood all the pressures carrying out her practice and spreading the Dhamma until her ordination as Bhikkhunī. She was ordained as a Bhikkhunī in an International Dual-Saṅgha ordination ceremony in 2006 at Wat Kudidao, Amphur Muang, Pra nakhon Sri Ayutthaya Province. The Upachaya was Pra Punnavimol. Her Pavattini was a Taiwanese Bhikkhunī named Louis Kul Sue.

Notion of Enhancing Moral Values of the Society

Bhikkhunī Rattanavalī has a strong opinion concerning the social structure in Thailand which is considered the land of Buddhism. More than 95% of the population are Buddhists. However, the negative value judgment on Buddhist ordained women in Thailand, she believes, results in the negative impact on the status of women in the Thai society. It leads to Thai women accepting their behind-the-scene roles of sacrificing self-interest for the family, as only the sons could earn the highest merits for their parents by ordaining as monks. Problems of sexual oppression, such as sexual harassment at the workplace and child molestation are the results of the low respect for women. Therefore, she feels that it is necessary to uplift and promote the status of women in Buddhism to help women to regain respect from the Thai Society and reducing the negative value judgment attached to women in general.

Conclusion

In performing good deeds without expecting for their own personal returns to serve mankind for the benefit and happiness of the community, the country and even the world, bhikkhunīs need to have strong determination, perseverance and resolution to dedicate themselves toward strengthening Buddhism while also helping to pull other people out of their own sufferings. There are over 200 Thai Bhikkhunīs now residing in 30 provinces and abroad. Their works and efforts both in Thailand and across the international networks have become apparently prominent.

The hurdles and hardships over which Bhikkhunīs had to cross and overcome served to become the incentives pushing these Bhikkhunīs to dedicate themselves and work hard toward spreading the Dhamma education and practices to the communities around them. Most of them get involved in socially engaged activities in order to their contribution to the Thai society would become evident and beneficial to all parties involved.

Even though the position of Bhikkhunīs in the Thai society is not clear at present, it is inevitable that Bhikkhunīs will play an increasingly important role in the Thai society. It is a matter of time that the legal validity of single ordination of Bhikkhunīs by Bhikkhus will become well-known and bring about true understanding about the Buddha's intention for the roles of Bhikkhunīs in the fourfold Saṅgha.

References

I. Primary Sources:

Horner, I.B. (tr.). *The Book of The Discipline (Cullavagga)*. Vol V Oxford: The Pali Text Society, 1992.

Horner, I.B. (tr.). *The Book of The Discipline-VI (Bhikkhunī Vibhanga)*. Oxford: PTS, 1993.

Rhys Davids. Mrs. (tr.). *Psalms of the Early Buddhists: I—Psalms of the Sisters*. Oxford; The Pali Text Society, 1994.

T.W. and C.A.F. Rhys Davids, *Dīgha-nikāya: Dialogues of the Buddha*. Vol II. Oxford: The Pali Text Society, 1995.

II. Secondary Sources

(1) Books

Banphot Virasai. Buddhism in Thai Life: Buddhism in Cultural, Social and Economic Life. Bangkok: Ramkhamhaeng University, 1981.

Chatsumarn Kabilsingh. *Thai Women in Buddhism*. Berkeley, CA: Parallax Press, 1991.

Dhammanandā Bhikkhunī. *A Different Voice*. Songdhammakalayani Monaster, Nakhonpathom 73000, 2010.

Dhammananda bhikkhunī. *Bhikkhunīs in Thailand*. Nakhonpathom: Buddhasavika Foundation, 2009.

Dhammanandā Bhikkhunī. *Herstory*. Bangkok: RuenKaew Printing House, 2012.

Dhammanandā bhikkhunī. *Theravāda Bhikkhunī Lineage*. Bangkok: Thai Tibet Center, 2015.

Dhammanandā bhikkhunī. *Women Strengthening Buddhism*. Bangkok: Thai Tibet Center, 2010.

Khantipalo, Bhikkhu. Banner of the Arahants: Buddhist Monks and Nuns From the Buddha's Time Till Now. Kandy: Buddhist Publication Society, 1979.

Phra Ajahn Chahn. "Some Advice on Practice," Buddhism in Thai Life, Bangkok: Funny Publishing Limited Partnership Printing, 1981.

(2) Thesis and Articles

Bhikkhunī Rattanavalī. *The Role and Status of Thai Women in Buddhism*. Graduate School Krirk University, 2006.

Bhikkhunī. Sīlanandā. *Theravāda Bhikkhunīs in Thailand a Positive Psychological Approach*. Graduate School International Buddhist College, Songkla, 2009.

Bhiksunī Rujing Mao, Qianjing. Bhiksunī Contributions to Education, *Dhamma Practice and Social Work in Contemporary China*. Graduate School Mahachulalongkornrajavidyalaya University, 2013.

Christopher S. Queen and Sallie B. King. *Engaged Buddhism: Buddhist Liberation Movements in Asia*. New York: SUNNY Press, 1996.

Sompong Santisukwan. *An Analytical of Study the History of Buddhism with special reference to Dvaravati Period*. Graduate School Mahachulalongkornrajavidyalaya University, 2550.

(3) Websites:

Simba Shani Kamaria Russeau "Thai Women Don Monks' Robes" Inter Press Service http://archive.li/ypyr2.

http://www.thaibhikkhunīs.org/eng2014/index.html.

http://www.thailandqa.com/forum/showthread.php?21629-Songdhammakalyani-Temple%92s-training-programs-for-

http://www.tnews.co.th/contents/203013.

https://books.google.com/books?id=6ZsTgYllNNsC&pg=PA269

https://en.wikipedia.org/wiki/ Dhammananda_ Bhikkhunī

https://en.wikipedia/w/index.php?title=Nanda_(Buddhist_nun)&oldid=751060215. international-women

www.dhammajak.net/forums.

www.vgweb.org/manusa/BuddhaWomen.htm.

How Does Hoang Phap Monastery Promote the Propagation of Buddhism and its Teaching Towards the Growth of Social Development in Vietnam

Ven. Phan Tai Thuc, Asst. Prof. Dr Sanu Mahatthanadull
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University, Thailand
Corresponding Author Email: mocchieu@gmail.com

Abstract

Located in Ho Chi Minh City, Hoang Phap Monastery has become a key contributor to the social development of the Vietnamese people. The organization's core mission is to spread the Buddha's religious teaching of unity, peace, and enlightenment and to aid the most vulnerable in society. The Hoang Phap monastery is the very first religious foundation to create a sanctuary to cater for its Pure Land practitioners and for the country's young population. In the last 20 years, it has become the ideal model for other monasteries across Vietnam to copy.

This paper show the many examples the Hoang Phap monastery have made to increase the Buddhist propagation. They've played a vital role in circulating the philosophy of Buddha and in doing so have encouraged people to better themselves. This essay will study the achievement and contribution the monastery has accomplished so far, and in turn, have influenced the social development of the Vietnamese people.

Key words: Hoang Phap monastery, propagation, social development

Introduction

The Hoang Phap temple in Hoc Mon district was founded by the most venerable Ven. Ngo Chan Tu in 1957.[1] With his passion for advocating good causes and helping others, Ven. Ngo Chan Tu align his life purpose to helping orphaned children and homeless regain their identity and purpose in life. In 1971, his disciples offered their property and manpower to help expand the current Buddha hall to an extra 28 meters wide, while using the exact material used on the existing temple. Ven. Ngo Chan Tu passed away in the year 1988 and his student, venerable Thich Chan Tinh, took over the responsibility of managing the ongoing construction of the temple hall. However, his main obligation was continuing his teacher's legacy of propagation of Buddha Dharma to the community.[2]

By 1995, the rebuild of the Buddha Hall was completed, and the monastery opened its door to the public and its practitioners. The Buddha hall was enlarged to accommodate the ever growing number of followers of the Buddha Dharma from a mere seventy people to 1000 followers. In 1999, Ven. Thich Chan Tinh organized the first seven day retreat within the temple. People are able to come and practice the recitation of the Amitābha Buddha.[3] In addition, the temple also offered food, clothing and residency free of charge to all practitioner. In 2005, Zen Master Thich Nhat Hanh, the co-founder of Plum Village, an international monastic Saṅgha in France, selected the Hoang Phap monastery to lead a monastic retreat for bhikkhus and bhikkhunī's in Vietnam. The retreat was the earliest to house 1200 monks and nuns in Buddhist history.[4] As of this year, the monastery will host the first Summer cultivation sanctuary for the young people of Vietnam. Since its beginning, the monastery has gained significant momentum and started to operate worldwide, opening branches in United States of America, Australia, Cambodia, etc. Hoang Phap monastery in Vietnam is the largest and most popular venue for monks, nuns and the public to hold ceremonies, group meeting, lectures and agenda on Buddhist principles.[5] They house a number of rooms that are equipped with computers, Internet and video production.

---

[1]Thich Chan Tinh. (2008). Hoang Phap monastery Center for Seven-day Buddha Recitation Retreats in Vietnam, HCM: The Eastern Publisher. p.13.

[2]Ibid., p.13.

[3]Ibid., p.14.

[4]Thich Nhat Hanh and Plum Village Sangha. (2006). A Special Comeback Trip. *The Letter from Plum Village*. 36 (January). p.4.

[5]Thich Chan Tinh. (2008). Op.cit. p.14.

Organization of Hoang Phap Monastery

Another big aspect of the monastery is its involvement with film and music production. It has made and released a number of Buddhist movies to enrich its people and also open up to the international audience. One of their cinematographic projects, the 'Path to Enlightenment' (Con Duong Giac Ngo, 4 parts) was greatly received by the monastic Saṅgha and Buddhists. The movie depicted the history of Sakyamūni Buddha and his teaching. It also included English subtitles for the global viewers. Significantly, the live music show 'Dieu Am Hoang Phap' (The Marvelousness voice of Dharma propagation) was another success it promoting Buddhism through songs and sūtra chants. This year will mark the shows 10th anniversary. As a result of it growing activity, the monastery has a subcommittee to oversee the temple works. For more information on the temple, people can visit the monastery's website *chuahoangphap.com.vn*.[6] The website was set up in 2006, and in 2009 they had more than 37 million visitors. The monastery Dharma lecture videos are also published on the site and have been seen by 58 million people. Venerable Thich Chan Tinh is recognized as the highest ranking person in the monastery who is ultimately responsible for making the decision within the establishment. He is also in charge of delegating the administrative deputation of the monastery in the country and representing the interests of the Saṅgha to voice its concerns to the government. There is also a vice abbot whose primary responsibility is to act in place of the Venerable Thich Chan Tinh. The other duty of the vice abbot is to manage the five committees, which are appointed to handle the duties in the monastery. They are divided into five Boards:

The main role of the Administration Board[7] is to coordinate and organize projects to assist those in need. The Charity Society under the administration is the counterpart which works on hand to run the operation. Their role is to organize daily gatherings of the public who wishes to visit the monastery abbot and his disciples, welcoming guests to the monastery and supervising the donation that is received from the public. Once they have been given a charitable contribution from a supporter, they will ask them where they want the proceedings to go, which can be sponsoring a scholarship, feeding the homeless, finding temporary homes for kids from the streets, disaster relief, funds to go on opening

---

[6]Hoang Phap monastery (2018). General Statistic. Reletrieved. April 27, 2009, from http: www. chuahoanghphap.com.vn. Viewed om March 6, 2018.

[7]Sangha of Hoang Phap. (2013). *Manage Board in Monastery*. HCM: Hoang Phap monastery. p.7.

more branches of the organization and much more. Every two weeks, a team of monks and lay people will purchase animals from a market and release the animals back to its habitat. The administrative secretary under the board also assists clerical work of the temple. They arrange guest speakers for the festival, register people who are attending the retreat and organize releasing ceremony. Their service also extends all over the country.

The Saṅgha management[8] oversees the participating of members who wish to join the monastery and become monks. The management deals with the day-to-day running of the monastery and is supervised by a Rule Inspector, who is responsible for taking care of each Sangha member or lay person. People who enter the monastery at the beginning of their term are split into four divisions and then again into subdivisions of five laymen. 1) A layman who wishes to join the monkhood will be trained to practice as a lay Buddhist for six months before being accepted permanently. 2) Laymen who want to offer their free time and skills to work for the temple for a short amount of time. They are put to work based on the abilities they possess to help the monastery needs. 3) Elderly laywomen who are homeless and request to stay. 4) Laywomen who have offered their time and talents to work for the sanctuary. 5) Daily practicing laywomen Buddhists: their duties are to guide the heads of each division to join the daily practice to develop their mindfulness in Buddha's name.

Economic and Financial Board[9] is comprised of two treasurers and five subcommittees. The treasurer's role is to collect and process the donations boxes. Five subcommittees are grouped into: 1. The Construction Division. This department is further divided into teams A, B and C. Team A is in charge of the construction work. They are responsible for hiring a designer and managing employed builders. Team B coordinates burial ground builds in the cemetery. Team C is responsible for supplies that enter and leave the monasteries' warehouse. They perform the ordering of materials needed for construction work and find the necessary companies that will supply them. 2. The second subcommittee is the Auditing Division. They handle the finances before they go to the treasurer. 3. The third subcommittee is the Printing Division. It is divided into Censor group and Design group. The Censor group's duty is to ensure all books published by the monastery are free from grammar, spelling and punctuation errors before passing them onto the Design group. The Design group will then work on incorporating the style, format, design, and sequence of the

---

[8]Ibid., p.7.

[9]Ibid., p.8.

various components and elements of the temple and its retreat before printing them into the book cover. 4. The fourth committee, the Garment Division, deals primarily with the repairs of ripped clothing worn by monks and nuns. In addition, they also sell Buddhist uniform directly to the lay people. 5. The fifth subcommittee is the Reissue Division which oversees the selling of items manufactured by the monastery. They have three main duties and they are: 1) Counting and storing the books and other items in the warehouse. 2) Checking and packing books, CDs and other religious items before passing them to showrooms and the shop. 3) Lastly, they have a workshop which allows them to make lotus lanterns with the Hoang Phap design for sale.

Within the Cultural Board[10], there are five subdivisions that run the social side of the temple. The first subdivision is the Dharma Propagation Division. This team is responsible for A) The Dharma talks, where the senior monks organize the seminars for Dharma Masters to impart their knowledge. This can be held within the monastery in Hoc Mon district or across the country. They also run a speaking class every week, where new monks can learn to practice public speaking. B) The Guiding for helping other monasteries: this is where they are on hand to help other monasteries set up their own retreats or ceremonies. The Buddhist Culture subdivision deals with four areas within the temple which are: A) The Internet room: to manage the Wi-Fi throughout the building and to update the monastery's website *www.chuahoangphap.com.vn*. B) The Films room: this team records video clips and take pictures of retreats, ceremonies or Dharma-talk seminars; furthermore, they are in charge of maintaining the camera equipment. C) The Computer room: here they work in teams to produce documents or books to be published; they also use it as an area to provide training on basic computer skills. D) The Recording Studio: this group works to record audio, for example, for the Hoang Phap radio program. The Communicate Information Division has four parts: A) Library: there is a team who is in charge of ordering selected books from the publishers to be put on display in the library; they record books that are borrowed or returned, and help transcribe important documentation. B) Audio room: for audio equipment management and audio processing for the retreats and ceremonies. C) The Exhibition room: there are two exhibition rooms for general practices of Buddhism, which are used by the abbot or people of the monastery to do activities in. D) LED screen management room: to control and design programs to show at retreats and ceremonies; this team also provides live streaming of Dharma talks and Buddhist programs. The fourth subdivision is the Event

---

[10] Ibid., p.9.

Organization Division and has three parts: A) Retreats: this team supervises the program and staff organization to run the retreat, takes care of the retreats in general. B) Ceremony and C) Programs of Buddhism. Lastly, the fifth subdivision, the Research and Translation Division, branched into two groups. One group is researching new techniques of Buddhist practice and is looking into ways to grow the organization. The second group works to translate foreign books and films into Vietnamese.

Logistics Board[11] with fifteen subcommittees:

-1. Buddha Hall Division -2. Hygiene Division -3. Kitchen Division -4. Gauss commemorate building Division -5. Photo commemorate building Division -6. Drinking water Division -7. Supportive recitation Division -8. Electricity Division -9. Transport Division -10. Parking Division -11. Security Division -12. Sound Division -13. Public order Division -15. Health Division -16. Outside lay people group Division

All activities of the monastery held by the members of different divisions are governed by the head of their own division. Each head of the division answers to the head of the board, who ensures the affairs of the temple are running smoothly. Members have to work together in harmony and must follow the Saṅgha rules (vinaya and sīla) and the 42 monastery rules. The daily rules the members follow are taught by the abbot. Since members work as a close team, disputes can arise within the group as members misunderstand each other if communication is not carried out properly; they also may feel humiliated and as a result disregard orders given by a senior person. To combat this, the monastery holds meetings every week to discuss and solve the problems. Members are given specific jobs based on their skills to complete projects. Members who do not have necessary skills will attend training courses to learn. Work is always continued by successive generations of monks. The monks may change but the project should always run on time to be completed. The workers carry out their duties with full power to show their dedication to the Saṅgha and others in running the monastery and collecting merits. This is one of the training ways in the monastery and also a basic way to become a senior monk in the future. This comes from the idea of the Bodhisattva path in Mahāyāna Buddhism.[12]

---

[11] Ibid., p.9.

[12] Daisetz Tei Suzuki. (1973). *Outlinnes of Mahayana Buddhism*. New York: Schockenn Books. pp. 277-310.

Every two weeks, a meeting is held to discuss any repairs that need to be done before the retreat. For ceremonies, the members meet once a week to go over the schedule of repairs or works to be done. Firstly, the vice abbot notifies everyone about the retreat or a ceremony, step by step, from the head of organization to the head of the board or division section. The vice abbot will show the plan of the ceremony for members to follow what he will be discussing. Secondly, the team head will ask what duty they are responsible for and for it to be arranged and completed on time. The team head can also give in a suggestion to the abbot regarding their duty. Thirdly, members will be asked if they would like to change their position in the event. Once everything has been decided upon, the meeting will end with the approval of the abbot. While the meeting is taking place, any suggestions or comments will be taken in consideration. This is one of the ways the Saṅgha members help each other and offer their power to improve the monastery.[13]

Contribution to Propagating the Buddha's Teachings

Giving Dharma teachings in the Hoang Phap monastery is a way to preach the Buddha Dharma to many people around the country. With many kinds of retreats, Hoang Phap monastery has established the Dharma cornerstone for many people in Vietnam: pupils, students, general workers, officers, and other members of society. This step is organized very carefully to disseminate the Buddha's teaching in Vietnam. The Hoang Phap monastery divides the retreats into sections to accommodate the participants from different backgrounds. For example, student retreats are only for students. The Dharma teaching aims to guide students in topics such as love, the nature of love, real love, and the basic understanding of family life. Students are also offered information and help on job searching, environment protection and how to act as a responsible adult in the society.

One of the most important features of Dharma talks is to avoid any discussion and negative comments about other monks, the monastery as an organization, and politics. Sensitive topics regarding the country's human right policy and its corrupt government members are also avoided. If anyone is caught breaking the rules, they will have to answer

---

[13] Thich Chan Tinh. (2018). *Hoang Phap monastery's information data yearbook 2017*. HCM: Hoang Phap monastery publisher. p.12.

before the Charter of Vietnam Buddhist Saṅgha Council.[14] Those who are found guilty of breaking the regulations will be judged by the council. Both the Charter of Vietnam Buddhist Saṅgha Council and Government may be involved if it was a more serious offense.

Retreat organization: Hoang Phap monastery in Ho Chi Minh City, Vietnam, is the first monastery to establish the Seven Days of Buddha's Name Recitation Retreat. It also offers seven-day student cultivation retreats, one-day retreats for busy practitioners, retreats for children, and other. There is also a retreat for cancer patients and the blind.[15] The seven-day retreat normally has 2000 to 4000 participants. While one-day retreat hosts more than 10.000 practitioners. Retreats for children and students usually have about a thousand participants. Participants did not pay any fees for the retreats; donations were accepted from those willing to donate.

Organization of ceremonies and festivals:[16] Ceremonies are one of the most important activities in Hoang Phap monastery and are held every year. The festival is a vacation day for the lay people to visit the monastery, pay respect to the Triple Gem and see the abbot and other monks. There are two kinds of ceremonies: Buddhist festivals and monastery ceremonies. A Buddhist festival is a special day in the Buddhist calendar that celebrates an event of the Buddha's life. There are many festivals that are celebrated around the world, such as the Vesak Day (honoring the three significant events of the Buddha's life — his birth, his Enlightenment and his Paranirvana) and Amitābha Buddha birthday. The monastery ceremony is a special day for the foundation and is held on an important day. For example, the anniversary of the founder, commemoration day, Lunar new year, full moon night in the first month of the year, the commemoration of Avalokitesvara, and Ullambana festival. There were more than 10.000 participants in each ceremony the monastery has hosted and is by far the largest turnout of the participants in Vietnam.

Buddhist Media Production:[17] Every year, CDs, videos, and DVDs are produced by the monastery for the Buddhist community and people around the country. It can also be seen or purchased on the Internet. The monastery was also the first place to produce and publish the DVD of Buddha's birthday ceremony, the Ullambana festival, and the ordination

---

[14] Vietnam Buddhist Sangha Council. (2008). *The Charter of The Vietnam Buddhist Sangha Council*. Hanoi: Religion Publishing House. pp.12-35.

[15] Thich Chan Tinh. (2008). Op.cit., p. 43.

[16] Ibid., pp. 53-90.

[17] Ibid., p. 91.

ceremony. This is to show the community and let them understand more about a monk's life and what those ceremonies entail. This is the basic foundation for other temples to follow in the production of Buddhist DVDs. The Hoang Phap continues to make an increasing number of movies. The abbot has been producing many chronicles of ancient temples around Vietnam, for example, the *Que Huong Dat Viet (Vietnam's Homeland)* in 4 parts. Another documentary, the *Ve Tham Dat Phat (A Visited Buddha's Land)* in 4 parts, is a journey to Lumpini, Bodh-Gaya. Sarnath and Kusinagara; *Nhung Neo Duong Tay Tang (Tibet's Plateau)* is about Buddhism in Tibet today; the *Dharmakaya An Tuong Kho Phai (Impression of Dhammakaya)* is about Dharmakaya foundation, practice, and teaching; the*Vuong Quoc Chua Thap (The Kingdom of Temples and Towers)* is about Buddhism in Cambodia; the *Luong Duyen Viet Han (Vietnam and South Korea in Connection)* is about Buddhism in South Korea, the *65 Ngay Du Hoa Tren Dat My (65 Days of Propagation in United States of America)* is about two months of Ven. Thich Chan Tinh giving Dharma talks and visiting temples in United States of America. All of the films have English subtitles.

Contribution to Social Development

Charity and scholarship foundation:[18] Charity and scholarship foundation in Hoang Phap monastery is there to assist people in dire need of help and operates 7 days a week. In case of floods, plagues, accidents and other hardships, the Hoang Phap monastery will send charity teams to help. The charity team in the monastery works very hard to offer a solution to the problems, for example, by taking the victims of floods to seek medical care, finding homes for poor families and trying to prevent the spread of diseases by offering medicine and information on preventing the illness. The charity team consists of 30 to 100 members who are the main people in line to assist the victims of disasters. The foundation also has up to 1000 volunteers in major cities and provinces. Activities also include releasing captured animals, i.e. fishes, birds, frogs and others back into their environment every week. There are two kinds of scholarship in Hoang Phap monastery which were established by the most venerable Thich Chan Tinh, the abbot of this monastery. The first is Uom Mam Tri Tue scholarship, established in 2013, which is intended for university and college students who have poor families, but are diligent, receiving high grades, of good character, and not

---

[18] Chua Hoang Phap. (2018). Program of Charity. Retrieved December 19, 2017. From http://www.chuahoangphap.com.vn/tu-thien-xa-hoi/tin-tuc/danh-muc-ke-hoach-tu-thien-phong-sanh-4/.

discriminative against religions. This scholarship is given twice a year to more than 300-500 students per year. The amount of money students receive is based on their university tuition fee. The second is the Ngo Chan Tu scholarship and it was established in 2017; this scholarship is intended to sponsor the many Buddhist colleges around Vietnam (currently there are 19 Buddhist Colleges on the list). The grant is there to support monks and nuns who study abroad. The conditions to obtain the grant are: A) the student cannot afford the fee to study, and B) the student has a talent in learning and has received high marks previously.[19]

Propagation of Buddha's teaching to the community: When the Buddha's teaching was introduced to human beings, there was a change for spiritual practitioners. With the Buddha's eye, the Blessed One could look deep into human beings of many kinds to see their different backgrounds. It meant that their abilities to understand and practice the Dharma are different. That is why the Sakyamūni Buddha had been teaching various practices for many diverse groups of people. And the recitation of the Buddha's name is one of them practiced to attain freedom of life.

One way to preach the Buddha Dharma to many people in order for them to approach the understanding of life is to understand their background. The monastery also rewards many of its practitioners with Dharma gifts, which are given out by temples that organize the retreats. The abbot is invited to give Dharma talks in state schools, prisons and public institutions. The first Summer cultivation retreat was opened in Hoang Phap monastery in 2005. The purpose was for young people and students to begin the new era as the new generation who will be going to the monastery and represent the new face of Buddhist believers. For a very long time, Buddhism in Vietnam was mostly followed by senior citizens of the country and had a lack young people attending the monastery. Most people thought that Buddhism is for moribund people instead of those who are young and full of energy, which explained why many young people did not come the monastery. This is why Buddhism in Vietnam changed its values in the late 19th century. The summer cultivation retreats for young people and students began to develop in the background of the opening of Vietnam government to adhere the organization of World Trade Organization (WTO). Following the changes in regulations in Vietnam, any monastery which intends to

---

[19] Chua Hoang Phap. (2018). Uom Mam Tri Tue Scholarship Ninth Award. Retrieved December 31, 2017. From http://www.chuahoangphap.com.vn/uom-mam-tri-tue/tin-tuc/chi-tiet-9th-awarding-ceremony-of-buddy-talent-scholarship-35/.

conduct retreats, ceremonies or festivals has to request the local government's agreement letter and its many permits.

Promotion of energy conservation and environment protection: Saving energy comes from personal behaviour and awareness in daily life; the smallest action can save energy and help the environment. Ven. Thich Chan Tinh, the abbot of the Hoang Phap monastery, has brought awareness on saving energy in the daily routine. In his mission to promote energy conservation, the abbot has stopped using electrical appliances such as an air conditioner, fridge, television or computer in his room. Since Ven. Thich Chan Tinh is the top master of Hoang Phap monastery, he is being given the luxury of having furniture for his convenience. However, he refused the treatment and instead dedicated his life to be an example for the monasteries monks and lay people to follow. He will often teach participants the ways of saving power and protecting the environment. Because everything is interconnected – "this is because that is, this arises because that arises, this ceases because that ceases" – saving power means to protect the environment, and protecting the environment is protecting people's lives. This is what the Buddha taught in his Dharma talks in every retreat and daily sessions at the monastery. This is a key note for every monk and lay person in the monastery to have awareness of energy conservation. Such as turning off the lights and electric fans before going out and closing the taps to save water.

The most Venerable Thich Chan Tinh, the abbot of the monastery, has been placing emphasis on the close relationship between the human and environment. This is one of the basic teachings of the Buddha: paticcasamuppada, which is understood as "this is because that is, this arises because that arises, this ceases because that ceases",[20] or all things are interrelated. It means that protecting humans is also to protect what is not human. The humanity cannot survive without water, food, and air; protecting those elements is protecting humanity from going extinct. This teaching is very important in this technical era when people are exploiting the oceans and forests, depleting the world of its natural resources. Large numbers of practitioners visit the Hoang Phap monastery to learn how to save power and protect the environment. Exhaust fumes and the release of CO_2 contributes to air pollution in the country, due to 90 percent of cars and motorbikes being driven on the road. Another big polluter are the breeding farms that rear animals for meat. The data is found on the IPCC (Intergovernmental Panel on Climate Change) National Greenhouse Gas Inventories

---

[20] CBETA, VOL. T02, no. 0099-012. p. 0085C10.

Program of World Meteorological Organization.[21] Making people become aware of how they use energy, gas, and livestock produce has caused a change in the environment for the better. The monastery is prompting the good of becoming a vegetarian and helping reduce the effect of greenhouse gases by eating only vegetables. The program of environmental awareness is promoted not only by Mahāyāna tradition but is also the century goal of the United Nation to save the planet.

Conclusion

Hoang Phap monastery has been a centre of Pure Land practice for 20 years, with its first retreat opening in 1999. Since then, many of its activities have helped spread the Buddha Dharma to many communities in Ho Chi Minh city and around Vietnam, with further expansion into other countries. The Hoang Phap monastery makes a valuable contribution via the retreats (divided into many kinds, e.g. for common people, youth and students, cancer patients, blind and handicapped people), celebration of Buddhist ceremonies and festivals, and offering of sūtras, books, and Buddhist CDs to temples and lay people. We can say that the activities of Hoang Phap monastery during the many years it has been operating have contributed to the campaign of sharing the Buddha's teaching to many followers and helping them build a better life. It has changed people's perception of Buddhism being a religion that only caters to a minority of people and instead brought in a younger generation to learn the teaching. This monastery has proved that Buddhism is not only intended for old and moribund people, a common cognition of lay Buddhist community in Vietnam for a long time. There are thousands of young people and students who come to practice retreats and attend the festivals in Hoang Phap monastery. The enlargement of this monastery's practical method of Buddhism has been very common in Vietnam and other countries in the ways of organizing traditional retreats. It is a kind of a monastery that has enrolled Buddhism into contemporary Vietnamese society.

---

[21] WMO&UNEP. (2006). IPCC Guidelines for National Greenhouse Gas Inventories. Retrieved 2006. From https://www.ipcc-nggip.iges.or.jp/public/2006gl/vol1.html

References

CBETA, vol. T02, no. 0099-012, p. 0085c10.

Chua Hoang Phap. (2018). *Uom Mam Tri Tue Scholarship Ninth Award*. Retrieved December 31, 2017. From http://www.chuahoangphap.com.vn/uom-mam-tri-tue/tin-tuc/chi-tiet-9th-awarding-ceremony-of-buddy-talent-scholarship-35/.

Daisetz Tei Suzuki. (1973). *Outlines of Mahayana Buddhism*. New York: Schockenn Books.

Hoang Phap monastery (2018). *General Statistic*. *Reletrieved*. April 27, 2009, from http: www.chuahoanghphap.com.vn. Viewed om March 6, 2018.

Sangha of Hoang Phap. (2013). *Manage Board in Monastery*. HCM: Hoang Phap monastery.

Thich Chan Tinh. (2008). *Hoang Phap monastery Center for Seven-day Buddha Recitation Retreats in Vietnam*. HCM: The Eastern Publisher.

Thich Nhat Hanh and Plum Village Sangha. (2006). *A Special Comeback Trip*. The Letter from Plum Village. 36 (January).

Vietnam Buddhist Sangha Council. (2008). *The Charter of The Vietnam Buddhist Sangha Council*. Hanoi: Religion Publishing House.

WMO&UNEP. (2006). *IPCC Guidelines for National Greenhouse Gas Inventories*. Retrieved 2006. From https://www.ipcc-nggip.iges.or.jp/public/2006gl/vol1.html

Thich Chan Tinh. (2018). *Hoang Phap monastery's information data yearbook 2017*. HCM: Hoang Phap monastery publisher.

Chua Hoang Phap. (2018). *Program of Charity*. Retrieved December 19, 2017. From http://www.chuahoangphap.com.vn/tu-thien-xa-hoi/tin-tuc/danh-muc-ke-hoach-tu-thien-phong-sanh-4/.

The Origins and Development of Abhidhamma

Phra Weerasak Jayadhammo (Suwannawong)
Faculty member of International Buddhist Studies College (IBSC),
Mahachulalongkornrajavidyalaya University.
Email: weerasak.su@mcu.ac.th

Abstract

The teachings of The Buddha in the course of forty five years of His Buddhahood have been divided into three collections called *Tipiṭaka* in *pāli*, meaning 'Three Baskets' literally. The first collection is known as *'Sutta piṭaka'*. It is the conventional teaching *(Vohāra desana)* in which Buddha used common vocabulary to explain His teachings. Practical aspects of tranquility meditation and insight-meditation are included in this collection. The second collection is called *'Vinaya piṭaka'*. It is the authoritative teaching *(Ānā-desana)* in which Buddha used His authority over the monks to lay down rules and disciplines for them to follow. These disciplines embody the highest code of ethics and can surely purify one's action, speech and thought, thus making one noble and respectful. The third collection is *'Abhidhamma piṭaka'*. It is the higher teaching of the Buddha.

The aim of this article is to study and present *Abhidhamma* is unique in Buddhism. It is one of the Tipitaka Pāḷi texts which explains dhammas in detail and in an analytical way. Regarding the explanation of dhammas, it does so in more detail than Suttanta. That is why the text is called *"Abhidhamma"*. *Abhidhamma* explains the process of birth and death in detail. In addition to defining consciousness, it also analyses and classifies thoughts mainly from an ethical standpoint. Various types of consciousness are also set forth in detail, as they arise through the six sense-doors. Modern psychology has begun to acknowledge that it comes within the scope of *Abhidhamma* for the reason that it deals with the mind, with thoughts, thought-processes, and mental states. Buddhism has, from the very beginning, taught psychology without a psyche.

Key Words: Historical, Abhidhamma, psychology, higher teaching of the Buddha.

Introduction

The teachings of Lord Buddha in the course of forty five years of His Buddhahood have been divided into three collections called *Tipiṭaka* in *pāli*, meaning 'Three Baskets' literally.[1] The first collection is known as '*Sutta piṭaka*'. It is the conventional teaching (*Vohāra desana)* in which Buddha used common vocabulary to explain His teachings. Practical aspects of tranquility meditation and insight-meditation are included in this collection[2]. The second collection is called '*Vinaya piṭaka*'. It is the authoritative teaching (*Ānā-desana*) in which Buddha used His authority over the monks to lay down rules and disciplines for them to follow. These disciplines embody the highest code of ethics and can surely purify one's action, speech and thought, thus making one noble and respectful. The third collection is '*Abhidhamma piṭaka*'. It is the higher teaching of the Buddha[3]. Here, the Buddha employed abstract terms to describe the ultimate realties (*paramatthas*) in the Universe and *Nibbana* which is the highest goal of Buddhism. Therefore, *Abhidhamma* may be regarded as the ultimate teaching (*Paramattha desanā*) of Lord Buddha[4]. The principles and the causal relations which Buddha expounded in *Abhidhamma* are so natural, so logical and so beautiful that they can pin-point the root cause of miseries in the world and the ways to eradicate these miseries. The most wonderful thing about Buddha's teachings is that the teaching contain both theory and practice, and they clearly and exactly define the human values, the best moral code, the eternal peace and the Noble Eightfold Path leading to that peace. All these valuable teachings have been verified time and again by millions of *Ariyas*, i.e., noble persons who had trodden on the path, and can still be verified at any time any an able person who will earnestly and steadfastly follow the path[5]. In my assignment, I am going to give a details account of the origins and development process of the *Abhidhamma*.

---

[1]Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma*, Delhi: Sri Satguru Publications, 1988. Page no. 2.

[2]Thera, Nyanaponika, *Abhidhamma Studies : Research in Buddhist Psychology;* Thaiwan : Buddha Dhamma Education Foundation, 2002. Page no. 13.

[3]Mon, Dr. Mehm Tin, *Buddha abhidhamma*; Taiwan: Buddha Dhamma education foundation, 2002. Page no. 17.

[4]Thera, Narada Maha, *A manual of Abhidhamma (Abhidhamma Sangha);* Taiwan: Buddha Dhamma education foundation, 2001. Page no. 3.

[5]Thittila, ashin, *Essential Themes of Buddhist Lectures*; London 1986. Page no. 140.

The Significance of *Abhidhamma*

Sutta piṭaka and *Abhidhamma piṭaka* are collectively known as *Dhamma*; a *pāli* word meaning 'the doctrine or the teaching' of the Buddha[6]. *Dhamma* is the doctrine that can salvage persons who abide by *Dhamma* from falling into the four lower abodes *(apayas)* and that can purify the mind from defilements so as to achieve lasting peace and happiness. The prefix *'Abhi'* is used in the sense of preponderant, great, excellent, sublime, distinct, marvelous, etc. Moreover, Traditional sources offer two explanations for the term *Abhidhamma:* "with regard to *(abhi)* the teaching *(dhamma)*" or the "highest or further *(abhi)* teaching *(dhamma).*" The subject of *Abhidhamma* analysis was, of course, the teaching (dharma) as embodied in the dialogues of the Buddha and his disciples[7]. However, *Abhidhamma* did not merely restate or recapitulate the teaching of the sutras, but reorganized their content and explicated their implicit meaning through commentary. In *Abhidhamma*, the specific content of the various individual sutras was abstracted and reconstituted in accordance with new analytical criteria, thereby allowing one to discern their true message. This true message, as set down in *Abhidhamma* texts, consists of the discrimination of the various events and components *(dhamma)* that combine to form all of experience. *Abhidhamma pitaka* is more preponderant, more sublime and more marvelous than Sutta pitaka in the sense that *Abhidhamma pitaka* contains more *Dhamma* groups (Dhammakkhandhas) than *Sutta pitaka* and *Vinaya pitaka (Abhidhamma* consists of 42,000 *dhammaskhandhas* whereas *Sutta pitaka* and *Vinaya pitaka* contain 21,000 *dhammaskhandhas* each). The Buddha used more numerous methods in expounding *Abhidhamma* than when He taught Sutta Dhamma; and In *Abhidhamma* Buddha analyzed mind and matter in minute detail in terms of the ultimate realities known as *'paramathas'*[8]. At a glance, *Abhidhamma* is a doctrine in as much as it deals with the most general causes and principles of things. It is also an ethical system because it enables one to realize the ultimate goal i.e. *Nibbana*. As it deals with the working of the mind, thoughts, thought process and psychic factors, it is also a system of

---

[6]Thera, Narada Maha, *A manual of Abhidhamma (Abhidhamma Sangha);* Taiwan: Buddha Dhamma education foundation, 2001. Page no. 3.

[7]Buswell, Robert E., *Encyclopedia of Buddhism*; New York: Thomson Publications, 2003. Page no. 1.

[8]Thera, Narada Maha, *A manual of Abhidhamma (Abhidhamma Sangha);* Taiwan: Buddha Dhamma education foundation, 2001. Page no. 3.

psychology. *Abhidhamma* is therefore generally translated as the psycho ethical philosophy in Buddhism[9].

The Origin and Historical background of the *Abhidhamma*

Theravada orthodoxy assigns that Abhidhamma was the authentic words by the Buddha himself. In accordance to the great commentary *(mahā aṭṭahakatha), Âcariya Buddhagoshosa* quoted that *"what is known as Abhidhamma is not the province nor the sphere of a disciple; it is the province, the sphere of the Buddhas"*[10]. The commercial tradition holds, moreover, that it was not merely the spirit of the *Abhidhamma,* but the letter as well, that was expounded by the Buddha during his life time. In below, I am going to describe how the *Abhiddhamma pitaka* was originated through the Buddha himself, and the Buddha preaching of *Abhidhamma* to the *Devas* and human beings.

1. Contemplation of the *Abhidhamma Pitaka*

In accidence to the *Atthasālinī* , in the fourth week after the Buddha's enlightenment, while the Blessed One was still dwelling in the vicinity of the *Bodhi* tree, he sat in a jewel house *(ratanaghara)* in the northwest direction[11]. This jewel house was not literary a house made of precious stones, but was the place where he contemplated the seven books of *Abhidhamma Pitaka,* and also the Buddha was placed at his disposal by the *Devas* by *Iddhi* (supernatural) powers[12]. When the Buddha review the *Abhidhamma pitaka,* it was not till he delved into the depth of the most subtle and abstruse *Dhamma* in the *Mahā Paṭṭhāna* which deals with the twenty four causal circumstances or relations that invariably take place in any pleasurable interest amounting to rapture[13]. The psychological pleasure and happy feelings were so great that, as a result of the brilliant and sparking condition of the blood associated with the heart-base, which occurred in the consciousness accompanied by joy

---

[9]Thittila, Ashin, *Essential Themes of Buddhist Lectures*; London 1986. Page no. 141.

[10] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society,1993. Page no. 9.

[11] Thera, Nyanaponika, *Abhidhamma Studies : Research in Buddhist Psychology;* Thaiwan : Buddha Dhamma Education Foundation, 2002. Page no. 11-12.

[12] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 9.

[13] Mendis, M.K.G., *The Abhidhamma Practice;* Access to date : 27 May, 2017. (http://www.accesstoinsight.org/lib/authors/mendis/wheel322.html)

and connected with knowledge, that the sox coloured viz. indigo, golden, red, white, tawny, and dazzling; emanated from the body downwards penetrating the earth, water and air and upwards as far as the sphere of neither perception nor no perception and in the other eight directions endlessly as the four great essentials constitute the elements of the world. How this extraordinary and almost incredible phenomena took place is explained in this manner that the sparking and brilliant material qualities originating from the mind occasioned a similar condition of the skin by their diffusion. From that cause the colour of visible object which was occasioned by mind and physical environment, stood without the slightest movement covering a space of almost one hundred and twenty feet[14].

2. Preaching *Abhidhamma* to the *Devas*

The Buddha, whose compassion to all living beings alike was no less than the wisdom and the insight he had acquired by practicing the ten *Parāmitas* for no less a period than four *Asankheyya Kappas* (incalculable eons) and another *lakh* of *Kappas* (eons) since the proclamation by the Buddha *Dipankara* that the ascetic *Sumedha* would attain enlightenment and be known as Buddha Gautama, in the seventh year of *Buddhahood* performed "twin miracle" near the foot of the mango tree at *Gandamba* so called because it was planted by the gardener *Ganda*, not far *Sāvaṭṭi*, when five hundred men who in their previous existence were bats who had zealously listened to the recital and rehearsal of the *Abhidhamma* by two brothers of the *Sangha*, decided to become pupils of *Sariputta* and at a later stage were the first to learn without much difficulty all the *Dhamma* embodied in the seven books or *Prakarana*s of the *Abhidhamma*. The reason for performing the "Twin Miracle" by the Buddha was to dispels erroneous views and ideas that the Non-*Arahan*ts such as *Nighanta Nathaputta* and others head of themselves and with a view to conclusively proving that the *Tathagath*a had all the attributes of the Buddha[15]. The huge assembly present incidentally acquired great merit and thereafter his followers both the brothers and the laymen demonstrated greater zeal and faith and strenuously followed the Eightfold Noble Path to attain *Nibbana*. The enlightened one then out of compassion to the *Devas* and *Brahmans* repaired to the *Tavatimsa Devaloka* (Heaven of the thirty Gods) in three steps by *Iddhi* (supernatural power) and was seated in the *Paricchattaka Sailasana* (Sakra's

---

[14] Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma*, Delhi: Sri Satguru Publications, 1988. Page no. 5.

[15] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 10-11.

rock seat) near the foot of the *Paricchattaka* tree where He preached the *Abhidhamma* for three full months to his deceased mother, who is now born as *Santhushitha Deva*, and other Devas and *Bhahmans* who had assembled from the ten thousand worlds, in detail with the hope of making them realize the four Ariyan Truths, for which a knowledge of *Abhidhamma* is absolutely necessary, for the subject deals in the highest and ultimate sense of things springing into being as facts as abstracted from or divested of names[16].

3. Preaching of Abhidhamma in the world of human beings

The Buddha daily visited *Uturukuru Dīpa* for the purpose of obtaining his mid day meals and partook of his meals near *Anotataha* lake in Himalaya and during this period of rest He took at *Handunavanaya*. Venerable *Sariputta* daily came to attend to the necessary requirements[17]. Thereafter Māthikā or the headings of the discourses preached to the *Devas* were intimated to Venerable *Sariputta Maha Thera*, who in tern preached the *Abhidhamma* in detail beginning from *Dhammasanghini* and ending in the *Mahā Paṭṭhāna* to the five hundred disciples[18]. By reason of the fact that these disciples in a previous existence, even as bats, had the fortune of hearing the recital and rehearsal of the *Abhidhamma* by two *Bhikkhus* and doing such moral acts as were conductive to the acquirement of knowledge, wisdom, intellect and insight in the round of births, these disciples with the greatest ease mastered the full *Abhidhamma pitaka* and were able to recite same from beginning till end[19]. From that time onwards the Abhidhamma was learnt by papillary descendants till the time of the *Arahant Upaliya, Dasakaya, Sunakaya, Siggavaya* and *Moggaliputta Tissa* etc. It was rehearsed and recited at the three convocations held under the leadership of *Maha Kassapa, Yasa and Moggaliputta Tissa,* and was preserved in its pristine purity[20].

---

[16] Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma*, Delhi: Sri Satguru Publications, 1988. Page no. 6.

[17] Ibid.

[18] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 10-11.

[19] Mendis, M.K.G., *The Abhidhamma Practice;* Access to date : 27 May, 2017. (http://www.accesstoinsight.org/lib/authors/mendis/wheel322.html)

[20] Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma*, Delhi: Sri Satguru Publications, 1988. Page no. 6.

Doctrinal and textual Development of Abhidhamma Pitaka:

After the Buddha's *Mahaparinibbana* (Passed away), elder *Mahakassapa Thera* other leading disciples wanted to collect and compile the whole teachings of the Buddha. When they had the first Buddhist council they compiled all the discourses delivered by the Buddha categorizing in to *Dīgha Nikāya, Majjhīma Nikāya, Saṁyutta Nikāya* and so on. This was a great tasks completed by the senior monks in the first Buddhist council and the second Buddhist council also done the same thing. However, investigating the *pāli suttas* and *Abhidhamma* doctrine the earliest doctrinal development of the *Abhidhamma* philosophy started from the *suttas,* such as the *Saṅgiti sutta* and *Dasuttara Sutta* of the *Dīgha Nikāya*; explained doctrinal terms in the framework of a catechism[21]. Here, the doctrinal tenets explained by an impersonal technical terminology without literary embellishments or reliance on smiles, metaphors, and stories to illustrate them. In accordance to the *Saṅgiti sutta* of the *Dīgha Nikāya,* we see that *Sabbe Satta āhāriṭṭhika*; it means all living beings are depend on food, two doctrines : *Nāma* and *rūpa* or mentality and materiality, three doctrines such as *lobha, dosa, moha* and *alobha, adosa, amoha*, and four doctrines : *kāyanupassana, vedanānupassana, cittānupassana, dhammanupassana*[22]. On the other hand, researching the *Abhidhamma pitaka*, the two main components of the Abhidhamma are *Nāma* and *rūpa* or mind and matter[23]. Moreover, *Dasuttara sutta* also includes a similar kind of lists of doctrines. It is important to note that these two discourses; the *Saṅgiti sutta* and *Dasuttara Sutta* were delivered by the Buddha's disciples. After passing away of the Jainism leader *Niganthanathaputta,* his disciples disputed over his teachings. The Venerable Ananda considering this incident asked the Buddha about the steps that should be taken if the same situation occurred after the Buddha's passing away[24]. Following the Buddha's advice the Venerable *Sariputta* delivered this *Saṅgitisutta* in order to prevent such disputes among the disciples[25]. And the *Dhamma* theory or *dhammavāda*, which is consider as a

---

[21] Karunadasa, Y, *The Theravada Abhidhamma*; Hong Kong : Hong Kong University press, 2010. Page no. 2.

[22] Class Handout of Professor Tialk.

[23] Karunadasa, Y, *The Theravada Abhidhamma*; Hong Kong : Hong Kong University press, 2010. Page no. 16.

[24] Class Handout of Professor Tialk.

[25] Thera, Nyanaponika, *The Life of Sariputta;* Access to date: 27 May, 2017. (http://www.access-toinsight.org/lib/authors/nyanaponika/wheel090.html)

new innovation of the *Abhidhamma*, the antecedent trends that led to its formulation and its basic ingredients can be traced to the early Buddhist scriptures which seek to analyze empiric individually and its relation to the external world[26].

The seven texts of the *Abhidhamma Pitaka*, the third division of the *Tipitaka*, offer an extraordinarily detailed analysis of the basic natural principles that govern mental and physical processes. Whereas the *Sutta* and *Vinaya Pitakas* lay out the practical aspects of the Buddhist path to Awakening, the *Abhidhamma Pitaka* provides a theoretical framework to explain the causal underpinnings of that very path. In *Abhidhamma* philosophy the familiar psycho-physical universe is distilled to its essence: an intricate web of impersonal phenomena and processes unfolding at an inconceivably rapid pace from moment to moment, according to precisely defined natural laws[27]. The seven treasures treatises of the *Abhidhamma Pitaka* are namely *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*[28]. In below, I am going to describe the details of the *Abhidhmma* texts how it developed by the Buddha and His *Sravakas* (disciples).

1. *Dhammasaṅgaṇī*

The first book, the *Dhammasaṅgaṇī* is the fountainhead of the entire system. The title may be translated *"Enumeration of phenomena"*, and the work does in fact undertake to compile an exhaustive catalogue of the ultimate constituents of existence[29]. The *Dhammasaṅgaṇī* is opening with the *Mātikā*, the schedule of categories which serves as the framework, was spoken by the Buddha on the Ethio-Psychological law called *Abhidhamma*. This *Mātikā* forms the text matter of the whole *Abhidhamma pitaka*[30]. The *Mātikā* itself consists of three parts; namely, *Tika- Mātikā*, *Dutu- Mātikā* and *Suttanta- Mātikā*. Here, the *Suttantika- Mātikā* has been done by the Buddha's one of the chief disciple Sariputta Thera by extracting portions from *Eka-Nipata* and *Duka-Nipata* in *Angutatra Nikāya* and from

---

[26] Karunadasa, Y, *The Theravada Abhidhamma*; Hong Kong : Hong Kong University press, 2010. Page no. 16.

[27] *Abhidhamma Pitaka :The Basket of Abhidhamma*; Access to date : 27 October, 2011. (http://www.accesstoinsight.org/tipitaka/abhi)

[28] Mon, Dr. Mehm Tin, *Buddha abhidhamma*; Taiwan: Buddha Dhamma education foundation, 2002. Page no. 26.

[29] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 11.

[30] Ibid.

the *Saṅgiti Sutta* and *Dasuttara Sutta* in *Digha Nikāya*[31]. *Suttanta-Mātika is* still further explained and commented upon in *Nikkhepa Kānda* of Dhamma-Sanganipakarana[32]. Any person who has attained a thorough and critical knowledge of this Mātika ought to possess a complete knowledge of the *Abhidhamma Pitaka*.

2. *Vibhaṅga*

The V*ibhaṅga* is consider as the "*Book of Analysis",* consists of eighteen chapters each a self contained dissertation, dealing in turn with the following: aggregates, sense-bases, elements, truths, faculties, dependent arising, foundation of mindfulness, supreme efforts, means of accomplishment, factors of enlightenment, the eightfold path, *jhanas,* analytical knowledge, kinds of knowledge, minor points, *dhammahadaya* (the heart of the doctrine) and a psycho-cosmic topography of the Buddhist universe[33].

3. *Dhātukathā*

The *Dhātukathā*, the *'Discourses on Elements",* Explains the five aggregates in various ways, pointing out their connections with bases, elements etc., With this one for other four Commentary *'Pancappakarana'*.[34]

4. *Puggalapaññatti*

The *Puggalapaññatti*, "*Concepts of Individual";* it has six sections dealing with the concepts of aggregates, bases, elements, truths, senses and individuals[35]. Here, only the concept of individuals is dealt with in detail. The author first gives a table of contents of the whole work, and then follows the method of the *Anguttara Nikaya* grouping human types first under one term, then under two and so on up to ten. Several of the sections are found, almost complete, in the corresponding Sections of the *Anguttara Nikaya* and others are found in the *Sangiti Sutta*[36].

---

[31] Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma*, Delhi: Sri Satguru Publications, 1988. Page no. 8.

[32] Ibid.

[33] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 11-12.

[34] Class Handout of Professor Tilak.

[35] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 12.

[36] Class Handout of Professor Tilak

5. *Kathāvatthu*

The *Kathāvatthu*, "*Points of Controversy*", is a polemical treatise ascribed to the elder *Moggaliputta Tissa*. He is said to have compiled it during the time of King *Ashoka*, two hundred and eighteen years after the Buddha's *parinibbbana*. The commentaries defined its inclusion in the canon by holding the Buddha himself, foreseeing the errors that would arise, laid down the outline of rebuttal, which *Moggaliputta Tissa* merely filled in according to the Master's intention[37].

6. *Yamaka*

The *Yamaka*, in the form of questions and answers, deals with the same subjects such as aggregates, bases and elements, pointing out their interconnections. It includes pairs of questions, hence the name "*Yamaka*"[38].

7. *Paṭṭhāna*

The *Paṭṭhāna*, the "*Book of Conditions relations*", is the most important work of the *Abhidhamma Pitaka*. Thus, it is traditionally designed the "Great Treatise" (*mahapakarana*)[39].

In Depth Studies and Popularity of *Abhidhamma Pitaka* in the Buddhist Countries

Abhidhamma Pitaka not only developed by the Buddha and His disciples, it also developed by some Buddhist countries such as Sri Lanka and Myanmar. It is believed that *Abhidhamma* was introduced into Sri Lanka when Venerable *Mahinda*, a leader of the Asoka mission, arrived on the island. During the earlier period, the study of *Abhidhamma* could be through the *Pāḷi* text and its commentary, *Mahā aṭṭhakathā*.   Before or at the time of Venerable *Buddhaghosa*, there appeared celebrated Abhidhammic scholars in

---

[37] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 12.

[38] Class Handout of Professor Tilak

[39] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 12.

Sri Lanka[40]. Their names and views are found here and there in the commentaries of Venerable *Buddhaghosa*. They are *Tipiṭaka Cūḷānāga*, *Moravāpivāsi Mahādatta*, *Tipiṭaka Mahādhammarakkhita*, *Tipiṭaka Cūḷābhaya*, and *Abhidhammika Godatta*[41]. They are believed to be senior to Venerable *Buddhaghosa*, the new commentator. Their *Abhidhammic* views are referenced significantly in his books. Actually *Abhidhamma* is so profound that it is hard to understand. Students need easy access to that subject. Therefore, the *Abhidhammic* scholars in Sri Lanka tried to write concise books on *Abhidhamma*. Venerable *Buddhadatta*, a contemporary of Venerable *Buddhaghosa*, wrote two books: *Abhidhammāvatāra* (An Approach to *Abhidhamma*) and *Rūpārūpa-vibhāga* (The Analysis of Mind and Matter)[42]. In about the ninth century A.D., there appeared an *Abhidhammic* scholar in Sri Lanka. He is Venerable *Anuruddha* who came from Southern India to Sri Lanka. He wrote three books on *Abhidhamma: Abhidhammattha Saṅgaha*, Compendium of *Abhidhamma*, *Paramattha* vinicchaya, the Clarification of Reality, and *Nāmarūpa-pariccheda*, the Analysis of Mind and Matter. Through these books the study of *Abhidhamma* flourished and is kept alive[43].

Moreover, Buddhism could have been introduced into Myanmar earlier than the Asoka mission that arrived in *Suvaṇṇa bhūmi*, a part of Myanmar. When Buddhism was introduced, the *Tipiṭaka Pāḷi* texts could have been brought. During the reign of King *Manuhā* in early 11th century A.D., there were Buddhist monks who were well-versed in *Tipiṭaka* in *Suvaṇṇa bhūmi*[44]. When King *Anawratha* united the entire Myanmar people into one kingdom, Buddhism became more prevalent. The king brought *Tipiṭaka* books from *Suvaṇṇabhūmi* as well as from Sri Lanka and established a library to keep them. The study of Abhidhamma started to become popular in Myanmar. At the time of King *Navapati Seethū*, 1173 A.D., Venerable *Saddhammajotipāla*, well known as *Sappada (chappada)*, was back from Sri Lanka after having made a long-term study. He wrote two books on *Abhidhamma*, namely *Saṅkhepa vaṇṇanā* (Concise Explanation) and *Nāma cāradīpaka*

---

[40] Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma*, Delhi: Sri Satguru Publications, 1988. Page no. 7.

[41] Ibid.

[42] Karunadasa, Y, *The Theravada Abhidhamma*; Hong Kong : Hong Kong University press, 2010. Page no. 7.

[43] Ibid.

[44] Nandamalabhivamsa, *Abhidhamma : Part 1;* Myanmar: Mahasudhayon Monastery, 1997. Page no. 13.

(the Exposition of Mind Appearance)[45]. During the reign of King *Kyaswā*, 1234 A.D. the people of *Bagan* were interested in *Abhidhamma*. The king and other members of the royal families earnestly studied Abhidhamma. The king wrote a small book, *Paramattha vindu* (A Spot of Reality). Some of the women in Bagan, it was said, even those who had children, learnt a section of *Paṭṭhāna* by heart. It was recorded that there was a minister who was well-versed in *Tipiṭaka*. When the era of *Pinya* (1312 A.D.) started the study of Abhidhamma continued to be propagated. At the time of King Thiha Thura (1350- 1359 A.D.) Ven. Ñāṇakitti wrote the two books on Abhidhamma, namely, Atthasālinī-yojanā and Sammohavinodanīojanā. In "yojanā" book it gives Pāli to Pāli explanation. When the era of Inwa (726 A.D.) dawned, the study of Abhidhamma flourished in Myanmar. The list of Abhidhamma texts that were studied[46]. During the reign of King Thalun (1629-1648 A.D.), Abhidhamma was declared as a compulsory subject. Therefore, the study of Abhidhamma was prevalent among Buddhist monks in Burma. A large number of books on Abhidhamma either in Pāli or in Burmese appeared in this period. During the Konbaung period 1753-1885), the study of Abhidhamma continued to be popular. In monastic examinations, Abhidhamma was a compulsory subject. In Myanmar there are a large number of Abhidhamma texts that are edited and printed. There are seven Abhidhamma treatises which are of Indian origin. The commentaries and sub-commentaries which were written in Sri Lanka, number 26. In reference to those Pāli and Commentaries, Abhidhammic scholars in Myanmar wrote numerous books that dealt with Abhidhamma. Those which are written in Pāli number 43, those written in Pāli and Burmese number 112, and those that give general information on Abhidhamma amount to 333 books, according to the list of "Abhidhamma History" in Burmese[47].

Conclusion

Finally, to sum up, *Abhidhamma* is unique in Buddhism. It is one of the *Tipiṭaka Pāli* texts which explains dhammas in detail and in an analytical way. Regarding the explanation of dhammas, it does so in more detail than *Suttanta*. That is why the text is called *"Abhidhamma"*. *Abhidhamma* explains the process of birth and death in detail. In

---

[45] Ibid.

[46] Ibid. Page no. 14.

[47] Ibid.

addition to defining consciousness, it also analyses and classifies thoughts mainly from an ethical standpoint. Various types of consciousness are also set forth in detail, as they arise through the six sense-doors. Modern psychology has begun to acknowledge that it comes within the scope of *Abhidhamma* for the reason that it deals with the mind, with thoughts, thought-processes, and mental states. Buddhism has, from the very beginning, taught psychology without a psyche[48].

In the Theravada tradition, the *Abhidhmama Pitaka* is held in the highest esteem, revered as the crown jewel of the Buddhist scriptures. As examples of this high regard, in Sri Lanka King *Kassapa V* (tenth Century A.C.) had the whole *Abhidhamma Pitaka* inscribed on gold plates and the first book in set in gems, while another king, *Vijayabahu* (eleventh century) used to study the *Dhammasaṅganī* each morning before taking up his royal duties and composed a translation of it into Sinhala[49]. On a cursory reading, however, this veneration given to the *Abhidhamm*a seems difficult to understand. The reason the *Abhidhamma Pitaka* is do deeply reversed only becomes clear as a result of through study and profound reflection, undertaken in the conviction that these ancient books have something significant to communicate. *Abhidhamma* also helps the student of Buddhism to fully comprehend the *Anatta* (No-Soul) doctrine which forms the crux of Buddhism[50]. To a person who reads this book in a superficial manner, *Abhidhamma* appears as dry as dust, but to the wise truth-seekers, it is an indispensable guide as well as an intellectual treat. The reader who reads this book with deep thinking cannot fail to find it with plenty of food for thought and which will help him tremendously to increase his wisdom so essential for leading an ideal Buddhist way of life, and the highest realization of Ultimate Truth, *Nibbāna*.

---

[48] Thera, Nyanaponika, *Abhidhamma Studies : Research in Buddhist Psychology;* Thaiwan : Buddha Dhamma Education Foundation, 2002. Page no. 2.

[49] Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma*; Colombo: Buddhist Publication society, 1993. Page no. 2.

[50] Thera, Nyanaponika, *Abhidhamma Studies : Research in Buddhist Psychology;* Thaiwan : Buddha Dhamma Education Foundation, 2002. Page no. 2.

References

I. Primary Sources:

Thera, Narada Maha, *A manual of Abhidhamma (Abhidhamma Sangha);* Taiwan: Buddha Dhamma education foundation, 2001.

Bodhi, Bhikkhu, *Comprehensive Manual of Abhidhamma;* Colombo: Buddhist Publication society,1993.

Silva, C.L.A.De, *A Treasure on Buddhist Philosophy Abhidhamma,* Delhi: Sri Satguru Publications, 1988.

Thera, Nyanaponika, *Abhidhamma Studies : Research in Buddhist Psychology;* Thaiwan : Buddha Dhamma Education Foundation, 2002.

Karunadasa, Y, *The Theravada Abhidhamma;* Hong Kong : Hong Kong University press, 2010.

Nandamalabhivamsa, *Abhidhamma : Part 1; Myanmar:* Mahasudhayon Monastery, 1997.

Kariyawasam, Tilak, Lecture notes of the *Theravada Abhidhamma*., 2011.

II. Secondary Sources:

Mon, Dr. Mehm Tin, *Buddha abhidhamma;* Taiwan: Buddha Dhamma education foundation, 2002.

Thittila, ashin, *Essential Themes of Buddhist Lectures;* London 1986.

Buswell, Robert E., *Encyclopedia of Buddhism;* New York: Thomson Publications, 2003.

Nandamalabhivamsa, *Abhidhamma : Part 1I;* Myanmar: Mahasudhayon Monastery, 1997.

Dhammajoti, K. L., *Sarvastivada Abhidhamma;* Hong Kong: Hong Kong University press, 2008.

Nandamalabhivamsa, *Abhidhamma : Part 1I;* Myanmar: Mahasudhayon Monastery, 1997.

III. Internet Sources:

Mendis, M.K.G., *The Abhidhamma Practice;* Access to date: 27 May, 2017. (http://www.accesstoinsight.org/lib/authors/mendis/wheel322.html)

Thera, Nyanaponika, *The Life of Sariputta;* Access to date: 27 May, 2017. (http://www.accesstoinsight.org/lib/authors/nyanaponika/wheel090.html)

Abhidhamma Pitaka, *The Basket of Abhidhamma;* Access to date : 27 May, 2017. (http://www.accesstoinsight.org/tipitaka/abhi)

Sang Hyang Kamahāyānikan:
Translation and Analytical Study

Ven. Budi Utomo Ph.D. (Bhikkhu Ditthisampanno)
Lecture and Principal of Smaratungga Buddhist College, Indonesia.
Ph.D. Candidate in Buddhist Studies,
Mahachulalongkornrajavidyalaya University.
ditthisampanno@gmail.com

Abstract

This dissertation has three objectives, namely: 1. to examine the origin and historical development of The Sanghyang Kamahayanikan; 2. to study the main concept of The Sanghyang Kamahayanikan; 3. to analyze and critique the versions of the Sanghyang Kamahayanikan. This Dissertation is a documentary research. The data and observations are limited to the Sanghyang Kamahayanikan text, translation, interpretation and explanation. Sanghyang Kamahayanikan is an esoteric Buddhist text. Venerable Mpu Shri Sambhara Surya Warama it about 929-947 C from East Java, the successor of Mataram Kingdom, which was shifted to there. The oldest literature was found at Lombok Island in 1900 CE. Professor Yunboll discussed it in 1908 and it was translated into the Dutch language by J. deKatt in 1910. Later, Professor Wuff inspected it.

The text is restricted for the teachings in the Mahayana school, with focus on the tantric path of the Yogacara School using *Mantranaya* or the Mantra method. The text has been divided into two parts, each of which can be read independently. The first section entitled *Sang Hyang Kamahayanan Mantranaya*, consists of 42 Sanskrit verses, each with a related commentary in elaborate old Javanese and regrouped under 11 subtopics and a conclusion. The second section consists of instructions in 86 verses, written mainly in old Javanese, with a few middle level Sanskrit references. Both texts belong to the same school and are connected. The text is in a question and answer form.

The Sang Hyang Kamahāyānikan consists of two parts, each of which forms a separate track. The first part consists of a connected series of Sanskrit strophes with a more or less elaborate Old-Javanese commentary attached; at the end, the Sang Hyang

Kamahāyānan Mantranaya is given as the title. It bears the same meaning as what is called mantracaryānaya in the verses and generally known as the Mantrayāna. The second part is a doctrine written in Old-Javanese, punctuated with a few Sanskrit quotations of less high form, belonging to the same school as the first part, as per the examination of the content. The practical teachings in the *Sang Hyang Kamahāyānikan* are set out in four steps. The first, *Mahāmārga* (the great path); second, *Paramabodhimārga* or *Paramamārga* (the supreme path) has already been dealt with in the *Sang Hyang Kamahāyānan Mantranaya* and at the beginning of the *Sang Hyang Kamahāyānan Advaya Sadhana*. Third, *Mahāguhya* (the great secret) and fourth, *Paramaguhya* (the supreme secret) is the subject of this part of the text. The above practices are entry level meditations for tantric practices. *Sanghyang Kamahayanikan* teaches how one can attain Buddhahood, i.e. a student must first practice *Pāramitā*, then the described *Paramaguhya* and *Mahaguhya*. Additionally, it also explains the philosophy of Adwaya; overcoming the dualism of "existence" and "non-existence". In the book, there is a very detailed description of how a tantric yogi prepares himself for the spiritual path, from the start until the implementation of multilevel worship. It is said that the Vajrayana doctrines are meditation towards the Five Tathagatas. By worshipping them, a yogi can attain purity of mind.

The research was closed with relationship existing between the *Sang Hyang Kamahāyānan Mantranaya* and a variety of prototypical Esoteric Buddhist Sanskrit texts. It has been suggested that verses of the *Sang Hyang Kamahāyānan Mantranaya* reflect some kind of Tantric initiation ritual, such as the *Jāpa Sutra, Mahavairocana Sutra, Ardhyaprajnaparamitasutra, Kriyasamgraha,* etc.

Keywords: Mahayana, Mantracaryanaya, perfection, meditation.

Introduction

Esoteric Buddhism or Tantra was developed between the 1st -10th centuries in Java, which was the time period that Buddhist texts were written down. There has been exploration of some Buddhist data in Sumatra, however briefly, later it been transmit of esoteric Buddhist teachings to the archipelago and to Java in particular. The evidence gathered thus far allows us to surmise that early hidden teachings, e.g. those that were related to the *Guhyasamāja* tradition, were already redacted and thriving in India in the 5th to 6th century at the latest. From there, those hidden teachings spread to regions outside. The two Chinese *dhāraṇīs* associated with the group of six dated to the 6th century corroborate development in outlying regions. The Talang Tuo inscription dated 684 AD may provide additional clues on such development. Chinese records on *Fa-xian* and *Guṇavarman* suggest that Buddhism in Java began in the 5th century at the latest.[1]

Sang Hyang Kamahāyānikan is the title of this old Javanese Buddhist scripture which is in three versions, and which were simply named as A, B, C by Kats, the Dutch translator and critic. He also clarified that the SHK consists of two sections: the first section known as *Sang Hyang Kamahāyānan Mantranaya*, meaning '*The Mantra System of Mahāyāna*'[2], while the second section as attested in version B, is called *Sang Hyang Kamahāyānan Advayasādhana*, 'The *Mahāyāna* Method for Attaining Non-Duality'[3]. Version A consists of 65 palm leaves as compared to the less complete Version B which has only 27 palm leaves. Because versions A and B are composed of Buddhist teachings, they have been called the Buddha version, while C is called the Śaiva version, due its teachings, which are mostly of Śaiva origin.

The old-Javanese manuscript written on palm leaves, now known as Codex Orientalis 5023 of the Legatum Warnerianum, Leyden University Library, was discovered on the 18th of November in 1894 by Dr JÑ Brandes in the palace compound of the Balinese King of Cakranĕgara, on the island of Lombok, one of the Lesser Sunda Islands to the east of Bali. By order of the Governor-General of the Netherlands East Indies, Dr Brandes,

---

[1]Eliot, Charles, (Hinduism and Buddhism – an Historical Sketch), Vol. III, Publ: Routledge & Kegan Paul, Ltd, London, 1921, pp. 11-12.

[2]Kats (Translated), (*Sanghyang Kamahāyānikan (Oud Javaansche tekst met Inleiding)*, Gravenhage Martinus Nijhoff, 1910. P. 30

[3]ibid. p.70

then Government linguist, was attached to the staff of the military forces engaged in the Lombok war, with a view to preserve from destruction all objects of cultural interest to be found, especially manuscripts. It was probably written between 929-947 AD by Mpu Shri Sambhara Surya Warama from East Java, the successor of the Mataram Kingdom which was shifted to East Java. The name can be found in the introduction to the Sang Hyang Kamahāyānikan which is in only one manuscript of the *Sang Hyang Tantra Bajradhātu Subhūti,* the colophon of the 'C' version of the Sang Hyang Kamahāyānikan records.

The old literary language of Java is commonly known as *Basa Kawi* or *Kavi*, which is the language of poetry. However, it is simply the predecessor of modern Javanese and many authorities prefer to describe the language of the island as Old Javanese before the Madjapahit period, Middle-Javanese during that period and New Javanese after the fall of Madjapahit. The greater part of this literature consists of versions of Sanskrit works or of a substratum in Sanskrit accompanied by a Javanese explanation. Only a few Javanese works are original, which is to say not obviously inspired by an Indian prototype. Nearly all of them handle their material with freedom and adapt rather than translate what they borrow.[4]

All this literature is based upon classical Sanskrit models and it's not distinctly Buddhist, although the prose version of the Mahabharata states that it was written for Brahmans, Sivaites and Buddhists. The *Sutasoma, Vighnotsava, Kunjarakarna, Sang Hyang Kamahāyānikan,* and *Buddhapamutus* are purely Buddhist works and the *Tjantakaparva*, *Arjunavijaya, Nagarakretagama, Wariga* and *Bubukshah* show striking traces of Buddhism. Some of these works are inaccessible, but two of them deserve examination; the *Sang Hyang Kamahāyānikan*[5] and the story of *Kunjarakarna*. The first is tentatively assigned to the Madjapahit epoch or earlier, the second is assigned to the eleventh century with the same caution.

Origin and Reveal History

The Sang Hyang Kamahāyānikan was probably written between 929-947 AD by Mpu Shri Sambhara Surya Warama from East Java, the successor of Mataram Kingdom which was shifted to East Java. In the introduction to the Sang Hyang Kamahāyānikan to be

---

[4]ibid. p.12

[5]edit with transl. and noted by J.Kat,'s Gravenhage 1910

found in only one manuscript of *Sang Hyang Tantra Bajradhātu Subhūti*,[6] the colophon of the 'C' version of the Sang Hyang Kamahāyānikan records the following:Hail to the Buddha! [7]

　　This is the *Sang Hyang Kamahāyānikan*, the instruction of he who had accomplished siddhis, *Hyaṅ Sarvasiddhi* (all siddhis); he was *Śrī Sambhara Sūryāvaraṇa*. He was the noble guru in Vañjaṅ. You have to keep in mind that your duty is [to study] the scriptures; you, Son of the Victor (*jinaputra*), are of the same lineage (*vaṁśa*) as him, who inherited the freehold [of] Vañjaṅ, which was an offering to this master (*guruyāga*) by [King] *Śrī Īśāṇa Bhadrottuṅga[l] deva Mpu Siṇḍok*, who had perfected the Sang Hyang Tantra Bajradhātu Subhūti, who had mastered instructions in the esoteric teachings of Mahāyāna, the supreme secret, the culmination of the teachings of the Guru, for it is the essence of the teachings of Tantra, logic, and grammar. It is the quintessence of the holy possession (*aveśa* < Skt *āveśa*), and embodiment of the ultimate reality. It is right knowledge. That is the reason why the *Jinaputra* should be zealous when embracing the *Sang Hyang Pustaka Kamahāyānan*; if [you do] so, clearly you will be blessed by *Bhaṭāra Samyaksambuddhāya* (= *Samyaksambuddha*?) himself.[8]

---

[6]Being a Śaiva review derived from the Buddha version, version C must have necessarily been written after the latter, which must have been compiled in an earlier period; furthermore, its Sanskrit verses must have existed before the Old Javanese commentaries were written. Roelof Goris suggested on philological grounds that the oldest Old Javanese commentary is that of version A, which possibly was already in existence in the Śailendra period: It is therefore not impossible that the older parts already existed during the Śailendra period [ca. 750–850 ad] as a commentary to a Sanskrit work, and that our A version with its younger parts might be dated before the time of Siṇḍok, whilst the C version, being a revision, might be considered Eastern Javanese and recorded during or after the time of Siṇḍok (see Goris 1926: 156, English trans. Stutterheim 1956: 35)

[7]*Namo Buddhāya. Nihan Sang Hyang Kamahāyānikan, paməkas saṅ siddhagati hyaṅ sarvasiddhi, sira Śrī Sambhara Sūryyāvaraṇa, sira Śrī aryya guru pāda ri vañjaṅ ya ta keṅətaknanta dentāji denta, kita jinaputra, makādi savaṅśanira saṅ kumalilir iṅ sima va.jaṅ guruyaga Śrī Īśāṇa Bhadrottuṅga[l]deva mpu Siṇḍok, mvaṅ saṅ makabvatan Sang Hyang tantra bajradhātu Subhūti, ya ta kumavaśākna Sang Hyang samayopadeśa mahāyāna paramārahasya, vəkas iṅ varah saṅ guru sira, apan sira peh niṅ haji, tantra tarkka vyākaraṇa, sāri Sang Hyang aveśa sira, pāvak niṅ paramārttika, pramāṇa sira, ya ta mataṅnyan hayva tan prayatna sira jinaputra tuməmva Sang Hyang pustaka kamahāyanan sākṣāt hinanugrahan de bhaṭāra samyaksambuddhāya kita yan maṅkana* (Kats 1910: 118–19 and Lokesh Chandra 1997: 10).

[8]See on p. 118 sq. of Kats' edition.

This work is connected with the Javanese King namely Mpu Sindok,[9] one of the best-known monarchs, known also as Sri Icana, his *Abhiseka*-name, and who must have ruled at least from 929 to 947. This seems to suggest that the period of Javanese Tantrism can be brought up to the beginning of the tenth century.[10] It is substantiated by evidence from Further India, where there is written on an inscription on the occasion of the foundation of sanctuaries in 908 and 911, that two pilgrimages to Java, Yavadvipapura, were undertaken to learn the siddhiyatra, the art of magic.[11] It is evident that the practice of magic was already flourishing in Java in those days, and although it was not directly related to Buddhism, as the sancturaries were Sivaitic, it could still be inferred that it was also found in Buddhism. Sindok lived at the court of the last king who appears to have ruled over both East and Middle Java,[12] meaning that with him started the period of glory of East Java, while that of Middle-Java was coming to an end. The interesting point is how far can the name of Sindok and Tantrism in the *Sang Hyang Kamahāyānikan* be connected to Middle-Java too.

The historical dating of the *Sang Hyang Kamahāyānikan* version C can be dated as having been written at the latest in the first half of the 10th century is mentioned in the colophon. However, studies are still being carried out to determine the actual date of version C, as well as of the two other versions, which are believed to be dated from before the first half of the 10th century to the 15th century.[13] There are two valid points to be clarified:[14] the date of the original composition of the Sanskrit verses and the date of their arrival in Java. However, his dating of the Old Javanese text is that it is not be older than the 10th century, from his conclusion on the general history of the *Adhyardha*

---

[9]Concerning the name of Mpu Sindok in the SHK , the name '*Isana Bajrotunggaldewa*' in the LOr 14749, 14806, 15003 is different from that of LOr 5129: '*Īśāna Bajrotunggadewa*'. The present writer tried to amend '*Bajrotunggaldewa*' into '*Bajrotunggadewa*' can be considered as the vajra name for king SIndok. In esoteric buddhism. A disciple receives the name 'vajra' when he is consecrated. The term "vajra", 'bajra' in Old Javanese, is added to his own name. '*Īśāna Bajrotunggadewa*' or for short '*Īśānabajra*' is supposed to be the vajra name of King Sindok.

[10]Gorris, Bijdrage tot de kennis der Oud-Javaansche en Balineesche theologie (1926) p. 151-156 has made a successful attempt to ascribe portions of this work to an even older period.

[11]Huber, Etudes indochinoises XII, Bull. EC. Franc. d'Extr. Or. 11 (1911) p. 303 and 309.

[12]Not without importance to the subject we have under examination, is the fact that this monarch writes Bahubajra among his titles.

[13]Kurt Wulff (1935: 9–10),

[14]Jan Willem de Jong (1974: 477).

śatikāprajñāpāramitāsūtra because its verses had already been found in the *Sang Hyang Kamahāyānan Mantranaya*.[15] It is clear that there are still dating issues regarding the three versions of the *Sang Hyang Kamahāyānikan*. Following the publication of the text by Kats, many investigations regarding the contents of the *Sang Hyang Kamahāyānikan* have been carried out, with a main focus on the *Sang Hyang Kamahāyānan Mantranaya* and attempts to make the readings more accessible, and identification of the Sanskrit sources.

Since the Sang Hyang Kamahāyānikan is related to Java, it is important to understand the development of Buddhism on this island, although Sumatra appeared to be a great centre of Buddhism. Chinese records on Faxian and Guṇavarman suggest that Buddhism in Java began in the 5th century at the latest.[16]

It is known that as early as the 5th to 6th century, hidden teachings such as those of the *Guhyasamāja* tradition had already been written and were flourishing in India and spread to outlying regions. Evidence of this can be seen in the two Chinese dhāraṇīs associated with the Group of Six dated to the 6th century. The Talang Tuo inscription dated to 684 could provide more evidence of such a development. Guṇavarman sailed by ship to Java at the beginning of the 5th century and is connected to the eleven gold plates engraved with the *Pratītyasamutpādasūtra*, *Vibhaṅga*, and *Upadeśa* texts. These gold plates support Yijing's report, who in the 7th century, mentioned a Buddhist centre called Kaliṅga (Heling 訶陵), in Java.[17] According to Yijing, Huining 會寧, a monk, native of Chengdu in Sichuan, lived for three years in Kaliṅga in Java, after his arrival in 665. He lived there with a famous monk, *Jñānabhadra*,[18] who may be the monk of the same name mentioned in the Chinese canon as the translator of the Mahāparinirvāṇasūtra.[19]

---

[15] De Jong 1974: 482

[16] See Kandahjaya 2004: 42–44, where the state of Buddhism in Java in relation to these two monks.

[17] See Lahiri 1986: 36–38. The Balinese Aṣṭa-mahā-bhaya-kliṅ contains the toponym Kliṅ (Kəliṅ), which has been identified as Java by Goudriaan and Hooykaas (1970: 311). It has been debated whether the name Heling 訶陵 refers to Kaliṅga, also the location of this toponym. Damais (1964), van der Meulen (1977), and lately Mahdi (2008) are among those who have contributed to the discussions. While the discussions on Heling may have pointed to a number of geographical locations, including Kaliṅga in India and the Malay Peninsula, the Chinese accounts from the Tang dynasty record descriptions of Heling unmistakably referring to Java (Groeneveldt 1960: 12–15).

[18] Lahiri 1986: pp. 36–38

[19] T 377: Daban niepan jing hou fen 大般涅槃經後分 (2 juans).

Translation of the Text

The oldest literature was found on Lombok Island in 1900 AD. Professor Yunboll discussed it on 1908 and was translated into Dutch language by J. deKatt in 1910' later it was inspected by Professor Wuff. This literature was translated into Indonesia language by I Gusti Bagus Sugriwa. The last translation process was done by the "*Translation Team of Buddhist Scriptures Ditura Buddha*, Indonesian Ministry of Religious Affairs. Dharmakirty Sumonggokarso translated and interpreted it in Modern Javanese Language. The last interpretation was done by Sumatijñana in 2000, in the Indonesian Language.

This is the first official attempt at translating the whole Buddhist version of SHKM and SKAS into English. As far as the author has observed, there have only been partial translations or private translations which have not been published. Such a translation requires a working knowledge of Kawi, Old Javanese, Sanskrit and a profound understanding of Buddhism, especially esoteric Buddhism. Hudaya and Lokesh have to be honored for their pioneering work as Indonesians on their analysis of this important historical manuscript, which belongs to the world. Hudaya, in his analysis, has focused more on relating the scripture to the architecture of Borobudur. Lokesh on the other hand, has done an analysis of version C of the SHK, which is the Hindu version. There are Japanese versions of the SHK. This is therefore the first extensive translation in English, done from a totally Buddhist scriptural point of view.

The Structure of The Text

The main objective of the text is to show how to proceed with the ritual to attain enlightenment. After reading this text, the students would understand how to prepare them for the ritual, know whom this ritual could be taught to, the precautionary measures, and can follow the step-by-step instructions of mantras and yoga's to be practiced to become enlightened.

The text is restricted to teachings of the Mahayana school, with focus on the Tantric path of the Yogacara School using Mantranaya or the Mantra method. It has been divided into two parts, each of which can be read independently. The first part entitled *Sań Hyań Kamahāyānan Mantranaya*, consists of 42 Sanskrit strophes, each with a related commentary in elaborate old Javanese and regrouped under 11 subtopics and a conclusion. The second section consists of instructions in 86 strophes, written mainly in Old Javanese, with a few middle level Sanskrit references. Both texts belong to the same school and are connected. The text is in a question and answer form.

Main Concepts of Saṅ Hyaṅ Kamahāyanikan

The general concept of Saṅ Hyaṅ Kamahāyanikan, which is the teaching of Buddha, includes the *Sang Hyang Kamahāyānan Mantrayana and Sang Hyang Kamahāyānan Adwaya-Sādhana* as the path to be followed in order to become like a Buddha. *Saṅ Hyaṅ Kamahāyanan Mantranaya* or Great Path of *Mahāyana* according to the *Mantracarya* method. It is said that through the knowledge of this "vajra", this highest mantra-rule, that all Buddhas of the past or future attain omniscience, and that Buddha Sakyamuni, the present Buddha, could drive Mara the Evil one to flight by the power of this mantra. Therefore, the disciple should also strive to gain omniscience; follow this path, then he will also belong to the *Tathagatas*, the self-created (*svayambhu*). There are four main concepts of *Saṅ Hyaṅ Kamahāyanan Mantranaya* in this accompanying Theoretical text to the Sadhana or spiritual practice book. The Sacred Utterance, The Buddha's have Three Periods, Symbolizing the Buddha, and Seeds of Enlightenment.

Sang Hyang Kamahāyānan Adwaya-Sādhana is the path to be followed in order to become like a Buddha. It consists of four steps: the Mahā-mārga (the great path); secondly the Parama-bodhi-mārga or Parama-mārga (the supreme path); thirdly, the *Mahāguhya* (the great secret); and fourthly, the *Paramaguhya* (the supreme secret). The *Paramabodhimārga* or the Parama-mārga teaches how the cultivation of all the Buddha's conduct (*buddhacārya*) and wisdom leads to the achievement of the ten perfections (*daśapāramitā*). The tantric practitioner is now equipped to proceed onto the third step, which is the *Mahāguhya* and includes the practice of *yoga*, *bhāvanā*, and *Caturāryyasatya* or the Four Noble Truths. The *Paramaguhya* is the tantric rite to attain non-duality (*advaya*); and the knowledge of non-duality (*advayajñana*), which is based on a sound, breath and visualization method.[20]

Analysis of The Saṅ Hyaṅ Kamahāyānikan

The Sang Hyang Kamahāyānikan also includes concepts from texts in line with Dignāga's teachings, such as the Yogāvatāra and the Bhāvanākrama. These corroborations support the assertion made by the *Sang Hyang Kamahāyānikan* itself that the teachings were received from *Ḍaṅ Ācāryya Śrī* Dignāgapāda, who lived in India around 480–540.

---

[20] Hudaya, K. **Esoteric Buddhism in Mediaeval Maritime Asia**, (ISEA Yusof Ishak, 2014), p 111.

This fact leads to a possible dating of the earliest parts of the Sanskrit verses of the *Sang Hyang Kamahāyānikan,* which could have therefore been compiled after *Dignāgapāda*, that is, after 540 AD. The text is restricted to the teachings of the Mahayana school, with focus on the Tantric path of the *Yogacara* School using Mantranaya or the Mantra method. Sang Hyang Kamahāyānikan is a transcription from oral teaching somewhere on anciently in the ninth century, whom then written by disciple hears him so that in a particular part there is an expression of petition teachings and there whose teachings explain it.

It consists of two parts that each form a separate tract; the first is consists of a connected series of Sanskrit strophes with a more or less elaborate Old-Javanese commentary attached; at the end the *Sang Hyang Kamahāyānan Mantranaya* is given as the title. By this is evidently meant what is called in the verses *mantracaryanaya*, and generally known as the *Mantrayana*. The second part, a real catechism in Old-Javanese with a few quotations from the Sanskrit of a much less pure sort, belongs as the contents prove, to the same school as the first part. It presents us with a set of comprehensive practical teachings that goes through four steps. They are: one, *Mahā-mārga* (the great path); two, *Parama-bodhi-mārga* or *Parama-mārga* (the supreme path); three, *Mahāguhya* (the great secret); and four, *Paramaguhya* (the supreme secret). The first step, the *Mahā-mārga*, is described in the Sang Hyang Kamahāyānan Mantranaya. The remaining three steps are explained in the Sang Hyang Kamahāyānan Advaya Sadhana. When we examine the paths explained in the Sang Hyang Kamahāyānan Advaya *Sadhana*, many unusual concepts or terms that immediately attract our attention, such as yoga and *bhāvanā*, and the *daśapāramitā* (ten perfections).

The Text of Sań Hyań Kamahāyānikan in other Text

The text of *Sang Hyang Kamahāyānikan* as a commentary and teaching of the Dang Hyang Acariya Dignaga of Yogacara. It is a one of esoteric Buddhist Literature that represents both the open teachings of exoteric Buddhism and the secret teachings of the *Buddha* that are only available to those who have received proper initiation from a true Vajra Master. The relationship existing between the *Sang Hyang Kamahāyānan Mantranaya* and a variety of prototypical Esoteric Buddhist Sanskrit texts, it has been suggested that verses of the *Sang Hyang Kamahāyānan Mantranaya* reflect some kind of Tantric initiation ritual.[21] The

---

[21] Lokesh Chandra 1995: 298–99.

identification of the majority of the verses of the Sang Hyang Kamahāyānan Mantranaya makes it possible to give some indications on these two points. In order to do so it is necessary to consider briefly the date and the history of the two tantric texts to which most of the verses of the Sang Hyang Kamahāyānan Mantranaya have been traced back.

Sang Hyang Kamahāyānan Mantranaya originated from the MVA and the APP, and continued to maintain that the *Sang Hyang Kamahāyānan Advaya Sadhana* reflects both the *Caryātantras* and *Yogatantras*, with the *Sarvatathāgatatattva-saṅgraha* being the primary source, but unfortunately did not elaborate on how the unique *daśapāramitā* and the *catur-* or the *pañcadevī* of the *Sang Hyang Kamahāyānan Advaya Sadhana* came to exist. Comparative content analysis reveals that in addition to the Sanskrit sources that have already been identified in previous studies, a number of newly identified texts are related to the SHK, namely: *Śrīguhyasamājamaṇḍalavidhi*, *Śrīguhyasamāja-maṇḍalopāyikāviṁśatividhi*, *Ratnameghasūtra*, *Gurupañcaśikhā*, *Guhyendutilaka*, *Yogāvatāra*, *Yogāvatāropadeśa*, *Yogabhāvanāmārga*, *Bhāvanākrama*, and *Piṇḍīkrama*. In contrast to earlier identifications, these new sources are significant insofar that they allow us to elucidate many peculiarities of the SHK, as well as other epigraphic and archaeological documents from both Java and Sumatra.

Conclusion

Sang Hyang Kamahāyānikan is a Buddhist scripture in Sanskrit and commentary in old Javanese language. It is a treatise (or perhaps extracts from treatises) on *Mahayanism* as understood in Java and presumably on the normal form of *Mahayanism*. It is literature written in the prose of the Javanese people from early periods. It was written by *Mpu Shri Sambharasuya Warana* from East Java, the successor of *Sri Ishana (Mpu Sindok)* during the reign of *Mataram* kingdom which had shifted to East Java. The oldest literature was found on Lombok Island in 1900 AD. Professor Yunboll commented on it in 1908 and it was translated into Dutch Language by J. De Katt in 1940', and later reviewed by Professor Wuff.

The scripture consists of two parts with each forming a separate tract; the first one consists of a series of connected Sanskrit strophes with a more or less elaborate old-Javanese commentary attached at the end, with the title *Sań Hyań Kamahāyānan Mantranaya*. The verses *mantracaryanaya* is evidently and generally known as *mantrayana*. The second part, a real catechism in old-Javanese with a few quotations in Sanskrit of a much less higher

form, belongs as the contents prove, to the same school as the first part. It professes to teach the *Mahayana* and *Mantrayana*, which is apparently a misspelling for *Mantrayana*. The emphasis laid on *Bajra* (that is *Vajra* or *Dorje*), *Ghanta, Mudra, Mandala,* mystic syllables (*mantra)*, and *Devis* marks it as an offshoot of *Tantric*. On the other hand it is curious that it uses the form *Nibbana*, not *Nirvana*. Its object is to teach a neophyte, who has to receive initiation, how to become a Buddha. In the second part the pupil is addressed as *Jinaputra*, a son of the Buddha or one of the households of faith. He is to be moderate but not ascetic in food and clothing: he is not to cleave to the *Puranas* and *Tantras* but to practice the *Paramitas*. These are defined first as six and then four others are added. Under *Prajñaparamita* is given an obscure account of the doctrine of *Sunyata*. Then follows the exposition of *Paramaguhya* (the highest secret) and *Mahaguhya* (the great secret). Later is defined as being Yoga, *Bhavanas*, the Four Noble Truths *(Aryasatya)* and the Ten Perfections (*Paramita)*.

References

Acri, Andrea, *Esoteric Buddhism in Mediaeval Maritime Asia: Network of Masters, Texts, Icons* (ed. Andrea Acri). Published: ISEAS Yusof Ishak Institute: 2016.

Chandra, Lokesh ed. *The art and culture of South-East Asia*. New Delhi: International Academy of Indian Culture and Aditya Prakashan, 1991. 430p., 20p. of plates. (Sata-pitaka series, 364.) 151-164 Hamilton Asia NX577. A78 1991.

de Jong, J.W. *Notes On The Sources and Text of Saṅ Hyaṅ Mahāyānan Mantranaya*. *BKI*. 130 in Bijdragen tot de Taal-, Land- en Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia and Oceania 130(4) · October 1974

Ensink, Jacob (1978), *"Siva-Buddhism in Java and Bali,"* In: Bechert, Heinz, ed. Buddhism in Ceylon and studies on religious syncretism in Buddhist countries: report on a symposium in Gottingen. Gottingen: Vandenhoeck & Ruprecht, 1978. 178-198 Hamilton Asia BQ352 .B83

Ishii, Kazuko, *San hian kamahayanikan (sei daijoron) ni miru ko jawa no mikkyo (old Javanese esoteric buddhism as seen in the Saṅ Hyaṅ Kamahāyānikan)*. Tónan Ajia Kenkyū, 1989

_____. *Borobudur, the Tattvasamgraha, and the Saṅ Hyaṅ Kamahāyānikan,* In: Lokesh Chandra, ed. The art and culture of South-East Asia. New Delhi: International Academy of Indian Culture and Aditya Prakashan, 1991. 430p., 20p. of plates. (Sata-pitaka series, 364.) 151-164 Hamilton Asia NX577. A78 1991.

_____. *"The Correlation of Verses of the 'Sang Kyang Kamahāyānan Mantranaya' with Vajrabodhi's 'Japa-sutra'"* (PDF). *Area and Culture Studies*. 44.

Kandahjaya, Hudaya. *San Hyan Kamahāyānikan, Borobudur, and the origins od esoteric Buddhism in Indonesia,* article on Esoteric Buddhism in Mediaeval Maritime Asia: Network of Masters, Texts, Icons (ed. Andrea Acri). Published: ISEAS Yusof Ishak Institute: 2016.

Fremantle, Fransesca. *A Critical Study of the Guhyasamāja Tantra*. University of London: 1971.

Hooykaas, C, *Balinese Bauddha Brahmans*. Amsterdam: North-Holland Publishing Company. 1973.

Kats, J. *Saṅ Hyaṅ* Kamāhāyanikan.*'s-Gragenhage:* Martinus Nijhoff. 1910.

Krom, N.J., *The Saṅ Hyaṅ Kamahāyānikan: An Old Javanese Mantrayana Buddhist Catechism, 1940*.Masefield, Peter (Transl), The Udāna, Oxford: Pali Text Society, 1994.La Vallée Poussin, *"Tāntrism (Buddhist) in James Hastings, ed., Encyclopaedia of Religion and Ethics* (Edinburgh: T. & T. Clark, 1908-1926),

Mardiwarsito, *Kamus Jawa Kuna – Indonesia,* Ende –Flores: Nusa Indah, 1981.

Pigeaud, *Th.. Java in the 14th Century. Vol I-V.* the Hague: Martinus Nijhoff. *1960-63*

Poerbatjaraka. *Riwajat Indonesia I*. Djakarta: Jajasan Pembangun. 1951.

_____. *Kapustakaan Djawi*. Djakarta: Djambatan 1964.

Pott, P. H. *Yoga and Yantra*. The Hague: Martinus Nijhoff, 1966.

Sugriwa, I. Bagus. *Sanghyang Kamahāyānikan,* Pustaka Bali Mas, 1957.

Sumatijnana, *Sanghyang Kamahāyānikan,* Published by Bumisambhara, Jakarta, 2003.

Translation Team, *Sanghyang Kamahāyānikan,* Published by Ministry of Religious Affair of Republic of Indonesian, Jakarta, 1979.

Sakurai, M. *Kriyāsangrahapanjika no Kanjōron (i),* Chizan Gakuho, 1988.

Shukla, M.S. (1990), *Art History and Central Javanese Buddhism--c. 800-c.1000 A.D.*: In: Kuppuram, G.; Kumudamani, K., eds. Researches in Indian history, archaeology, art and religion: Prof. Upendra Thakur felicitation volume. Delhi: Sundeep Prakashan, 1990. 2v. 1990 v.2, 539-542, Hamilton Asia DS423 .R47 1990Sarkar, H.B. *Corpus of the Inscription of Java I,* Calcutta Firma K. L. Mukhopadhyay. 1971.

Singhal, S. D. *Candi Mendut and the Mahavairocana Sutra*. *In Bahasa – Sastra – Budaya*, Yogyakarta: Gajah Mada University Press, 1985.

Skorupski, Tadeusz, ed. and trans. *The Sarvadurgatipariśodhana Tantra: Elimination of All Evil Destinies*. Delhi: Motilal Banarsidass, 1983.

Skorupski, Tadeusz, trans. *Kriyāsaṃgraha: Compendium of Buddhist Rituals*. Tring: The Institute of Buddhist Studies, 2002.

Snellgrove, David L. *"The Notion of Divine Kingship in Tantric Buddhism."* In *La Regalità Sacra: Contributi al Tema dell' VIII Congresso Internazionale di Storia delle Religioni*. Leiden, Netherlands: Brill, 1959.

Snellgrove, David L., ed. and trans. *The Hevajra Tantra: A Critical Study.* London: Oxford University Press, 1959.

Snellgrove, David L. *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors, 2 vols*. Boston: Shambhala, 1987.

Soebadio, Haryati. *Jñanasiddhanta*. The Hague: Martinus Nijhoff, 1971

Soewito, Santoso. *Sutasoma: A Study in Javanese Wajrayana*. New Delhi: International Academy of Indian Culture, 1975.

Speyer, J. S. Ein. *Altjavanischer Mahāyānistischer Katechismus. Zeitschrif der Deutschen Morgentandischen* Gesellchaft: 347 –362, 1913.

Strickmann, Michel. *"The Consecration Sūtra: A Buddhist Book of Spells." In Chinese Buddhist Apocrypha,* ed. Robert E. Buswell. Honolulu: University of Hawaii Press, 1990.

Stutterheim, W.F. *Studies in Indonesian Archaeology*. The Hague: Martinus Nijjoff, 1956.

Sundberg, J. *The Wilderness Monks of the Abhayagirivihara and the origins of Sino-Javanese Esoteric Buddhism*. In: Bijdragen tot de Taal-, Land- en Volkenkunde 160 (2004), no: 1, Leiden, 95-123

Wayman, Alex (1982), *"Reflections On The Theory Of Barabudur As A Mandala,"* In:

Gomez, Luis; Woodward, Hiram W. Jr., eds. Barabudur: history and significance of a Buddhist monument. Berkeley, CA: Asian Humanities Press, 1981. 253p. (Berkeley Buddhist studies series, 2.) 139-172 Hamilton Asia BQ6343.B67 B37

Woodward, Hiram W., Jr. (1982), "*Barabudur as a stupa,*" In: Gomez, Luis; Woodward, Hiram W. Jr., eds. Barabudur: History And Significance Of A Buddhist Monument. Berkeley, CA: Asian Humanities Press, 1981. 253p. (Berkeley Buddhist studies series, 2.) 121-138 Hamilton Asia BQ6343.B67 B37

Wuff, K. Sań Hyań Kamahāyānan Mantranaya. Det, Kgl. Danske Videnskaberne. Selskab, Historisk – filologiske Meddelelser. Vo1. 21, pt, 4, Copenhagen: Levin & Munksgaard, 1935.

Zoetmulder, P. J. Old Javanese – English Dictionary, The Hague: Martinus Nijhoff, 1982.

Electronic Sourses:

https://en.wikipedia.org/wiki/Sanghyang_Kamahāyānikan

https://www.facebook.com/permalink.php?story_fbid=694093770639158&id=688891344492734

https://bhumisambhara.wordpress.com/2009/03/30/6/

http://shivabuddha.blogspot.com/2010/08/sang-hyang-Kamahāyānikan.html

http://blogsitusku.blogspot.com/2012/09/kitab-sang-hyang-Kamahāyānikan-bagian.html

http://odisha.gov.in/e-Magazine/ Orissareview/ 2013/ jul/ engpdf/ 114-120.pdf

https://en.wikipedia.org/wiki/Indonesian_Esoteric_Buddhism

Threefold Training and Human Development

Prof.Dr. Phra Rajapariyatkavi
Vice Rector for Academic Affairs, MCU

Abstract

This research paper explores some of the fundamental teachings that the Lord Buddha gave on the development of the mind and some fruits that can be obtained by diligent adherence the Threefold training of morality, concentration and wisdom together with the practice of Satipatthana in daily lives. The paper looks to show the simplicity of the training rules coupled with the profundity of what can be achieved by the leaders, the managers, the administrators of all organizations in today's society when the correct methods of application are adhered too.

Keywords: Threefold Training, Human Development, Satipatthana

May I pay respect to the Most Venerable Chairperson of ICDV, Seniors monks, distinguished guests, ladies and gentleman.

On the special occasion of Vesak Celebration 2018, MCU, Thailand, under the main Theme "Buddhist Contributions for Human Development". There are a lots of dimensions of the Buddhist Doctrines to be talked about.

After getting an enlightenment, the Lord Buddha sent out the sixty monks to propagate Buddhism with sayings "Go Ye forth, O monks, for the benefits of the many folks, for the kindness of the world, for the helpfulness and happiness of gods and human beings…". These sayings of the Buddha can be regarded as the Buddhist ultimate ideal, and also the absolute objectives of wandering to preach the world creatures. It can be really regarded as the Buddha was born for the development of gods and human beings, Buddhism arose for the development of gods and human beings.

When we ask the question that "what was realized by the Buddha ? what is the enlightenment of the Buddha ?". there are two answers ot these questions;-

First one: the Buddha realized the Four Noble Truth, comprising:-Suffering, cause of suffer, cessation of suffering and the path leading to cessation of suffering.

Second one:the Buddha realized the law of cause and effect, that is "having this existed, this exists, through arising of this, this arises, having this not existed, this dose not exist, through disappearing of this, this disappear".

What the Buddha taught for 45 years are the truth realized by Himself. But the Buddha taught only what are the benefits and helpfulness for leading daily life of the humans. These teachings can be concluded into four ultimate Reallities, comprising:- mind, mental factors, matter and Nibbana. And also these teachings can be grouped into three good doctrines; the academic teachings to be studied, the threefold Training to be practiced, ie. morality, concentration and wisdom, and the magga, phala, Nibbana to be attained.

The Buddha's daily routines for 45 years gives rise to the Buddhist Teachings as mentioned above. The question is that "of these teachings what is the emphasized doctrine ? what are the contributions for human development ?"

The Buddha had often said that "I only preached the world, the origin of the world, the cessation of the world and the path leading to cessation of the world in this body which is two meters in length and 12 inches in thickness, equipped with perception and consciousness". These sentences mean that the humans are the most valuable things,

the center of all things. This is the answer to the question that what is the emphasized doctrine. The Buddha taught emphasizing the doctrines of mind, mental factors and matter inside the human's life, the ideal goal of the human that is Nibbana along with the means for human development leading to that Nibbana.

The objective of preaching the Dhamma is for the helpfulness and happiness of the world and humans. And the Buddhist contributions which are used for human development are the Threefold Training. The Threefold Training is the guideline for human development, in practical way it means **Meditation.** The Satipatthana-Method is the popular way of the Buddhist Meditation because it is the direct and effective way as the Buddha said "O monks, this is the only-one way for the purification of creatures, for overcoming the grief and lamentation, for destruction of suffering and mental painful feeling, for attainment of the knowable truth, for realization of Nibbana, this is the method of Satipatthana".

The threefold Training is the means for management of the inner factors in the humans life, by practicing again and again, by training oneselves to be equipped with virtue and morality.

Physical and livelihood training is called Silasikkha.

Mental qualitative and effective training is called Cittasikkha.

Intelligent training for realizing all the phenomena as they really are is called Pannasikkha.

The meditation-practice in the method of Satipatthana in reality is the following the concept of Threefold Training, that is - contemplation of the body for setting up oneselves in good manner is regarded as **Silasikkha**, contemplation of the feeling for management of the fluctuated feelings is regarded as **Cittasikkha**, contemplation of the mind for management of thoughts is regarded as **Cittasikkha** and contemplation of the truth for realizing all the phenomena as they really are is regarded as **Pannasikkha**.

Talking about the view-point regarding the human beings, the Idealists said that "the mind is the human being, the mind controls the body, mind and body are separated, the mind is boss, the body is subordinate".

The Materialists said that "the human beings are the matter, the mind dose not exist in reality, the human's life arises from ultimate sub-unit of matter".

The naturalists said that "the human beings are born from evolutions starting from matter, then matter's chemicals, then life and self-consciousness respectively".

What is the Buddhist view of this matter ? the Buddhist view is that the human beings are the holistic conglomeration of five aggregates, comprising:- -corporeality, feeling, perception, mental formations and consciousness, apart from these there are many surrounding factors which give rise to the human' life such as actions, nutritions etc. the human beings are the miraculous living things.

"The human beings are the miraculous living things". This key sentence is very reasonable. It is because that in the human' life there are five aggregates, in five aggregates there is the mind or consciousness equipped with enormous potentials. Because of this mind the human beings can do everything both creative and destructive depending upon the training and cultivating in the right or wrong way. Moreover because of the mind, the humans have the more advantages than other world creatures, for example;-

- humans are the only type of worldly creatures that have quick reception to dharma. Humans are entirely aware and conscious of their multiple dispositions.

- humans are the only creature capable of developing feelings from memories to consciousness, and finally reaching the highest form of knowledge, that is wisdom.

- the human realm is the only realm that allows beings to fully accumulate the merits according to Buddhism, that is -dana, sila and bhavana to cleanse the mind.

- only humans are capable of developing themselves towards the highest religious achievement, that is the arahant.

Going back to the issue of the miraculous thing "the mind". What is the mind ? how dose it have super power ? the mind is just one of five aggregates, but very active because the nature of the mind(citta) is thinking, thinking and thinking to lead the world, as the Buddhist saying that "cittena niyati loko-the world is taken around by the mind". This means that the mind is the origin of humans activities. In the mind there are good, bad and nutral factors, talking only about the two good factors; **faith and wisdom** which can create the goodness without limit. The faith and wisdom have super power. Through these the humans can accomplish everything in the universe. The humans are the living beings because of the mind, the mind has the enormous power because of faith and wisdom. The issue is the development and cultivation of the mind in the right way to get rid off all the defilements from the mind. **The question is "what is the right way ?**

The answer is that the Threefold Training in the method of Satipatthana or any other method.

In the system of practice by Threefold Training, "Morality" is the first priority. Morality is the good intention to refrain from doing any bad deeds which results in the purified mind, free from all worries. Then the concentration arises from the purified mind, every time one recollects the goodness from Morality the gladness, rapture, serenity and then concentration will happen respectively as the Buddhist saying "sukhino cittam samadhiyati-the mind of the happy man is concentrated".

As explained in the beginning that the meditation-practice in the method of Satipatthana in reality is under the concept of Threefold Training, meaning the usage of the mindfulness to control the mind to be stick with mind-objects, or contemplating on the present moment. The meditation-practice by mindfulness is to use the mindfulness to pick up the mind-objects and send those to wisdom to consider for the benefit of realizing the phenomena as they really are, then the concentration and wisdom arise respectively.

The human development by Threefold Training starting with Morality then going up step by step until the topmost, that is Nibbana as the Buddha talked to Venerable Ananda "through Morality the restraint, non-worries, gladness, rapture, serenity, concentration, …happen respectively".

Having been developed upto the topmost level of concentration, the potentiality of the mind is appeared in the form of Super-Knowledge, equipped with the tremendous power reflecting through physical, verbal and mental actions that is **the magical power** such as making several persons from one person, walking through the wall, going down into the ground, flying into the sky etc. the retrocognition of the past lives, the divine ear, the divine eye. This is the mundane Super-Knowledge.

Having been developed further, the concentration will be the foundation of wisdom automatically, then from wisdom the dispassion, detachment, liberation, purity of knowledge and vision and Nibbana happen respectively.

The persons who have developed the mind by Threefold Training upto this level have the clear-cut vision of the Four Noble Truths and strongly self-confident that "all the burdens in the present birth have been accomplished". This is the Supra-Mundane Super-Knowledge. These are the benefits of human development by Threefold Training.

No need to talk about the Supra Mundane Super-Knowledge, only Mundane Super-Knowledge can give the tremendous power. The leaders, the managers, the

administrators of all organizations who have these powers are very effective man. Even though they may not have the power as much as the power from Super-Knowledge, but at least they should always try to develop themselves for getting the power like Super-Knowledge. It is very necessary in the society of informations and technology, in the age of big data, the age of cyber-communications, the age of globalization.

The leaders in the modern world should have the power like magical power, the ear like the divine ear, the power to communicate in distance like telepathy, the power to remember the past events like retrocognition and the eye like the divine eye at least.

Lastly do bear in the mind that the Threefold Training is the only-one way to develop the human beings, there are no any other ways on earth. The persons who have developed themselves by Threefold Training always and continuously are equipped with strong mind, strong faith and penetrative wisdom, standing still in the fluctuated modern world peacefully and happily.

Thank you very much for giving me a chance and thanks for your attention.

Mindfulness for Youth: A Case Study of Peaceful Samanera Project, Thailand

Ven. Assoc. Prof. Dr. Hansa Dhammahaso
Assistant to the Rector for Academic Affairs
Director of International Buddhist Studies College
Mahachulalongkornrajavidyalaya University
Bangkok, Thailand

Abstract

This research is a deep and penetrative observation into the youth in the modern era. With all the advancement in technology and the distractions in the world that are impeding the correct mental development of the lives of many youth, Buddhism needs to find new innovated and inspiring ways of teaching the youth. The researcher takes us through some of the challenges facing today's youth and some of the techniques we can employ from the researchers personal experience and wisdom in the subject which is so close to his heart.

Keywords: Mindfulness, Peace, Samanera Project.

A Definition of Youth

The definition of "youth" according to The Royal Institute Dictionary 2525 (B.E.) defines it as a person who is between 14-18 years old. According to unesco.org "Youth" is best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community. The United Nations defines "youth" as young people between the ages of 15-25. This includes adolencnts who are between 12-18, as well as young adults up to 25. Those who are in the transitional stage from childhood to adult typically have more identity issues than others.

In Buddhist thinking, "youth" originated from "Yu-Wa" which means "immature". Therefore, its meaning implies a stage of non-maturity both in mundane language and mundane matters and in dhamma language and dhamma matters.

1. Mundane language refers to immature in physical aspect because the Pali word of "Yu-Wa" literally means "mixture", the mixed characteristics that occur on the transition from childhood to adult; also being beyond the childhood stage but not fully adult. With this stage, therefore they have soft physical parts of body such as muscles, bones, and organs which are not strong enough to support or bear hard work.

2. Dhamma language refers to the language of a group of people who have not strong intellectual ability and who lack wisdom gained through the practice of critical thinking. These people must learn to identify whether things are appropriate and suitable or not, good or bad, right or wrong. They must learn how to cultivate and enhance wisdom when it is weak. For these reasons, youth declines into inauthentic ways of thinking and acting which bring about negative effects for themselves, community, and society.

Changes in the World Context Changes the Minds of the Youth

The Digital world is an aspect of globalization which nowadays manifests itself in rapid communication in order to promote material growth, moving goods and service beyond national boundaries. Rapidly developing desires and their responses are timely and sustain the consumer's need. So "fast and rapid" coincides with the human mind itself which is stimulated and molded and supported by defilements, such as greed, hatred and delusion. Production connects with consumer behavior in digital society in the use of cell phones, hi-speed internet, fast trains, and high speed express ways.

However, some social critics have raised questions about how much those fast and rapid actions actually meet human needs besides just making everything faster. Then some people turn back to spend "Slow Life " and perceive that at the end fast and rapid is not the best answer to problems of society. On the other hand, if there is no happiness, no matter how fast and rapid take actions they are not able to be the sustainable solution for humankind.

 In present day modern society it is interesting that "fast and rapid" not only has an impact on society as a whole, but also on today's youths. It is known that youth who are interested in high technology have low mindfulness and may not be able to keep pace with technology he is using and also lacks of consideration. Fast and rapid accelerates the habit energy of impatience, quick and careless mind, not thinking of consequences , being impatient with someone or something, and becoming restlessness and sluggish.

Besides, many youths get involved with drugs as well, and are stimulated to incubate disease of violence by many different media such as TV, books, Facebook, google, You Tube, cell phone and so on. The demonstration of violence which directly occurs within family, community and direct abuse by surrounding people make many youths consider these issues as normal. These can bring criminal and harm others by using direct and indirect violence.

The conclusion is that youths in the digital world are confronted with many different crises that cause them to lack of mindfulness and concentration. They display their aggressive and violent behavior, mindless material consumption, and substance abuse whenever they have had some problems. In view of these matters, setting up project and activities called "Novices for Peace" seems to be part of the solution. This implies having a peace study process to be a framework in youth development upon 4 dimensions: development of body, behavior, spirit, and wisdom in order to cultivate resistance to negative cultural influences, a tranquil mind, capacity for service to others, and a mind of loving kindness to be peacefully together in community.

Novices for Peace : What and How?

The Buddha taught " dhunto settho manussesu" means " amongst all humans, the one who has well trained mind is the most supreme one". Hence youth will transform to be a peace novice because of effective training. Moreover, being a peace novice, he is needed to have cleanlinessz in body, behavior, spiritual and wisdom. Therefore, a conceptual framework to be a curriculum for developing peace novices consists of 4 dimensions; body development, behavior development, spiritual development and wisdom development.

If there is a question about what is the main goal of learning outcome from peace novices development, the answer should be "it is necessary to have peace novices". Therefore, novices for peace according to the curriculum should have confidence in honesty, free from all unwholesome activities ,cleanness in body, behavior, spiritual and wisdom including with service mind, determine in the path of peace and undertake the sufficient economic philosophy to lead their way of living.

After novices have been trained, communities and societies will have a new generation of youth from which are molded to eliminate defilements of hate and fear. They will spend their lives within a culture of honesty, producing an adequate economic philosophy as well as preparing to help others in community and society in the way of peace. Hence the cleanliness of community and society has started with these peace novices as the important power in the transformation communities in more than 70,000 villages all over the country.

Mindfulness tightening: a tool for abstaining absent mind, shivered body, shaken scoop

Minds of youths are weak in concentration. They typically have a very short span of attention. As an antidote, meditation trains youth to comprehend with body, felling, mind and mind. This is very complicated for youth. Therefore, the proper tools and external factors should be implemented in order to stimulate young minds to keep on the same track with the present phenomena until one gains proper special skill in contemplation with body, felling, mind and mind object more effectively.

"Mindfulness tightening" originates from the mentioned conditions which literally means a little scoop that a student carry along within trekking or dhamma-yatra (dhamma walking trip) to different places. Carrying the scoop with oneself is compared with a tool to keep the mind within and lead to constantly strong concentration.

From mindfulness tightening up to concentration strengthening which is suitable for youth who has an unstable mind that always boost up body to move so often. The result of shaking hand makes a scoop trembling which reflects upon a metaphor of moving mind. Therefore, if we would like to have a scoop filled with still water, we have to tranquil our mind stage beforehand and then the atmosphere of calmness will bring back an immovable body following with stillness water in a scoop.

Which is mindfulness, that is concentration
Which is concentration, that is wisdom

Mindfulness and concentration together with concentration and wisdom are supportive and conditioned each other. Consider the simile of a coin which always has head and tail, head is mindfulness and tail is concentration; on the other hand if concentration is head, then wisdom is tail. These two things have never been apart, always have depended upon the other one. Depending on mindfulness in contemplating with mind phenomena, concentrated mind gives rise and develops upon the stage of momentary concentration, assessment concentration and further upon with the stage of attainment concentration. At that stage insight wisdom gives rise to contemplate sharply with things as they really are and interrelate with others by their

own causes and conditions. To see clearly in nature of the Three Characteristics until really understand what is dukkha, the cause of dukkha, the cessation of dukkha and the way lead to the cessation of dukkha.

Mindfulness of youth is
a starting point of world peace

One who has practiced meditation continually will create self-resistance toward oneself. Thai children nowadays have been confronted with shortage of concentration problems which become habits of haphazard, powerless and lack of patient and endurance. Furthermore, enmeshed in materialism which leading to be rather consumerism than challenging innovative creation. With this reason, the empowerment of a strong concentration will lead youths who completed the program to go against the main streams of materialism and violence in this digital world as well as bring the happiness along with their ways of living in future.

Pilgrimage walk rally: a tool for
patient and endurance training

" Master, do your feet hot?" a novice asked me while we were walking along a heartfelt hot rubber paved road . "And what do you feel, my son" I asked back. "It is very hot, Master:" so I said "son, how hot do your feet feel is the same as mine feel. Then the novice told me immediately " Fighting, Master". As a position of being teacher who has duty in training and developing small novices, this should rather be my responsibility to tell them "sons, fighting".

But when comes to consider and reflect deeply I have found that since I started the project "The bundles of cleanness and cooling smiles novices" in the last 3 years that a teacher trains but students teach. During the journey of pilgrimage, young novices from the ages from 7 up to 18 became teachers who give profound dhamma to me.

Those of good parental upbringing, with their smooth pairs of feet, have walked across the heavy storm and strong wind. The little feet stepped into muddy ground encountered with chilly weather. They strolled upon earth, pebbles, concrete and hot paved road with determined eyes and faces full of patience and endurance, no matter how heavily the wind blew and the rain poured down; and sunny burns infected them until they are so called " 3 seasons novices" in which there are rainy, cold and summer times all in one.

Peace novices are the teachers who taught us to perceive the value of dhamma shown out through patience, endurance, mindfulness, concentration and so on. These values cannot be borne out from any classroom by remembering and reciting what the morality teachers insisted to learn, have examinations, get certificates, or good grades. Instead, they all originate from self-training and developing themselves through real dhamma happening in real life's situation underneath the novices feet and beyond that hearts filled with determination and endurance.

From a petrol barrel in the dessert a technique
comes to heartfully empower a walk - rally pilgrimage

Brian Tracy told about the technic of a petrol barrel in desert in his book *Eat That Frog*. He drove a car across Sahara desert which is the widest desert in the world with the distance of 800 kilometers. The difficulty of driving across is the endless deserted land, with no shops, no petrol station, no water and no food. There is only sand and sand everywhere and about 1300 people who have got lost while drove on this way and their bodies could not be found even now.

To solve this problem, French Army who used to seize this land at certain times put 55 gallons size of petrol barrels on the way to mark locations. Each barrel is located 5 kilometers far from the other one. That is quite far but not too far to for the eyesight to be hidden by the curve line of the world. At any time, Tracy would only see 2 barrels which are the one he drove by and the other one next to him but it was enough to lead him the way out of the desert safely.

The technique of putting each barre every 5 kilometers along the way reflects the concept of "walk in one step, eat with one gulp and do only one thing" because whenever we walk ahead we will see with hope, whenever we look back we will see with pride in things

we already passed. This is not matters how much problems, obstacles, difficulties waiting for us but only being the approval to ourselves. From the purpose in helping travelers cross over the endless hot deserted land, there is no difference in the way with the group of immature pilgrims lacks of any experiences in long walking. Especially the bundles of cleanness novices with ages from 7-18 years old under conditions of tiredness, weakness, with both physically and mentally immatures they are easily to draw back from long walking through all kinds of obstacles every 5-7 kilometers during each day.

The beginning of technique of putting patrol barrels in the aspect of Buddhist Thai eastern folk ritual based on faith towards the way of pilgrimage walk rally. Villagers will spring the dilution of some scented powder and perfume with fresh water upon novices' feet when they march along passing their villages one by one. This can be understood that the such kind of folk tradition has already originated within this north eastern part for hundreds year ago. Therefore, whenever the peace novices walk rally appears in a village, the scene of a long line of villagers sitting on the ground and springing the scented water to novices' feet will be seen. This incident can inspire walking novices to have good morale and endurance in going on their road with determination.

With this kind of demonstration regarded as an important morale and heart power for these peace novices after a long walk from a village to another village which is about 5-10 kilometers far distance. So, whenever the exhausted and thirsty pilgrims walk down into a village they will see and hear a gathered group of laypeople bringing to them drinking water, encouraging nice words as well as springing some scented water to them which making them regain more morale and heart power again.

The future of peace novices is
the future of Buddhism

If Buddhism fails to inspire the youth, it will become only the tomb of the elderly. So with joy in our hearts let us cultivate the strong little ones who need our guidance from the heart. Giving novices a path with heart as they walk the path toward world peace is the future of Buddhism

An Analytical Study of Āyu and Causes Leading to Its Deterioration and Prosperity in Buddhist Scriptures

Miss Rachanee Pornsi
International Buddhist Studies College,
Mahachulalongkornrajavidyalaya University, Thailand.
Email: achanee.p4@gmail.com

Abstract

Āyu in Buddhist scripture has an especially meaning in "lifespan" or "duration of life". The causes leading to the deterioration of *āyu* are ten unwholesome originate from the tree roots of evil which are greed hatred and delusion leads to doing bad deeds in physical, verbal and mental that cause misery, more over it can affect mind diseases and lead to the physical diseases the causes of the deterioration of *āyu* and in contrary the prosperity as a result of ten unwholesome originate from non-greed, non-hatred and non-delusion, leads to longevity, healthy, cheerful and powerful. These causes are work together with the mechanism and the relation of the law of *kamma*. A clear understanding about the prosperity and the deterioration of *āyu* will help us to avoid bad deeds and strive to do good deeds to get a highest benefit from long life in the world and be beneficial to fulfill the supreme human goal to extremely accumulate of the merits to reach the purity of mind to follow the footsteps of Buddha.

Keywords: Āyu, Deterioration, Prosperity

Introduction

The occurrence of very rare things as described in the Dhammapada a collection of sayings of the Buddha in verse as follows:

kiccho manussa paṭilābho,   *kicchaṃ maccāna jivitaṃ,*
kicchaṃ saddhamma savaṇaṃ,   *kiccho buddhānaṃ uppādo*[1].

It is difficult to obtain birth as a man; difficult is the life of mortals; difficult is hearing of the true doctrine; difficult is the arising of the awakened ones.[2]

Buddhists belief that a possibility to be born as a human is very rare. Comparing the lifespan between the human being and other being on each different realm in Buddhist cosmology it found that lifespan of human so short like an early dawn's dew. It can last for a short time. It dries up before long. The human body we have got is very hard to occur, we should beware of this body and must emphasize the care both of body and mind in the best way until the end of life. We should to seek for the ways to improve the human condition and extend our lifetime because if we live with healthiness and have a very long life, we can have more chances to accumulate the perfections. It's like we have a strong vehicle to take us to the great opportunity to do good deeds and accumulate merits in long time. Because to be born as a human is the opportunity to enhance the good deeds and accumulates the merits for the purity to reach *nibbāna*[3] *to follow the Buddha teaching. Once a person is replete with merit that is the day they can enter upon nibbāna* the ultimate goal of the practice of Buddhism.

Āyu in Buddhist Cosmology

Lifespan or lifetime this meaning in the Buddhist scripture, it had been found as the word "*āyu*".[4] The Buddha's statement about a human lifespan in *Āyusutta* of *Saṃyutta Nikāya* as follows:

---

[1]Dhp 182.

[2]K.R. Norman, **The Word of the Doctrine (Dhammapada)**, (London: PTS, 2004), p. 51.

[3]The highest spiritual state and the ultimate goal of Buddhism. The word *nibbāna* comes from *nir* meaning 'stop' and *và* meaning 'to blow.' Thus, *Nibbāna* is the extinguishing or blowing out of the fires of greed, hatred and ignorance. David N. Snyder, Ph.D.,**The Complete Book of Buddha's Lists Explained,** 2006.

[4]See also DN I 18; DN III 77; SN I 108; SN I 109; AN II 35; Dhp 109; PED p.106; Margaret Cone, **A Dictionary of Pāli.** (PTS Oxford, 2001). p.322;

> *Appamidaṃ, bhikkhave, manussānaṃ āyu. gamaniyo samparāyo, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ. natthi jātassa amaraṇaṃ.*[5]

Bhikkhus, this lifespan of human beings is short. One has to go on to the future life. One should do what is wholesome and lead the holy life; for one who has taken birth there is no avoiding death.[6]

After comparing the lifespan between the human being and other being on each different realm in Buddhist cosmology, it can help us to clarify that why the Buddha said that the human lifespan is short? The human lifespan is like an early dawn's dew. It can last for a short time. It dries up before long. The next life is very long as the time of lifespan in each realm. Therefore, the Buddha tirelessly teaches about the time of life and the preparation for the next life in *Arakasutta* of *Sattaka Nipāta Aṅguttara Nikāya* as follows:

> *Tiṇagge ussāvabindu sūriye uggacchante khippaṃyeva paṭivigacchati, na ciraṭṭhitikaṃ hoti; evamevaṃ kho, brāhmaṇa, ussāvabindūpamaṃ jīvitaṃ manussānaṃ parittaṃ lahukaṃ bahudukkhaṃ bahupāyāsaṃ mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.*[7]

Just as a drop of dew on the tip of a blade of grass, when the sun gets up, straightway dries up and lasts not a while; even so, Brāhmans, like a dew-drop is the life of man, insignificant, trifling and fraught with much ill and trouble. By mantras awaken the people! Do good! Live the godly life! For the born there is no immortality[8]

Although the human lifespan so short when compared with other being lifespans but for human beings in our Rose Apple Continent (*jambudīpa*) have a lifespan that can be reduced to short-lived until reaches ten years and be able to prosper to long-lived until reaches an eon. In our generation, what is an average lifespan of a general human being? And is it short or long when comparing to the lifespan of the beings in Buddhist cosmology? Can we calculate it?

---

[5]SN I 108

[6]CDB p.201.

[7]AN IV 136.

[8]Rhys Davids, **The Book of Gradual Sayings**, (Lancaster: PTS, 2006), p.91.

According to the *Buddhavaṃsa*, the scripture in *Khuddaka Nikaya* it mentions the five great investigations (*pañca mahāvilokan*a) that when the Buddha was still pursuing perfections as a *Bodhisatta[9]*, *it was his wish "one day he become self-enlightened as the Buddha"*. *In the existence before his final rebirth, the Bodhisatta* was reborn in the celestial realm of *Tusita* as its sove reign "King *Santusit*". When the time was right, a host of celestial and Brahma beings had gathered to request our great *Bodhisatta* to reborn in the human realm. Where upon the *bodhisattva* makes the five great investigations regarding the time (*kāla*), the continent (*dīpa*), the place of birth (*desa*), family or clan (*kula*) and one's future mother (*mātā*) and the lifespan left to her. From five great investigations we will focus on the average human lifespan. The great *Bodhisatta* has not chosen the average human lifespan that is more than one hundred thousand because human beings may be hard to understand the Buddha's teachings with the three characteristic because the senility and death are rarely occur. If the average human lifespan is less than one hundred years, too many desires in the human being will make it hard to understand the Buddha teaching also.[10] Therefore, Buddhas do not appear in the world when humans live for more than one hundred thousand years or less than one hundred. The time that prince Siddhatha was born actually human lifespan is one hundred years.

In the Buddhist scripture *Lokapaññatti Pakāranaṃ[11]* also present that the human lifespan was defined in one hundred years since Gotama Buddha's lifetime and after that the human lifespan can be reduced become lower. In every one hundred years human life span will decrease for one year. Then we can use this knowledge to calculate human lifespan in the present from the times since Prince Sitthadha was born (when the human lifespan was 100 years) to his passing away that it was 80 years. After Buddha passed away we start to use the Buddhist Era (B.E.) until to present for 2561 years. So, since when Prince Siddhadha was born to the present it has been 2641 years gone. If every one hundred years human lifespan will decrease for one year, what is the decreasing of lifespan at present?

---

[9]*Bodhisatta:* "enlightenment being" is a generic designation for one determined to become enlightend.

[10] See more details in Ap-a 53; *Avidūrenidānakathā Nidānakathā*.

[11] Phra Saddhammaghosathera, **Lokapaññatti (Thai-Pali Version)**, (Bangkok: National Library, 2528), pp.146, 323.; See also Phra Brahmagunabhorn, **The Traiphum Phra Ruang and its influence on Thai society**, (Bangkok: Komol Keemtong, 2000), p.83.

Now is B.E. 2561[12] thus we can calculate the human lifespan of children who take birth in this year (the average life expectancy at present) with the formula as follows:

Decreasing rate of human lifespan = 100:1

Decreasing years = (Buddha lifespan + Buddhist Era)/100

= (80 + 2561)/100

= 2641/100

= 26.41 years

Since Prince Siddhadha was born to present time the average lifespan has been decreased for 26.40 years. Thus, the children who take birth in this year should have the average lifespan as follows:

Average life expectancy at present = 100 – 26.41 years

= **73.59 years**

This is 73.59 years a result of calculating the average life expectancy at the present time (C.E. 2018) by using data in the Buddhist scriptures.

Interesting facts about our generation from 2641 years passed when the prince Siddhatha was born, the human lifespan has been reduced for 100 years to now a day more than 25%. Actually, human lifespan in this time is less than 75 years. That is true that human lifespan is like a dawn's dew and it can last for a short time. It will be dried up for a short time. The next life is being very long as the time of lifespan in each realm. Therefore, Buddha tirelessly teaches about the time of life and the preparation for the next life.

Deterioration and Prosperity of Āyu

The human lifespan now quickly decreased from 80,000 to 100 years, apparently decreasing by about half with each generation, while with each generation other crimes and evils increased: lying, greed, hatred, sexual misconduct, disrespected for elders. I will illustrate this by the Pāli text and its translation in the *Cakkavatti Sutta*. In this sutta, mention is made of the life expectancy of a typical human being in a particular era, which is directly

---

[12] Follow on the Thai Buddhist Calendar.

proportional to the level of virtue of people in that era and which decreases and increases in cycles. The number of years rank from 10 to 80,000.

Since the deterioration in human society occurred progressively according to the order described, and it was primarily human beings on the receiving end of the suffering from the deterioration. All people had some degree of defilements in their mind, but their ability to achieve success depended on their awareness of their defilements, and if aware of them, whether they took action to get rid of them or not. If they did not try to overcome their defilements, they would just be puppets to the evil influences in their minds. If they were thick with defilements they would succumb to the greed, hatred and delusion in their minds. Since people were controlled by their defilements, they tended to do unwholesome[13] things. Their unwholesome behavior set in motion ever widening circles of deterioration. The chronology of deterioration is appeared in the *Cakkavatti Sutta*, the sequence of downturn in unwholesomeness is shown all the way down to the time when both people and the environment suffered serious consequences. After the king did not perform the duties of a univeral monarch as his predecessors had done, the first unwholesome behavior people resorted to was stealing (*adinnadāna*). The following unwholesome behaviors they resorted to were killing (*pāṇātipāta*), telling lies (*musāvāda*), divisive speech (*pisuṇavācā*), adultery (*kāmesumicchācāra*), harsh speech (*pharusavācā*) and idle chatter (*samphapplāpa*), covetousness (*abhijjhā*), vengefulness (*byāpāda*) and false view (*micchādiṭṭhi*). Besides lapsing into the ten unwholesome, the next thing that the humans succumbed to grasping for the unvirtuous *(adhammarāga)*, greed without end *(visamalobha)* and passion of unnatural intensity *(micchādhamma)*. From that time onwards, down to the time when the lifespan was reduced to ten years, the human no longer had any more respect for their parents, teachers, elders, monks or ascetics. They mated indiscriminately like animals. Finally, they became aggressive and cruel, hunting each other down like prey. It can be categorized according to the three modes of action that of body, speech and mind.

---

[13] *Akusalakammapatha*: [*akusala+kamma+patha*] unwholesome paths of action, disadvantageous courses of action. There are ten *akusalakammapatha*s, classified under bodily, verbal or mental. They are discribed in these terms at the *Cunda Sutta*.

Table 1: Summary of Human Lifespan Deterioration in Cakkavatti Sutta

Causes of Lifespan Deterioration		80,000-40,000	40,000-20,000	20,000-10,000	10,000-5,000	5,000-2,500-2,000	2,500-2,000-1,000	1,000-500	500-250-200	250-200-100	100-10	10-7 days
Adinnadāna	Stealing	█	█	█	█	█	█	█	█	█	█	█
Pāṇātipāta	Killing	█	█	█	█	█	█	█	█	█	█	█
Musāvāda	Telling lies	░	█	█	█	█	█	█	█	█	█	█
Pisuṇavācā	Divisive speech	░	░	█	█	█	█	█	█	█	█	█
Kāmesumicchācāra	Adultery	░	░	░	█	█	█	█	█	█	█	█
Pharusavācā	Harsh speech	░	░	░	█	█	█	█	█	█	█	█
Samphapplāpa	Idle chatter	░	░	░	░	█	█	█	█	█	█	█
Abhijjhā	Covetousness	░	░	░	░	░	█	█	█	█	█	█
Byāpāda	Vengefulness	░	░	░	░	░	█	█	█	█	█	█
Micchādiṭṭhi	False View	░	░	░	░	░	░	█	█	█	█	█
Adhammarāga	Grasping for the non- virtuousness	░	░	░	░	░	░	░	█	█	█	█
Visamalobha	Greed without end	░	░	░	░	░	░	░	█	█	█	█
Micchādhamma	Passion of unnatural intensity	░	░	░	░	░	░	░	█	█	█	█
No longer cherishing their parents, elders, monks or ascetics		░	░	░	░	░	░	░	░	█	█	█
Complete disappearance of the Tenfold Path of wholesomeness		░	░	░	░	░	░	░	░	░	█	█
Prospering of the Tenfold Path of Unwholesomeness.		░	░	░	░	░	░	░	░	░	█	█
Migasaññī Deterioration into indiscriminate mating and killing		░	░	░	░	░	░	░	░	░	░	█
░ = Lifepan █ = Deterioration of lifespan		Human Lifespan (years)										

After they start to do a good practice for abstain from the taking of life they thought that a good practice can help them to improve their living change for the better in longevity and beauty, thus they still do a good practice in more wholesome until the 10 wholesome were completed. Their lifespan was increased to the longevity in 80,000 years. The explanation as follows:

> 'Then it will occur to those beings: "It is through having taken to wholesome practices that we have increased in lifespan and beauty, so let us perform still more wholesome practices. Let us refrain from taking what is not given, from sexual misconduct, from lying speech, from slander, from harsh speech, from idle chatter, from covetousness, from ill-will, from wrong views; let us abstain from three things: incest, excessive greed, and deviant practices; let us

respect our mothers and fathers, ascetics and Brahmins, and the head of the clan, and let us persevere in these wholesome actions."[14]

Table 3: Steps of Human Lifespan Increasing in Chakkavatti Sutta

Step	Lifespan (years)	Step of Human Lifespan Increasing
Step 1	10 → 20	Children of those whose lifespan was 10 years will live for 20 years.
Step 2	20 →40	was 20 years will live for 40 years.
Step 3	40 →80	was 40 years will live for 80 years.
Step 4	80 →160	was 80 years will live for 160 years.
Step 5	160 → 320	was160 years will live for 320 years.
Step 6	320 → 640	was 320 years will live for 640 years.
Step 7	640 → 2,000	was 640 years will live for 2,000 years
Step 8	2,000 →4,000	was 2,000 years will live for 4,000 years
Step 9	4,000 → 8,000	was 4,000 years will live for 8,000 years
Step 10	8,000 → 20,000	was 8,000 years will live for 20,000 years.
Step 11	20,000 → 40,000	was 20,000 years will live for 40,000 years.
Step 12	40,000 → 80,000	was 40,000 years will live for 80,000 years

Mechanism and relation of kamma. According to the roots of wholesome and unwholesome actions bring out to the body, speech and mind. Continuity, the kamma is expressed through bodily deeds, verbal deeds and mental deeds that give the consequences by:

1) A function of time, there are four categories which are; the first is kamma which gives its consequences in the current existence (*diṭṭhadhammavedanīya kamma*), the second is kamma which gives its consequences in the next existence *(upapajjavedanīyakamma)*, the third is kamma which gives its consequences in future existences *(aparapariyavedanīya kamma)*. The last is kamma which is nullified. Both good and bad kamma no longer give their consequences *(ahosi kamma)*

---

[14] LBD pp.402-403; see also DN III 74.

2) A function of strength, there are four categories which are; the first is weighty kamma *(garukakamma)*, the second is habitual kamma *(bahulakamma* or *acinnakamma)*, the third is kamma which is recalled near the time of death *(yadasannakamma)*, the fouth is kamma which occurs unintentionally *(katattavapanakamma)*, (3) according to duty, there are four categories which are; the first is kamma which dictates one's rebirth *(janakakamma)* , the second is kamma which has a supportive role *(upatthambhaka-kamma)*, the third is kamma which has an oppressive role *(upapīḷakamma)*, the fourth is kamma which has a destructive role *(upaghatakamma* or *upacchedakamma)*. The consequences of the deterioration and the prosperity of life as a result of working together through mechanism of the law of kamma with the relation of a function of time, a function of strength and according to duty. Each type of kamma will work by the mechanism of each kamma which can work together with the relation of time, strength and duty. In the meaning of the deterioration and the prosperity of life, the epitome case I have found in the *Culakammavibhanga sutta* it explained the relation of kamma step by step beginning with the question and the answer that 'which kammas cause the life of another living being to death? those kammas are the way that leads to short life'. The explanation mentions the way leading to a short life with the four categories: 1) kamma which has an oppressive role *(upapiḷakakamma)*, 2) kamma which has a destructive role *(upacchadakakamma)* 3) kamma which dictates one's rebirth *(janakakamma)* 4) kamma which has a supportive role *(upatthambhakakamma)*. For instance, *upapiḷakakamma*– kamma which has an oppressive role. The *upapiḷakakamma* distrupt both kamma that are the *janakakamma* and *upapiḷakakamma,* itself. For example, a person was born with healthiness, being disrupted by obstructive kamma *(upapiḷakakamma)* he developed a tumor and to undergo a surgery. He will go through physical difficulties for a certain period of time unless another *upapiḷaka* of *kusala kamma* assisted him in ridding the ailment.[15]

---

[15] Phanit Jetjiravat, "**Direction Causal Link Between Illness and Kamma: A Buddhist Perspective**" Thesis of Master of Arts, (International Master Degree of Arts Programme, Graduate School, Mahajulalongkornrajavidyalaya University, 2007), p. 57.
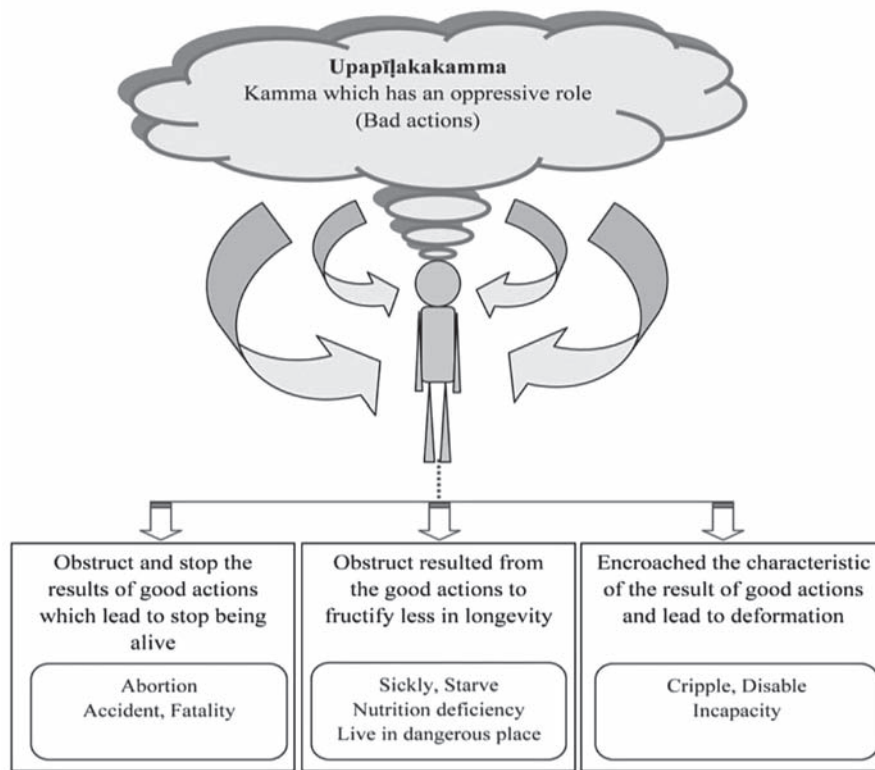
Figure : The Effects of Upapīḷakakamma

Unwholesome actions (*akusala kamma*) derive from three unwholesome roots (*akusala mūla*) namely, greed (*lobha*), harted (*dosa*), delusion *moha*). Cloudy mind connected to mind diseases, the diseases of the mind (*cetasikarogo*) arise from unwholesome factors which immoral mental concomitants (*akusalacetasika*). It can make an affecting on the life in conversely and create the life in a bad way or affect the body leading to the cause of physical diseases (*kayikarogo*). Desire, anger and ignorance, can be manifested as stress, anxiety and fear. They weaken the body creating stiffness, aches and pain which can lead to more serious conditions and life deterioration and death.

Wholesome actions (*kusala kamma*) derive from three wholesome roots (*kusala mūla*) namely, non-greed (*alobha*), non-harted (*adosa*), non-delusion (*amoha*). These wholesome roots lead to right conducts in body, speech and mind (*kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ*). The *Atthasālinī* commentary of the *Dhammasangani* mentions to non-greed (*alobha*) breaks the physical knot of covetousness, *adosa* (non-hatred) breaks the physical knot of ill-will, non-delusion (*amoha*) breaks the remaining pair of knot. After breaking out

from the bad deeds with unwholesome it starts to improve human life to prosperity leading to well-being and longevity, non-greed (*alobha*) is the cause of good health, non-hatred (*adosa*) is the cause of youthfulness, non-delusion (*amoha*) is the cause of long life, *alobha* (non-greed) is the cause of the production of wealth. *adosa* (non-hatred) is the cause of the production of friends, *amoha* (non-delusion) is the cause of personal attainments.

The right conducts in mind is the starting point of healthy mind leading to healthy body. The mental purity is the power of life which can cause good health, youthfulness and long life. Then the four base mental qualities *(iddhipādā)* are used to develop wholesome mental states and ridding oneself of unwholesome mental states for a discussion of Buddhist means for developing wholesome qualities and removing unwholesome qualities. These four base mental qualities are concentration of intention (*chanda*); concentration of effort *(viriya)*; concentration of consciousness *(citta)*; and concentration of investigation (*vīmaṃsā*). Buddha gave the explanation that there is the case where a monk develops the base of power endowed with concentration founded on desire and the fabrications of exertion. He develops the base of power endowed with concentration founded on persistence... founded on intent.... He develops the base of power endowed with concentration founded on discrimination and the fabrications of exertion. The summary of saying of Buddha in this text is —from the development and pursuit of these four bases of power, he can stay (alive) for an eon, if he wants, or for the remainder of an eon. This constitutes a monk's long life.[16]

In case once when the Buddha was gravely ill he asked Venerable *Mahācunda* to recite the seven factors of enlightenment (*bojjaṅga paritta)* to him. In such a way the Buddha was cured of his illness. The seven factors of enlightenment that was used for cure the disease but in deeply works it can make one reach enlightenment in that time by seven factors that are mindfulness *(sati);* investigation *(dhamma vicaya);* energy *(viriya)*; joy or rapture *(pīti);* relaxation or tranquility *(passaddhi);* concentration *(samādhi);* equanimity *(upekkha)*. The essential elements of *bojjaṅga* lead to the mental purity that is the power of life which can cause good health, youthfulness and long life.

Other knowledges about inappropriate and appropriate behaviors about consumption, livelihood, sociality and environment, having studied *Āyussā Sutta* I have got seven behaviors leading to short life concerned with (1) one does what is harmful (*asappāyakāri hoti*), (2) one does not observe moderation in what is beneficial *(sappāye mattaṃ na jānāti)* (3) one has

---

[16] See LDB p. 26. See also DN III 78.

poor digestion. *(aparinatabhojī hoti)* (4) one walks [for alms] at an improper time. *(akālacāri hoti)* (5) one is not celibate. *(abrahmacārī)* (7) one is immoral *(dussīlo)* (8) one has bad friends *(pāpamitto)*. On the contrary, seven behaviors lead to long life (1) one does what is beneficial *(sappāyakārī hoti)* (2) one observes moderation in what is beneficial *(sappāye mattaṃ jānāti)* (3) one has good digestion *(parinatabhojī hoti)* (4) one walks [for alms] at the proper time *(kālacāri hoti)* (5) one is celibate *(brahmacāri)* (6) one is virtuous *(sīlavā)* (7) one has good friends *(kalyāṇamitto)*.

Applying Knowledge to Get the Highest Benefit of Time in the World

Having got an awareness of what behind human prosperity and deterioration of *āyu*, we can make the choices in our behavior which will be for the prosperity of our life.

1) We should try to understand the root of all wholesome and unwholesome actions along with the mechanism and relation of kamma that the factor which determines the specific form of rebirth, what kind of a person we are, at the outset of our life, and it is kamma again that determines a good number of the experiences that we undergo in the course of our life to be happiness, healthiness and longevity.

2) Using the knowledge of accumulation power of life from the purely mental which can cause good health, youthfulness, and long life concerning with the four base mental qualities (*iddhipādā*) which is used to develop wholesome mental states and ridding oneself of unwholesome mental states for a discussion of Buddhist means for developing wholesome qualities and removing unwholesome qualities.

3) Using the knowledge of mental wellbeing can help the patient to recover shuch as *Bojjaṅga Paritta* which has been used to pray for the patient to recover him or her from being sick by deeply work of seven factors. As the Buddha identifies that mindfulness is "always useful"; while, when one's mind is sluggish, one should develop the enlightenment factors of investigation, energy and joy; and, when one's mind is excited, one should develop the enlightenment factors of tranquility, concentration and equanimity. Hearing recitation the seven factors of enlightenment to him, in such a way the Buddha was cured of his illness. Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously. It is certain that *paritta* recital produces mental well-being in those who listen to them with intelligence and

have confidence in the truth of the Buddha's words. Such mental wellbeing can help those who are ill to recover and can also help not only to induce the mental attitude that brings happiness but also to overcome its opposite.

4) We should be aware of the inappropriate and the appropriate behaviors about consumption, livelihood, sociality and environment as the knowledges in *Āyussā Sutta*. (1) one does what is harmful, (2) one does not observe moderation in what is beneficial (3) one has poor digestion. (4) one walks [for alms] at an improper time. (5) one is not celibate. (7) one is immoral (8) one has bad friends. On the contrary, seven behaviors lead to long life (1) one does what is beneficial (2) one observes moderation in what is beneficial (3) one has good digestion (4) one walks [for alms] at the proper time (5) one is celibate (6) one is virtuous (7) one has good friends.

5) We should learn through experience of others as in the case studies about knowhow and exemplary behavior to reach the highest benefit of time in the world with happiness, healthiness, and longevity such as the special good deeds from the case study of Bākula. 1) Wishing to be a monk acclaimed as foremost healthy. 2) Providing the medical treatment and medicaments to the higher virtue yields who suffered from the physical diseases. 3) Ordination and became a follower of many Buddhas and he always practiced his mind to the purity. The special good deeds from the case study of Āyuvaḍḍhanakumara. 1) Recitation of parittas continued is a protection one from the badness. 2) Respecting and honoring the elders and those who are wise and virtuous, one would gain not only longevity, but also beauty, happiness and strength. The special good deeds from the case study of the novice Tissa. The good deeds of extending the lives of the animals turned out to be a blessing that also saved his own life.

Conclusion

Thus, A clear understanding about the prosperity and the deterioration of *āyu* will help us to avoid bad deeds and strive to do good deeds to get a highest benefit from long life in the world and be beneficial to fulfill the supreme human goal to extremely accumulate of the merits to reach the purity of mind to follow the footsteps of Buddha.

Abbreviations

AN Aṅguttara Nikāya

Dhp Dhammapada

DN Dīgha Nikāya

SN Saṃyutta Nikāya

CDB The Connected Discourses of the Buddha (Translation of Saṃyutta Nikāya), trans. by Bhikkhu Bodhi, Boston: Wisdom Publications, 2000.

LDB The Long Discourses of the Buddha (Translation of Dīgha Nikāya), trans. by Maurice Walshe. London: Wisdom Publication, 1995.

PED Pāli-English Dictionary, by T.W. Rhys Davids and W. Stede. London: PTS, 1921–1925.

References

Bhikkhu Bodhi, (2000). *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*. Boston: Wisdom Pubs.

Hardy, E., ed., (1958). *The Aṅguttara-nikāya Vol. 3-5.* London: PTS.

K.R. Norman, (2004). *The Word of the Doctrine (Dhammapada)*. London: PTS.

Maurice Walshe, (1995). *The Long Discourses of the Buddha*. London: Wisdom Publication.

O. von Hinüber, K.R. Norman, ed. (2003). *Dhammapada*. London: PTS.

T.W. Rhys Davids, W. Stede, (1921–1925). *Pāli-English Dictionary*. London: PTS.

Woodward, F.L. and Hare, E. M., (2006). *The Book of the Gradual Saying (Aṅguttara-Nikāya) Vol. 1-5.* London: PTS.

Phanit Jetjiravat, (2007). *"Direction Causal Link Between Illness and Kamma: A Buddhist Perspective"*. Thesis of Master of Arts, International Master Degree of Arts Programme, Graduate School, Mahajulalongkornrajavidyalaya University.

Empowering Youth through Buddhist Education

Dr. Arvind Kumar Singh
Head & Assistant Professor
School of Buddhist Studies and Civilization
Gautam Buddha University, INDIA
Email: arvindbantu@yahoo.co.in & arvinds@gbu.ac.in

Abstract

This paper focus is on how we can empower youth through Buddhist education. It looks at the some of the environmental factors and external pressures that the youth of today are succumbed too. It looks to proves that not only that the empowerment of youth is possible through Buddhist education; it also proposes that thought the empowerment of the youth, peace in society is a very tangible goal. The researcher has identified and given a brief synopsis of numerous Buddhist Sutta's that he believes are most suited to the empowerment of today's youth.

Keywords: Buddhist Education, Empowering Youth, Peace, Buddhism

We are living in a state of contradictions, ambiguities and 'inbuilt anxieties' which may be said to be a landmark of modern times. We know for sure that modernity with all its 'accomplishments' has entered into our physical frame; it is also true that modernity is the watchword within which our mind and soul relish our days. The modern science and technology somehow shapes our daily practice. Its technical know-how, predicaments, forms and cognitive phase outlines our empirical situations and we do not think that modernity has made us happy; nor can it make us unhappy. Therefore, we are tempted to think that modernity with all its advancement towards higher altitudes of technology and scientific temper has made youth more arrogant and ignorant of the real issues faced by the society as a whole. There are a lot of temptations surrounding the new generation for examples, drug addiction, smoking, drinking, sexual relationship and luxury shopping, followed by violence in neighborhoods and communities, followed by money, personal relationships, and intense competition. These temptations are creating anxieties among the youths which are caused by competition leads to social problems, like stress, disease, depression. In such situations, youth not only needs to fully prepare their inventory of a complete life dealing with all issues such as: academics, career, thoughts, knowledge and life experiences but also to cultivate and promote the positive in all aspects of life in order to fulfill the role and its responsibilities towards family, society through cultivation of personal morality and values.

At the same time, due to persistent crises, many youths are disengaged, at the extreme margins of society and have lost hope in the future. More than ever, it is now time to improve investment in research, policies and programmes to create an enabling environment for youth to prosper, exercise rights, regain hope and a sense of community and engage as responsible social actors. The starting point is to consider youth as the solution and not as the problem. It is vital that they are fully engaged in social change through empowerment. Their energy, creativity and critical spirit in identifying innovative solutions and building bridges and networks across groups have been demonstrated in several regions. If provided with an enabling environment, they can channel this energy into efforts that will benefit sustainable development, democratic consolidation and a culture of peace, for both present and future generations. The integration of youth among the priorities of the United Nations Secretary-General's Five-Year Action Agenda, in January 2012, reflects this position. Since 1999, UNESCO has advocated the importance of working with and for youth to be more focused than ever, to engage youth as beneficiaries, actors and partners. The objective is to provide them with the skills and opportunities to be agents of change for peace and sustainable development.

Buddhist Education:

Buddhist education basically means leading life in a right manner and making right decisions about issues related to every walk of life. Buddhist education pragmatically and progressively taught the ground reality of human life. This was the greatest contribution of Buddhist education to the humanity. So, Buddhism may in a broad sense be understood as an ideal system of education, on which contemporary education is based as Suraj Narain Sharma writes: "…The Buddhist religious system was cast in the mould of an educational system. So religion became lifelong education and education became a living religion".[1] A. S Altekar is of the opinion that "At first, they were intended for monks and nuns only, but later on for the lay population as well; for was soon discovered that the best way of getting a good supply of novices of the right type and of propagating the religion among the masses was to mould the pliant minds of the young generation by taking up its education".[2]

Buddhist Conception of Empowerment of Youth:

Empowerment is possible through the adaptation of Buddhist teachings which will help in developing a peaceful society. Only a peaceful society can ensure creative and progressive thinking of individuals. The scriptures like Buddhist canonical literature declare that for establishing peace in society and bringing about progress at all levels, youth should be empowered. Empowerment is the capacity for building up confidence, insight and understanding, and developing personal skills. It is the ability to analyze situations and communicate more effectively with others. So, the youth should acquire attention about the practical and philosophical perspectives of a good life to get comfortable when faced with ups and downs in life. Because they have to face on many difficult situations in life to pursue their ambitions, if their wishes and enthusiasms without right way may lead them go astray in the absence of spiritual direction in life. The value of Buddha teachings such as social relations, social duties and obligation, sociology, ecology and economics guide lines are practically acceptable Philosophy until now. It is really helpful for their life problems. And young people comprehend the teachings of the Buddha will help them achievement happiness and the world will be more and more peaceful.

---

[1] Suraj Narainn Sharma, "*Buddhist Social and Moral Education*", Parimal Publications, 1994, P. 48.

[2] Altekar, A. S., "*Education in Anicent Indian*", p.77.

The self-realization of youth is related to actualization of desires and possibilities for empowerment. It is related to its application in the society where youth as well as society can play an important role for its betterment. As the actualization of self-realization in youth is possible only when there is change in the mental faculty of youth will ultimately enables the youth to break social and cultural barriers. The change in mental attitude of society enables the society to accept the existence of youth and at the same time also provide such opportunities to youth that encourages exploring and enhancing their capacities and capabilities to make them empowered to effectively affect the much needed change in the society. The Buddhist concept of empowerment means authentic empowerment of an individual (youth) which ultimately beneficial for society as well. The Buddhist Concept of Empowerment means a youth who wants to empower himself should not only realize his/her potential and true nature but must put in efforts to achieve his/her goals.

It can be concluded that the lack of self-realization and self-reliance is the main cause of the problems of the youth and their attitude to the society and in turn for the society's attitude towards youth. The main factor behind all sorts of problems of youth is that the society is also ignorant of their potential to affect positive change in the society. The Buddhist Perspective on Empowerment of Youth has efficiently provided possible solutions. In this respect too, the teachings of the Buddha offer a handy tool of practical solutions to youth and also to the society simultaneously. A deep look into Buddhism will enable the society to remove the ignorance towards distracted youths and rekindle the spirit of wisdom towards the roles and responsibilities of the youths of today.

Buddhist perspective on causes of disengagement among youth:

As per the Buddhist perspective is concerned, youth (individual) empowerment can be achieved through the destruction of the depravities (*Āsavas*), *Avijjā* comes into existence. Through the destruction of depravities that *Avijjā* is destroyed. Depravities are:[3]

1. *Kamāsava*: means desire, attachment, pleasure and thirst after the qualities associated with the senses.
2. *Bhavāsava*: means desire, attachment and will for existence.

---

[3]http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html

3. *Ditthasava*: means holding views such as 'the world is eternal or non eternal' or that 'the world will come to an end or will not come to an end' or that 'the body or the soul are one or are different.

4. *Avijjāsava:* means ignorance of sorrow, its cause, its extinction and the means of its extinction Buddhists further points out that the afflictions (*Kleśas*) do not differ much from *Āsavas*. For they are but the specific passions in forms ordinarily familiar to as such as covetousness (*Loha*), anger or hatred (*Dvesśa*), infatuation (*Moha*), arrogance, pride or vanity (*Mana*), heresy (*Dittha*), doubt or uncertainty (*Vichikitşa*), idleness. These *Kleśas* proceed directly as a result of *Āsavas*.

Buddhist tools to overcome disengagement of youth:

If we look into the Buddha's teachings, we may very categorically get tools to overcome the disengagement of youths from the burning societal issues the world is facing today. The Buddha has set forward certain techniques to overcome disengagement (desires) which are as under:

1. Practice of right discipline (*Sīla*): means desisting from committing all antisocial deeds

2. Concentration (*Samādhi*): it is an advanced effort by which the roots of all the *kleśas* are destroyed.

3. Wisdom (*Prajñā*): *Sīla* and Samādhi directly bring true wisdom

Buddhists describes five faculties which can play a major role among youths to put them into the right path and those five faculties are as follows:

1. Faith: involves the knowing and getting rid of the defilement of mind such as greed, anger, malice, hypocrisy etc.

2. Vigor: involves the striving to prevent the arousal of evil and the unwholesome mental states and the arousal, maintenance and development of wholesome mental states.

3. Mindfulness: involves four applications with respect to body, feelings, mind and mental states. Mindfulness of the body involves sitting cross legged with the back erect and drawing in the breath in and breathing out thinking of the breath, he should be fully aware of various activities like walking, standing and

sitting, etc. Mindfulness of feeling involves the awareness of passion such as hatred. Mindfulness of mental states involves the awareness of desires for sense pleasures, ill will towards others and getting rid of them.

4. Concentration: involves keeping the body in a steady posture and the mind calm, concentrated and one pointed. In the first *dhyāna* state, one keeps himself aloof from pleasures of the senses and aloof from emotions. This however is accompanied by initial thought and discursive, the mind becomes tranquil. There will be rapture and joy. In the third stage, even this rapture fades out while consciousness is clear. By getting joy, by getting rid of sufferings, by the dying down of one's former pleasures and sorrows, he enter into and abide in the fourth *dhyāna* which has neither suffering nor joy, and is entirely purified by even mindedness and mindfulness.

5. Wisdom: consists of close investigation of the mental states, discernment, discrimination, clear understanding and comprehension.

From the above five faculties, one attains a state of four fold meditation of *Maitri* (universal friendship), *Karuṇā* (universal compassion), *Muditā* (happiness at the prosperity of all) and *Upekkhā* (non-preferment of oneself from one's friend or enemy) which is collectively known as *Brahma Vihāra* (Four Sublime States). Above mentioned Buddhist doctrine can be used to empower youth of today. These are the best Buddhist tools through which one can empower the young generation of present time.

Youth Empowerment and Selective Buddhist Suttas: A Way Forward

In fact, the Buddha did not talk about the concept of empowerment of youth but the investigation of epistemological and metaphysical considerations behind the Buddhist thoughts enable us to understand the Buddhist concept of empowerment to handle this burning issue of the modern world. The youth empowerment will enable us, further, to solve the problems that arise in a youth's life. 2562 years ago, the Buddha laid down his thoughts about youth that were substantial enough to empower the youth through interacting directly for the betterment of society. The Buddha's teachings are still relevant in present world scenario. Buddhist scholars have tried to study the teachings of the Buddha on youth after comprehending the significance of his views in the light of youth empowerment.

In order to put the youth of today on the right path through the teachings of the Buddha, I have opted for four important *Suttas* which are very much fit into this burning issue of youth empowering. The four selected *Suttas* are as under:

1. The Mangala Sutta
2. The Parabhava Sutta
3. The Vyagghapajja Sutta
4. The Sigalovada Sutta

These four *Suttas* are going to explain us how to gain prosperity and happiness, how to avoid material, moral and spiritual downfall and enlighten us on the blessings in life to win the bliss of deliverance. These four *Suttas* are very useful and practical guidelines for youths of today to deal with the issues of day to day life, to lead personal improvement, spiritual progress and social development.

The *Mangala sutta*[4] of the *Sutta Nipata* is one of the most important and popular teachings of the Buddha. It is so well known that because of the wide range of teachings within a few easily remembered stanzas or verses are available in Buddhist texts. The *Sutta* also provides unfailing guidance, capable of direct application and immediate fruitful used by people from all walks of life, irrespective of differences of sex or status, race or religion, creed or education. There are all together thirty eight (38) good qualities or highest blessings to be developed by everyone, introduced in a very pleasant way in this great sermon. This teaching includes the most basic blessings or useful practical guidelines, each and every one should have and lead gradually to the highest qualities required to win the ultimate blessings of *Nibbāna*. It is a complete manual for building up successful and stable life, without any need for supplication to power besides oneself. This is the main purpose of this *Sutta*. Hence, it start with the value of avoiding bad company for the sake of good enough living and having a basis of spiritual progress, and ends with telling of the clear mind. Ideals set forth may bring progress for the individual and the society, nation and mankind. Here we find family morality expressed in most elegant verses. A happier household life should be won after following these injunctions as long as it takes, so as to make one's essential conditions fruitful. Not to associate with the foolish, but to associate with the wise; and to honor those who are worthy of honor this is the greatest blessing.

---

[4] Khu. SN, P,46 (PTS)

In this first teaching, we can see "not to associate with the foolish" that is basically principle in our life. The foolish are not only to the stupid and uncultured, but also the depraved and wicked in thought, word and deed. This point is very important for young people. Men can't stand alone in this world. In youth life, most of the times are spent with their friends in a day and their youth life. Here friendship and friends are very important for their life. They will face various kinds of friendship who are good attitude behaviors or bad behaviors. Most of the knowledge and behavior were learnt from their friendship in out of the classroom. Here they must know what behavior is bad and what the behavior is good. That is why, the Buddha taught firstly for everybody to wealthy and happy to stay is not to associate with foolish.

Further, the *Sutta* describes that most of the evil one always hate good one, they consider honest people as their opponents, even the honest one are afraid of them and humble them everything, every time, everywhere. When we want to know a good person or evil person, we should see what he or she is motivating, what are their good or bad motivations, good or evil? We must use wisdom to identify them. Evil one is often perceived wrong as wrong is right, never follows the law, the constitutions and often interfering with others to make them upset, discomfort and suffering.

Here, the wise does not mean knowledgeable only but should be perfect as well. The teacher (wise) is very important for guiding and nurturing. For example, once upon a time, Ānanda put one statement before the Buddha which says 'teacher is only half important in one life'. But the Buddha denied quietly the question pit forth by him. Then the Buddha replied that the teacher is fully important in one life, because of me (the Buddha) all of the beings were known the Four Noble Truths and attainment of the fruition. In the first verse of this sutra it discusses about the social activity in day to day life.

> "To reside in a suitable locality, to have done meritorious actions in the past and to set oneself in the right course… this is the greatest blessing.
>
> To have much learning, to be skillful in handicraft, well-trained in discipline, and to be of good speech… this is the greatest blessing.
>
> To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation… this is the greatest blessing.
>
> To be generous in giving, to be righteous in conduct, to help one's relatives, and to be blameless in action… this is the greatest blessing.

To loathe more evil and abstain from it, to refrain from intoxicants, and to be steadfast in virtue… this is the greatest blessing.

To be respectful, humble, contented and grateful, and to listen to the Dhamma on due occasions… this is the greatest blessing.

To be patient and obedient, to associate with monks and to have religious discussions on due occasions… this is the greatest blessing.

Self-restraint, a holy and chaste life, the perception of the Noble Truths and the realisation of Nibbāna… this is the greatest blessing.

A mind unruffled by the vagaries of fortune, from sorrow freed, from defilements cleansed, from fear liberated… this is the greatest blessing.

Those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings."[5]

The next *Sutta* is the *Parābhava Sutta*[6] which also explains that the causes of downfall and guides us how to avoid those causes of downfall in our all activities. It is a very short *Sutta* which teaches us the causes of downfall. Each of the causes of downfall shuts a person off from the path of material and spiritual progress, and will eventually lead to unhappiness and suffering. Those causes of downfall are the main reason for one's financial disasters and spiritual decline and never enjoy true and lasting peace and happiness here in this life and future. So be wise, alert and mindful and remember all those causes of downfall to get rid of all various misfortunes and finally enter the Path of Purity.

In this sutra mentions as follows; easily known is the progressive one, easily known is the declining one. One who loves the Dhamma progresses, one who hates the Dhamma falls. The wicked ones are agreeable to him, in the virtuous he finds nothing pleasing; he favours the teachings of the foolish ones, which is the cause of one's downfall. He who is drowsy, fond of society, not diligent, indolent, and who is of fiery tempers, which is the cause of one's downfall. He is capable of supporting his elderly mother and father in their declining years, but does not do so, which is the cause of one's downfall. He who, by falsehood, deceives a Holy person or an ascetic, or any mendicant is the cause of one's downfall. The man who owns much property, who has gold and food, but selfishly enjoys

---

[5]http://www.accesstoinsight.org/tipitaka/kn/khp/khp.5.nara.html- 15/08/2017, 11:00AM

[6]Khu. SN, P. 19 (PTS)

his delicacies (without sharing) is the cause of one's downfall. The men who take pride in his birth, wealth and clan, and despites even his own kinsmen is the cause of one's downfall. The man who is a womanizer, a drunkard, a gambler, and one who squanders whatever he possesses is the cause of one's downfall. Not contented with one's own wife, he is seen among prostitutes and others' wives is the cause of one's downfall. The man who past his youth takes a very young wife and cannot sleep due to jealousy for her is the cause of one's downfall. He who places in authority a woman given to drinking and squandering, or a man of similar nature is the cause of one's downfall. He who has little wealth but great ambition (due to greed), is born a Khattiya but aspires to (an unattainable) kingship is the cause of one's downfall. Knowing well these causes of downfall in the world, the Noble Sage, endowed with insight shares a happy realm.

Another *Sutta* in contention here is the *Sigālovāda Sutta*[7] which considered as one of the most well known discourses in Buddhist world. It is one of the greatest and most valuable set of teachings which deals with basic morality, building and preserving wealth, friendships, the reciprocal responsibilities in social relationships, and the qualities of successful persons. It is also called *Gihi Vinaya* or laymen's discourse. The laymen's code of discipline or layman's *Dhamma*. This *Sutta* beautifully described and gives a clear picture of the domestic and social life of the lay people. So no other disciplinary rules or social or domestic ethics are required to train adults and children except what has been taught in this *Sutta*. As such our earnest desire is that those who are able to understand and appreciate these valuable instructions given in this *Sutta*, to adopt yourself as a guide to strengthen your confidence, devotion and practical knowledge for the attainment of everlasting happiness.

The Sigalovada Sutta was delivered by the Buddha at Rajagaha to teach a young man named Sigala. The youth Sigala used to worship the six cardinal points, namely, the East, the South, the West, the North, the Nadir and the Zenith in obedience to the last advice given by his dying father. The Buddha explained to the young man that according to him, the six directions were:

1. The East standing for parents;
2. The South standing for teachers;
3. The West standing for the wife and children;

---

[7]D. III, p.180 (PTS)

4. The North standing for friends and associates;

5. The Nadir standing for servants, employees;

6. The Zenith standing for samanas, brahmanas.

The Buddha explained further that the six social groups mentioned in the discourse were to be revered as sacred and worthy of respect and worship. One should worship them by performing one's duties towards them. Then these duties were explained to the youth Sigala.[8]

The fourth and last *Sutta* in contention here is the *Vyagghapajja Sutta* which is also known as the *Dighajanu Sutta*[9]. The Vyagghapajja means tiger path and it was Dighajanu's family name. He was so called because his ancestors were born on forest path infested with tigers. Buddha was approached by this rich layperson called Dighajanu who asked some advice for lay people who enjoy a luxurious life. So here the Buddha instructs rich householders how to preserve and increase their prosperity and happiness avoiding the loss of wealth. This sermon describes the conditions that improve the welfare of lay people. Further it explains in detail how wealth both material and spiritual can be surely accumulated by anyone with righteous qualities for an ideal citizen in an ideal society.

The above mentioned four discourses of the Buddha delivered to youth are very useful and practical guide lines for every life even in the present scenario, which serve as a foundation for intellectual and ethical development. All these *Suttas* mentioned here are shining examples that reflects such criticism is entirely unwarranted. The Buddha had emphasized that without some degree of economic well being, spiritual progress was entirely difficult. He therefore asked his lay disciples to earn money in a righteous way as much as possible without being lazy. So try your best to adjust yourself to live according to these noble principles where you can win every happiness and prosperity in this world. The Buddha has shown the clear way, we just only need to follow all these guide lines and practice of which brings immediate results.

---

[8]Ko Lay U, Guide to Tipitaka, P.56 , Buddhanet e-book library, 1984.

[9]A. III, P. 281 (PTS)

So, we should shun evil, attempt to do good deeds, from those good actions, your mind always are purified and going on the right path to achieve the happiness. That was the teaching of the Buddha in *Dhammapada*:[10]

> *Sabba pāpassa akaraṇaṁ kusalassa upasampadā*
> *Saccitta pariyodapanaṁ etaṁ buddhāna sāsanaṁ*
> *Not to do any evil, to cultivate good, to purify one's mind, this is the teaching of the Buddha.*

The Buddha taught that, we should be near the wise man who understands the benefits of the present life: do not follow the wrong way, do not violate the law of the country, and do not disturb the people around us. The person who understands the benefits of future: no spoiled, selfish, dare to bring money out to help each other and give food to the poor people, etc. The Buddhist teachings are representation of the voice of great knowledge with wisdom and the right way, especially young people who orientate and practice it to have a real happy life. Therefore, nothing is more important than guiding them understand the methods to solve all difficulties in the life. But the matter here is to transfer those experiences to young people then they can share their understandings to their generation practice it together, so that the society shall be at peace and on the path of spiritual development. The Buddha teachings have taken from the practical application of life; if we know to apply it on proper time and proper situation definitely it is going to turn out as per our expectation or our wishes. Especially, young generation really understands the meaning and the value of Buddha teachings, society will reduce problems and Buddhist discourses with young people become better and day by day.

---

[10]K.Sri Dhammananda, *The Dhammapada*, verse 183, P.388, The Penang Buddhist Association, Malaysia, 2007.

References

Aranya & Swami Hariharananda., (2000), *Yoga Philosophy of Patanjali with Bhasvati.* Calcutta, India: University of Calcutta.

Bronkhorst & Johannes (1993), *The Two Traditions of Meditation in Ancient India,* New Delhi Motilal Banarsidass.

Davidson & Ronald.,(2002), *Indian Esoteric Buddhism,* Columbia University Press.

Gombrich, R.,(1988), *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo,* Routledge and Kegan Paul.

Sylaja /OIDA International Journal of Sustainable Development 08:08 (2015) 69.

Suraj Narainn Sharma, *"Buddhist Social and Moral Education"*, Parimal Publications, 1994, P. 48.

Altekar, A. S., *"Education in Anicent Indian",* p.77.

http://www.ssrn.com/link/OIDA-Intl-Journal-Sustainable-Dev.html

Ko Lay U, Guide to Tipitaka, Buddhanet e-book library, 1984.

K. Sri Dhammananda, *The Dhammapada,* The Penang Buddhist Association, Malaysia, 2007.

Preserving multiple identities in an interconnected world through non-attachment to identities: A self case-study of a Buddhist social worker

Huong Nguyen, PhD.
Assistant Professor of Social Work
Global Carolina Regional Director for Vietnam and Southeast Asia
University of South Carolina, USA

Abstract

In this paper, Dr.Huong Nguyen, taking herself as the case study, introduces us to the liberating power of non-attachment to identity, and how to "practice" non-attachment to identity in an ever increasing interconnected word. The researcher presents some of the identities that she transitions between in her daily life as well as presenting some solutions she has used in her own life. She hopes her case study can provide some insights to other people, especially young people who are increasingly exposed to the global world from a young age and contribute to the research in preserving identities in the interconnected world through non- attachment to identities.

Keywords: Multiple Identity, Non-attachment, Buddhist Social-worker.

Introduction

The topic of this session is preserving cultural identity in an interconnected world. However, instead of writing an academic paper, I would like to humbly offer my own story as a case study of a person who had been adopting and negotiating multiple identities. Over the course of 40 years, I had transformed myself from an idealistic youth born and raised in Vietnam, to a social work professor teaching in the United States, to a Buddhist practitioner embracing Bodhisattva ideals, and finally, to the current state where I no longer adhere to any specific identity (Figure 1). Rather, I put them on and take them off like clothes, in order to help people better.

For a while, I struggled with these multiple identities and at times felt confused and frustrated. Take a simple example. When I took American students on a study-abroad course in Vietnam, I was constantly confronted with a question: "Who am I? A Vietnamese or an American?" Am I going to talk to my students about domestic violence in Vietnam with insights of a person who was born and raised in Vietnam or am I going to approach it with the critical eye of an outside scholar? When I took students to my parents' house in Hanoi to help them learn about an actual Vietnamese family, sitting in the living room to translate for my parents and students, sometimes I caught myself totally confused about whether I was a daughter to my Mom and Dad or a professor to my students. Whatever identity I took on, I must be mindful of rules, norms, expectations, and punishments associated with that identity.

In nearly 20 years of walking the line as a multiple-identity person, it was never easy; however, it did get easier recently after I started to embrace and embody the Buddhist concept of non-attachment to self, identity, and largely all forms and labels.

Essentially, my answer to the issue of preserving cultural identity in an interconnected world is to *not be concerned about preserving the identity*, so that one can be free from the borders of any identity and can use identities in any way that would best support the world. In other words, *my solution to preserving identity is not to attach to any identity*. Toward the question, "Who are you in this world?" one can on the outside reply with various answers, such as "I am Vietnamese," "I am a Vietnamese American," "I am a social work professor," or "I am a Buddhist." However, inside, there is only one answer: "I am nothing."

In this paper, taking myself as a case study, I would like to discuss the liberating power of non-attachment to identity, and how to "practice" non-attachment to identity. I hope my case study can provide some insights to other people, especially young people who are increasingly exposed to the global world from a young age. But first, allow me now to explain a bit about my journey to reach this answer.

Identity #1: The idealistic helper

I was born and raised in a small town in North Vietnam after the Vietnam War, when 70% of Vietnamese people were living in poverty, millions were disabled, and the country was still lacking necessities like clean water, food, and electricity (Phong, 2008; Dollar & Litvack, 1998; SarDesai, 1998). My mother worked at the city library; thus, I spent my childhood reading many Russian, French, British, and classic Chinese novels, ranging from French romantic novels like Victor Hugo's *Les Misérables* to Russian realist works such as Maxim Gorky's *The Mother*. Through them, I formed a vision about a bright, happy world in which people would treat each other with love, respect, and equality. I vaguely wanted a personal and professional life that centered around two words: *help people*.

However, in the mid-1990s, when I was taking the national entrance exam into college, I had very few options for my desired career in "helping people" since concepts like "social work" did not even exist in Vietnam then. Seeing that the country was fast integrating into the world economy and that globalization was an important agent of change in Vietnam, I decided to major in foreign trade economics, hoping that learning to improve the economy would help solving many problems for Vietnam. During my time in college in Hanoi, I started volunteering for international non-governmental organizations (NGOs), and was exposed to

concepts like community development and social administration as areas of expertise that one could pursue as a career. I also started writing simple op-ed articles describing social issues such as corporal punishment of children, wife beating, and the hard life of farmers. Intuitively, I believed that help must be offered to people in multiple ways: to the stomach, to the body, and to the mind.

After graduating from college, I applied for graduate study in the United States and started my doctoral education at the University of Chicago's School of Social Service Administration, not knowing that I was entering a social work program. I had decided to go to Chicago because I was attracted by the term "social service administration," which I had envisioned as leading to a career with NGOs. Needless to say, I was very confused during my first semester at Chicago when I kept hearing my professors and classmates use the term *social work* in class. When I graduated from Chicago, I became the first person in post-war Vietnam to have a doctoral degree in social work. However, I had indeed stumbled into social work, following my idealistic intuition and that central word: *help*.

Identity #2: The professional social worker

So now, from an idealistic helper influenced by romantic fiction, I quickly embraced a new identity as a professional helper or a "social worker." For people who are not familiar with this concept, in the United States, social workers are those who are professionally trained at accredited programs, often at the master's level, and pass exams to get licensed to practice, much like nurses, lawyers, or doctors. They work in hospitals, schools, prisons, court rooms, nursing homes, and many settings to help individuals, families, and communities face difficult problems such as poverty, disability, mental health, addiction, child abuse, sexual assault, teen pregnancy, trauma, violence, etc.

For a while, I wholeheartedly embraced my identity as a social worker and had a clear vision about my personal and professional life. I envisioned that I would finish my doctoral degree, become an assistant professor in social work, and then I would get tenure and become associate professor, then eventually full professor. I would conduct research, thus developing my own theory and intervention to help people. I would train social work students. I would help Vietnam develop the social work profession. I would publish books in Vietnam and the United States for both academic and general audience. Basically, I aimed to become a successful and kind social work scholar who would be involved in many areas in order to help people. Along the way, I would travel the world to learn about life and people. And of course, I would be happily married too. All in all, it was a typical dream of a young aspiring intellectual.

I did do many of the items on the above list. I finished my PhD and became an assistant professor. I supported Vietnamese universities to develop social work training programs. I conducted research and published scientific articles. I also did non-traditional social work activities, such as publishing novels, short stories, and non-fiction books to introduce social work concepts to the general public. At least for a while, I was following the path.

Identity #3: The Buddhist practitioner
with Bodhisattva's ideals

Suddenly, all of my vision for a life as a social work scholar changed.

One, I had been married but wasn't happy. I could not really blame anyone for my unhappy marriage. Looking back, I could only say that both my ex-husband and I were not meant to be married and not to each other. Nonetheless, we got married and we got divorced. We had a very easy divorce, but it still left me with deep sadness and confusion. For about two years around the divorce, I cried almost every day even though I would look very normal on the outside. I didn't tell anyone about the pain I had inside.

One night in late 2010, not long after our divorce, I had an incident that I could only, at that time, describe in two ways: (1) I encountered a ghost or (2) I was developing hallucinations, meaning I was becoming mentally ill. Basically, I woke up one night for no reason and heard "something" breathing next to me. Loud, clear, heavy, and sad breathing, like someone with asthma. I didn't see anything, but the breathing was very clear. In and out… In and out… In my head, I envisioned a half-human, half-animal creature with a lot of black hair all over its body. Terrified to the point of near mental breakdown, I used all kinds of scientific explanations to explain it away. Perhaps a cat in the room? Perhaps a huge rat? Perhaps noise from the fridge? Perhaps it was just my own breathing being circulated in the room? Perhaps I was having a dream. Perhaps… None of that provided any relief because deep down inside, my mind quietly and firmly said "No, that was not it."

So I took a pillow to throw at "that thing." The breathing stopped. Just when I thought the breathing was simply a bad dream, I heard it again. Only this time, it came from the other side of the room; as if the beast had moved after I threw the pillow at it. It was watching me and breathing again. In and out. In and out.

I really was about to lose my mind and go crazy from fear. Facing death in a literal way, I thought I had to appeal to some higher power to save me from this unknown beast. But I never believed in or prayed to any God or Buddha or anything. What would I do?

Eventually, I vaguely remembered that my mother had had my horoscopes read when I was a child. The psychic reader said that my protector was Guanyin Bodhisattva or the Goddess of Compassion. I then remembered further that the mantra of Guanyin Bodhisattva was *Om ma ni pad me hum*. So that night, for the first time in my life, I chanted silently but fiercely in my head that mantra:

"Om ma ni pad me hum, om ma ni pad me hum, om ma ni pad me hum…"

I wasn't sure if I was chanting it right but I chanted with all my heart and at some point I passed out, from fear and exhaustion.

For two years after that night, I was living in hell, day and night. I was terrified with the constant idea that there were terrible ghosts following and watching over me all the time, ready to murder me. I had no idea why they followed me and what they wanted from me. I had grown up in a culture where ghosts were associated with really bad scary and evil things; thus I was always on the defense. I was scared of taking showers. I would avoid dark and quiet places. I had to have the light on when I slept. Every day, I was so frightened when the sun went down and I was so happy when the sun came up. Each night, my sleep was tortured. I would close my eyes and immediately flashed back to the breathing. I saw myself alone in infinite darkness, surrounded by millions of invisible black hairy beasts. I would feel choked and seized by fear and I would open my eyes, gasping for air. This process would repeat all night. Every night, I felt that I was being dragged down to hell to enter battles with these invisible evils; and every morning I would drag my fully wounded body out of the battlefields to enter the day-time battlefield, which was work. The world had never been so dark and so miserable. Yet, nobody knew because I didn't tell anyone. Not my family. Not my friends. Not my colleagues. On the outside, I was still productive and upbeat. I was a social worker trained to help people but I didn't seek help for myself.

This perspective gave me deep sympathy for everyone who ever suffered from mental health problems, whether depression, anxiety disorder, PTSD, schizophrenia, or anything. I knew what people felt after they had gone through a traumatic experience, whether rape, assault, traffic accident, stroke, war, or violence.

Being trained as a scientist, I simply could not leave things unresolved like that. More importantly, I could not let my life proceed in this fear and potentially end by this fear. It was a matter of life and death. I had to find out "the truth" about that night. What had happened? Was there really a ghost? Or was I just going crazy? How to end this endless nightmare?

These questions started my journey back to Vietnam after being away for 10 years to enter Buddhist temples for the first time in my life to learn about the mind. For the next 6 years, I conducted three interconnected projects: one about services offered at Buddhist temples for people with mental health problems, and two about mental health services in Vietnam. Because of these projects, I stayed full-time in Buddhist temples in Vietnam, Thailand, India, Japan, Korea, and the Unites States for extended periods of time ranging from 2 weeks to 3 months at a time. Every day, I would wake up before 4am to gather with the monks for the morning mass; then during the day, I would follow their activities, participating in all temple rituals, and interviewing monks and temple visitors. At the temple, I witnessed so many incidents about "ghosts" and beings from other realms of existence, most of them came to seek help but were often mistaken as coming to torture people. I also witnessed many incidents about "holy beings," who showed immense compassion and wisdom that I had never encountered before. I observed many cases of Vietnamese people brought to the temples with diagnoses of severe schizophrenia, depression, or simply madness, and were cured. I was lucky to meet many great teachers and masters who provided me with guidance about Buddhism. I read the sutras and contemplated them every day: *Diamond Sutras, The Platform Sutra by the Sixth Patriarch, The Vimirlakirti Sutras, The Sutra of the Amitabha Buddha, The Heart Sutra*, etc.

All of a sudden, Buddhism became the absolute center of my personal and professional life. Nothing else was more important. Personally, I wanted to end the misery I was in, which was mostly fear. Professionally, I wanted to learn and develop Buddhist-inspired therapy to help people end suffering from mental problems similar to mine, such as depression, anxiety, fear, anger, and PTSD.

In 2012, while still conducting research, I decided to take refuge in the Buddha, Dharma, and Sangha, officially becoming a Buddhist. One year later, I took the 48 Bodhisattva's vows. So now, my initial concept about "helping" expanded far beyond its traditional conceptualization in social work. My identity as a professional social worker also expanded to unprecedented dimensions. I could summarize these identity changes in this simple table:

	Professional social worker	*Buddhist social worker with Bodhisattva's ideals*
Who to help?	Human beings in need of social work services.	Humans and non-beings in all realms of existence, without discrimination.
What to help with?	Many social and health problems, most notably poverty, sickness, disability, mental disorders, addiction, violence, crime, discrimination, etc.	Any form of suffering, which can be manifested and labeled as separate issues but are essentially one issue: illusion about inside and outside phenomena.
How to help?	Use social work skills, knowledge, and values to engage with clients, assess clients, develop an intervention for clients, and assess the intervention results. Use best practices and evidence in social work.	Go to the root of all suffering: attachment to inside and outside phenomena due to illusions about them being real and could be taken, maintained, controlled, or attained.
End goal of help?	Help clients to rid themselves of current problems and prevent future problems.	End all suffering for beings in all forms at the root. Liberation and enlightenment to all beings.
The helper	As *container* of social work skills, knowledge, and values; and as practitioner who only offers services within their trained expertise and license.	As Bodhisattva whose life centered around giving unlimitedly, thus having liberating power to take on any problems for beings.

For a while, I was sure about my concrete and very dignified identity: the Buddhist practitioner and Buddhist social worker performing Bodhisattva's ideals in the real world. I thought that was it: my true identity in this world that I had finally found.

And then, all of it changed—again.

And now: I am not anything

During the summer of 2016, I followed a friend to a temple named Rombodhidharma in Loei, Thailand. I had always had an interest in Thai Buddhism after I read Ajahn Chah's books, which had saved me multiple times during the two years of living in hell. So I had thought that I would go there to learn meditation in the Thai tradition.

When I got to the temple, however, there was no meditation, no chanting, no reciting the sutras, no mantras. Nothing. The temple was in the mountains. Its Buddha Hall was simply an open cement floor covered with palm leaves and no walls. No decorations. No donation boxes. No incense. No recitation handbooks. No chain of beads. Nothing. More than 300 monastics lived in simple huts and houses. Electricity was produced by solar cells. Trash was sorted and burned naturally. It was such a simple, self-sufficient community. At 6am every morning, monastics and lay people gathered in the Buddha Hall to listen to the dharma talks by Luang Por Phosri Suriya Khemarato. He did not preach any standard sutras. He said:

"Wake up!"

"No body, no mind, no everything."

"No inside, no outside, no Nirvana… Nirvana was not any state, it was not anything."

"Relate to everything as Nothing to Nothing, Extinction to Extinction, Nirodh to Nirodh."

It is not my intention to discuss Luang Por's teachings here. However, I would like to share a little bit about my experiences in the last two years after I started coming to Rombodhidharma temple. Let me talk about one incident at the temple.

One day in October 2016, a senior monk at Rombodhi-dharma temple told me:

- Huong, shave your head and ordain, even just for a few days.
- Oh no, I can't.
- Why not?
- I already ordained in my heart.
- Ordain on your body too. It will be good for you.
- Oh no, I can't.
- Why not?
- Because…

I listed my good reasons. One, in a week or so, I would have to go to Vietnam for a meeting with the Prime Minister. Two, I was going to go to Hanoi to present to the Vietnamese government about developing the Social Work Law for Vietnam. This was a very important law and nobody would take me seriously if they saw me with a shaved head. Three, I was still a professor in America—what would the university and students think about me with my shaved head? Four, five, six…

The senior monk listened to me, smiling, shaking his head:

- Ah, the doctors, they always have so many reasons. I have met many of them. They always say, "No need to ordain in the body, only ordain in the heart." Ah, same all the time…

In that moment, when I listened to him, I saw through all the identities that I had built and attached to as the real "me"; I had been protecting them, promoting them, advertising them, and carrying them around like heavy suits. I saw all the fears lying at the root of my refusal to simply cut off some hair.

One, I was scared of potentially being fired from work at the university. I would lose my job, my salary, my colleagues, and all my networks. That was my attachment to the importance and pride of being a professor. But "professor" was just an empty title. When I got lost at night, "professor" meant nothing.

Two, I was somehow vaguely scared of being kicked out of America and I had waited many years to become an American citizen. That was about my being attached to the title "an American." But "American" was just a word. The mind truly had no citizenship. Being "an American" meant nothing.

Three, I was scared of being frowned upon by my readers who had been following me; some even considered me their "idols" because few Vietnamese women had a doctoral degree and had become a professor in the United States like I did. If I shaved my head now, they would think that I was losing my mind. That was my attachment to being a "best-selling author." But, again, "author" and "idols" were just empty words; it had nothing to do with whether I was truly able to use my words to liberate people. It was just me giving myself too much importance.

Four, I was scared that my family would disapprove and especially that my Mom would have a heart attack. That was my attachment to being a daughter and family member. But, again, much as I loved my Mom, I was completely separate from her in the sense that I could not experience her headache on her behalf, nor could she carry my fears of darkness

and death for me. What we had for one another was only the *idea* about being daughter and mother and its accompanying obligations and expectations.

Five, I was scared of looking ugly and not womanly if I shaved my head. That was about my holding on to the concept of myself as a woman. But so what if I looked "not womanly"? "Woman" was just a word to denote this empty body.

Six, I was scared of not shaving my head for the first time in Vietnam, with a Vietnamese monk, thus disrespecting my cultural roots. That was my attachment to being a Vietnamese. Again, "Vietnamese" was just a narrow title I confined myself to while this body and mind originally knew no boundaries and citizenship.

Seven, I was scared that if I let myself be "pressured" into shaving my head out of respect for a monk, what would I be "pressured" into next? Maybe I would be pressured to abandon my life to become a full-time Buddhist nun? Really? I would forsake my good life and become a nun? That really challenged my pride about being a Buddhist. And "being a Buddhist practitioner" was just a title that I had decorated myself with and confined myself to while, truly, the Buddha talked about liberation from *all*.

And eight…

Nine…

Ten…

In a split second, I saw all of the labels, titles, concepts, identities, etc. that I had put on myself over the years as ME. They were simply empty, void of meaning and substance and significance. Just nothing. They had always been nothing, just arbitrary labels temporarily used to decorate the constantly changing body, which could not be called anything either. All phenomena were empty. Mind, body, everything.

And so, I said to the senior monk, "Yes, please shave my head."

The liberating power of
non-attachment to identities

After that experience, identities became more like the clothes that I could put on and take off in certain social settings. Inside the clothes, however, I did not have a fixed sense of myself as anything. With this liberation, it became natural to embrace different identities without feeling conflicted. I could move fluidly from one to another, be content with any identity that people give me. I did not feel the pressure of having to protect any identity as "me." I used identities as a means to support people, rather than as real and fixed labels.

If my identity as a professor helped to connect American universities with Vietnamese universities to develop training programs in social work, then I was a professor and nothing.

If my identity as an author helped me to reach young people who read my books and want to learn more about how to build a meaningful life, then I was an author and nothing.

If my identity as a divorced woman helped me to connect with other divorced women to empower them, then I was a divorced woman and nothing.

If my combined identity as a professor and Buddhist practitioner could help some researchers be aware of their biases toward Buddhist practices, religion, and/or scientism, I would reveal the combined identity. But if it were likely to go the opposite way, I would stay silent.

Many times, I started with one identity and then revealed other identities in order to make deeper connections with people I had contact with. A clear example is the class-room setting. Most of the students who took *Introduction to Social Work* at the University of South Carolina entered my course with the vague assumption that I had an Asian origin. On the first day of class, I would only talk to them about my education and my cultural background… that indeed I was originally from Vietnam. As the semester went on and we built a trusting classroom environment, I would tell them about other identities when we discussed different course topics. For example, when we talked about social work in mental health, I would talk to them about my experience studying mental disorders at Buddhist temples and how a Buddhism-inspired social worker would approach "mental disorders" differently from a traditional social worker. When we talked about social work with the aging population, I would tell them that I already envisioned myself returning to a temple in my old age and one day I would sit down and stop breathing and leave the world. I would tell them that death was not the scary end that society had made it into. The response from students was often, "Aha!" They never thought death could be so simple. By the end of the semester, when we reviewed the course and talked about a career in social work, I would then be able to tell my students that they should not limit themselves with the title of a "professional social worker" who specialized in a specific area of practice (schools, hospitals, community); rather, they should let go of all narrow labels and identities to be a boundless social worker who had the power to liberate people and end all suffering for them. That is, I would tell them about the non-attachment nature of everything, about Bodhisattva's ideals, and how they could tap into the power of being NOTHING.

How to be non-attached to identity?

My students have asked me this question a lot, "How can we practice to achieve non-attachment to identity?" First of all, I have felt reluctant to use the word "practice" because I did not want to give the idea that there was indeed a standard protocol to follow in order to get to non-attachment as a desirable static state. It would be paradoxical to think of non-attachment as a desirable state since then you were being attached to non-attachment. This was the place where words became very limiting. I also did not want to give the wrong idea that I had answers to everything. I was and am still learning myself. However, in my experiences, I have been going through two phases of "practicing" non-attachment to identities.

Phase 1: Changing bad habits to good habits

When I first came to Buddhism and learned about the concept of "karma," I realized that everything about me—the way I looked, formed my thoughts, talked, sat, slept, ate, traveled, selected my career, liked, and disliked, etc.—was a habit. I was just a collection of habits, habits, and habits—habits of the body and habits of the mind. "Karma" was essentially habits, some heavy and some light, some good and some bad. In the first year after learning about Buddhism, I was terrified to realize the many layers of habitual thoughts, speeches, and actions and how I was totally controlled by habits, which was why I was totally helpless toward my fears, anger, loneliness, greed, and all other problems. The mother of all habits was the tendency to collect everything outside and inside for me—to build myself as a person with more money, more experiences, more degrees, more knowledge, more skills, more titles, more positions, more importance, and more, more, more of everything. I also saw that most people around me were similarly controlled by their own and others' mental and bodily habits. Our habits got so thick and so heavy that carrying them around made us exhausted, unhappy, and cruel. So I made a point about changing all bad habits to good habits.

My "practice" at this stage consisted of three key things. One, I reviewed my life from my first memory until now, and I asked for forgiveness for all the wrong things I did in the past that I could remember—killing animals, stealing, lying, etc. Every day I bowed in front of the Buddha's altar as if I were kneeling at the feet of not only the Buddhas but all beings, from ants, snakes, mosquitoes to mothers, fathers, ex-husbands, people I liked and people I disliked, and I humbly asked to be forgiven for everything that I had done wrong toward them. One time at the City of Ten Thousand Buddhas in California, built by the late master Hsian Hua, I did the bowing and I felt like different groups of beings just appeared one by one in my mind for their turn to resolve everything with me. Tears just flowed down my eyes.

In addition to the bowing and asking for forgiveness twice a day, I would review and watch out for all my activities during the day, from the moment I woke up to the time I went to bed. I saw the habits of my eyes when they came into contact with sights, my ears when they came into contact with sounds, my nose with smells, my tongue with tastes, my body with touch, and my thoughts. Throughout the day, I practiced "catching" myself any moment I saw that I was following a habitual thought, utterance, or behavior. I made a mental note, "Ah, that again" and promised myself I would not do it again. In the beginning, I could only catch myself when I was already following the habit and suffered from it; later, I would be able to catch myself before it took form and I would be able to cancel it before it became a force that I needed to fight against. Over time, I stopped "catching." I just let them be without engaging in them. Later, at Rombodhidharma Temple, I would learn to use the word "Ahosi!" when I bowed or silently said "Ahosi" into the habitual force whenever I caught myself following bad habits. It was like taking the wood out of a burning fire. The heat would lessen. Over time, bad habitual thoughts, speeches, and actions seemed to automatically stop before they were formed.

Finally, I realized that the environment around me had habitual energy too. Pictures, furniture, and souvenirs that I had kept with me from Vietnam to Chicago to South Carolina could easily pull me back to sad days in Chicago or happy days in my childhood. They also made me build and reinforce an increasingly solid story about my life, my characteristics, my style, my posessions, my everything. When I looked around, I saw that across the world, our houses, office buildings, and lands also carried habitual energy that would make us awake or sleepy, elevated or sinking, angry or calm. So, I also learned to clear my living and working environment, so that I was surrounded by only simple and necessary things instead of the abundance of decorations and stuff with multiple colors, shapes, feelings, thoughts, etc.

Phase 2: Changing good habits to no habits to non-attachment

After some time, I stopped emphasizing good habits. I was not emphasizing or focusing on anything. At this stage, I did not give labels and meanings to inside and outside phenomena. At Rombodhidharma Temple, I learned about "Relating to everything as Nothing to Nothing." I did not need to call everything outside as trees, building, chairs, or everything inside as angry, sad, happy. I did not label "good" and "bad" to what was happening and did not engage with them. I felt as if after my six senses—eyes, ears, nose, mouth, body, and mind—were "cleansed" during the first phase, they just became open. When I walked around, the senses could come into contact with sights, sounds, smells, tastes, touches, and mental formations but they were not following these appearances. They remained open and

clear like a clean mirror where everything could reflect its image but the mirror itself didn't treat any reflection as real entities and did not hold anything in it. The mirror also needed not to think of itself as a mirror. In this way, everything happened and ended when it happened. I did not keep anything and I could flow from one activity to the next. Sitting, lying, standing, walking, eating, teaching, watching TV,… I did all of them in this flow. From inside the flow, a liberating emptiness energy radiated out. At Rombodhidharma Temple, I learned to share this emptiness energy with all.

The more I shared the empty energy around, the more it became that inside and outside were already all pure and liberated. Everything was already Nirvana and everything was non-attached in itself. It was pure body and mind directly with everything also pure. I learned to use the power from this all-pure power to help. Insights and wisdom automatically came when I operated with this non-attachment power. And this is the part where I am still learning.

Conclusion

In this paper, through my case study, I have discussed preserving identities in the interconnected world through non-attachment to identities. I am sure what I am saying here is not new to the honorable ordained audience. However, by sharing these experiences as a lay person who had been struggling with problems that used to be very real and painful to me, I am hoping that it will be somewhat helpful to other lay people, especially young people, who are searching to find out who they really are. In this increasingly connected world, the struggle with manufactured identities born out of being members of endless Internet groups became very real and potentially schizophrenic or disabling to some. I hope my message about non-attachment to identities and its liberating power can be relevant to people. Even though I am still learning a lot about it myself, I know it has helped me a great deal.

References

Dang Phong (2008). Tuy duy kinh te Vietnam 1975-1989 (Vietnam's economic perspective, 1975-1989). Tri Thuc Publishing House: Hanoi.

Dollar, D. & Litvack, J. (1998). Macroeconomic reform and poverty reduction in Vietnam. In Dollar, Glewwe, & Litvack (eds). Household welfare and Vietnam's transition, p.1-29. The World Bank Publications: Washington, D.C.

Sar Desai, D. (1998). Vietnam: Past and present. Boulder, CO.: Westview Press.

Cultural Identity and Buddhism in Japan

Prof. Dr. Jundo Nagashima
Assistant Professor, Department of Buddhist Studies,
Taisho University, Tokyo, Japan.

Abstract

Cultural identity seems to be very much individual, subjective, vague and fluid although collective identity in a group is also referred to as cultural identity. Japanese people had to have religious identity as Buddhists in the Edo period because everyone was affiliated to a Buddhist monastery. Although it is almost impossible to preserve religious identity in the process of modernization, it is necessary for Japanese Buddhism to provide with satisfactory supply of religious supports. I would like to look into the history of Buddhism in Japan to find out why Buddhism does not meet the religious demand from Japanese people. In this presentation, I will talk about the characteristics of Japanese cultural identity with regard to religions, especially Buddhism.

Keywords: Buddhist monastery, Modernization, Japanese cultural

Introduction

In this presentation, I would like to talk about the characteristics of Japanese cultural identity with regard to religions, especially Buddhism. I am no expert of sociology or had no clue what to talk about when I was invited to this conference. I did not even have a clear idea what "cultural identity" was. According to Lustig and Koester,[1] cultural identity "refers to one's sense of belonging to a particular culture or ethnic group." Culture here includes nationality, ethnicity, race, gender, religion, and so on. Being a researcher in Buddhist studies, therefore, I have decided to explicate Japanese identity as Buddhist.

Even after deciding the theme of my presentation, I still had a problem because what we refer to as cultural identity is so difficult to get hold of. It is explained by Hall as follows:

> Cultural identity is not a fixed essence at all, lying unchanged outside history and culture. It is not some universal and transcendental spirit inside us on which history has made no fundamental mark. ... Of course, it is not a mere phantasm either. It is *something* – not a mere trick of the imagination. ... Cultural identities are the points of identification, the unstable points of identification of suture, which are made, within the discourse of history and culture. Not an essence, but positioning.[2]

Cultural identity seems to be very much individual, subjective, vague and fluid although collective identity in a group is also referred to as cultural identity. A person's "sense of belonging" itself might change from time to time depending on the internal mental conditions. Culture, which is the external identifier of identity, also changes, or another culture might be chosen as its background. Everyone is born to a nation, and most of them do not change their nationality. In the same way, everyone was born into a religion, and most of them are not used to change their religion. In countries where freedom of religion or belief is guaranteed, however, it is much easier for them to change their religion, or just to abandon religion entirely. The significance of religion in society is, moreover, diminishing in the processes of modernization, including technological development, scientific advancement, economic growth and rising educational level. This tendency has led to gradual secularization

---

[1] Lustig and Koester 2010, p. 142.

[2] Hall 1990, p. 226.

in society [3]. It seems to me there is almost impossible to preserve cultural identity based on religion. I am afraid, therefore, that I will not be able to propose any way of avoiding it, except for by a single unfavorable means. Be that as it may, I think that it is rather desirable to opt for a religion of one's own accord than to a religion by birth, which is the result of a mere coincidence. In addition, it is still necessary to analyze and explain how and why shifts in religious identity occur even if it is impossible to suggest any solution to the problem.

Japanese Religious Identity

It is not at all straightforward to figure out what Japanese believe, as has been too often to pointed out. According to the 2017 edition of the *Annual Statistics of Religion* (*Shukyo Nenkan*) published by the Agency for Cultural Affairs in Japan, the number of followers of Shinto in 2016 stood at 84,739,699 (46.5%), Buddhism at 87,702,069 (48.1%), Christianity at 1,914,196 (1.1%) and others at 7,910,440 (4.3%). The total number of people who were affiliated to religious organizations in Japan amounts to 182,266,404, which by far exceeds the Japanese population of 126,933,000 (October 2016). Of these, the number of Buddhists in 2016 decreased by 1,017,218 (1.15%) compared to 2015. In the same way, total number is 6,626,102 (3.5%) less than the previous year in contrast to the total Japanese population, which decreased only by 162,000 (0.13%). However perplexing the result may seem, it shows large decrease in the number of people affiliated to religious organizations.

Another survey shows that about 30% of Japanese answered that they have religious faith and about 70% of Japanese, however, have value religious attitude.[4] Their percentages are usually proportional to each other from other countries. In Italy, for example, 87.8% consider that they have religious faith and 86.0% regard religious attitude as important. In the case of France, the former is 64.4% and the latter 62.5%. Oddly, Japanese do not believe in religion but they are somewhat religious.

Roughly speaking, out of the Japanese population of 127 million people, more than 180 million are affiliated to either (or some) of the religions but it is estimated that only

---

[3]Many scholars claim that the decline in religion is neither as widespread nor consistent as previously assumed. (Davie 2007, for example) However, this does not necessarily mean that people's religious identity has not changed.

[4]See the Japanese National Character Survey (1983-2013) conducted by Research Organization of Information and Systems, The Institute of Statistical Mathematics.

approximately 37 million (30% of the total population) have faith in them. The first survey is based on the number counted by religious institutions, and leaves some room for doubt of its accuracy. Even so, these Shinto and Buddhist groups technically are regarded as most Japanese are belonging to them. Contrary to the results of this survey, only approximately 30% of Japanese believe in these religions.

Other characteristic results are found in the World Happiness Report published by the United Nations Sustainable Development Solutions Network. It ranks national happiness and analyses the data from various perspectives. The ranking is based on answers to life evaluation questionnaires which ask respondents to rate their own current lives on 0 to 10 scale.[5] Japan came to the 54th out of 156 countries with the score of 5.915 in the 2018 report. This is considerably a low ranking for Japan, being at bottom in the G7 countries.

It is understood in general that if you are richer, you will be happier and if you are religious, you will be happier, too. However if you are richer, you will be less religious. Gundlach's article concludes as follows:

As expected, happiness is positively correlated with religiosity and with income, but income and religiosity are negatively correlated.[6]

It is presumed that rich countries should be ranked higher in the Happiness Report. Even if there are poor people in these countries, they can be ranked high as long as religion does its job to make them happy. It seems that when income and religiosity make up for each other's shortcomings, more people consider them to be happy within the country.

It can be concluded that Japanese low rank in the report shows that Japan is rich but Japanese religions are not functioning as an effective support for those who do not obtain happiness from financial reasons. Gundlach's argument may explain how it happens:

---

[5]The question is as follows:

Please imagine a ladder with steps numbered from 0 at the bottom to 10 at the top. Suppose we say that the top of the ladder represents the best possible life for you and the bottom of the ladder represents the worst possible life for you. On which step of the ladder would you say you personally feel you stand at this time, assuming that the higher the step the better you feel about your life, and the lower the step the worse you feel about it? Which step comes closest to the way you feel?

[6]Gundlach (2012) p. 19.

The main insight from this line of research is that an efficient market for religion will supply the level and the quality of the product (religion) that is demanded. But if there is an inefficient market with monopolistic supply, the quality of the product may be rated as substandard by the consumers, who will reduce their demand accordingly.[7]

He also argues:

In contrast, if the substitution effect dominates, the level of religious activities may decline with rising levels of income even in the presence of an efficient market for religion. ... One interpretation of the negative correlation is that the *weight* is given to religious beliefs in everyday decision making may decline with rising levels of income, which may be independent of the level of religious beliefs in a country.[8]

Strictly speaking, Japanese market for religion is not monopolistic. However, Japanese religion does not meet the demands. It assumed, moreover, that higher level of income also causes the decline in religious beliefs. It is very likely that these two factors together resulted in current non-religious tendencies of Japanese population. In this way, religion has rapidly lost its efficacy as the base of Japanese cultural identity and it is hardly possible to sustain the sense of belonging to religious groups in Japan any more.

Brief History of Buddhism in Japan

I would like to look into the history of Buddhism in Japan to find out why Buddhism does not meet the religious demand from Japanese people.

The official introduction of Buddhism to Japan has considerably occurred in 538 (or 552) when the king of Baekje kingdom, a territory on the western Korean Peninsula, offered an image of the Buddha, scrolls of scripture and ornaments as gifts to the Japanese Emperor Kimmei. There was a controversy over whether or not they should accept the foreign religion. The Mononobe and Nakatomi clans were against Buddhism because Japan already had its traditional and indigenous religion of Shinto, which was a system of animistic beliefs and the backbone of Japanese cultural identity. The Soga clan was, on the other hand, in strong favor

---

[7]Gundlach (2012) p. 5.

[8]Gundlach (2012) p. 5.

of accepting it in the way of advanced culture from the west. In the end, the emperor followed the Soga clan's policy.

A few decades later, the Prince Shotoku (574–621) was appointed regent to the Empress Suiko. He was a pious Buddhist and governed the country with Buddhist principles. The 17–Article Constitution in 604, which was believed to be written by him, was formally issued by the government of Japan in 604. Its second article reads, "faithfully revere the Three Treasures (the Buddha, Dharma, and Sangha)." Since then Buddhism became the state religion, but Japan never be fully converted away from Shinto. Rather, Japanese adopted Buddhism gradually, syncretizing with Shinto. This syncretism made Japan's primary religion from the Heian Period through the Edo Period up until the beginning of the Meiji period (the end of 8th century to the mid-19th century).

During the Nara period (645–794), Buddhism in Japan was classified into dominant six doctrinal schools. All of these schools were patronized and controlled by the Japanese imperial government of Nara. Their official functions were to study Buddhist teachings and undertake rituals for the benefit and protection of the state and imperial house.

Soniryo is the regulations for Buddhist monks and nuns, comprised of a set of 27 clauses. It compelled them to submission so that they were controlled by the state. For example, it restricted their propagation of the Buddhist teachings to lay people outside their assigned monastery in the 5th code:

> Any monk or nun who establishes separately a practice hall (*dojo*) without staying at the monastery, gathers people and teaches sins and merits indiscriminately, and one who assaults the monastic superiors shall all be laicized.[9]

Its 23rd code also restricts instruction to lay people:

> Any monk or nun who makes a lay person visit door to door for the purpose of missionary work, giving him sutras or images, shall be punished with 100 days of labor. The lay person shall be judged according to (civil) penal code.[10]

---

[9]凡僧尼。非在寺院。別立道場。聚衆教化。并妄説罪福。及殴撃長宿者。皆還俗。

[10] 凡僧尼等。令俗人付其経像。歴門教化者。百日苦使。其俗人者。依律論。

In this way, monks and nuns were expected to follow these regulations, study the teachings in the monastery and undertake rituals for the peace and prosperity of the state as government bureaucrats, rather than ministering to lay people as preachers.

During the Edo period (1603–1868), affiliation of extended families with specific Buddhist temples was made compulsory by the Tokugawa Shogunate for the purpose of preventing Christianity from spreading. Buddhist temples were ordered to issue certificates of affiliation for all households and then became registry offices where births, marriages, deaths, and funerals had to be registered. All households were thus officially affiliated with Buddhist monasteries. This resulted in indolence and corruption in Buddhism because monasteries were allowed to collect monthly tribute from their affiliated households and tended to abandon the effort to teach Buddhist doctrines.

In this way, Japanese Buddhism was under governments' control and support for a long time and its main objective was to achieve the peace and prosperity of the state. Lay people, on their part, did not necessarily become affiliated to Buddhism out of their religious needs.

Meiji Restoration and Buddhism

At the end of the Tokugawa Shoguntate and Meiji Restoration in 1868, which was the beginning of modernization by adopting the Western civilization, imperial rule was reestablished and Shinto became the state religion. The syncretism of Buddhism and Shinto was technically made to end as the Meiji government repeatedly issued the proclamation of the separation of Shinto from Buddhism. This was a huge blow to Buddhism that had been living upon government authority. It further led to the purging of Buddhism, in which temples were destroyed and many Buddhist monks were forced to be laicized or become Shinto monks. In 1872, the Meiji Government further decreed, in national edict number 133 issued by the council of State, that the Buddhist clergy "should be free to eat meat, take wives, grow hair, and so on." From that time, the secularization of the clergy proceeded rapidly although some considered that the government only intended to stop regulating the conducts of Buddhist clerics.

Since the Meiji Restoration in 1868, Japanese people have experienced a profound change in the traditional cultural values that is the basis of their cultural identity. Being in Japan, which has confronted conflicts between the maintenance of traditions and modernization

for 150 years, Japanese Buddhism lost its authority and has not succeeded in regaining the efficacy as the base of Japanese cultural identity.

Conclusion

Japanese people had to have religious identity as Buddhists in the Edo period because everyone was affiliated to a Buddhist monastery. Since the Meiji Restoration, it has gradually lost its role as identifier, as the clergy have got secularized and the government abandoned its control over and support to Buddhism. Most Japanese still are affiliated to Buddhism because their family graves are located in Buddhist monasteries.

As it is previously shown, those who are financially stable feel more in control of their lives and less in need of religion. Those who are not, on the other hand, tend to rely on religion. In Japan, however, those in need of religion tend not to satisfy with Buddhism or any other existing religions. I believe that this means Buddhism can be the religion of their choice if it meets their demands. It is, in a sense, desirable as Buddhism can be the ground of religious identity according to people's religious belief, not because of the government policy, even if it is not the same sense of identity as before.

Although it is almost impossible to preserve religious identity in the process of modernization, it is necessary for Japanese Buddhism to provide with satisfactory supply of religious supports.

References

Davie Grace, 2007 *The sociology of religion,* London: Sage.

Gundlach Erich, 2012 'Religiosity as a determinant of happiness' *GIGA Working* Paper, No 163.

Hall, Stuart, 1990 'Cultural identity and diaspora' in Jonathan Rutherford (ed.) community, culture, difference, London: Lawrence & Wishart.

Lustig, Myron W. and Jolene Koester 2010 *Intercultural Competence: Interpersonal* Communication across Cultures (6th ed.), Boston: Allyn & Bacon.

Buddhism: a Way of Life and Promoter of Social Welfare

Dr. P. A. Kiriwandeniya
Sri Lanka
sanasacampus@yahoo.com

———⊛———

Abstract

The Buddha's life and His teachings have inspire individuals practising Buddhism to develop self-reliance, moral responsibility, tolerance, compassion, wisdom and many other qualities that make life more meaningful to live. Along with these qualities, an understanding of the true nature of things will enable the Buddhist to live in harmony with a changing world and to enjoy the highest level of happiness. If all try to cultivate and control their minds, irrespective of creed, colour, race or sex, the world we live in can be transformed into a paradise where all can live in perfect peace and harmony. The Buddha never expected people to accept and adopt His teachings out of 'blind faith' and superstition. Instead He encouraged a free spirit of questioning and contemplation. This paper looks at Buddhism as a way of life and a promoter of social welfare.

Keywords: Buddhism, Social Worker, Life, Peace, Harmony

Buddhism is a religion as well as a way of life.

Dhamma the Buddha taught is, "that which supports"; it is the truth within us, relying upon which and by practising which, one can cross over the ocean of troubles and worries. Dhamma is no creed and there are no dogmas. The Buddhist is free to question any part of Lord Buddha's Dhamma. Indeed the Teacher has encouraged his disciples and followers to do so. There is nothing in Buddhism to forbid questioning. No teaching in Buddhism advises the disciple just to close his mind and to blindly believe.

Introduction of Buddhism to Sri Lanka is attributed to Arahath Mahinda, the ordained son of the great Indian Emperor Asoka. Arahath Mahinda came to the island around the middle of the 3rd century BC. The chronicles vividly describe the first encounter between Arahath Mahinda and King Devanampitissa of Sri Lanka in Minintale or the "Missaka Pawwa", the simple looking but sharp questions around the mango tree which the Arahath asked the King to examine the latter's level of intelligence before preaching Dhamma to him and the eventual conversion of the King to the Buddhist way of life. Arahath Mahinda preached the King from the contents of 'Chullahasti-Padopama Sutta', from Majjima Nikaya. The following advice he gave the King in this encounter is widely publicised even in modern times:

> O Majesty, the birds that glide the skies and animals that roam the forest have an equal right to live and move anywhere in this country as you have. The land belongs to the people and all other living beings; you are only its trustee.

This could perhaps be, at least one of the oldest, if not the oldest, pronouncements in the world focusing on responsible governance, with a clear commitment to maintaining nature's sustainability.

On King Devanampiyatissa's invitation, and using the necessary facilities he had provided, Arahat Mahinda had stayed in the then capital city of Anuradhapura in Sri Lanka for the rest of his life. From the time of King Devanampiyatissa, Buddhism came to be considered the religion of the King and his people. Building on the strong foundations laid down by Arahath Mahinda and his team, over the succeeding centuries, Buddhism flourished in the country with government patronage. The ancient history of Sri Lanka shows how, many different kings who ruled the country since the arrival of Arahath Mahinda, and the ministers, administrators and military establishments under these kings, together with the ordinary people of the country have made Sri Lanka primarily a Buddhist Kingdom, tolerant nevertheless of other small religious groups who came to settle down in the country at different times.

Buddhism established a way of life in Sri Lanka both at the individual level and at the community and societal level. At the individual level Buddhism and Buddhist clergy taught the importance of the mind in human behaviour. The monks showed by example and by percept how to tame the mind for good living. If all try to cultivate and control their minds, irrespective of creed, colour, race or sex, the world we live in can be transformed into a paradise where all can live in perfect peace and harmony.

As a way of life at the individual level, the Buddhist teachings on the four *Brahma-vihara* (Sublime States) are of great significance. These are a series of four Buddhist virtues and the meditation practices made to cultivate them. The four Brahma Vihara are:

1. Extending unlimited universal love and goodwill or loving kindness (Pāli: *mettā*, Sanskrit: *maitrī*) to all living beings without any kind of discrimination and with good will towards all;

2. Compassion (Pāli and Sanskrit: *karuṇā*) that results from *metta*, identifying the suffering of others as one's own.

3. Sympathetic joy (Pāli and Sanskrit: *muditā*) in others' happiness. This refers to the feeling of joy because others are happy, even if one did not contribute to it.

4. Equanimity (Pāli: *upekkhā*, Sanskrit: *upekṣā*) in all vicissitudes of life. This indicates an even-mindedness and serenity, treating everyone and all events impartially.

In addition to these Buddhist way of life would value the **spirit of free inquiry**. The Buddha encouraged people to investigate the truth of His teachings for themselves before accepting his ideas. He never expected people to accept and adopt His teachings out of 'blind faith' and superstition. Instead He encouraged a free spirit of questioning and contemplation.

Buddhism also stresses the importance of **self-reliance** and individual effort. There are the two main ways that Buddhists focus on self-reliance. Firstly, each person must work out for themselves the way to end their own suffering and attain happiness. And secondly, it is up to each person to realize that it is their own actions that determine their future. In Buddhist thinking, an individual's destiny is not determined by an outside power but by the way he/she lives his/her own life. This means that every one of us is responsible for our own actions. Every one of us can progress or develop only as much as our own efforts allow.

Because Buddhism respects the right of all people to inquire freely and to make their own choices, it also teaches **tolerance** toward other faiths and ways of life. Buddhist students are taught to live in harmony with everybody, regardless of race or religion.

The ten *paramithas* or perfections shown as the human qualities developed through many lives to attain *Nibbana*, the ultimate aim of the Buddhist, were seen by even ordinary Buddhists as valuable human qualities. The ten *paramithas* have thus become a way of life at the household level. These ten*paramithas* are:

- *Dana* (generosity),
- *Sila* (moral/ ethical Conduct),
- *Nekkahamma* (renunciation),
- *Pranna* (wisdom),
- *Viriya* (energy)
- *Khanthi* (patience),
- *Sacca* (thoughtfulness),
- *Adhishthana* (determination),
- *Meththa* (loving kindness) and
- *Upekkha* (equanimity).

The Buddha's life and His teachings have inspire individuals practising Buddhism to develop self-reliance, moral responsibility, tolerance, compassion, wisdom and many other qualities that make life more meaningful to live. Along with these qualities, an understanding of the true nature of things will enable the Buddhist to live in harmony with a changing world and to enjoy the highest level of happiness.

In addition to guiding individual life in family and community environments, Buddhism has also laid down principles for the behaviour of the King or in today's context the President or any other national leader. Four ways in which a leader of a society ought to treat his community are indicated. Referred to as *Sathara Sangraha Wasthu* they are: *Dana* – giving away, *Priya Vachana* – pleasant words; *Artha Charya* – working for the benefit of the public and *Samanathmatha* – equality.

Combining some of the good human qualities identified in Buddhism into a listing of ten items, the Buddha preaches "ten duties of the king or in today's parlance, the government".

- *Dana* (generosity, charity)
- *Sila* (high moral character)
- *Paricchaga* (sacrificing for the good of the people)
- *Ajjava* (honesty and integrity)
- *Maddava* (kindness and gentleness)

- *Tapa* (austerity in habits)
- *Akkhodha* (freedom from hatred)
- *Avihimsa* (non-violence)
- *Khanthi (*patience and tolerance)
- *Avirodha* (non-obstruction)

These are no doubt elements of ideal government but in the long history of Sri Lanka, there are records of righteous kings who attempted to follow these "good governance principles". Even in more recent times there were Prime Ministers and Ministers who tried to approximate these principles, in the midst of widespread corruption and other malpractices.

Of all these governance principles, one which comes out strongly in Sri Lanka, producing certain unique features in the Sri Lankan political economy is the *dana* principle appearing in ten *paramitha*, in *Sathara Sangraha Wasthu* and the ten duties of the king. In community practices during most festive seasons groups of people organize *dan sal* where food of various kinds is offered totally free of charge to any person willing to accept. These *dan sals* would sometimes be held for days and thousands of people may partake food from them, irrespective of their social status.

The *dana* principle has been extended to government policy from the time of ancient kings and adopted in modern times and continued up to date. Free education and free health (of course in the midst of fee levying private services) are valued social services in during the entire post-independence Sri Lanka. Staple food items have sometimes been offered by the government to people at subsidized prices. Valuable irrigation water, collected in reservoirs at enormous costs by the ancient kings and modern democratic governments are distributed to farmers free of charge. Of these government practices, some, operated nowadays to win public support at election times, arose in Sri Lanka centuries earlier than the introduction of any electoral system of government and basically because of Buddhist culture and Buddhist influence on governance practices.

The state apparatus built up to implement these measures for the benefit of the poor is what has come to be called the Sri Lankan welfare state. This welfare state mechanism was extensively critiqued by policy advisors of a Western orientation but was continued in Sri Lanka, by government after government in the last many decades. Poor relief programmes (*janasaviya* and *samurdhi*) which combined "poor relief" with measures to promote savings and self-employment among the poor have been a striking feature of the Sri Lankan welfare state. The social impact of these welfare state measures, in terms of social development indi-

cators – infant mortality rate, life expectancy at birth, literacy rate, rate of availability of electricity facilities etc. – has been extensive and highly appreciated by those with social democratic persuasions. Particularly noteworthy in this respect is the study by Paul Isenman published in the *World Development* journal in 1980. This study showed how Sri Lankan people rose up to higher levels of social indicators than are "warranted" by the country's low per capita income level. On this basis, he described Sri Lanka as occupying an *outlier* position vis-à-vis other countries in the world. Another unique feature, was the drop in the country's poverty headcount ratio to as a low level as 4 per cent by 2016.

Buddhism shows us ways to welfare and happiness of all. It reveals to us the true nature of the world. The adherents to Buddhism are taught ways to maintain a right relationship between the self and the world and those in it. The basic Buddhist teaching is that the essential key element of the world is its constant change. Buddha taught that everything in the world is impermanent and that it is the failure to understand this true nature of life on Earth that leads to much of our unhappiness, suffering and trouble. Buddhism is a way to correct our view, conduct and expectations of life in order that we can bring an end to suffering and to share in the happiness, wisdom, peace and Nirvana that Buddha's teaching that us to.

The core aim of Buddhism is to clear people's vision so that they will see things as they really are. With this insight to the true nature of things, the Buddhist can then understand that there is no point in trying to change the world, but that they ought to change themselves and their attitudes about life. It is up to them to make changes that will lead to wisdom and happiness.

Eudaimonistic Buddhism: Can Metta Transform and Redirect Our Societies and Save Our Environment?

Dr. Michael Vermeulen
Member of the EBU Rainbow Sangha
Network for LGBTI Buddhists.

Abstract

This ideology of infinite competition, infinite growth and infinite consumption that our culture has been exposed to for over half a century denies one of our most fundamental characteristics: our ability and desire to cooperate. We are exposed to more temptations leading to addictions in our society than ever before. Consumerism stimulates us to shop, to eat, to click on our smartphones day and night. Could it be that social disconnection is the main drive for our consumerist economy; the main drive that keeps the greed and competition in Wall Street steaming ahead to destruction? This ideology of infinite competition, infinite growth and infinite consumption that our culture has been exposed to for over half a century denies one of our most fundamental characteristics: our ability and desire to cooperate. When we put human flourishing instead of unlimited growth at the heart of our economy; when we put friendly environments at the heart of our politics; in other words when we make it clear in all our economic and political actions that we will leave no one behind; we can cure humanity of its addictions, redirect our economy and politics, and save our one and only planet. This paper looks to explore how Buddhism can contribute to human development, using a comparative study of Eudaimonistic politics and economics to create and protect an open benevolent society by eradicating the three addictive poisons that are at the heart of Buddhist spirituality.

Keywords: Eudaimonistric Buddhism, Metta, Environment, Buddhist Spirituality.

Eudaimonia: human flourishing as the ultimate goal of human development

Before we ask ourselves how Buddhism could contribute to human development, we first need to define what our vision of human development would look like if all of its parameters were fulfilled. We live in a time when everything is ruled by statistics. We love numbers. Yet, at the same time, we generally acknowledge that the most important things in life cannot be captured by a statistical or logical analysis. We've essentially banned the considerations that matter to us most to private life. In the organisation of the state and its economy, key elements of human development like happiness and fulfilment, are considered sentimental as though they would distract us from the important things. But would they?

Aristotle called the ultimate human development "eudaimonia," which can be defined as human flourishing. To Aristotle, eudaimonia was the ultimate goal guiding all ethics and politics. But Aristotle also said "no one would want to live without friends," and "friendship unites the state" (Nicomachean Ethics, 8.1). In other words, there is no human flourishing without friendship.

In Buddhism, the ultimate human development is "*a society that supports and strengthens the development of our humaneness. This [social] Buddhism does not view personal enlightenment as something that could be obtained separately from society. It is not indifferent to society.*"[1] The Buddha did also put friendship at the centre of his spirituality. In fact, he called friendship nothing less than "the whole of the holy life." (Upaddha Suttta, SN 45.2)

Although there obviously are great differences between Aristotle and the Buddha - not at least in the virtues they focused on - they both considered human flourishing and friendship as central to their views of the ultimate human development. What could Buddhism add to the concept of eudaimonia? In other words, what would an Eudaimonistic Buddhism look like?

Aristotle was obviously not a Buddhist, so there will be different views on how to achieve eudaimonia. One of the main divergences between Western and Buddhist philosophy is their distinct views on the relationship between rationality and connectivity. Western

---

[1]Han F. de Wit, *The Power of Buddhanature in Society,* talk at the European Buddhist Union conference 'Bringing wisdom and compassion to European societies' (March 2018)

philosophy always considered rationality to be prior to all other things, whereas Buddhist philosophy always emphasized the need for balance between rationality and connectivity, between wisdom (prajna) and compassion (karuna). Or as HH the Dalai Lama says, "our intelligence needs to be guided by warm-heartedness."

An economic ideology of competition and disconnection created a sick society

Western philosophical, political and economic thought have largely ignored Aristotle's emphasis on friendship. Emotions and relations were too unpredictable in the search for universal theories, laws and solid policies. And actually, science and capitalism have been very successful with this method. Some 150 years ago, pioneering Western economists were very impressed with Newton's success in the realm of physics. Their ambition was to copy his accomplishments, and look for universal economic laws that were as compulsory as Newton's three laws of motion. Economy had to be disconnected from society and was approached as an independent realm with its own universal laws. And the politics to organise that society were already the exclusive domain of male rationality. Women, emotions and friendships were considered to be important but also unpredictable, and therefore not fit to play a role in taking up political responsibility and planning. They belonged to the private life and the household.

Warm-heartedness was definitely not a concern of the neoliberal ideology of the last century. It "*defines us as competitors, guided above all other impulses by the urge to get ahead of our fellows.*"[2] To disconnect economy from society was from the start doomed to fail, as we now know that the behaviors of people and finance follow quite different laws than those of physics, and they are not as predictable as gravity. *"Thanks to more and better data, it has become clear that such economic laws of motion simply don't exist. Far from being a necessary phase of development, extreme inequality and environmental degradation are the result of policy choices, and these choices can be changed."*[3] Due to the neoliberal ideology - with at its core the denial that that there is anything else possible but their choices (TINA) - we are exhausting and polluting the only biosphere we have to live in and social inequalities are rising higher than ever before.

---

[2]George Monbiot, *Out of the Wreckage: A New Politics for an Age of Crisis*, Verso, 2017

[3]Kate Raworth, *Old economics is based on false 'laws of physics' – new economics can save us*, The Guardian, 6 April 2017

This ideology of infinite competition, infinite growth and infinite consumption that our culture has been exposed to for over half a century denies one of our most fundamental characteristics: our ability and desire to cooperate. Mammals are very social beings. Approaching everyone as competitors or potential obstacles rather than companions and potential friends has created a fragmented, disconnected society. It is therefore not surprising that the most wealthy and technologically advanced societies seem to suffer ever increasing levels of mental illnesses and drug addiction. In recent years, the wealthy West has been hit by an increase in numbers of eating disorders, physical self-harm, anxiety and depression to levels never registered before. In the UK for example, there was a 35% rise in adults reporting severe symptoms of common mental disorders in about 20 years,[4] and the number of people diagnosed with eating disorders has increased by 15 per cent in just over a decade.[5] In 2015, the NHS Adult Psychiatric Morbidity survey showed that over a seven year period, self-harm among young people in the UK between 16 and 24 doubled in men and tripled in women.[6] This means that one in four women of this age group have harmed themselves! Social isolation is believed to be at the heart of this evolution.

3. Is the Economic Man rational or addicted?

Kate Raworth from Oxford University says the main reason our society is in such a mess is the behaviour of what she calls the Rational Economic Man: *"The character at the heart of 20th century economics—'rational economic man'—presents a pitiful portrait of humanity: he stands alone, with money in his hand, a calculator in his head, ego in his heart, and nature at his feet."* In other words the Rational Economic Man is socially isolated, but considers his life successful. He is a winner - and thus others are losers - in the world of infinite competition, and nature is an unlimited resource for his desire for infinite consumption. He is wealthy but he wants more, and he is indifferent to the impact of his behavior on others and the environment.

---

[4]*between 1993 and 2014 (Mental illness soars among young women in England – survey,* The Guardian, 29 Sep 2016)

[5]*between 2000 and 2013 (https://www.kcl.ac.uk/ioppn/news/records/2013/May/Eating-disorders-increase.aspx)*

[6]*between 2007 and 2014 (Mental illness soars among young women in England – survey,* The Guardian, 29 Sep 2016)

My question is: Is the Economic Man indeed acting so rationally? Within his financial bubble his actions probably all make sense within the rationality of neoliberal ideology. But when we zoom out, he looks more like someone suffering from Gold Fever who obsessively, feverishly digs for more gold to the point that he neglects his relations and his future. He's like a junky, but in this case not addicted to drugs but to greed.

Raworth advocates a change from a Rational Economic Man to a Social Adaptable Human. Given all the evidence of what 20th century economics have done to us, that sounds like a very reasonable demand. But if Economic Man is an addict, will our rational initiatives to redirect our economy in order to save our societies and our planet really change his behaviour? Maybe, but probably to a limited degree. He may be convinced and try very hard, he might even adjust his behaviour because he is scared of punishment by the law, or he may be receptive to moral appeals. But such adjustments are due to rational reasoning. They mostly don't change the behaviour of an addict. To heal this behaviour, we can learn something from both modern science and Buddhist Spirituality.

Science and addiction: the discovery of social disconnection as a major source

If the Economic Man is an addict, how could we treat him? We know how very hard our societies are struggling with addictions, especially drug addictions, and with not much success. HH the Dalai Lama once expressed his astonishment about the way the West is dealing with drug addicts. Extreme amounts of money are spent on making it impossible to get controlled substances, on destroying the fields where drugs are grown and labs where they are made, on arresting networks of dealers, on individual recovery for addicts, on putting both users and dealers in jail … But no one seems to ask the question: why are people so desperate to use drugs? And how can we train them not to go for drugs in the first place?

In the 70s, Professor Bruce Alexander from Vancouver University performed a fascinating experiment. Till then - and still in most of our policies - addiction was approached as a pure chemical thing. We get hooked to certain drugs in our brain and can't do without them any longer, even to the point that it kills us. This theory is based on earlier experiments with rats. When a rat in a cage is given the choice between clear water or water with heroin, after a while all rats go for the heroin and if we wait long enough, all of them will overdose. The conclusion was clear: the rats became so physically addicted

to heroin that an overdose was inevitable. But Prof. Alexander noticed something in this experiment that was not taken into account. Just like mammals, rats are very social beings and all these rats were locked up alone in a cage, isolated from other rats. He created the Rat Park Experiment. You could call it a rat eudaimonia: enough space, enough food, and above all: lots of company. And of course the experiment: the choice between clear water and water with heroin. The results were astonishing: the heroin water wasn't popular at all and there were no overdoses. From 100% overdose to 0% overdose. Alexander's conclusion was clear: loneliness and despair, not chemical addiction, made the rats overdose.

Alexander's conclusions meant that the Dalai Lama was right and that our political approach to drug addiction is completely wrong. Punishing people - increasing their isolation by putting them in jail and socially stigmatising them - will only make things worse. In the year 2000, 1% (sic) of the Portuguese population was addicted to heroin. Realising this was untenable, Portugal took a radical step and decriminalised all drugs. It redirected the massive amounts of money that were spent on trying to cut people off getting drugs, to reconnecting them with society. *"It'll be 15 years this year [2015] since that experiment began, and the results are in: injecting drug use is down in Portugal, according to the British Journal of Criminology, by 50 percent, five-zero percent. Overdose is massively down, HIV is massively down among addicts. Addiction in every study is significantly down."* [7] The Portuguese experiment combatting the social disconnection of drug addicts is pretty much the only successful policy so far.

We are exposed to more temptations leading to addictions in our society than ever before. Consumerism stimulates us to shop, to eat, to click on our smartphones day and night. Could it be that social disconnection is the main drive for our consumerist economy; the main drive that keeps the greed and competition in Wall Street steaming ahead to destruction? *"If you have a crisis in your life, you'll notice something. It won't be your Twitter followers who come to sit with you. It won't be your Facebook friends who help you turn it round. It'll be your flesh and blood friends who you have deep and nuanced and textured, face-to-face relationships with… Bruce Alexander, the guy who did the Rat Park experiment, says, we talk all the time in addiction about individual recovery, and it's right to talk about that, but we need to talk much more about social recovery. Something's gone wrong with us, not just with individuals but as a group, and we've created a society*

---

[7]*Johann Hari, Everything you think you know about addiction is wrong, TED Talk July 12, 2015*

where, for a lot of us, life looks a whole lot more like that isolated cage and a whole lot less like Rat Park."[8]

The enslavement of our thoughts to thinking in terms of growth, GDP and consumption are so deep rooted that most arguments about the economy will still stand or fall depending wether it is good or bath for growth. We became addicted to growth, but as the American writer Edward Abbey already warned in 1977: "*Growth for the sake of growth is the ideology of a cancer cell.*"[9]

Towards a new paradigm: doughnut economics

We clearly need to develop a new paradigm. We need an economy that makes us flourish, whether or not it grows; not an economy that grows, whether or not it makes us flourish. If the economy doesn't make us flourish, there is something rotten in the state of our economy.

Already in 1990, the UN presented its first human development report - "*a new approach for advancing human flourishing*" - in search for better ways to manage the economy towards a more holistic view on human development. The goal was to dethrone GDP/economic growth as an end in itself and the leading indicator of economic progress. Participants were looking for new economic models that would serve the richness of human life, rather than simply the richness of the economy; economic models that would take human rights and the limited resources of our planet into account as well as fair opportunities and choices for all people. Since then several new initiatives have been undertaken to find better alternatives to GDP, such as the Bhutan Gross National Happiness. Last year, Kate Raworth launched a new economic model to combine all existing initiatives and set a new goal for the economy. She named it Doughnut Economics.[10] It follows two principles: make the economy regenerative and distributive by design.

---

[8]*Johann Hari, Everything you think you know about addiction is wrong, TED Talk July 12, 2015*

[9]Edward Abbey, *The Journey Home: Some Words in the Defense of the American West*, Dutton, New York, 1977

[10]*Kate Raworth, Doughnut Economics: Seven Ways to Think Like a 21st-Century Economist, Cornerstone, 2017*

The Doughnut model describes a sphere where a safe and just space for humanity is possible. It is limited by two red lines that should not be crossed (but too often are), an inner circle and an outer circle.

The outer circle is the ecological boundary economic models need to take into account. It contains parameters such as the impact on climate change, the impact on biodiversity, on various types of pollution, on freshwater withdrawals. A regenerative economy will respect such red lines. An economic model that overshoots on these is a threat to our space for humanity.

The inner circle reflects the social impact of our economic models. What is the impact on jobs, decent incomes and housing; on access to education and healthcare; to food, water and energy? A flourishing humanity is a humanity of justice and non-discrimination. What's the impact of our economy on peace, human rights and the rule of law, and equality across races, genders and sexualities? A distributive economy will strengthen the social foundations, while an economy that fails to do so risks the implosion of a society resulting in violence and war.

Raworth's Doughnut Economy brings together a wide range of different goals and initiatives into a simple and powerful unifying model. It is very useful not to lose track of the main goal of the economy in particular and human development in general.

The Doughnut Economy includes some grey areas where Buddhism could make a valuable contribution. First we need to specify the goal: the space between the red circles. Raworth calls this space "the safe and just space for humanity." But this does not define the quality of life within it. Referring to Aristotle and ecology, we could call it the ***eudaimonistic biosphere***, a precious and limited environment in which we can survive and in which we want to achieve human flourishing. This is broader than just ecological safety and legal justice. As a biosphere, it emphasises the crucial limitations Raworth refers to. Crossing those lines would result in self-destruction, either by turning our environment into an uninhabitable desert, or by weakening social cohesion till it implodes and results in war. But eudaimonia - human flourishing - puts more emphasis on what we want to achieve within that biosphere, and we know from both Aristotle and the Buddha that friendship plays a crucial role in achieving this. We further learned from the mistakes of the West and from Buddhist spirituality that this eudaimonia should be guided by warm-heartedness, not just rationality. We need to bring wisdom and compassion into our societies.

Second: Raworth convincingly describes the economic origins of what went wrong with our economy, but she does not give a remedy on how to change our behaviour that put us there in the first place. She does mention that we should change from a Rational Economic Men into a Social Adaptable Humans. This is undoubtedly true. But how can we achieve this? Will we, once we have secured the ecological and social borders, once we have managed to create a regenerative and redistributive economy, also have changed our behavior? This seems highly unlikely if we do not understand and redirect the patterns of our behavior that have brought our planet to the edge of destruction in the first place.

The three addictive poisons in Buddhism

To Buddhism, the increase in drug use and mental illnesses might not be an accidental side effect but the tip of the ice berg. If everyone would act like selfish but primarily rational beings, like Hobbes taught, then some sort of social contract would indeed follow out of the social war from everyone against everyone, vying for limited resources. But as we have seen, the state of our economy and the state of our social interactions - symbolised perhaps best at the moment by Wall Street and Facebook - all show symptoms of addictive behaviour.

Buddhist spirituality teaches that we are all continuously exposed to what is known as the three poisons (in Mahayana) or the three unwholesome roots (in Theravada). We could also call them the three addictive poisons. They can be translated as ignorance/indifference (not (wanting to) understand the way of things), attachment/craving (the desire to possess everything we like and (we think) will make us happy) and aggression/hatred (the desire to push away or destroy everything we don't like or (we think) might pose a threat to us). When we are under their influence, we disconnect and create mental bubbles based on illusory constructs to distinguish us from others, such as race, social status or income. In short, we create the illusion of an independent fixed self, and look for reasons to be more important than others, as being rich, or being a man, or being straight or being white. We are in Buddhist terminology subject to the delusional fevers of samsara, of endlessly turning in circles. Like the man with gold fever. We keep digging, we keep looking for more, we become afraid and irritated of others and the outside world.

Could it be that 20th century economics cultivated these poisons like never before? Greed, aggression and indifference not only poison our mind but also lie behind consumerism, racism, gender inequality, the exploitation of workers, discrimination against minorities and

pollution. They influence the way we organise our societies, from the very local community up to world politics. If our oceans are polluted, it start with polluting our local park. If laws make discrimination structural, it starts with how we treat our neighbours. The financial crisis revealed how organised greed has injected this poison in the heart of our societies. Actions conducted under the influence of the three addictive poisons result in the creation of hostile environments. If we aim to create a benevolent eudaimonistic society, we will need to treat those addictive patterns.

Where do these three poisons come from? Just as for drug addictions and some mental illnesses: *"[they originate] from a sense of separation. The more connected, the more intimate we are with others, the less inclined we will be to try to take advantage of other people, or attack others with our aggression or to treat them with indifference… Separation, segregation, distance makes unknown. And unknown makes unloved. When the three poisons are the driving forces, the ultimately destroy every form of culture, organisation and society at every level."[11]*

If their source is the same, could their treatment also be the same? Might Aristotle and the Buddha be right after all, and do we need to put friendship and friendliness back at the heart of our politics to redirect our economy and save our one and only planet? Is the ultimate cure for our society and our planet to leave no one behind? To fight social isolation and reconnect people?

To cure the heart of our society: cultivating metta and karuna

Eradicating the three addictive poisons is at the heart of Buddhist spirituality. Their main antidotes are known as the brahma-viharas or Buddhist cardinal virtues. The most important of these are metta/maitri (often translated as loving kindness, but more precisely as boundless friendliness) and karuna (compassion or more precisely compassionate action). Where the three addictive poisons create hostile environments, metta and karuna are virtues that create friendly environments in which positive relations and friendship can flourish. There are of course many other important Buddhist principles that are relevant in this context (such as non-violence, non-discrimination, interdependence), but Buddhism has always put metta and karuna at the core of its spirituality.

---

[11] Han F. de Wit, *The Power of Buddhanature in Society,* talk at the European Buddhist Union conference 'Bringing wisdom and compassion to European societies' (March 2018)

Cultivating these virtues leads to genuine happiness (sukkha, as opposed to the short-term good feeling from consuming something). And genuine happiness is not good for a consumerist economy. In the consumerist economy, you aim to leave everyone behind in order to make sure you achieve what you want. And you always need to want more, for why would we buy more if you feel satisfied with what you already possess? A consumerist economy must constantly make you feel bad, make you feel like you are missing something, make you feel like you need some physical corrections or a bigger house or the newest clothes. These trends increase with every new impact of more technical control and consumer driven social media we are exposed to.

In an eudaimonist economy on the other hand, you leave no one behind, as you would never leave a friend behind. Relations follow different laws than pure materialist rationality. In materialist logic, if you give something (or if someone else got it before you), you lost it. In relationships, if you give something, you win something. In hostile environments such as the consumerist economy, others are potential rivals and obstacles. In friendly environments, others are potential friends and companions.

If we want to cure our society of the social presentations of the three poisons, we'll need to give individuals the tools to address them. Education has an important task here. Children stand to benefit from what science has uncovered so far, about how we are exposed to various addictions, how to recognise them and what we can do to neutralise them—as well as the important role of friendship in leading a full life.

Secular forms of Buddhist practices such as mindfulness can play an important role. For example, Zen priest Dario Girolami has been guiding prisoners in Rome in the practice of meditation for many years now. *"Most people who have completed a course of meditation report a perceptible and lasting reduction in stress and other physical and psychological symptoms; they also report an increased ability to relax, greater ability to interact with others in stressful situations of short or long duration, increased energy and desire to live, higher self-esteem, and a reduction in levels of pain."* [12]

---

[12]Dario Doshin Girolami, *To Cure the Heart,* talk at the European Buddhist Union conference 'Bringing wisdom and compassion to European societies' (March 2018)

Eudaimonistic politics: creating and protecting an open benevolent society

Governments of course cannot force people to connect or to be friends. That would be a bad idea, for a society that is fully managed from above tends to lose its humanity. Figures and targets become more important than faces and people. Creating friendly environments in which humanity can flourish will always be a grassroots project.

The development of high-quality connections between people is a face-to-face process. But political power can water the grass or burn it. Political decisions are never neutral. Every step can contribute to a more hostile or to a more friendly environment. And as Hannah Arendt warned us: it all starts with small, daily things that we might not even notice in the beginning. In other words, even daily local politics can lead towards open or closed societies. Creating friendly environments is thus not just some small talk about making friends. It has important political implications. Attention for daily politics does not mean metta and karuna cannot play a role in greater political schemes of course, and Buddhism has a long tradition of encouraging not only personal but also social transformation. When after a bloody battle (264 BCE) emperor Ashoka realised how his life was drained in structural greed and aggression, he drastically changed the politics within his realm. He started hospitals (including for animals), made sure women had access to education, created public gardens and planted trees, … Nagarjuna (2nd century CE) advised the South Indian king Udayi *"to care for every being in his kingdom: by building schools everywhere and endowing honest, kind, and brilliant teachers; by providing for all his subjects' needs, opening free restaurants and inns for travellers; by tempering justice with mercy, sending barbers, doctors, and teachers to the prisons to serve the inmates; by thinking of each prisoner as his own wayward child, to be corrected in order to return to free society and use his or her precious human life to attain enlightenment."* [13]

Many Buddhist organisations try to contribute to social transformation towards more open and friendly environments at various levels in their society. As a continental organisation, the European Buddhist Union has for example been active in the domain of human rights. In 2008 the EBU obtained official participatory status with the Conference

---

[13]Robert Thurman, *Inner Revolution*, referred to by Charles Johnson, *The Dharma of Social Transformation*, Tricycle, Winter 2006

of International Non-Governmental Organisations at the Council of Europe (this is Europe's leading human rights organisation, representing 47 European countries). The EBU has been active in promoting and applying human rights in various domains such as non-discrimination according to gender or to sexual orientation, but also in taking actions to make the internet a friendly environment ('No Hate Web - No Hate Speech' is a campaign by the Council of Europe to make people aware of the dangers of hate speech and empower them with advise on how to react to it). We have set up internal networks to connect and create friendly environments in areas such as gender equality (Buddhism and Women network), prisoner care (Buddhist Chaplaincy network) and non-discrimi-nation of the LGBTI community (the Rainbow Sangha network). Earlier this year for example, the Rainbow Sangha network launched an initiative to stop gay conversion therapy which gained support from   member organisations representing all major Buddhist traditions (more details can be found at our website: http://europeanbuddhism.org/conversiontherapy).

the metta-test: identifying and strengthening friendly environments

If small steps can have a major impact, is there a way we could check the eudaimonistic quality of our decisions before it is too late? I think there is. We could check the eudaimonistic quality of every law, every policy in every organisation, before we put it into practice. In line with Raworth's doughnut model, such a quality test would contain three core elements. First, an **environmental impact check**. This is the outer circle in the Raworth's doughnut model. It basically focuses in how far the policy proposal will share eudaimonia with future generations, most obviously on things like pollution and global warming. Second, a **social impact check**. This is the inner circle in Raworth's doughnut model. Here, the question in how far the proposed policy will share eudaimonia with other people on our planet. What will the impact be on employment? On poverty? On human rights? Such rulings could prevent elites from taking the whole cake, something our generation is probably failing at more than any generation before us. And last but not least, the centre of the doughnut. For whatever rule or target is set, we can ask ourselves: what will its impact be on human interactions? Will it stimulate them, will it make it harder for people to connect? Does it contribute to a hostile environment or to a friendly environment? I would call it a **relational impact check,** or with Buddhist vocabulary, a **metta-test**. Is this utopian? Of course it is. But so were environmental impact checks when they were first proposed. Will such a metta-test solve all problems? Will there be no more difference

in opinion? Of course not. But it might warn us before we go in the wrong direction.

Let me give you an example from the UK. Recently, the UK government required doctors to check the legal documents of all their patients and share that information with the Home Office. This was obviously not to provide them with better health care, but to identify people who could be considered for deportation out of the country. A parliamentary committee exposed how this created a climate of fear. People did not dare to go to hospital for care. People died.[14] A metta test could have predicted that such a rule would undermine doctor-patient trust, cause fear and avoidance behaviour and put the health of the most vulnerable in society at risk. It also undermined doctor-patient relationships. In short, it dehumanised and disconnected society.

When we put human flourishing instead of unlimited growth at the heart of our economy; when we put friendly environments at the heart of our politics; in other words when we make it clear in all our economic and political actions that we will leave no one behind; we can cure humanity of its addictions, redirect our economy and politics, and save our one and only planet. The experience of Buddhist spirituality on eliminating the three addictive poisons by cultivating behaviour and politics guided by metta and karuna can make a significant contribution to this process.

---

[14]*U-turn on forcing NHS to hand patients' data to Home Office*, The Guardian, 10 May 2018

An Analytical Study of Āyu and Causes Leading to Its Deterioration and Prosperity in Buddhist Scriptures

H.E. Lyonchen Dasho Tshering Tobgay
Honorable Prime Minister of the Kingdom of Bhutan

Abstract

Bhutan, having been a Vajrayana Buddhist Kingdom since 8th century, has been greatly shaped in the light of governance, culture and lifestyle. The Buddhist influence on human development in Bhutan has come from two sources: governance and leaders. The exemplar of a Buddhist monarch is the chakravartin, the universal wheel-turning king, an inspiration among Bhutanese monarchs. The Ten Duties of the King are also applicable to the leaders. A model Buddhist ruler is an agent of Avalokitesvara, the deity of compassion and a leader is expected to possess three qualities, compassion, strength, and knowledge. The ultimate value of governance in Bhutan is happiness instead of material goal such as GDP. Influenced by the Buddhist perspective that happiness should be built on wholesome mindful life, the ideals of governance in Bhutan was formulated by the Fourth King as GNH, which is a development framework applied to official plans and programs. Bhutan is launching GNH business certification to be applied to business and corporations. Under the concept of GNH, the ecological integrity has also been highly emphasized. The Lord Buddha's dharma was ultimately about how human beings ought to live, which has been of direct relevance to human development. The Lord Buddha's teachings bout behavioral, verbal and mental actions that would lead to happiness and wellbeing is the main basis of human development in Vajrayana Buddhism. HDI prompted by the UN and Sufficiency Economy of Thailand, similar to GNH, are also somehow related to human development with Buddhist concepts.

Keywords: human development, Vajrayana Buddhism, Buddhist monarch

Introduction

What a great occasion it is today for an international gathering to meet, celebrate, remember and learn from the life of Buddha. And how fortunate and blessed we are to be the guests of the Royal Government of Thailand and Mahachulalongkorn-rajavidyalaya University. We, who are present at this gathering, owe deep gratitude to the able organisers of the Vesak celebrations.

The birth, enlightenment and passing of the Buddha all happened in the second month of the Buddhist calendar, which is known in Sanskrit as Vaisakha. The Vesak Day has been known by different names in different countries and it has been celebrated for the last two thousand years by all Buddhists around the world to remind them of the three most sacred events in Buddha's life. I would like to thank the International Council for the United Nations Day of Vesak for organizing the event every year with great dedication. I thank most sincerely The International Council for the United Nations Day of Vesak, the Supreme Sangha Council of Thailand, the Royal Thai Government and the Mahachula-longkornrajavidyalaya University for making the Vesak Day celebrations every year impressive, far reaching and influential.

I am honoured to say that His Majesty the King of Bhutan, Jigme Khesar Namgyel Wangchuck, conveys his respects to the Supreme Sangha Council of Thailand and sends his appreciation and greetings to the organisers and the distinguished delegates.

At the same time, I would like to pay my deep respects to the memory of the revered late His Majesty, King Bhumibol Adulyej, and join all the Thai citizens in mourning their great loss, while keeping him and his memories in their hearts. May the revered late His Majesty's benevolent intentions and initiatives and philosophy of the Sufficiency Economy benefit all the generations of Thais to come.

Several global issues were discussed in the previous Vesak Day celebrations. In particular, the past Vesak celebrations have brought out certain future directions for all Buddhist communities.[1] I hope that this year's Vesak celebrations will be similarly fruitful and stimulating, with its theme on Buddhist contributions to human development.

---

[1]The Vesak Day: History, significance and celebrations. (n.d.).Retrived from http://www.undv. org/vesak2011/book/ vesak_day2010.pdf

Bhutan's spiritual background and its significance for human development

I am honoured to be here though I am neither a Buddhist scholar nor a spiritual leader. But I believe that my humble presence here today has to do with me being a citizen of Bhutan which is the last Vajarayana Buddhist Kingdom. Our country, Bhutan, has been Buddhist continuously since the 8th century. In that long period, Buddhism has shaped our governance, our culture, and our lifestylee. The three highest teachers who left deepest spiritual imprints on our country are the Buddha, Guru Rinpoche, and Zhabdrung Rinpoche. Guru Rinpoche is the considered as the second Buddha because he brought Buddhism to Bhutan and the Himalayas from India in the 8th century. Zhabdrung Rinpoche, a monk, founded our nation in 1626, with the intention to make its citizens benefit from Buddha's teachings and to influence governance of the country by Buddha's teachings.

To sketch a bit of background to Bhutan as a Vajrayana Buddhist Kingdom, both private and state Buddhist institutions are still vibrant and influential. The support of lay people and the state is very strong for monks and priests. Society in Bhutan is still steeped in the tenets of Vajrayana Buddhism and the citizens of Bhutan are spiritual.[2] Monasteries and hermitages are very active. Buddhism is taught also in schools. People spend substantial time every day on spiritual activity. According to a national survey on time use in 2015, people spent 36 minutes on average every day mantra, prayers and meditation and this daily average increased to 2 hours 25 minutes per day for those over 60 years of age.[3] People spend more time on spiritual activities such as mantra and prayers as they grow older.

Leadership

Having sketched Bhutan's spiritual background, in keeping with the theme of Buddhist contributions to human development, I would like to first talk briefly about how Bhutan as a Vajrayana Buddhist state has influenced human development in Bhutan. Then I would like to talk about Buddhist contributions to human development in general.

As a Vajrayana Buddhist state, the main influences on human development in Bhutan has come from two sources: governance and leaders. Buddhism have influenced critically both

---

[2]80 percent of the Bhutanese are Buddhists. The rest are largely Hindus.

[3]Data is from the 2015 GNH survey with a sample size of 8000.

the governance and its leadership in our country, and through these two institutions affected human development.

Let us take leadership in Vajrayana Buddhist Bhutan. The Buddhist model of leadership has deeply influenced our leaders and our monarchs.[4] Historically, everywhere in Asia, all Buddhist monarchs has aspired to live by the ideals of Buddhist monarch. The exemplar of a Buddhist monarch is the chakravartin, the universal wheel-turning king. This concept of Buddhist ruler has been an inspiration also among Bhutanese monarchs. They have tried to live and rule from an enlightened attitude, as if following the original 'Ten Duties of the King' found in the Buddha's teachings.[5] The Ten Duties of the King that are applicable to any leader are charity, moral character, sacrifice for people's welfare, integrity, kindness, austerity, freedom from ill will, non-violence, patience, non-opposition to the will of people.[6] Further, they have been inspired by the six far-reaching qualities advocated in the prajna paramitas consisting of generosity, discipline, patience, diligence, meditative concentration and wisdom. A chakravartin or a model Buddhist ruler, is an agent of Avalokitesarva, the deity of compassion, with his thousand-arms and thousand-eyes. Avalokitesarva shines the rays of his compassion on beings sunk in sufferings and he creates the conditions of happiness and enlightenment for all sentient beings.[7] This is the vision of Avalokitesarva that leaders and government influenced by such a concept were expected to fulfil.

In Vajrayana Buddhism, at the least, a leader was expected to possess three qualities, namely compassion, strength, and knowledge. Knowledge here is more specific. A leader, a king or ruler must have knowledge of various kinds of suffering and how to bring its end. Other kinds of knowledges and strengths are by themselves not so beneficial, if not tempered by compassion and wisdom about suffering. Only compassion guides leaders towards benefiting

---

[4]For reforms and development since 1907 when the Bhutanese monarchy was established, see Karma Ura. (2010). *Leadership of the wise: Kings of Bhutan* (2nd ed.).

[5]See pp. 84-85 in Rahula, W. S. (2001). *What the Buddha taught*. Finland: WS Bookwell. (Original work published 1959).

The Ten Duties of the King are charity, moral character, sacrifice for people's welfare, integrity, kindness, austerity, freedom from ill will, non-violence, patience, non-opposition to the will of people.

[6]See pp. 84-85 in Rahula, W. S. (2001). *What the Buddha taught*. Finland: WS Bookwell. (Original work published 1959).

[7]Walter Michael L. (2009) *Buddhism and Empire, The Political and Religious Culture of Early Tibet* (The Netherlands: Brill. In particular, see Chapter four, The intersection of religion and politics, pp. 215-259.

all others beings consisting of both human beings and animals. In a world of increasing professional and intellectual diversification, a leader cannot be an expert in many fields. Regardless of a range of other expertise a leader might possess, the most central requirement for every leader is compassion. Practice of leadership driven by compassion towards both kinds of sentient beings is the essence of Buddhist leadership. Such leadership qualities found in our monarchs contributed to an enlightened governance in Bhutan.

Governance

But any leadership including Buddhist, however enlightened, cannot create lasting impacts unless the vision of a leader is institutionalized at the level of governance. In leading a society, all desired values need to be enshrined in frameworks of development and governance, with clear policies and goals along with a clear system of measurement of those goals and policies. And in a Buddhist state, the values that underlie its frameworks of development and associated policies should be broadly in keeping with economic, social, cultural and spiritual values of Buddhism. In keeping with the primary Buddhist understanding that all beings aspire for happiness and wellbeing, Bhutan's ultimate value is happiness, not material goal such as GDP. In Buddhist perspective, happiness should be built based only on wholesome mindful life, towards all sentient beings.

The ideals of governance that drew on both science and Buddhism for Bhutan was formulated by our Fourth King (reign 1972-2006) as GNH.[8] GNH is a development framework, applied to official plans and programs. GNH is multi-dimensional so as to take account of the multidimensional inner and outer needs of human beings. GNH index, and the policies and programs that advance it, is based on the nine domains of GNH. The nine domains are (1) psychological wellbeing, (2) balanced time use, (3) community vitality, (4) cultural diversity and resilience, (5) ecological diversity and resilience (6) health, (7) education, (8) good governance, and lastly (9) living standards or material conditions. There is a profound interdependency between various domains of our life – and our life with the lives of others, including other sentient beings. Giving importance to health, education, good governance and living standards are prevalent in most development strategies. However, attaching equal importance to psychological wellbeing, balanced time use, community vitality, cultural

---

[8]Karma Ura. (2017). The experience of gross national happiness as a development framework. In S. Mitra, & H. Y. Jeong (eds.), *Bhutan:* New Pathways to growth. New Delhi: Oxford University Press.

resilience, and ecology are consistent with emphasis found in Buddhism for these domains, for wholesome human life. His Majesty the King Jigme Khesar Namgyel Wangchuck has said that GNH is "development with values."[9] Most of the values underlying GNH are aligned broadly with Buddhism. As an example, GNH measurement includes qualitative measurement of emotions such as compassion, contentment and calmness. It also includes measurement of mental stress and mental health. GNH indicators includes, as part of quantitative times use measurement, duration spend every day on meditation and meditative prayers.

Happiness arises not only from material living conditions, but it arises interdependently from many other aspects of life. As all things arise interdependently, the cause of happiness should not be reduced to a few things. Human needs are diverse. They need a range of social, psychological, economic and cultural factors and these factors cannot be traded off with income alone. When a range of these needs are met, happiness arises interdependently.

GNH as a development framework is complemented by a GNH composite index and various indicators to track the impact of policies and programs. So, the implementation of the framework is to a large extent subjected to measurement and feedback from systematic surveys that are used for policy purposes.

GNH as a framework for development is currently applied mostly for assessing and directing official plans and programs.[10] It leaves out the private sector. GNH cannot be effective if the private sector businesses and corporations that drive the economy do not reflect it. Globally, big companies generate greater part of GDP than national governments. Big businesses are often more powerful than national governments. Corporate giants effect the environment, communities, cultures and climate more than the consumers.

In view of this, Bhutan is launching GNH business certification to be applied to businesses and corporations in Bhutan.[11] This initiative on GNH certification we have started welcomes any corporations abroad to join the movement. Normal businesses may stress profits, turnover and growth to the exclusion of other important concerns. But a business with a GNH perspective should minimize suffering and promote happiness of workers, and people in general. And it must neither destroy the planet nor sell cravings to the people.

---

[9]HM King Jigme Khesar Namgyel Wangchuck. (2008). *Convocation address at Kolkota University*. Accessed from hhtp://www.tsheringtobgay.com/monarchy/2010/leadership-of-the-self.html

[10]Centre for Bhutan Studies & GNH. (2016). *A compass towards a just and harmonious society: 2015 GNH survey report*. Thimphu: Centre for Bhutan Studies & GNH.

[11]Tshoki Zangmo, Karma Wangdi, & Jigme Phuntsho. (2018). *GNH certification*. Thimphu: Centre for Bhutan Studies and GNH.

Buddhist values towards environment and sentient beings has shaped GNH's high emphasis on ecological integrity in Bhutan. In Buddhist vision, not only human beings but all sentient beings intrinsically aspire to happiness and therefore merit contentment, security and peace. Human beings have a responsibility to preserve environment, for their own happiness and for the sustained welfare of other sentient beings.

When we look back at the accelerating global history of progresses made in human rights and freedoms, there has been greater and greater protection of human rights. Consequently, lives lost to wars, murders, terrorism and so forth have fortunately decreased. But this is not the same picture we get when we take a look at the lives of other animals, both wild and domestic.[12] The number of lives of animals taken, often violently, around the world has increased on an immeasurable scale in recent history. Statistics of slaughter of livestock show that 66 billion farm animals and 84 billion other animals are killed every year.[13] Animals have the same capacity to suffer as human beings. They have psychological, behavioural, and evolutionary similarities with us.[14] The welfare of an unimaginable number of livestock and wildlife also deserve attention of human beings.

In the case of Bhutan, Buddhism has moulded our citizens' attitude to the environment and animals. Bhutan is one of the world's smallest countries, but it has undertaken one of the world's heaviest commitments to conservation. Bhutan is a biological hotspot. About 5,000 plant species, 200 mammalian species and 700 bird species are found in our small country with its tremendous microclimatic ecology. Our country has devoted 51% of its surface area to nature and wildlife reserves.[15] It has written into its constitution that it will maintain a minimum of 60% of its area as forest. Already, we have 72% forest coverage. Bhutan is the first country to declare its aim to remain carbon neutral. Our entire country generates only 2.2 million tons of carbon dioxide each year, but our forests sequester three times that amount. So, Bhutan is a net carbon sink, sequestering 4 million tons every year. Such conservation

---

[12]For a broader discussion on this, see Karma Ura. (2017). Valedictory address in International conference on spirituality in management education, 30th June and 1st July, 2017. New Delhi: Allied Publishers Pvt. Ltd.

[13]See http://www.occupyforanimals.net/animal-kill-counter.html for such statistics. Accessed on 25.6.2017.

[14]Singer, P. (1975). *Animal Rights. The Definitive Classic of the Animal Movement*. 40th Anniversary Edition (2015). UK: Open Roads Media, Oxford.

[15]Department of Forests and Park Services. (n.d.). *National forest inventory report: Stocktaking nation's forest resources* (volume 1). Thimphu: Ministry of Agriculture and Forests.

effort would not have been possible in Bhutan without a national consensus based on Buddhist values.

Buddhism and Human Development

Let me now turn to Buddhist contribution to human development in general. Lord Buddha's dharma was ultimately about how human beings ought to live. His ethics of living took account of our existence that is riddled by impermanence, un-satisfactoriness and non-self. Among his countless teachings, Lord Buddha's teachings on ethics has been of direct relevance to human development. He or she develops when the way towards the cessation of suffering is found. As Lord Buddha has taught, this ability to bring about cessation of suffering depends on insight and analytic understanding about how our psychology works. The inability to see reality as it is, because of avijja or existential ignorance, can be a main form of blindness. Indeed, avijja means 'not seeing' or failing to be aware of the deep interdependence among all.[16]

According to Vajrayana Buddhism followed in Bhutan, human beings' experiences of themselves occur through three gateways of experiences: through their body, mind and speech. Lord Buddha's teachings about behavioural, verbal and mental actions that would lead to happiness and wellbeing is the main basis of human development in

Vajrayana Buddhism. Human development depends on advancement in these three dimensions of experiences.

As regards the body, human body is the foundation and context of any experience. A body's realization of its subtle energies and powers, and transformation depends on mind-body practices, from breathing, yoga to meditation.

Speech or sound is another door of experience. Sound of music, chants and mantras and sound of nature have tremendous bearing on perception and human wellbeing. Exploration of speech and sound that is healing and transformative is also a main door of human experience and path to human development. Above all, in modern society with increasingly powerful media, right or ethical communication has become extremely important.

---

[16]Herschock, Peter D. (2006). *Buddhism in the public sphere, reorienting global interdependence*. Oxford: Routledge. Pp.44-45.

In terms of mind as the third gateway of experience, in all schools of Buddhism, the first step is to experience tranquil awareness, aimed at clarity and mindfulness. The mind should be free from being captured by impressions or thoughts. The final vision, in Vajrayana Buddhism, is to experience a state of non-dual mindfulness, by practicing generation and completion stages. This stage requires tremendous ability of visualization.

An advanced practitioner and human being is thus developed by a variety of practices that bring body, speech and mind to its fullest potential. But for the ordinary lay people, Vajrayana Buddhism recommended ten virtuous to be followed and ten non-virtuous to be given up with respect to their behavioural, verbal and mental actions. These prescriptions were historically the main yardsticks for the development of human beings as well as societies in the Himalayas.

In Buddhism, development is ultimately interpreted as the development of the person in terms of spiritual and psychological aspects, once a decent livelihood is secured. Decent fulfilment of needs or livelihood can be defined objectively according to functioning. Needs are not relative. The causes of under-development and associated suffering lies largely in the under developed human spirit.[17]

Buddhist education and development are intended to enable people to have vijja or true knowledge through ability to see reality correctly.[18] In this respect, the Buddhist education is a process of overcoming the three poisons represented graphically by a black pig, a green snake, and a red cockerel. But dealing with three poisons is no longer an individual issue. Buddhist social critics have pointed out that we have reached a stage of institutionalizing greed, aggression and delusion,[19] through business corporations, weapon production system, and misleading media and advertising.

---

[17]Aris, Michael. (1990). Man and Nature in the Buddhist *Himalayas in Himalayan Environment and Culture* (Ramble C. and Rustomji, N. K. (eds.). Delhi: Indus. Pp. 85-101.

[18]Smith, D. & Whitaker, J. (2016). Reading the Buddha as a philosopher. *Philosophy east and west, 66*, 515-538. p. 529.

[19]Loy, D. (2008). Money, sex, war, karma, Notes for a Buddhist revolution. Boston: Wisdom Pulbications.

HDI

It is perhaps appropriate also to compliment and refer to Human Development promoted by the UN for the focus it has brought since the 1990s. In Human Development Index that is used to rank nations by the UNDP, the key components are income, longevity and literacy levels among the populations of member countries. These three constituent elements, including material progress represented by income, as important for human welfare, are consistent with Buddhism. But we should remind ourselves that Buddhism stresses that material progress should be accompanied by spiritual and ethical progress. The Human Development Report released in 1993 underlined the important caution that "there is no automatic link between income and human development."[20] It is not possible to make a logical transition from high income level to high standard of living, and further to high level of happiness.[21] This is also the contention of GNH.

The Sufficiency Economy of Thailand

The Sufficiency Economy Philosophy conceptualized and promoted by the late revered King of Thailand is another example of human development approach that has elements drawn from Buddhism. Its three components consisting of moderation, reasonableness and self-immunity and resilience, which further depends on wisdom and integrity, are a prescription for people to live holistically. His late Majesty the King of Thailand has said, "Sufficiency is moderation. If one is moderate in ones desires, one will have less craving and one will take less advantage of others."[22] The Sufficiency Economy's objective is to foster harmony and wellbeing for everyone in the society.

Concluding remarks

The example of Sufficiency Economy Philosophy in Thailand, in addition to GNH in Bhutan, points out how different nations are tapping into Buddhism in the contemporary world at the national level. And, many other nations have been doing similar things in their

---

[20]UNDP. (1993). Human Development Report. New York: UNDP. p. 10.

[21]Karma Ura. 1993. Three Components of HDI, A review of Human Development Report, 1993.

[22]Broderick, Richard. (2013). *King by Virtue Reflections on the Life-long Endeavour of King Bhumibol of Thailand*. Bangkok: The Thai Khadi Research Institute. Pp. 200-205.

own contexts. Buddhism's popularity has grown over the past half century along with interest in adapting it for applications in many spheres of human development. It is also most encouraging to note that applications of Buddhism for human development is taking place most notably at the non-governmental levels, among NGOs, civil society organizations, community organizations, religious bodies, non-profits organizations, universities, schools, cooperatives, businesses, forums, platforms, and many other forms of organizations. Buddhism is becoming once again socially engaged and focused on the creation of the public good as it has always been. It is already making major contributions in the fields of holistic health, environmental preservation, governance improvements, conflict resolutions, media reforms, consumer awareness, and so forth.

I would like to conclude by saying that we face a challenging and troubling future with arms race, ecological collapse, climate change, addictions, inequality, unfairness, conflicts, and technological and institutional domination of human beings. Yet as Buddhist we should remind ourselves that no situation is ever fixed, and it can be turned around. All future situations are also merely possibilities that changes with positive values and intentions. Buddhism has ever more to contribute to holistic development for all and all for holistic development. We are all in a flux of a direction, and the direction can be maintained by the three-fold qualities of prajna (wisdom), samadhi (concentration), and sila (moral clarity) in each of us.

I thank you for your kind attention. I offer all of you realization of clarity and success in your enlightened endeavours.

Engaged Buddhism for Social Welfare

Judy Lief
Teaching/ Writing/ Editing
judylief.com

—————⋘⋙—————

Abstract

Buddhism has been playing a significant role in the modern world and in the rise of "engaged Buddhism" in particular. For many years, the spread of Buddadharma took place primarily in Asia, but more recently, Buddhism has begun to take root in the west. Like myself, many western Buddhists came to the dharma with strong backgrounds in political action, arts, health, psychology, or education, which are related to engaged Buddhism. My teacher Trungpa Rinpoche, encouraged his students to apply their dharmic view and training to the smallest details of their daily lives. The reputation of Buddhism in the west could be reconsidered when talking about engaged Buddhism because Buddhists tended to be viewed as dis-engaged in the past, especially when compared with Christians. Although all Buddhists are engaged in the world in one way or another, the term Engaged Buddhism emerged in 1978 in association with a group known as The Buddhist Peace Fellowship. Since that time, the engaged Buddhism movement has continued to grow, and it has become an important stream of dharma in the west. One of the most prominent voices has been the Zen teacher Bernie Glassman. Other activists have focused on issues such as environment, racial bias, as well as in the area of death and dying and prison mindfulness. The biggest and most rapidly growing development stemming from engaged Buddhism has been the rise of the secular mindfulness movement.

Keywords: Engaged Buddhism, Buddadharma, Modern world

In this discussion, I will be exploring the role of Buddhism in the modern world and in particular the rise of "engaged Buddhism." The encounter of Buddhism and western culture has been a fertile and challenging one in which both sides are being changed. In exploring this development, I would like to begin by offering a little background and by sharing my own story.

The Buddhist tradition started quite simply, with the story of Gautama Buddha, his awakening, and his relationship with his early disciples. From this humble beginning, Buddhism developed into one of the great world religions, inspiring people from all walks of life.

From the birthplace of the Buddhadharma in India and Nepal, Buddhism spread to many other parts of the world. As the Buddhadharma entered different regions and cultures, new forms and expressions of the Buddha's teachings were birthed , forms that spoke to the peoples of each unique place and the needs of the times. As the teachings of the Buddha spread from India to Sri Lanka, Burma and other parts of Asia, the way in which these teachings took shape was marked by the particular culture it was entering. This creative encounter with the specific languages, cultures, and spiritual traditions preceding Buddhism's arrival in a particular locale led to innovations in views, practices, and institutional expressions. So as mahayana Buddhism took root in Southeast Asia, Tibet, China, and Japan, in each country it developed a unique style. In some countries, Buddhism became a defining feature of the culture and the dominant religion of the region.

For many years, the spread of Buddhadharma took place primarily in Asia. But more recently, Buddhism has begun to take root in the west. A rich array of Buddhist traditions can be found there — Burmese Buddhism, Japanese Zen, Chinese Chan, Pure Land Buddhism, Tibetan Buddhism, and others. These great traditions are not only intersecting with the western cultural paradigm marked by its Judeo-Christian heritage but are engaging with one another in new ways as well. In North America, there continue to be ethnically-based Buddhist sangha composed primarily of immigrants from Buddhist countries. In parallel, there are a growing number of Buddhist sangha composed primarily of western converts to Buddhism. As an example of a western convert, let me briefly tell my story.

I was raised in the protestant Christian tradition, but like many young people, I had become disillusioned with institutional religion. I had deep spiritual yearnings, but the ministers I met did not have the answers I sought. I became involved in political activism, especially in regard to   anti-war activities and women's rights. This was in the 60's and 70's, a time of political upheavals and much creative ferment. In that era there was also a growing fascination with India and the east. Many Hindu and Buddhist teachers were traveling around, teaching

and gathering disciples. I had spent a year in India in 1967-68, and I loved India, but I did not share this fascination or the tendency to romanticize the "exotic east" or "mystical Tibet." As a graduate student in sociology and Asian studies, my focus was on social and political issues rather than on searching for a guru. However, in 1971, seemingly by chance, I met the person who would become my root guru, and my life took a turn. I dropped what I had been doing and moved to Boulder, Colorado to study with the Tibetan teacher, Chögyam Trungpa Rinpoche. He was my gateway into the vajrayana tradition and to the study and practice of the Buddhist path altogether.

I am sharing this story because it touches directly on the theme of engaged Buddhism and social welfare. Like myself, many western Buddhists came to the dharma with strong backgrounds in political action, in the arts, in health, in psychology, or in education. Along with this, anyone growing up in the west has at least some extent been infused with the Judeo-Christian worldview, with its emphasis on good works, aiding the poor, social justice, and civic engagement. Christian activists aspired to "be in the world, but not of the world," that is, to be fully engaged in the world but not fall prey to worldliness. This idea would come to resonate quite well with the Buddhist idea of bodhisattvas, enlightened beings drawn by compassion and generosity to work in the world for the benefit of all beings.

My teacher, Trungpa Rinpoche, the eleventh Trungpa Tulku, had been trained since childhood as a high lama in the Tibetan Vajrayana tradition. He fled Tibet in the 1950's in a harrowing journey across the Himalayas into India. He later went to England to study at Oxford University and to Scotland where he established a meditation center known as Samye Ling.

In 1968 Trungpa Rinpoche was invited to Bhutan where he did a meditation retreat at the famous cave known as Taksang, or Tiger's Nest. That retreat was pivotal in shaping Trungpa Rinpoche's entire approach to teaching in the modern western world. He had come to realize that simply transplanting the Tibetan system of monastic education unchanged into this new environment would not be that effective. So Trungpa Rinpoche made daring and innovative changes to how he went about teaching the dharma in the west. On the personal side, he replaced his monastic robes with suits and ties, married a young British woman, and moved to America. To authentically connect with western students, he presented the dharma using the forms of western culture itself.

Trungpa Rinpoche had studied the way in which Buddhism had taken root in Tibet, first as an Indian import and later as fully integrated with the Tibetan culture, taught by Tibetans in Tibetan and with unique Tibetan forms. I think that he saw the arrival of Buddhism in the west to be a similar process. Trungpa Rinpoche taught for seventeen years in North America,

from 1970-1987. In teaching his students the views and practices of the Vajrayana tradition, he made use of existing societal forms and forms from westerns Zen sangha to support his students' study and practice. He also made deep connections and was influenced by America's indigenous spiritual traditions. Trungpa Rinpoche created new models and retreat forms to provide deep immersion into the Vajrayana tradition, based on a balance of dharma study and meditation practice. He put great effort into language. He taught in English and felt it was important that all relevant practice texts, chants, and commentaries be translated into English so that his students could study in their own tongues. He published his own books in accessible vernacular English.

Throughout his teaching, Trungpa Rinpoche, encouraged his students to apply their dharmic view and training to the smallest details of their daily lives. But his interests went beyond simply training individuals. He saw the possibility of infusing dharma throughout all the institutions and activities of secular society—the arts, law, education, government, even the military. He showed how the very institutions known to perpetuate samsaric neurosis, could when joined with dharma become catalysts for a saner and more just world. He referred to this as "creating enlightened society."

Based on this vision, Trungpa Rinpoche founded schools and practice centers. He encouraged students to develop their talents, whether in the arts, literature, music, health, science, psychology, education, business, politics—not as separate from dharma, but as expressions of dharma. Most prominently, in 1974 he established Naropa University, which became the first accredited Buddhist-inspired university in the United States. From his arrival in North America in 1970, Trungpa Rinpoche modeled a style of practicing the Buddha dharma that was deeply engaged with the challenges and concerns of both individuals and of society as a whole. Although he was not referred to as such, Trungpa Rinpoche was a pioneer in what came to be called "Engaged Buddhism."

In talking about engaged Buddhism, it is important to look into Buddhism's reputation in that regard. In the past, at least in the west, Buddhists tended to be viewed as dis-engaged rather than engaged. They were seen as people who had renounced the world and were completely absorbed in their own spiritual attainments. Buddhists were critiqued for practicing "navel gazing," while Christians were involved in the hard work of opening hospitals, creating schools, helping the poor, and performing all kinds of good works. The engaged Buddhism movement has been an important force in undermining that stereotype.

In fact, even in is earliest days Buddhism inspired actions for the social good, the benevolent leadership of the Indian King Ashoka being one example. According to Buddhist

scripture, it is important to cultivate both wisdom and compassion as complementary, intertwining paths. As practitioners we need to train ourselves; there are times when we need to withdraw from the world and focus solely on dharmic training and personal transformation. But we do not live in a vacuum; we are connected to all the other beings in this suffering world, so we need to cut through the temptation to escape. Through practice, compassion naturally arises, and that compassion compels us to act.

Although all Buddhists are engaged in the world in one way or another, the term *Engaged Buddhism* emerged in 1978 in association with a group known as The Buddhist Peace Fellowship. This nonprofit was founded by Zen teacher Aitken Roshi and other notable Zen practitioners to focus on peace and reconciliation work. Its work has expanded to include environmental issues, the challenge of AIDS, and prison reform. They publish a quarterly magazine called *The Turning Wheel*.

Since that time, the engaged Buddhism movement has continued to grow, and it has become an important stream of dharma in the west. Buddhists from many different groups of sangha have taken their practice out into the world, so that at this point Buddhists are no longer viewed solely as disengaged spiritual seekers. In fact, Buddhists are being turned to as leaders in addressing very pressing human and environmental issues. I would like to touch on a few examples to give you an idea of the liveliness and diversity of this movement.

One of the most prominent voices in engaged Buddhism has been the Zen teacher Bernie Glassman. The Zen Peacemaker Order he started with his late wife Sandra Jishu Holmes pioneered work in social enterprises, and the issues of poverty, homelessness, and the struggles of the poor and disadvantaged in America's inner cities. Zen Peacemaker activities range from street retreats and bearing witness retreats at sites such as Auschwitz to job training and ventures such as the Greyston bakery, AIDS work, and prison dharma teaching.

Activists such as Joanna Macy, Gary Snyder and others have focused on environmental issues, drawing on Buddhist teachings of interconnectedness.

The Insight Meditation Society, founded in 1975 by Sharon Salzburg, Jack Kornfield, and Joseph Goldstein has brought vipassana style meditation to people from many backgrounds and has made strides in addressing racial bias within western Buddhist sangha.

A well-known example of Buddhist social engagement has been in the area of death and dying. There are many programs that train caregivers and health care professionals ways of working with end-of-life care based on Buddhist principles and practices. Early examples stem back to the AIDS epidemic and the forming of Buddhist hospices. Frank Osteseski and

Roshi Joan Halifax have been prominent in providing support and education to caregivers, health professionals, and the sick or dying. More recently, Sensei Robert Chodo Campbell and Sensei Koshin Paley Ellison founded the New York Zen Center for Contemplative Care, a program that trains interfaith chaplains to serve in New York area of hospitals and nursing homes.

Fleet Mall is another example. He formed the Prison Mindfulness Institute to provide meditative and dharmic training for prison inmates. Florence Wald, Fleet, and Nealy Zimmerman also created The National Prison Hospice Association to help people dying who were incarcerated.

Perhaps the biggest and most rapidly growing development stemming from engaged Buddhism has been the rise of the secular mindfulness movement. As neuroscientists have shown the ways in which mindfulness alters the brain, meditation practice has become more common, and people are recognizing its benefits. There has been a move to offer mindfulness training in inner city schools, in businesses, in hospitals, law firms, and many other venues. The magazine *Mindfulness* has grown to be a prominent voice for the many creative ways mindfulness is being used to help deal with the stresses and challenges of modern life.

There are many such examples of how dharma is contributing to societal well-being. I could go on and on. There has been a flourishing of activities and approaches. The entry of Buddhism into western culture has provided enormous benefit, exposing many people for the first time to meditation practice and to Buddhist values and world view. Buddhism is changing the culture for the better.

There are also examples of how the entry of Buddhism into the west is contributing to dharmic well-being and the future of Buddhism. The encounter of primarily Asian forms of dharma with contemporary western cultural forms has inspired new approaches and possibilities. For instance, in the West, there has been a greater emphasis on lay practitioners both as students and as teachers. So, the transmission of the dharma is not in the hands of the monastic community alone, but is shared by many prominent lay teachers, both men and women. In western dharma, women are taking on leadership roles, and many well-known and empowered western teachers are women. Also, in many western sangha meditation practice is central: the practice of meditation, both individually and in groups, is considered to be essential. Altogether, there is a strong focus on this life time and less emphasis on preparing for future lives. As a corollary, there is an emphasis on compassionate engagement in the world, and the model of the bodhisattva.

When Buddhism is not yet fully established in a new culture, there are opportunities to reflect, to innovate, and to create new forms. For the Buddhist tradition to be relevant, it must speak to the culture in which it has landed in ways that can be understood. The challenge is to keep what is essential and let go of what is not. The engaged Buddhism movement, though relatively new, is already making a positive contribution to western society. I think that this movement and other innovations of western dharma are also making a positive contribution to the flourishing of Buddha dharma in the modern world.

Empowering Youth through Buddhist Education

Kevin Chin Kai Ying
President of University of Manchester Accounting Society
Treasurer for Malaysian Accounting Society For UK and Ireland (MACFIS)
Event Director Of Bright Future Society United Kingdom

———— ∞ ————

Abstract

With proper education imparted to youth, they can become productive, science-oriented, broad-minded and ideal citizens of society. The question is how can we as a society add value to youths who are chasing their dreams? The challenge is to tailor a course for them. This is not simply done as all people are unique. Religion can and should play a big part in all this, and Buddhism in particular can have a big impact on youth. In fact, there are four things from the Buddhist teachings that can help us to empower youth. To keep these in mind we have an acronym; PASS. P stands for purity, A stands amending, S stands for strengthen and the last S stands for sharing. Finally, we need to ensure that Buddhism is not just a thing we find in temples and not just a ritual. It must be brought to others in orphanages, senior citizens homes, schools and in many places. Education has a huge role to play in all this.

Keywords: Buddhist teachings, science-oriented, citizens of society

1.1 billion, almost one fifth of world, is what we are going to discuss about, youth.

A very good morning to all

Firstly, let me ask all of you a question, how many of you think that you are a youth?

People always say that being a youth, there is an age limitation which is between 18-25 years old. But I certainly reject that notion. As a youth myself, I believe we were placed in the middle ground, where we might not be childish enough to be called a kid, or even experience to be called an adult. We might still be innocent and childish, yet we are the center of absolute everything.

Youthfulness is this case is when someone facing a whole change—a perfect transition in terms of physique and mentality, society and environment. When we are a small kid, we dare to dream, maybe to be a pilot, a millionaire or even an Olympic champion. Dreaming is what we can do best, most of us certainly don't have the capability to archive it. When you grow older around the age of 30 and above, you tend not to dream, you only chase and compete with the society, you may be thinking to go up the ladder, get more money and be rich and certainly being too rich you forgot what you left behind. After retiring, you won't have time to think, you reflect, to whatever you have done in your life and conclude what you have contributed.

Therefore, youth mind-set can be easily manipulated. As a youth, we are in a process where we dare to dream, we urge for the best, we strive and try to make lifelong dream a concrete reality. We dream big, throwing our body into something we love to, we create and one day in the we will conquer the society. We as youth are shaky and easy to be influence and yet we can make decision. Therefore, population being in this stage is crucial to be developing to have sustainable wisdom, morale and happiness so that they can lead this society to be a better place.

Then we came up to this question, how do we add value to these youth while they are chasing their dream? If they are so important to the mother earth, how can we tailor a course for them to take in so that they won't become a bad person while pursuing their destiny? On a side note, the reason behind an existence of a bad person is because there is an existence of a good person and we usually compare them.

And the answer is simple, the is no answer to that question. Youth are all a unique individual, where we might have different knowledge, idea, exposure and certainly a diversified background. Besides sending them to school, grasping knowledge and doing tons of homework

to achieve good grades, is there no other way to made them a person a socially acceptable one. I sincerely believe religion thus can play a huge part in this matter.

Therefore, I came to a point to believe that Buddhist is a religion that will have enormous impact when we are structuring, and it will suit most the youth and let's talk about why it may certainly empower a youth.

Buddhism is the only religion which we treat everyone equally. we won't force someone to pray an amount in a day, wear anything to resemble the religion or need to be in the temple for once a week. People who believe in Buddhism have freedom to choose how they want to pursue dharma.

Originally, Buddhism was a religion which included the young ones but somehow was mistaken for a religion belonging only to the elderly. For example, some people will use "Wait till I am old" as an excuse for rejecting Buddhism. They seem to think that Buddhism is a religion that belongs to the aged only, and you cannot become a Buddhist unless your hair has all turned grey and all your teeth have fallen out.

But the truth is we can and there is lot to learn from Buddhism. If we today wanted to empower youth through Buddhism, there is four things from the teachings of the buddha that we should always keep in mind and try to compromise. I even create an acronym for these four steps which are PASS.

First P which resemble purify. If we want to have a harmonious and happy society, we all should observe the five precepts. Today, many youths want to have a long life, and yet they kill the innocent. They want to be rich, so they steal and bribe. They want to have a harmonious family and yet they violate the peace of other's families. They want to be famous, yet they speak falsely of others. They want to be wise, and yet they always do stupid things.

Thus, if we as youths want to stand upright, to retrieve what seems to be hopeless, to radiate brilliant light to benefit all sentient beings, we need to observe the precepts as our basis. Don't kill, steal, lie, false talk and violation is the five precepts and it will not simply hinder your potential to achieve your dream. Instead I felt, with the basis of five precept, society will be more balanced and which we can purify our lives and bring some liveliness to the society. If youth constantly stood by the five precept, the society will be in perfect order and hence a better place. For instance, in Europe, a lot of families try to send their children to Buddhist temple, the reason behind it is they believe that Buddhist precepts are not too demanding and fair to all. It can cultivate a lot of good character in someone's life which may lead to good karma.

Then, we have A, Amending, in Buddhism, we don't forced youth the way of amending their weaknesses or fault. Comparing in a society, when you make a mistake, you are getting into jail or if you fail in a university examination, you are a fall out student. Instead, I believe Buddhism provide a good stage where people uses self-conscious to amend their bad habit. For youth like me, when I believe it did something which I shouldn't, I will go to meditate or listen to some rituals, this is not a punishment to myself but make me self-digest and reflect what I have done. I can only get an answer not because people force me to change it but in my subconscious I am able to explore and think more mindfully.

After that we have a S, Strengthen. Today's society is in a confused state. People always feel uncertain and anxious. The worst thing of all is not knowing where to place one's body and mind. For example, some people work at a job they do not like, yet if they do not work they feel bored. If they watch television all day or gamble, play, eat and wander around all the time, the emptiness within makes them feel hopeless. Thus, settling our body and mind is of utmost importance. In Buddhism, repeating the name of Buddha can ease our body and mind.

After we have trained our body and mind and are experienced in ease, we will be able to feel the joy of nature. We not only meditate when we are sitting, but also when we are eating, sleeping or working. If we Buddhist youths have the experience of Dharma, regardless of whether we are walking, sleeping or sitting, or whether we are studying or practicing, we can feel the beauty of life and be at ease with ourselves.

After we have attained self-peace, we still must cultivate our wisdom. For example, if a person decided to read a chapter of a book each day, he would have read 365 chapters in a year; that would be 3,650 chapters in ten years. All of these put together is a tremendous amount. After we have gained wisdom, everything we look at is different from before. Why did Buddha say that all living creatures have the Buddha Nature? if we look at this world with our wisdom eye, we can see the light of truth. But the wisdom we talk about in Buddhism is different from the wisdom used by scientists. Worldly wisdom is not separated from the differentiations of our consciousness, while the wisdom of Buddhism is to reveal our original nature and help us to destroy all illusions.

Buddhism is like a high mountain. When we climb up, we can see through all worldly phenomena. Buddhism is also like an ocean. If we understand it, our wisdom is vast and boundless.

Last S will be sharing. For Buddhist youths, just observing the precepts, understanding the Dharma and purifying one's self is not enough. The spirit of Buddhism is not only to save ourselves. We must save others as well. We must benefit ourselves and others. We must attract and convert all sentient beings with altruism and happiness.

If we cannot be of any benefit to others in this world, our existence here is meaningless.

Buddhism is not a religion of empty talk. We must start by improving people's lives. We cannot aim too high and forget about the fundamentals. We must be realistic. Just talking about truth is not enough. We must benefit everyone and make them happy.

How can we benefit others? How can we bring happiness to others? The establishment of orphanages, senior citizens' homes, schools, hospitals, Buddhist museums, libraries, cultural centers, celebration parties, Sunday schools, language classes and all sorts of social activities such as performing marriage and funeral ceremonies are all beneficial to the public. From now on, Buddhism will not only build monasteries and perform rituals, but will also follow what the Buddha taught and bring a new life-style to people. I feel that it is the responsibility of today's Buddhist youths to benefit and bring happiness to all sentient beings. The load is heavy, and the road is long and winding. If we do not take the responsibility, who will?

Let me bring you to one of the event we have done in the past in this University. The event motive is to bring in youth from 13 different countries and create a big family by mingling and bonding for 10 days. During the 10 days, we made them expose to real world scenario through Buddhist education by know. As most of them came from a different diverse background, our job is to first make them know who they are, by exploring themselves through meditation and mindful one on one conversation with experience venerable. Because locating themselves as a youth ensure they set great and suitable target for their future life. It is not a textbook learning classroom but by indulging in other's stories you start to think about what have your life made you and then think of what it is to improve in the future.

We have also very fascinated activities in Srisket province where we show the youth different pole of life. More of the youth came from beautiful big city and easily to be spoon fed by their parents. However, when we brought them to the village, they get to experience hunger, severe working condition and other difficult mitigate circumstances, but they get to also see people in these conditions are happy with what they have. That in instance can spark them the way of life, to be happy and control oneself emotion when they face uncomfortable situation in the future. They are made to appreciate what they have, cherish the love and stop complaining what is not enough in their life.

Finally, education as a medium of all-comprising developments: Education to youth is as important as soul to body. To wipe out poverty, have sustained and equitable economy, sustainable development, social and political enrichment, globally aware society, stabilized and secure world—a decent life, education is on top of all the possible means to achieve the said objectives. Further, behavior refinement, and biodiversity are the two other key developments the youth can achieve through education. Similarly, with the help of education, the youth can promote competitive issues like analytical precision, envisioning future scenarios and decision-making. Gender gap is another chief issue which the youth can reform, and that way resolve through education. Keeping good health and creating suitable peaceful conditions and working for security are the other developments which the youth can achieve through education.

With proper education imparted to youth, the youth can become productive, scientific-oriented, broad-minded, and ideal citizens of the society as the society is significantly influenced by this category of people.

In conclusion, with proper Buddhist education imparted to youth, the youth can become productive, broad-minded, and ideal citizens of the society as the society is significantly influenced by this category of people

Engaged Buddhist for Social Welfare

Ven. Ban Ruo Shi
Diploma of Buddhist Precepts in Taichuung, Taiwan.

Abstract

With the development of economy, the focus on materialism hasn't made people happier. Instead people become more discontented and unhappy. In Australia I have met lots of quite rich people, but I cannot tell if they are happier. As a Buddhist monk, I have taken the Bodhisattvas' vow: to be on the path to liberate all sentient beings from sufferings. Out of this motivation, I have engaged myself in Australian social welfare wishing to help people as a monk police, a volunteer in hospitals and a manager on my Dharma farm. As a monk police, I teach the police to meditate and Buddhist wisdom so as to reduce their anxiety caused by their dangerous job. In the hospital, I help the patients to overcome their mental fear and reduce their physical pain. On the Dharm farm, I take care of the sick or abandoned animals with loving kindness.

Keywords: Bodhisattvas' vow, A monk police, Loving kindness.

Introduction

My name is Venerable Ban Rou Shi from Australia. I was born in China. I came to Australia in 1994. Buddhism was not widely practised in Australia then. Australia is a country where multiculturalism has been practised as a national policy and deeply rooted in most Australians' mind.

Since the day I came to Australia, I have kept my precepts and the tradition as a monk, at the same time, I learned English and made many new friends in Australia. Being a monk, I view all sentient beings as the same. We are all equal and deserve all the rights to be happy.

Yet, out of my observation, same as in any other country, with the development of economy, the focus on materialism hasn't made people happier. Instead people become more discontented and unhappy. The cause of all these is greed. In Australia I have met lots of quite rich people, but I cannot tell if they are happier.

People often become very unhappy with the goals of getting "fame and fortune" but in Buddhism we learned "no self". In the Australian society, people who committed crimes are the ones who need lots of compassion. These days especially amongst young people, there are many problems: they drink heavily and take drugs, consequently these behaviours result in violence and crimes.

I have the opportunity working with a few other religious leaders and politicians to help with the problems in the country. As a Buddhist monk, I have taken the Bodhisattvas' vow: to be on the path to liberate all sentient beings from sufferings. Out of this motivation, I have engaged myself in Australian social welfare wishing to help people.

To better serve community as a Buddhist monk who lives in Australia: -

Firstly, I work closely with Australian police force: NSW Police

Secondly, I work as a volunteer in many hospitals

Thirdly, on my Dharma farm, I have rescued many weak, sick and abandon animals that need a lot of care and love

A Monk Police

I think probably I am the only "monk policeman" in the world. It is a long story.

It was in year 2000 when Sydney hosted the Olympic Game. I was working as a volunteer that I had the opportunity to meet a Priest who asked me to work as "a police officer councillor".

In the beginning, I had other plans in my mind, so I didn't give it much consideration. Surprisingly after a few years, "the job" was still available.

On May 26, 2006, I officially became Chaplain of the Parramatta police force.

I have so much respect and compassion for the policemen. They often face lots of very dangerous and challenging situations. They are often become very anxious. I first taught them how to meditate and then later, bit by bit taught them the wisdom of Buddhism.

There was a funny story I would like to share with you. I met a policeman who often came to my class to meditate. He told me that he felt much better and the insomnia he suffered disappeared. But instead of sitting straight to meditate on the cushion, he requested that a posture of lying down and that would benefit him much more. I listened and allowed him to do so.

It takes me some time and deeply thought to find the best way to help these heroes who are helping others in Buddhist perspective. And it really worked out which based on the support I have from everyone. I appreciate the trust people give me so that in this way I can benefit others regardless their races, cultural and religious background.

People who work in the police force are very courageous, they are dealing with terrorism, crimes and human disasters fearlessly. At the same time, as Buddha taught, the real strength is from within, that is the peace of mind. Training the mind to find the peace is really the key for me to help all my students including these police offices who become so close to me.

After 12 years working with the NSW police force, I am very happy that I can help as a Buddhist monk ~~and~~ as well as a "Monk Police".

Chaplin in the hospitals

Apart from going to the police stations, whenever I am needed I would go to hospitals. The most one I visit as a chaplain is the Sydney Concord Hospital.

As you can imagine the physical and mental pains people could suffer in the hospitals. I especially feel so much for those who are quite old and live alone. When they are suffering from disease, they often become so depressed and sad, don't even mention when they are facing the death in such a state of mind.

The fear in the patient's mind is huge. It is also very challenging to find the way to help people like them. I know life is impermanent and we will die one day for sure, however most people seem, in their mind, holding a view that life should remain the way they like it to be and they could live forever. Based on this type of thought, when there are changes in life including sickness and death, they come as shocks, therefore they feel vulnerable and depressed. I believe that the wisdom of Buddhism can really help them.

As a Monk who has taken the Bodhisattvas' vow, I have generated lot of compassion for the patients in the hospital, in any way that I can help with lot of patience and loving kindness, I have been trying my best.

The rescued animals on the Buddhist Farm.

I founded "Prajna Monastery Dharma Farm", two hours drive from Sydney in NSW, where I have rescued a lot of animals.

In Australia there are many horse racing tracks where they use animals for gambling. Horses that were being raised as racing horses when they are old or sick and cannot be used as a tool to make money for their owners then they face the destiny to be killed by shooting them at their heads. I feel this is very brutal and feel it is extremely sad. So, I have been collecting old or sick animals from the racing tracks and from other farms with the helping from a few local Australian volunteers.

Most of these animals now have become much healthier and look happy too. They have been well fed and have lots of space to run over the farm. Once they become healthy again, if other people want to "adopt" them, I often give them for free with condition that they continue to look after them with kindness.

Looking ahead, I am very determined to carry on the Bodhisattva's way of life to benefit humanity.

To be able to engage myself in the social welfare in Australia is my karmic connection with the beautiful people of the country.

It is also my honour to be given so many opportunities to serve humanity. It is not an easy journey with my wish to spread Buddha's teaching, not only to the Chinese community but also to benefit all human being with the secular approach.

There are challenges in a fast-paced world that is based on the materialism, but what is a more meaningful life that is worthy of living than a life purely benefit to humanity for their ultimate happiness?

The Power of the Samboilbae:
The Korean Experience of Three Steps and One Bow

Ven. Prof. Chongdok C.H. Park

Dongguk University
College of Buddhis

Abstract

In Buddhism, bowing is the greatest show of respect a person can make to the Buddha or the teacher. The custom of taking three steps came to signify the shedding of the three poisons as well as a method of cultivating blessings and lessening our sickness, sufferings and misfortunes, so that getting reborn in the Amitabha Buddha's Pure Land can be more promising. By analyzing the history and practice of protesters in Korea, it is clear that violence can be replaced by essentially non-violent Buddhist practice which aims to reach the Pure Land. In Korea, there have been large scale violent movements which were effective at changing the oppressive military junta. But non-violence stops the decline of the social movements. The Korean people had criticized the violent historical movements and turned down their participation until the Samboilbae was effectively and collectively practiced. With the strong commitment of the non-violence and newfangled forms of power, people began to participate in the Samboilbae movement against the Saemanguem Land Reclamation Project.

Keywords: bowing is the greatest show of respect, Pure Land, Buddhist practice

Introduction

In Buddhism, bowing is the greatest show of respect a person can make to the Buddha or the teacher. It lowers yourself to the lowest level, literally, by putting your head, knees and elbows on the ground while elevating the object of the bow. This is regarded as an important form of worship or veneration. The bow in Buddhism differs according to the culture where the religion has spread. In Tibet, it is done with hands and feet spread and body flat on the ground. In Thailand and Vietnam, one bows his head three times while on one's knees.

The tradition of sam-bo, or "three steps," is rooted in the idea of "three poisons."[1] Buddhist teaching has it that unless a person is able to shed the three poisons of greed, hatred and delusion there is no use in practicing the religion no matter how hard that person tries. So the custom of taking three steps came to signify the shedding of the three poisons.[2]

Especially, if we seek to be reborn in the Western Pure Land, then we need to recite Amitabha Buddha frequently. However, there is no guarantee that a person who only recites Amitabha Buddha will definitely be reborn in the Western Pure Land. It is stated in the commentary on the Amitabha Sutra, "It is not possible through conditions lacking in virtuous roots, blessings and merits to be born in that land (i.e. Western Pure Land)."[3] This means that besides reciting the name of the Amitabha Buddha, we must also cultivate our blessings and wisdom, and until the fulfilment of many, many conditions relating to our blessings and merits, is it possible to be reborn in the Western Pure Land. For example, cultivating the 3-steps-1-bow is also a method of cultivating blessings and lessening our sickness, sufferings and misfortunes.[4]

To walk and bow is a cultivation practice common to East Asian Mahayana and Vajrayana Buddhism held outdoor and cover over varying distances. Generally, the practice is to walk three steps followed by one bow, called the Samboilbae or three steps, one bow,

---

[1]Bhikkhu Bodhi(2012), p. 343 , "Bhikkhus, there are these three causes for the origination of kamma. What three? Greed is a cause for the origination of kamma; hatred is a cause for the origination of kamma; delusion is a cause for the origination of kamma."

AN. i.263 : Tīṇimāni, bhikkhave, nidānāni kammānaṃ samudayāya. Katamāni tīṇi? Lobho nidānaṃ kammānaṃ samudayāya, doso nidānaṃ kammānaṃ samudayāya, moho nidānaṃ kammānaṃ samudayāya.

[2]http://www.birdskorea.org/Habitats/Wetlands/Saemangeum/BK-HA-Saemangeum-Samboilbae.shtml

[3]佛說阿彌陀經疏 (大正藏 37, P. 350a), "不可以小善根 福德因緣 得生彼國。"

[4]http://www.jenchen.org.sg/vol7no3e.htm

(三步一拜).[5] Though this practice of Samboilbae did not have any canonical resources,[6] it was adopted widely as a popular way of practice in Korean Buddhism. Recently in Korea, this Buddhist practice was linked with the social movement to solve the social conflicts.

Figure 1. Samboilbae for stopping the Saemangeum Reclamation Project, 20th May, 2003[7]

The historic experience of Korean social movements had been bloodshed. From the 1960s onwards, Koreans have been experienced excessive violence from protesters and the riot control police. There were thousands of civilian deaths and casualties during these social movements such as the Democratic Revolution 1960, the Democratic Rally 1980, the Kwangju Massacre 1980, the People's Revolution 1987, and the Democratic Union Rally 1990.

During all these movements, police repression have been heavy and in response, many demonstrators have also used extremely violent strategies such as firebombs or bamboo spears. In the theory of the vicious circle of violence, the riot control police responded using more excessive force to suppress protesters such as water cannon tanks, tear gas, and helicopters.

---

[5]http://thanhsiang.org/kl/archive/2007/s-religion/OneStepOneBow/tanOneStepOneBow07.htm

[6]*Kasan Encyclopedia of Buddhism*, vol.12, Seoul: Kasan Buddhist Institute, p. 1291.

[7]http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?cntn_cd=A0000123461

Figure 2. The June 1987 Democracy Movement[8]

Confrontation and increasing forms of violence between the riot police and protesters have been increasing over time. This violent repertoire replayed over and over again has served to label and define the Korean social movement as 'militant' without addressing the role of the State in this process.

By analyzing the history and practice of protestors in Korea, in this paper I will show how violence can be replaced by essentially non-violent Buddhist practice which aims to reach the Pure Land.

Korean habitus: as history, transformation and under the military

During the peak of the People's Revolution in 1987, thousands of people were arrested daily, and several people killed during what proved to be harsh interrogations. The riot control police abused their power to oppress and to harass people on a daily base. In response, the social movements generated the violent methods against the riot control police. It was during this cumulative era that violence fed unto violence and the social movements, though not intending to be identified as such, were labeled as militant. During all these interactions, the violent

---

[8]http://kor.theasian.asia/archives/28612

habitus of protesters evolved within the social movement. As a natural response to threatened power, the riot control police produced more repressive skills to control demonstrations.

These conflicts if not consensual violent habitus between demonstrators and the riot control police have produced negative impacts to the entire social movement. The violent habitus reproduced what seemed like an unbreakable and vicious cycle of violence. The violence became "the codification of culture" and came to be identified with contemporary Korean social movements.

Since 1987 the democratic transitions, the growth of civil society has spanned contemporary issues in the relation to women, farmers, labor, human rights, and environmental issues, not to mention good governance and public accountability. As a result in 1990s has been seen a significant increase in the influence of civil groups or social movements on such matters as the formations of public opinion, policy-making, elections, and social relations. The transformation that followed this period of opening up within Korean society is, in many ways, a remarkable turning point in the history of Korea, if not the world.

The transformation of violent habitus in Korean social movements

Despite the successful democratic transformation, the social movements took a precipitous decline beginning in the mid-1990s. Several issues contributed to this reversal. First, civil society had grown as evidenced by the numbers of burgeoning non-governmental organizations (NGOs). But, as has often been the case around the world, the NGOs had their independent agendas and failed to increase the ordinary citizens' participation. Second, in many areas, the protestors remain involved in what they knew best—the violent social movement advancing for a change in the social relations with labor, farmer and student unions. At the same time, the violence of Korea's social movements had worn its citizenry down and the majority became tired of the violent movements and likewise kept a distance from these former catalysts of change. This isolation, as it has been defined by some scholars, has been criticized for 'citizenless' civil organizations[9].

---

[9]http://blog.naver.com/PostView.nhn?blogId=sambolove&logNo=220450424035

The result of this consistently re-emerging violence in the social movements, a growing number of social movements became engaged in empowering non violent actions. Over the last two decades, Mahatma Gandhi and Martin Luther King's rhetoric and practice were revived as suitable models of civil resistance in Korean social movements.[10]

The Samboilbae march of the anti-Saemanguem Land Reclamation Project Campaign

The Venerable Sugyeong of the Sudeoksa temple in South Chungcheong province first linked this Buddhist practice of the Pure Land with environmentalism, and the Samboilbae became the signature protest against the plan to drill a tunnel through Mount Bukhan(2002) and build a reservoir in Mount Jiri(2000). While prostration practices such as the 108 prostrations of repentance have long been part of Korean Buddhist tradition, the Samboilbae practice of walking three steps followed by a full body prostration originates with the Tibetan Buddhist practice of *yan lag lnglng'ai phyag*. Commonly undertaken by pilgrims to Mt. Kailash seeking to expunge their bad karma, this practice typically involves taking one step followed by a single bow but occasionally includes three steps as repentance for the Three Poisons or as homage to the Three Jewels. The Samboilbae was first introduced to Korea during monastic training sessions as Tongdosa Temple in 1992 and was practiced during lay retreats later in the decade. Thus, while the Samboilbae was a recent import from Tibetan Buddhism, Venerable Sugyeong appropriated this traditional Buddhist practice to invent a new, non-violent, and recognizably Buddhist protest tactic.[11]

The Saemangeum Reclamation Project, started in 1991, is threatening one of the most important wetlands in Korea and the Yellow Sea Ecoregion. In 2003, when four religious leaders, Catholic Father Mun Gyu-Hyun, Buddhist Venerable Sugyeong, Won-Buddhist Venerable Kim Gyung-Il and Protestant Reverend Lee Hee-Un found out that countless living creatures in the Saemangeum tidal flat would be killed by the closure of the 33km long sea wall, they decided to devote themselves to those creatures.

---

[10]Regarding the Korean Buddhist NGO, see Cho, Daeyup, "The enlargement of citizens' political movement and the prospect of Buddhist citizens' movement," *Buddhist Review*, vol.1, pp. 293-309, Seoul, 1999; Lee, Youngchul, "The reality and the task of the Buddhist NGOs," *Buddhist Review*, vol.17, pp. 79-92, Seoul, 2003.

[11] Yoon, Younghae and Jones, Sherwin, 'Ecology, Dharma and Direct Action: A Brief Survey of Contemporary Eco-Buddhist Activism in Korea', *Buddhist Studies Review*, vol. 31.2 (2014), p.298

They led the Samboilbae from Saemangeum to the capital city, Seoul. For the entire distance of more than 320km (about 200 miles), they took three steps and then dropped to their knees and bowed down to the ground, then got up and took another three steps and a bow. They explained that three steps meant one's own greed, hatred and delusion and one bow meant sincere penitence for those three. It took 65 days in cold rain and burning sun. The religious marchers said, "We are practicing Samboilbae with the most sincere and bold spirits. Along the way, there will be pain and hardship. However, we will save the Saemangeum tidal flat, in order to persuade the world to expiate its sins and save life and peace."

At the end of the march, more than 8,000 people joined the religious leaders in Seoul: their determination and devotion to life and peace touched every Korean, and resulted in a majority of the Korean public becoming concerned for the Saemangeum tidal flat for the very first time.[12]

Figure 3. Samboilbae for The Saemangeum Reclamation Project[13]

---

[12]http://www.birdskorea.org/Habitats/Wetlands/Saemangeum/BK-HA-Saemangeum-Samboilbae.shtml

[13]http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?CNTN_CD=A0001088381

Due to previous experience with violence and massive social movements, the Korean citizenry was used to turning away from the militant participation in the former social movements. But the Samboilbae was able to transcend this historical fact and revive the people's participation. The Sambiolbae was so effective that it was infectious and soon after, a dozen similar movements sprouted with similar strategies: to stop the construction of the nuclear waste dump(2004), and to save the salamander on the construction of the high speed train road(2004). Furthermore, the Samboilabae practice has had far-reaching effects and has served to inform other militant union movements. From the streets of Cancun (Mexico) in 2003 to Hong Kong in 2005, Korean farmers and union leaders led the popular resistance to practice of the Samboilbae against the WTO negotiations. In 2014, the relatives of the Sewol ferry disaster performed the Samboilbae to demand for a special law to investigate the disaster. In the end, the Samboilbae has been empowering to the transformation of nonviolent movement in Korea and ultimately around the world.

Figure 4. Families of the Sewol ferry victims' march
on presidential palace[14]

---

[14]http://news.kukinews.com/article/view.asp?arcid=0008643686&code=41121111&cp=nv

Conclusion: the power to change, with three steps and one bow

In Korea, there have been large scale violent movements which were effective at changing the oppressive military junta. But non-violence stops the decline of the social movements. The Korean people had criticized the violent historical movements and turned down their participation until the Samboilbae was effectively and collectively practiced. With the strong commitment of the non-violence and newfangled forms of power, people began to participate in the Samboilbae movement against the Saemanguem Land Reclamation Project.

While leading the Samboilbae movement against the Saemanguem Land Reclamation Project, the non-violent habitus equally affects people's minds and living patterns through its symbolic power, and at the same time allows for diverse strategies of resistance. Relying on the power of internet and a history of bloodshed that had effectively worn the populace down, the Samboilbae successfully transformed from the violent habitus of Korean social movement to the non-violent habitus.

Despite of the domination of violent discourse, the Samboilbae has led to peaceful transformation from a violent to non-violent habitus in the history of Korean social movements. First, it has effectively shaped a new tradition of non-violence in the social movements. Second, the non-violent practice of the Samboilbae has empowered people to more fully participate in social change. Finally, it can be again said that the Samboilbae is a good example of how the social conflicts could be handled upon the Buddhist way of practice for the Humanistic Pure Land.

Venerable Thich Nhat Hanh, who originated Engaged Buddhism, said, "The notion that the Pure Land is an exterior reality, a place to be found far away in the western direction, is just for beginners. If we deepen our practice, the Buddha and the Buddha's land become a reality in our mind. Our ancestral teachers have always said this. If we practice well, we can experience Amitabha Buddha and the Pure Land wherever we are in the present moment."[15]

---

[15]http://justsomereadings.blogspot.kr/2012/11/i-bow-to-you-enlightened-being-to-be.html

References

佛說阿彌陀經疏 (大正藏 37)

Aṅguttara Nikāya (AN), ed. R. Morris, E. Hardy, London: PTS, 1885-1900.

Kasan Encyclopedia of Buddhism, vol.12, Seoul: Kasan Buddhist Institute.

Bhikkhu Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*, Somerville MA:Wisdom Publications, 2012.

Cho, Daeyup, "The enlargement of citizens' political movement and the prospect of Buddhist citizens' movement," *Buddhist Review*, vol.1, Seoul, 1999.

Lee, Youngchul, "The reality and the task of the Buddhist NGOs," *Buddhist Review*, vol.17, Seoul, 2003.

Yoon, Younghae and Jones, Sherwin, 'Ecology, Dharma and Direct Action: A Brief Survey of Contemporary Eco-Buddhist Activism in Korea', *Buddhist Studies Review*, vol. 31.2, 2014.

http://www.birdskorea.org/Habitats/Wetlands/Saemangeum/BK-HA-Saemangeum-Samboilbae.shtml

http://thanhsiang.org/kl/archive/2007/s-religion/OneStepOneBow/tanOneStepOneBow07.htm

http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?cntn_cd=A0000123461

http://kor.theasian.asia/archives/28612

http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?}CNTN_CD=A0001088381

http://news.kukinews.com/article/view.asp?arcid=0008643686&code=41121111&cp=nv

http://justsomereadings.blogspot.kr/2012/11/i-bow-to-you-enlightened-being-to-be.html

http://www.jenchen.org.sg/vol7no3e.htm

http://blog.naver.com/PostView.nhn?blogId=sambolove&logNo=220450424035

Empowering Youth through Buddhist Education

Ven. Kuppiyawatte Bodhananda Thero
Diploma in Drug Abuse Management
University of Colombo,
Sri Lanka

Abstract

Youth is a group of people that will experience many physical and psychological changes that can result in confusion, anger and rebellion. Buddhism can be a good method to enhance their happiness. Due to the rebellious and independent nature of adolescence, we cannot force them to accept and practice any ideology or philosophy but to convince them to accept only by contemplating on the key concept in Buddhist philosophy. Over the past 30 years, I have been using teachings in Buddhist philosophy to change attitudes and harmful behaviors of our residents and to help them develop themselves as citizens who can make a positive contribution to the society, especially those drug addicts. Faith/confidence, virtue, knowledge, generosity and wisdom are the five qualities that Lord Buddha considered as the hallmarks of the model disciple, whether monks or lay people. Throughout our rehabilitation program, we practice and facilitate the development of the five qualities above.

Keywords: Buddhism, good method, happiness

Introduction

"Youth" is best understood as a period of transition from the dependence of childhood to adulthood's independence and awareness of our interdependence as members of a community. Youth is a more fluid category than a fixed age-group. The UN, for statistical consistency across regions, defines 'youth', as those persons between the ages of 15 and 24 years. When a child reaches this stage, he or she goes through noticeable and vital physical and psychological changes. The physical changes which occurs at this period leads to changes in their emotions as well as behaviors. The physical maturation process directly affects the child's needs, interests and moods which leads him to think and act differently. Furthermore, this transformation leads to changes in his social transactions as well as individuals he associated with. During this stage, adolescents experience many physical and psychological changes that can result in confusion, anger and rebellion. Therefore, they need support and understanding to survive this stage and emerge as mature adults.

Buddhism is the world's fourth-largest religion, with over 520 million followers. Buddhism originated in India about 2600 years ago. In recent times, Buddhism is been widely accepted and practiced because it can be easily applied to solve problems which arise in our daily lives. Buddhism is not mere religion, it is a way of life. So anyone can apply this method in their day to day lives to enhance their happiness. I think I do not have to explain about the historical background about Buddhism since the majority here are well aware of Buddhist philosophy. But today, Buddhism is being practiced by individuals who have already attained some sorts of spiritual development. But I believe that it's our duties to encourage and invite people who does not practice any type of religion or philosophy to "come and see" (ehipassiko) how Buddhism can aid them to improve themselves. Over the past 30 years, I have been using Buddhism to transform lives of people who were labeled as criminals and social misfits into the model citizens in my country.

When a child reaches youth, he tends to be more independent, rebellious, and curious in learning and experiencing novelty. He is easily influenced by his peers and from the media, exhibits strong feelings and intense emotions and becomes more sensitive and self-conscious. Furthermore, he tends to take more risks and quick in decision making without thinking about the consequences. This is a natural process evolution; a gift of nature to ensure his survival and positive progression in a competitive society. These qualities helps him to thrive and grow by performing well in his education, sports as well as in his social interactions. If he is not given the proper education in how to achieve ethical, intellectual and spiritual perfection, he will reach a state of confusion which can lead to dissatisfaction. This can cause him to seek

happiness through harmful and unethical means and behaviors which can lead to destruction. The most valuable asset of any country is its youth population and it's our duties as elders to show them the right path in life.

If we draw our attention on the youth population today, it's evident to us that they need guidance. We suffer from the environmental pollution coming from the byproduct of technology and begin to understand the need for protecting our environment. However, the problem of mental or spiritual pollution, raising the environmental pollution, is many times more serious than that of the environment. The modern society aims more on generating profit by giving more values to materialistic gains rather than promoting ethical and moral values. This causes confusion among the youth community due to the inability to differentiate between good and bad. Due to that confusion, they tend to take wrong and harmful decisions which can cause devastation to themselves and to the social structure they live in.

How can we address this problem in a Buddhist point of view? Can we find an answer for this social dilemma by using Buddhist philosophy as mean of refuge? What is the definition of Buddhism? Lord Buddha preached, "Doing all the good, not doing all the evils and purifying your mind is called Buddhism." Good is that which produces good effect and relieves one of sorrow and stress; evil generates ill effects and prolongs the agony of suffering and stress. This is the basis of Buddhism and the foundation of all Buddhist teachings.

Due to the rebellious and independent nature of adolescence, we cannot force them to accept and practice any ideology or philosophy but to convince them to accept only by contemplating on the key concept in Buddhist philosophy. Buddhists practice Buddha dharma through listening, thinking and experience. In Buddhism, we encourage the person to come, see and experiences instead of persuading him/her to convert to a Buddhist. The aim of education should be to teach us rather how to think, than what to think. To make us intellectually sound to make decisions on our own.

Education is the principal tool of human growth, essential for transforming the unlettered child into a mature and responsible adult. Yet everywhere today, both in the developed world and the developing world, we can see that formal education is in serious trouble. Classroom instruction has become so routinized that children often consider school as an exercise in patience rather than an adventure in learning. Even the brightest and most conscientious students easily become restless, and for many the only attractive escape routes lie along the dangerous roads of drugs, sexual experimentation, and outbursts of senseless violence. Teachers too find themselves in a dilemma, dissatisfied with the system they served but unable to see a meaningful alternative to it.

In the modern society, parents and elders pay much more emphasis on institutional education in order to prepare their young ones to face competitive exams and professional programs. In Asian countries, the importance of Dhamma Schools still dwell in the minds and hearts of the elders but the negative trends of globalization have lured children from religious institutions in search of other means of education. Since a person's character is molded by values, and values are conveyed by inspiring ideals, the first task to be faced by Buddhist educators is to determine the ideals of their educational system.

 "Mithra" is a Sinhala word, which is derived from the Pali word "Mitta", in English "friend". When we develop a relationship with a person based on loving kindness, it is called friendship. If a friendship is formed to nurture evil, it can lead a person to form destructive habit and behavior which can devastate to the entire world. With that notion in mind, in July 1987 we started the Mithuru Mithuro Movement.

In Sri Lanka, there was no other systematic approach in order to correct and liberate criminals or drug addicts, rather than watching them being imprisoned by the prevailing judiciary system. In demand to fulfill that requirement and to help people who were suffering from drug addiction, we started the Mithuru Mithuro Movement flowing from the Buddha's teaching. The Buddha welcomed everyone into his order; there were murders, alcoholics, bandits, so on. The Buddha's advice was that a person has not become wholesome or unwholesome by birth, but rather through their actions. Therefore, by changing attitude and behavior of a person, we were able to establish a successful rehabilitation program with the theme "Rehabilitation through Spirituality".

Over the past 30 years, I have been using teachings in Buddhist philosophy change attitudes and harmful behaviors of our residents to help them develop themselves as citizen who can make a positive contribution to the society. By using methods in Buddhist teachings, we teach our residents how to differentiate between good and bad, how to control their sensations and how to enjoy lives in nondestructive manners. Since today's secular society dictates that institutional education has to focus on preparing students for their careers. In a Buddhist country like Sri Lanka the prime responsibility for imparting the principles of the Dhamma to the students naturally falls upon the Dhamma schools. Buddhist education in the Dhamma schools should be concerned above all with the transformation of character. I would like to share upon the methods I used to transform a person once considered as a menace to the society, to a human being who unveils his full potential to serve humanity.

Faith/confidence, virtue, knowledge, generosity and wisdom which. Lord Buddha considered the aboved five qualities as the hallmarks of the model disciple, whether monk or

layperson. Over 30+ years of experience I have gained through transforming the lives of young adults who have devoured by the evil nature of untrained mind. One needs to cultivate and practice the aboved mentioned qualities in order to free themselves from the evil within. Unfortunately, the drug addicts who arrives at our doorstep in search of refuge, are not aware of the value of developing these five qualities in their lives. There for, throughout our rehabilitation program, we practice and facilitate the development of aboved five factors in our residents and I strongly believe that it can be practically applied by any institution or even in a household environment since Buddhist education is wide open and available to the people of all walks of life.

Faith/Confidence (saddha)

For someone who has lost faith in himself, as well as his family and the social structure he resides in, developing faith in the triple gem is vital in order to transform his life from a social misfit to a social asset. Spiritual development is a key factor in personal development and we have been using various methods stated in Buddhist philosophy to achieve this feat. Routine morning and evening Buddhist chanting and offering flowers, candle-lights, oil lamps and burning incense (Buddha Wandana) gives the chance to children resident to pay homage the Buddha, dhamma and sangha. The Karaniiya metta-sutta - encompassing loving kindness for all the living creatures in the universe is one of the most prominent suttas chanted daily in our institution among with many other suttas. The Dhammacakkapavattana sutta – the first philosophical discourse of the Buddha and Mangala sutta, indicating various aspects of worldly prosperity with righteousness are chanted with many other chantings. Chantings which refer to the nine virtues of Buddha, six characteristics of the Dhamma and the nine qualities of sangha act as the foundation of all our spiritual programs.

Young minds are rebellious in nature and they are not willing to accept an ideology or belief without questioning. In Buddhist philosophy, Lord Buddha did not force his disciples to accept Buddhism based on mere belief, but only through rational thinking. The Buddha has applied his 'ehipassiko' (come and see) theory for every person to truly understand what he or she is doing. By delivering the correct and practical knowledge about the triple gem to the youth population, we can turn them in to devotees of Buddha since devotion in fact, is regarded as the preliminary step to develop faith in gaining wisdom.

Virtue (sila)

The five precepts are the moral guidelines followed by any lay person who is willing to become a devotee of the triple gem. Abstinence from killing, stealing, and sexual abuse, falsehood and intoxicants are those five precepts and they are considered vital since it brings righteousness to every word and action he or she performs. If we look at them closely, following these five precepts can be considered as a long lasting solution to every social dilemma we encounter in our modern society. To achieve this, we should educate our youth generation on the Buddhist methods used to control thoughts and emotions. Patience, concentration, anger management, obedience and discipline should be encouraged and their development should be facilitated in order to aid them to follow these five precepts.

In our rehabilitation program, we use various methods like counselling, group counselling, friendly pull-ups and other means in order to help the youth community to accept these precepts as a way of life. By giving them the right knowledge and advices, they learn how to enjoy life and seek for true happiness in life without causing harm to themselves or to the society they live in.

Generosity (caga)

In our institution, Individual ones who were selfish and destructive take the firm decision to change their behaviors and attitudes by learning ways to be generous and caring to others as well as to themselves. How do they achieve this daunting task of total self-transformation?

Most of us are used to indulge and act upon our sensual desires and emotions without thinking about the consequences. When we start to realize about the severity of the repercussion, it's too late for rectification. Selfishness of human beings has caused so many devastation to our world which has endangered generations to come. Therefore, we should teach our young generation about the importance of generosity by encouraging them to be generous, which is essential for overcoming selfishness, greed, and the narrow focus on self-advancement that dominates in present-day society. In Buddhism, an act of giving has been compared to a war fighting with various enemies such as greed, attachment and other mental defilements to fight very hard to defeat and sabotage it. According to the natural law of cause and effect, or kamma, an act of giving can bring happiness and other positive benefits in this life and in future lives. As kamma has been defined by the Buddha as the volition "chetanaham bhikkhawe kammam

vadami," an act of giving associated with wholesome volition, will naturally increase the benefits one receives as a result.

In our center, we hold various programs to teach children resident about the importance of generosity. We conduct programs where they get the chance to care for their parents, the elderly and teachers, programs they perform voluntary social welfare activities which needs physical labor and events where they get the chance to use their knowledge and expertise various subject matters to educate school children and the public.

Knowledge (suta)

In today's world, the main purpose of the knowledge and expertise given to the youth community is to prepare them to thrive and prosper in the present commercialized society. The knowledge gained through the conventional education system is not enough to bring upon satisfaction and therefore they seek happiness and fulfillment in means which are harmful to themselves and to the society they live in. Therefore, the need for an alternative education system is strongly felt by the modern society due to the shortcoming of the prevailing system.

Buddhism can be considered as a way of life rather than a religion based on theories and scriptures. Therefore, the knowledge gained through Buddhism is readily applicable to our day to day lives. That knowledge is directly related building faith and virtue in a person. In our rehabilitation program, knowledge is delivered through seminars, lectures and providing the opportunity to our residents to use our library which there are over 10,000 volumes.

If we want to encourage someone to get rid of bad habits and behaviors, we should introduce them to adopt and follow healthy alternatives. We hold meditation and special poya day programs to educate them how to achieve spiritual development in order to cultivate true content in life. Core concepts such as four noble truths, dependent origination and three marks of existence are introduced to them gradually and complimentary information required to analyze those concepts are also provided. Therefore, the residents are able to perceive the world in a different view point by not clinging on to sensual desires and negative emotions.

Wisdom (panna)

Wisdom is the direct personal insight into the truth of dhamma. Wisdom is generated through methodical mental training and coming in to a firsthand realization about the knowledge gained about the core concepts of Buddhism. With this insight, the person can come to understanding about the reality of the world he lives in, which further strengthens his faith in Buddhism. Therefore, knowledge about Buddhism and generating wisdom is closely interwoven. Because Wisdom arises by systematically working the ideas and principles learned through study into the fabric of the mind, which requires deep reflection, intelligent discussion, and keen investigation. This wisdom must be generated by methodical mental training in calmness and insight, the two wings of Buddhist meditation. It is wisdom that the Buddha held up as the direct instrument of final liberation, as the key for opening the door to the Deathless, and also as the infallible guide to success in meeting life's mundane challenges.

Encouraging the youth population to practice meditation and systematic metal training is key factor in generating wisdom. We provide our children resident with the knowledge needed to practice meditation through 10 day meditation programs, discussions and special poya day programs.

Thus wisdom is the crown and pinnacle of the entire system of Buddhist education, and all the preliminary steps in a Buddhist educational system should be geared toward the flowering of this supreme virtue. It is with this step that education reaches completion, that it becomes illuminating in the truest and deepest sense, as exclaimed by the Buddha on the night of his Awakening: "There arose in me vision, knowledge, wisdom, understanding, and light."

Grief Management in Buddhism for Human Development

Prof. Wasantha Priyadarshana
Postgraduate of Pali and Buddhist Studies
University of Kelaniya
Sri Lankam

Abstract

As it is discussed in the Roga Sutta of the Aṅguttaranikāya, it is immensely impossible to be a perfect mentally healthy person except an Arahant, one who has reached the highest mental and spiritual development. Enlightened beings who have not yet reached liberation are confronted with very subtle mental distortions. Nevertheless, average people are having various mental problems minute by minute. In this comprehensive analysis on mental problems, grief (*soka*) is understood in Buddhist discourses as natural phenomenon faced by every average person. In this paper, it is understood with the help of elucidation of Suttas like Piyajālika, Sokasallaharaṇa, and Saccavibhaṅga in which the death of beloved ones is explained as the main cause of grief. In this context, the Buddha, played his role as a great Psychotherapist, has shown how to overcome such grief. The elements of Buddhist Grief Management Techniques scattered throughout Suttas are presented here in a systematic manner with the aim of drawing the attention of professionals who work in the related areas of grief into valuable discussion of several Buddhist discourses that could be adopted to develop the field.

Keywords: Grief Management, Psychology, Human Development.

Prelude

As it is discussed in the Roga Sutta of the Aṅguttaranikāya, it is immensely impossible to be a perfect mentally healthy person except an Arahant, one who has reached the highest mental and spiritual development. Enlightened beings who have not yet reached liberation are confronted with very subtle mental distortions. Nevertheless, average people are having various mental problems minute by minute. In this comprehensive analysis on mental problems, grief (*soka*) is understood in Buddhist discourses as natural phenomenon faced by every average person. In this paper, it is understood with the help of elucidation of Suttas like Piyajālika, Sokasallaharaṇa, and Saccavibhaṅga in which the death of beloved ones is explained as the main cause of grief. In this context, the Buddha, played his role as a great Psychotherapist, has shown how to overcome such grief. The elements of Buddhist Grief Management Techniques scattered throughout Suttas are presented here in a systematic manner with the aim of drawing the attention of professionals who work in the related areas of grief into valuable discussion of several Buddhist discourses that could be adopted to develop the field.

Grief Among Other Psychological Problems

According to the "First" of the Four Noble Truths. "grief" means universal experience faced by every average individual. The equivalent Pāil term that conveys the meaning of grief is '*soka*" But various aspects and stages of grief (*soka*) are discussed with othersimultaneous terms such as *parideva* (lamentation), *domanassa* (sorrow), and *upāyāsa* (despair)… etc. (M. lll, 249).

Grief Born of Affection

The Piyajātika Sutta of the Majjhimanikāya explains with clarity how grief is born from affection. As it is elaboratedtherein, "affection" is the origin of grief (*soka*), sorrow (*parideva*) suffering (*dukkha*) lamentation (*domanssa*) and despair(*upāyāsa*). The Psychology of affection is discussed with the help of two generic terms as *Kāmataṇhā* (craving for sense gratification) and *Bhavataṇhā* (Craving for self-preservation). According to Warden, attachment is developed in animals (including humans) because it has a survival value (Warden, 1983). The Saccavibhaṅga Sutta explains that their attachment to desire as the main cause of grief (*saṃkhittena pañcupādānakkhandhā*). This attachment (*upādāna*)

which binds the beings into continued existence (*saṃsāra*) is recognized in Buddhist teachings as desire (*lobha*) impregnated with its various aspects such as *chanda* (impulse), *rāga* (excitement), *nandi* (enjoyment), *sineha* (love).. etc. The tendency of desire (*lobha*) lays the foundation for self-preservation (*bhavataṇhā*). The strong attachment to this self-preservation blinds the being from recognizing the world reality. When the wishes related to this craving for self-gratification and to self-preservation are changed in face of the world reality, the individual begins to shiver just like a fish out of water. Then the average person begins to suffer from grief, sorrow, suffering. The three fold division of *dukkha* is mentioned in the Saṃyuttanikāya as (i) *Dukkha-dukkha* (intrinsic *dukkha*) (ii) *Viparināma dukkha* (*dukkha* in change) and (iii) *Saṅkhāra - dukkha* (*dukkha* due to disposition). The nature of grief has the relationship with this threefold division of *dukkha*. Nonetheless, the individual who has been blinded by the strong attachment to his survival cannot perceive things as they are. This situation is recognized in Buddhist Psychology as *moha* or *andha* (delusion or blindness). When the wishes of average person are disturbed by change (*anicca*), the reaction taken by him/her is hate. This situation is recognized in Buddhist Psychology as self-annihilation (*vibhavataṇhā*). According to the suttas "He who is under the sway of anger becomes ugly, he cannot sleep in comfort, his mind is constantly disturbed, when a person is overwhelmed by anger, he does not know what is right and wrong and is unable to understand even what is beneficial to himself. When anger becomes most intense one loses all sense of discrimination and does not hesitate to kill even his own kith and kin or in the end even himself (A. IV. P.98). All aspects related to grief cannot be limited only to the word *soka* (grief). The above mentioned Pāli term simultaneously used with *soka* discuss various emotional, physical, aspects of grief that have been discussed in modern grief counseling as sadness, anger, guilt, anxiety, loneliness shock, yearning, numbness, helplessness and physical sensations like fatigue, a dry mouth, a hollow feeling in the stomach, tightness in the throat and more various thoughts that can lead to depression, obsessions, confusion or even in hallucination and behavioural disorders such as disturbed sleep, social withdrawal, and absent-mindedness as well. The Pali terms *soka* (grief) *parideva* (lamentation, wailing) *domanassa* (distress, dejectedness, melancholy and grief) and *upāyāsa* (trouble, turbulence tribulation, unrest, unsettled condition) cover various emotional, physical and cognitive influences of grief. (Rhys Davids, 1974)

Grief Management (Sokasallahāraṇa)

The terms such as *Bhisakko* and *Sallakatto* that have been used in Pali Buddhism are really conducive to recognize the role played by the Buddha as the great psychotherapist, but not as the physician or surgeon. In this Sutta, the distinctions between Psychotherapist and physician or surgeon are clearly made. However, the term of great psychotherapist is not used for the Buddha in this Sutta. The Buddha as a great psychotherapist makes the therapeutic arrangement to pull out the arrow which makes painful feeling related to grief. This therapeutic process related to grief management process is mentioned as *sokasallahāraṇa*. (A, III) The first therapeutic approach is really based on the behavioural transformation of the client. As all is discussed in the Sokasallaharaṇa Sutta, the client should be given sufficient time for mourning and being grief. As a result of mourning and being grief, the client can release his/her intensity of grief to certain levels where the client can be provided the help to get rid of the issue. This occasion is recognized as the suitable time for commencement of discussion. The grievances of Ubbiri, Patācāra, Kisāgotami were concerned by the Buddha after giving them sufficient time for them to mourn. According to the story of Ubbiri who lost her beloved daughter, she was questioned by the Buddha as "why dost thou weep?" Her reply was "I weep because of my daughter, Exalted One." Warden (1983) also recognizes this situation as 'Experience the pain of the grief.' This experience makes arrangement for the client's mind to accept the reality of the loss. The behavioural transformation of the client is aimed at the first level of the grief management which is in a suitable and acceptable way. This behavioural transformation could be seen from the story of bereaved lady kisā gotami who was given a performance based technique (De Silva 1989). The aims of their behavioural formation are to encourage the client to accept the reality of the lost and adjust to an environment where the client could be given psychological education to understand what has really happened. When it goes back again to the story of Ubbiri, it is evident that how the Buddha initiates this psychological education:

"Burnt in this cemetery are some 84,000 of the daughters. For which of them dost thou weep. (Rhys Davids Mrs. 1980, 89)"

It is very clear that the psychological education is brought here with religious and spiritual beliefs. In order to create a meaning to life back, spiritual transformation could be used successfully (Golsworthy and Coyle, 1999, Calhoun and Tedeschi 2000). This spiritual transformation in religious belief led her own insight

> Lo, from my heart the hidden shaft is gone
>
> The shaft that nestled there hath he removed.
>
> And that consuming grief for my dead child
>
> Which poisoned all the life of me is dead
>
> To-day my heart is healed, my yearning stayed.
>
> And all within is purity any peace
>
> Lo, I for refuge to the Buddha go
>
> The only wise the order and the Norm

(Rhys Davids Mr. 1980 p. 40)

The withdrawal from the emotional energy from the deceased could not be reached only through the psychological education. It could be seen from both *Alabbhaniyaṭ hāna* and *Sokasallaharaṇa* how the cognitive transformation is aimed at to get the client back to normal life. It is repeatedly mentioned therein that old age, sickness, death, destruction are the naturalphenomena that never change. This cognitive transformation is to be achieved through the establishment of mindfulness or *satipaṭṭhāna*. *Sati* means awareness and *paṭṭāna* means keeping present. This is the only way recommended by the Buddha to overcome grief.

> "There is, Monks, this one way to the purification of beings, for the overcoming of sorrows and distress, for the disappearance of pain and senses, for the gaining of the right path, for the realization of Nibbāna, that is to say the four foundations of Mindfulness' (Walshe, Maurice, 1995, p. 335)".

References

Aṅguttaranikāya, III, (1976), Hardy, E, London, Pali Text Society

Majjhimanikāya, II, (1977), Chalmers, R, London, Pali Text Society

Majjhimanikāya, III, (1977), Chalmers, R, London, Pali Text Society

Translations and Secondary Sources

Hare, E. M, The Book of The Gradual Sayings, (1973), London, Pali Text Society

Horner, I. B, The Middle Length Sayings, III, (1975), London, Pali Text Society

Horner, I. B, The Middle Length Sayings, II, (1975), London, Pali Text Society

Worden, W. J, Grief Counseling and Grief Therapy, Tavistock Publications Ltd,

De Silva, P., Buddhism and Behavioral Modification, (1984) Behav, Res. Ther, Vol. 22, N06, pp 661-678

Nyanaponika Thera, The Heart of Buddhist Meditation, Rider, and Company, 1962

Non-Buddhists Promoting and Preserving Buddhist Cultural Heritage through Performing Arts in Indonesia

Wilis Rengganiasih Endah Ekowati

M.A. in Religious and Cross-cultural Studies,
Gadjah Mada University

Abstract

The conservation of world cultural heritage, both tangible and intangible, has been promoted and facilitated by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). Even though Indonesia has ratifed the UNESCO's convention of the Safeguarding of Intangible Cultural Heritage in 2007, the preservation of intangible cultural heritage has not yet received equal attention and effort as tangible cultural heritage should have. Rites, rituals, and traditional performing arts are one of the Magelang Regency's cultural assets and are rich of local wisdom have been marginalized and neglected. In response to these situations, people of Borobudur and its surrounding have begun initiatives in preserving their intangible cultural heritage.

One of the programs of Ruwat-Rawat Borobudur annual event which becomes the focus of this paper is called Kidung Karmawibhangga.4. Given the context that Indonesia is the largest country with Muslim population in the world, it is intriguing to fnd out why non-Buddhist art groups learn about and create new arts work based on Karmawibhangga, the Buddhist teaching of the law of kamma.

Keywords: Buddhist Culture, Arts, Indonesia, Karma.

Background

The conservation of world cultural heritage, both tangible and intangible, has been promoted and facilitated by the United Nations Educational, Scientific, and Cultural Organization (UNESCO). As a national heritage in Indonesia, Borobudur Temple Compounds have been inscribed into the World Heritage List in 1991. But there have been so many problems since early 1980, when the project of Borobudur archaeological park began. This situation went on and grew even bigger and more complicated up to nowadays. Even though Indonesia has ratified the UNESCO's convention of the Safeguarding of Intangible Cultural Heritage in 2007, the preservation of intangible cultural heritage has not yet received equal attention and effort as tangible cultural heritage should have. For example, the conservation and management projects of Borobudur have not much taken into account the cultural landscape, the living traditions, traditional performing arts, and the fate of the people living on its vicinity who were relocated from their lands for the sake of the archaeological park building project.[1]

Rites, rituals, and traditional performing arts as one of the Magelang Regency's cultural assets and are rich of local wisdom have been marginalized and neglected. There are over a thousand groups of traditional arts in the region, and over forty variety of performing arts. These local cultural wealth should have been facilitated and integrated in the conservation project for these are the living culture in the surrounding Borobudur, and thus, are inseparable aspects of the cultural landscape (*saujana*) of Borobudur.[2] In response to these situations, people of Borobudur and its surrounding have begun initiatives in preserving their intangible cultural heritage.[3] One of the programs of *Ruwat-Rawat Borobudur* annual event which becomes the focus of this paper is called *Kidung Karmawibhangga.*[4] Its stories or ideas are derived from the panels of reliefs of *Karmavibhanga* at the base or hidden foot of the Borobudur temple. Given the context that Indonesia is the largest country with Muslim population in the

---

[1]Ekowati, Wilis Rengganiasih Endah, "Ruwat-Rawat Borobudur: An Annual Cultural Event that Celebrates Diversity and Multiculturalism," in Karma Lekshe Tsomo, *Compassion and Social Justice*, (Indonesia: Sakyadhita E-Publication, 2015), p. 92.

[2]Kanki, Kiyoko, Laretna T. Adhisakti, Titin Fatimah, *Borobudur as Cultural Landscape: Local Communities' Initiatives for the Evolutive Conservation of Pusaka Saujana Borobudur*, (Kyoto: Kyoto University Press, Melbourne: Trans Pacific Press, 2015), p. xix.

[3]*Ibid*., and pp. 118-133.

[4]*Karmawibhangga* is the Javanese spelling of *Karmmavibhanga* (Pali).

world, it is intriguing to find out why non-Buddhist art groups learn about and create new arts work based on *Karmawibhangga*, the Buddhist teaching of the law of *kamma*.

Performing *Kidung Karmawibhangga at Ruwat-Rawat Borobudur*

Before we discuss *Kidung Karmawibhangga*, we need to take a look at the cultural event that gave birth to the new genre of performing arts. It was *Ruwat-Rawat Borobudur* (RRB), an annual cultural event, as a manifestation of the local people's concerns about the conservation and management of Borobudur that left behind other aspects, including the living traditions (rites, rituals, local beliefs), the people, the environment, and traditional performing arts. This negligance corresponds to the poverty of the local inhabitant, who once lived as agrarian society and then instantly--and forcibly--turned into tourism society (*masyarakat pariwisata*).

Borobudur's status as a Buddhist sanctuary has been desacralized since its preservation project put more emphasis on managing the temple as tourism commodity by the government and its state-owned enterprise, PT Taman Wisata Candi Borobudur, Prambanan dan Ratu Boko (PT Taman). In addition to this, the lives of the people surrounding the temple are far from being prosperous. This condition is in contrast to the majestic Borobudur and the revenue PT Taman retains from the ticket selling for visiting the temple. *RRB* that began in 2003 is a cultural movement of the grassroots level to re-sacralize Borobudur in order to restore its sacredness as a Buddhist sanctuary by educating people about the importance and the values of the temple. In contrast to the existing management that exploits the temple, local people through their cultural movements created activities that care for the temple and with the spirit of paying back to the temple by offering their hard work, creativity, togetherness, and prayers.[5]

RRB consists of different programs: field schooling, seminars, workshops, cultural dialogues, rituals, people's market (*pasar rakyat*), art festivals, traditional arts performances, and *Kidung Karmawibhangga* performance. Performing arts are the favorite of the event's program. Sucoro,[6] one of the initiators of *RRB* and *Kidung Karmawibhangga*, understands

---

[5]Ekowati, *Op.Cit*., pp. 92-93.

[6] Sucoro belonged to one of the six villages that were bulldozed in the early 1980 when the building project of Borobudur archaeological park. (Interview with Sucoro, June 5, 2013).

well that performing arts play important roles and have special place in local people's lives.[7] Utilizing performing arts and rituals, he successfully attracted people's attention to come together, to listen, discuss, to learn, to exchange, to create, and to perform. People from different villagers in Borobudur and Magelang Regency, and now expanding to Temanggung, Wonosobo, and Boyolali Regencies come and participate in *RRB*.

Sucoro, together with a number of his friends, established *Warung Info Jagad Cleguk* (*WIJC*), an NGO that serves as an information center in February 7, 2003. Sucoro and a number of people who have the same vision and mission about traditional performing arts preservation also found *Perkumpulan Masyarakat Pecinta Seni dan Budaya Borobudur* (the Association of Arts and Culture Lover Society of Borobudur) to organize and support traditional arts groups. As aforementioned, Magelang Regency is rich with traditional performing arts, in terms of number and variety. Since there is minimum to no support from the local government and PT Taman to preserve this intangible cultural heritage, a number of traditional performing arts have disappeared, others are on the verge of extinction. To facilitate arts groups to flourish means to spend energy, time, and a lot of money, and this is not the interest of PT Taman which year by year always targets a higher income by selling Borobudur to tourists, with an assumption at a minimum investment as possible--an market economy rationality. *RRB*, despite its short and unstable financial support, has succeeded in facilitating a number of the remaining traditional performing arts to flourish.

Since the people who live in the surrounding Borobudur are Muslims, their arts are also represent or inspired by their Islamic culture, or blend of Islamic and Javanese culture, and none of them are in connections with Borobudur. Sucoro thinks that it is crucial to connect these traditional performing arts with Borobudur in order to open people's understanding about the temple. When people understand what Borobudur is and its values, they will grow respect and love for the historical Buddhist monument. A connection between the living culture with Borobudur as a Buddhist sanctuary also needs to be established in a harmonious and mutualistic way. When traditional performing arts present the stories or values of Borobudur, they become part of tourist attraction and alternatives to visiting the temple. The arts groups will gain benefit by getting financial and other facilities support, and the opportunities for them to perform in front of tourists will boost their creativity.

---

[7]Traditional performing arts have become integral parts of rites and rituals of the villagers since long time ago. Arts have the power to unite people, to strengthen solidarity, to give sense of roots and identity, and more.

Sucoro's strategy is to set a workshop for these arts groups to learn about *Karmawibhangga* panels of reliefs. Even though these reliefs represent Buddhist teachings of the law of *kamma*, these can also be found in Javanese wisdom, "*sapa sing nandur bakal ngundhuh*" (one who plants will harvest--in accordance with one's deed). Sucoro's approach is to invite people to see Borobudur not as a Buddhist temple, but as a historical site belongs to Javanese, and even Indonesian. Though many are able to accept this idea and then embrace Borobudur as their own cultural heritage, there are people who oppose the idea, even accuse Sucoro of spreading Buddhist teaching in order to convert their religion, or at least it may weaken people's faiths in their own religion.[8] Lindsay observes that challenges for performing arts in the Post New Order era do not come from the State anymore, instead from radical religious groups.[9] In spite of negative responses and criticisms, *RRB* and *Kidung Karmawibhangga*, have been gaining popularity not only at the grassroots level communities, but also among academics, researchers, NGOs, political parties, tourists--domestic and foreign--and the government.

In preparing for *Kidung Karmawibhangga*, the committee of RRB scheduled a workshop on traditional arts annually beginning in 2013. The workshops were collaborations between *WIJC* and the Center for Borobudur Conservation (Balai Konservasi Borobudur) and a number of choreographers and dancers from Yogyakarta and Surakarta.[10] The materials of the workshops provided an explanation about Borobudur Temple from its archaeological dimension, including *Karmawibhangga* panels of reliefs, and presentations about dance and dance-drama in the making, i.e. how to transform the forms and stories carved on the panels of reliefs of *Karmawibhangga* into performing arts. The new creations are based on the styles and forms of each folk art.[11] By creating new dances and dance-dramas with the inspirations from *Karmawibhangga*, it is hoped that the intangible art forms are in relevance with the stories carved in the Borobudur's wall and the values they represent. For tourism purpose, the performing arts will compliment the temple as evening programs.

---

[8]Sucoro himself and his family members are Muslims.

[9]Lindsay, Jennifer, "A New Artistik Order?" *Inside Indonesia* 93 July-September, 2008. http://www.insideindonesia.org/a-new-artistic-order-2. Retrieved: April 5, 2014.

[10]As I was conducting my field research about Mahakarya Borobudur Dance-drama in 2013, I also studied *RRB*, and also served as a facilitator and a collaborator of *RRB* and the traditional performing arts workshops in 2014 and 2015. I also helped a few art groups in their rehearsals and process of creating *Kidung Karmawibhangga*.

[11]To name some of the traditional performing arts: *Topeng Ireng, Soreng, Jathilan, Jaran Kepang, Reyog, Warokan, Thuyulan, Lengger, Kobra Siswa, Gedrug, Campur, Dholalak, Pitutur*.

Kidung, both in Javanese and Bahasa Indonesia, means song, and *Kidung Karmawibhangga*, according to Sucoro, is the songs (or stories) of deeds (*tembang perbuatan hidup*).[12] Since 2013, there have been eight stories invented and performed by eleven art groups. The first three stories were created by Sucoro, and the other five were the creation of different art groups with an assistance of Sucoro and the workshops' facilitators. The first three stories are: *Kisah Asmara di Bukit Karmawibhangga*, *Pangeran Bajang*, and *Prahara Bhumi Sambhara Bhudara*.[13] The other five stories are the development (modification) of the previous three. In all eight stories, Sucoro and the eleven art groups translate and interpret selected stories of the Karmawibhangga panels of reliefs into skenario of dance-drama, and then each group began to make the choreography and the narratives of the stories. The dancers did not perform any dialogue, instead, there are narrators who read the narratives and speak as the characters in the stories.

As a facilitator for the traditional arts workshop in two consecutive years, I observed that the participants[14] of the workshop looked very enthusiastic in learning about the techniques of creating dance choreography, dance techniques and characters. They showed little interest in the presentation about the temple archeological structure and history. The idea of setting workshops is good, as there were no initiatives from the local government and PT Taman to do so. But some of the drawbacks were that the workshops that lasted only for four to five hours were not enough for the groups to master the materials and then in a very limited time and usually with no support from arts experts, they had to make a new dance and dance-drama. Overall, their understanding about *Karmawibhangga* was very limited, and since they were non-Buddhists, it was inevitable that sometimes they interpreted Buddhist teachings within their religious' perspectives. The process of creating new dance or dance-drama incorporating the stories, messages, or lessons derived from *Karmawibhangga* needs an adequate time, but generally there was only a short time to do it, and the result was, the dance and dance-drama were of premature.

Regardless of the downsides, the traditional performing arts groups gained benefits in the domains of dance or dance-drama and performance technicals by participating in the

---

[12]Wimar, Sonny and Amat Sukandar, *Harmoni Kehidupan dalam Ruwat-Rawat Borobudur*, (Magelang: Warung Info Jagad Cleguk, 2018), p. 354.

[13]The titles of the stories were invented by Sucoro (Interview with Sucoro, June 5, 2015).

[14] The participants were the representatives of traditional arts groups participated in *RRB* of the year.

workshops. They were encouraged and facilitated to work with their traditional arts with a new touch and different approach, or simply they were pushed to become more creative. And the more important was that the programs have been able to build a bridge between these non-Buddhist art groups with Buddhist cultural heritage and teaching in a beautiful way through the work of arts. Finally, these groups had the opportunities to perform in an event that make them proud of themselves as they took part in a noble movement of promoting and preserving a world cultural heritage site together with its teachings and values. Through RRB and *Kidung Karmawibhangga*, they have made the first step to build what Sucoro calls as *jati diri* (identity) of Borobudur, as Bali has Kecak dance and Prambanan has Ramayana Ballet. Borobudur needs to have a traditional performing art as its signature that grows out of the folk arts.

Final Remarks

Borobudur Temple Compounds cries for a holistic and integrated management to make its preservation project successful. The preservation and management that embrace the cultural landscape, the living traditions, the local people, and the traditional performing arts. *RRB* was invented as grassroot movement to educate people about the importance and the values of the temple. The programs that develop bigger and varied each year provide opportunities for local people and several regencies to participate, to learn from each other and from the experts, and to offer their hard work, initiatives, creativities, and prayers to Borobudur. *Kidung Karmawibhangga*, a new genre of performing arts invented in *RRB*, has made the traditional performing arts to be relevant with the Buddhist heritage site. It opened up dialogue between non-Buddhist arts groups with Borobudur through the teaching of the causal effect or the law of *kamma*. A mutual relationship has been established between the two that will strengthen both in a number of ways. Buddhist cultural heritage and teachings are promoted and preserved through performing arts, while arts groups are benefited from gaining popularity as tourist attractions and the protectors of Borobudur's identity.

References

Ekowati, Wilis Rengganiasih Endah, "*Ruwat-Rawat Borobudur*: An Annual Cultural Event that Celebrates Diversity and Multiculturalism," in Karma Lekshe Tsomo, *Compassion and Social Justice*, (Indonesia: Sakyadhita E-Publication, 2015), pp. 92-96.

Hatley, Barbara and Brett Hough, *Performing Contemporary Indonesia: Celebrating Identity, Constructing Community*, (Leiden, Boston: Brill, 2015).

Kanki, Kiyoko, Laretna T. Adhisakti, Titin Fatimah, *Borobudur as Cultural Landscape: Local Communities' Initiatives for the Evolutive Conservation of Pusaka Saujana Borobudur*, (Kyoto: Kyoto University Press, Melbourne: Trans Pacific Press, 2015).

Lindsay, Jennifer, "A New Artistik Order?" *Inside Indonesia* 93 July-September, 2008. http://www.insideindonesia.org/a-new-artistic-order-2. Retrieved: April 5, 2014.

Soedarsono, R.M., *Seni Pertunjukan dari Perspektif Politik, Sosial dan Ekonomi*, (Yogyakarta: Gadjah Mada University Press, 2011).

UNESCO, "Performing Arts (Such As Traditional Music, Dance, and Theatre)," https://ich.unesco.org/en/performing-arts-00054. Retrieved: April 5, 2015.

Wimar, Sonny and Amat Sukandar, *Harmoni Kehidupan dalam Ruwat-Rawat Borobudur*, (Magelang: Warung Info Jagad Cleguk, 2018).

Dharma on Wheels: A Youth's Bicycling Pilgrimage around the Globe

Zilong Wang
journey2e@gmail.com,
www.JourneyE.org

Abstract

For millennia, going on a prayerful pilgrimage has been an essential part of spiritual cultivation. Buddha himself might have been the best example, leaving behind the palace of comfort in search for the ultimate truth and to end suffering for all. The 7th Century monk Xuan Zang is perhaps the most recognized for his 17-year overland journey from China to India and back, bringing authentic sutras to China and preserving a comprehensive written record of South Asia. Master Xu Yun (Empty Cloud), one of the most respected Chan patriarchs in recent Chinese history, made a three-steps-one-bow pilgrimage for two years to repay the debt of gratitude for his parents. The aim of this paper is to express Dhamma on wheel through exploring a youth's bicycling pilgrimage around the Globe.

Keywords: Dhamma Wheel, Bicycle, World Tour.

Introduction

For millennia, going on a prayerful pilgrimage has been an essential part of spiritual cultivation. Buddha himself might have been the best example, leaving behind the palace of comfort in search for the ultimate truth and to end suffering for all. The 7th Century monk Xuan Zang is perhaps the most recognized for his 17-year overland journey from China to India and back, bringing authentic sutras to China and preserving a comprehensive written record of South Asia. Master Xu Yun (Empty Cloud), one of the most respected Chan patriarchs in recent Chinese history, made a three-steps-one-bow pilgrimage for two years to repay the debt of gratitude for his parents. In the 1970s, two American monks, Rev. Heng Sure and Heng Chau, undertook a two and a half years bowing pilgrimage up the Californian coast as a prayer for world peace.

In today's global and digital world where one could sit on the couch and tour the ancient Nalanda University through a virtual reality headset, I feel deeply grateful to the lineage of pilgrims for inspiring me to go on a slow journey, bicycling from California to China via America and Eurasia.

In early 2015, two years after college and into my consulting career in San Francisco, I received an inner calling to "return home". There is an ecological and spiritual awakening among the young generation worldwide. Mother Earth is asking me to go back to China and join in the regeneration from there. After one year of inner preparations, on Feb 29th, 2016, I embarked on an open-ended — and open-hearted — pilgrimage, bicycling East from US back home to China. In the two years since, the journey has led me across North America, Europe and Asia, through 16 countries and over 10,000 kilometers.

Every day, I cycle on small roads through towns and villages while listening to Scriptures (via audiobook), to nature, or to my own mind. In the evening, similar to going on alms rounds, I knock on the doors of strangers to ask if I may camp next to their house. On average, one in five families say "yes", and those who do often invite me to join them for dinner, or even sleep inside the house. So far, I have knocked on over 1,000 doors, and stayed with 200 different families.

Along the way, I try to bring mindfulness and kindness into small interactions. I maintain six vows: no killing, no stealing, no lustfulness, no intoxicants, no meat-eating, and no profit-seeking. I visit monasteries, meditation centers, intentional communities, to live and practice with them for a few days or weeks. I try to enter each stranger's home as a temple, and pay homage to the divine in ordinary people. I try to meditate at least one hour a day,

and dedicate the merits to my hosts and all sentient beings. I often fail in trying, and try to keep trying. In essence, the pilgrimage is an attempt to take the "monastery" with me on the bicycle, and use the physical journey as a way to deepen into stillness and service.

The pilgrimage has been a most empowering and humbling (re)education. Dharma has come alive through lived experiences. Faith has deepened, vows have taken roots, and mindfulness is growing slowly but surely. Here I would like to share some selected journal entries from the road — "Dharma on wheels".

True Dana
2016.04 | California, USA

When I have no things left to give, true giving finally begins.

It is a strong Chinese and family tradition that we bring physical gifts everywhere we go. It is an offering of gratitude, and a show of respect and affection. The gift-giving also helps to relieve my sense of indebtedness to so many people whom I could never repay.

On this journey, however, I literally have no extra things to spare, given the minimalist packing principle. And, I am receiving so many blessings from so many people that I could not possibly carry enough gifts even if I stuff my panniers full with trinkets.

At first, I felt uneasy when I show up empty-handed. I was at a loss, deprived of gift-giving as an easy way out of the discomfort of overwhelming gratitude. The discomfort forced upon me this question: what can you give, when you have no things to give?

The answer soon became apparent: I can give of myself. I can listen deeply. I can be fully present. I can be truly curious and non-judgmental. I can create soulful conversations, and hold a space of non-reaction. I can offer my silent prayers, and send out loving kindness in meditation. I can let go of the "I", the nervous ego, so that something greater could pour through.

I used to not have faith in the power of these nonphysical gifts. They didn't seem "real". I didn't believe that I was good enough at offering them. I was doubtful that those around me would "pick up the signal". But now, after trying and keeping trying, my faith is growing daily in the power of giving ourselves without the self, and in people's innate ability to receive and value these gifts -- the only true gifts.

I am reminded of the words of a dear friend and teacher, Nipun, "Service doesn't start when you have something to give; it blossoms naturally when you have nothing left to take."

Alms Bowl vs. Begging Bowl
2016.08 | Shanghai, China

I heard Rev. Heng Sure described the difference between a monk's alms bowl and a beggar's begging bowl. When a monk goes on alms rounds, he is making himself available to be on the receiving end, should anyone care to practice generosity. There is no attachment to the outcome of each knocking of the door, as the monk offers the same silent prayer of well wishes regardless of the hosts' response.

It appears my knocking on strangers door is also an alms round -- not for food, but for lodging and genuine human connections.

For each family I approach, I would try my best to silently wish them well, no matter how they respond to my (unusual) request to sleep in their yard. Many of the families who hosted me would later say things like, "We feel so blessed that you have chosen to come to our house." It is not me who make them feel special; what has blessed them is the very opportunity for them to practice generosity and kindness to strangers -- to be their highest self. And they have chosen to say Yes.

People are hungry for an opportunity to be generous and kind. In our hyper-digital, individual, and guarded age, it has become a rare treat to interact with flesh-and-bone strangers in a meaningful way. We don't know it consciously, but we are all thirsty for the ancient ritual of welcoming strangers into our home and break bread together. It is the inexhaustible wealth of a pilgrim to offer these gifts to people he meets along the way. He is there, fully open, vulnerable, and trusting.

Once we've gotten more familiar with each other, many of my hosts would also share their inner debate when I first showed up at their door. They would always hear two voices: one of suspicion and separation (thanks to mass media), and another of trust and belonging. Then, "the good dog would win", as they remember how someone have extended a helping hand to them many years ago, or someone have been kind to their son during his long voyage in a foreign land. It is a daily testament of the powerful ripple of love. People never forget a genuinely kind act, even decades later. And that kind act continues to gift forward.

On the receiving end of the "alms rounds", I am nudged to step up and honor my share of the work in this holy exchange. For my hosts, it is a good thing to help a young traveler; but it is of even more joy to support a pilgrim. As the pre-meal contemplation goes, "This offering is the work of love and care. I reflect upon my conduct: have I truly earned my share?"

All Dharmas Are Equal
2017.01 | City of Ten Thousand Buddhas, USA

The Vajra Sutra says, "All dharmas are equal; there is no higher or lower." Master Hua explains, "Of the 84,000 dharma-doors taught by the Buddha, each and every one of them is the foremost dharma-door. There is no No.2. Why? If a particular dharma-door suits the composition and affinity of the student, then it is No.1. If it is not suitable, then it is not No.1."

One of Master Hua's lifelong endeavors is to bring together different lineages within Buddhism, and to build bridges between the world's religions. At the City of Ten Thousand Buddhas (CTTB), the five major schools of Mahayana Buddhism are equally valued and practices: Chan (meditation), Teaching (sutra studies), Vinaya (precepts), Secret (mantras and esoteric practices), and Pure Land (Buddha recitation).

During my stay there, I got to "sample" each of these dharma-doors briefly, and finally do my "comparison shopping" for the one that suits me most. In the process, I discovered striking similarities underlying many of the seemingly different dharma-doors. It further confirms that "all dharmas originate from the same source".

For example, in the Amitabha Sutra of the Pure Land school, it says,

> *"… if there is a good man or a good woman who hears 'Amitabha' and holds the name, whether for one day, two days, three, four, five days, six days, as long as seven days, with one heart unconfused, when this person approaches the end of life, before him will appear Amitabha and all the assembly of holy ones. When the end comes, his heart is without inversion; in Amitabha's Land of Ultimate Bliss he will attain rebirth."*

And compare that to Vipassana meditation. In the Mahasatipatthana Sutta, which is the canonical source of Vipassana technique, it says,

Indeed, monks, whoever practices this fourfold establishing of awareness in this manner for seven years, he may expect one of two results: in this very life highest wisdom or, if a substratum of aggregates remains, the stage of non-returner.

Let alone seven years, monks…
Let alone six years, monks...
Let alone seven months, monks...

Let alone half a month, monks. Should any person practice this fourfold establishing of awareness in this manner for seven days, one of two results may be expected in him: in this very life highest wisdom or, if a substratum of aggregates remains, the stage of non-returner.

In both teachings, the key is to maintain constant mindfulness, to "dwells ardent with awareness and constant thorough understanding of impermanence", "with one heart unconfused". In both cases, the fruit is the non-returning stage.

The Chan (or "Zen" in Japanese) meditation is also similar to Vipassana. Vipassana (as taught by S.N. Goenka) uses "bodily sensation" (Vedana) as the object of concentration and the doorway into understanding impermanence, leading into insight. Chan uses the investigation of a "meditation topic" (Hua Tou, such as "Who is mindful of the Buddha?") as the object of concentration and to activate inherent wisdom. In both techniques, the practice is to maintain moment-to-moment awareness, whether one is walking, sitting, standing, or lying down.

It seems to my untrained eyes that, structurally, the different dharma-doors all follow to core teaching of "morality, concentration, and wisdom".

Being at CTTB also helps me to bring together the Mahayana and Theravada traditions in my own practice. For me, Mahayana teachings (the Bodhisattva path) provide the "why" -- compassion for all living beings, while the Theravada teachings (the Arahant path) provides the "how" -- a detailed meditation technique to eradicate craving from the depth of mind.

Everyone a Pilgrim

2017.04 | California, USA

Yes, it could be a cliché to say that everyone is a pilgrim. But, it is most humbling to realize how true it actually is. Perhaps more than anything else, the year on the pilgrimage has allowed me to bear witness to (and develop the utmost respect for) everyone's path -- however mundane or chaotic it might seem.

The nature of my travel has afforded me to good fortune to take a brief yet intimate dip into many people's lives in drastically different environments. From the 20-million-dollar mansions in Malibu, California, to rats-infested guest houses in Nepal, from the tranquil silence of Benedictine monks to the bubbly hustle of soccer moms.

After having stayed in so many homes and listened to so many life stories, two things have become clear. **First, nobody has it easy. Second, everyone is trying their best**, consciously or unconsciously, even though at times it might not look or feel like it, to others -- or to themselves.

In many ways, I feel like I have the easy life compared to the householders who have welcomed and hosted me all around the world. I have no family to feed, no diapers to change, no schedules to follow, no mortgage to pay, no leaky pipes to fix, no boss to satisfy, no spouse to consider… The householders don't even get the consolation prize (and spiritual snobbery) of calling themselves a pilgrim.

There was one memorable moment when it hit home. I was sitting in the back of the car of a young mother. She was braving the rush-hour Indian traffic, deftly driving the stick-shift -- all four limbs engaged. Her energetic six-year-old was yelling for her attention. She was practicing patience and compassion with the child. Her phone rang. She picked up the phone in between the frequent shifting of car gears. The phone call added more to her shopping list for an upcoming gathering she was volunteering for. The night before she was hosting a meditation circle in her home (which she has done every week for almost a decade), after which she stayed up late to do her "day job" on the computer…

As I sat in the comfort of the back seat looking through the suffocating smog on the other side of the car window, my heart was filled with awe, respect and tenderness for this dear sister, and all mothers like her, and all people simply "living life" to the best of their ability. No glory, no fanfare, just good-old-fashioned hard work, day in and day out. Life is the real cultivation -- that is where the rubber meets the road.

I guess, the only thing that differentiates a pilgrimage from the "day-to-day" is the mere awareness that you are on a pilgrimage called Life. It is the volition to use the "ordinary life" to cultivate the sublime truth -- an "examined life", to paraphrase Socrates.

I realize that I have gone on a well-contained pilgrimage so that I could learn to "live life as a pilgrim" later on. A pilgrimage is the rehearsal for real life.

Cultivating within the day-to-day is like changing the airplane engine while flying mid-air. Cultivating on a defined pilgrimage (or in the monastery) is like changing the engine in the airplane hangar -- much easier and safer. But you never know how well the new engine runs unless you start flying.

At the start of two monks' 800-mile bowing pilgrimage, their teacher Master Hua said to them, "Be the same on the highway as you were in the monastery." May all pilgrims be the same in "real life" as they are on the pilgrimage.

Bodhisattvas at Home

2017.05 | Inner Mongolia, China

I spent the past decade in the West, thinking that I would learn something new to bring back. Gradually, I realized that I am only returning to the roots. Similarly, in the past years, I've bowed to many Bodhisattva statues outside, but upon returning home, I am starting to recognize the living Bodhisattvas at home -- my grandparents.

My grandma always says, "Never do any harm. Don't do even the smallest evil. And help others according to your ability, whenever you can." The four grandparents have truly lived these virtues in simple and humble ways. They have remained true during the tumultuous years of the Cultural Revolution and social chaos.

Even though they are staunch atheist, I am surprised to discover Buddha statues and images placed at the most dignified -- but out of view -- places in their homes. When I ask them why they places these symbols at home, they brush it off by saying, "Oh, I don't remember. Maybe your uncle brought it." But seeing how they have lived a life of virtue and service, I am starting to suspect that they might be Bodhisattvas in disguise :)

On the surface, my grandparents say that they don't fully understand what I am up to, and worry about my safety. But in my heart, I know that the mission that called me was a direct result of their merits and virtue. I know that the goodness I receive is the fruits of their cultivation and blessings.

So, before we said our final goodbye on this trip, I went down on my knees and sincerely bowed, for the first time in my life, to my grandparents -- the Bodhisattvas at home.

Meditation and Prayer

2017.06 | London, UK

One major difference between Year Two and Year One of the pilgrimage, is the clarity around adhering to the daily hour of meditation. Trishna said to me, "What a gift it would be if you offer these hours of silence to the families that host you along the way." The thought that I am not just doing it for myself has sustained the daily practice.

During the 12 days of cycle-touring, I was able to keep to two hours of daily meditation on most days, and at least one hour if not. It has made all the difference in reminding me "what this is really all about". It is about transforming the deepest patterns of the mind. It is about learning to dwell in awareness and prayer. The hour of stillness and loving-kindness in the morning spills over to the rest of the day. My mind was able to more frequently catch itself from negative loops, and to turn instead toward prayer and connection.

Meeting the women behind the world peace prayer has also deepened my appreciation for prayer. Sister Maki shared what she learned from a young age about prayers: "I cannot truly be happy when the world is suffering. My prayer for personal well-being would only be realized if the prayer for world peace is realized. So, no matter what you pray for, we should add a prayer for world peace at the end."

Indeed! "May Peace Prevail on Earth"!

Be Reconciled From Within

2017.08 | Taize, France

Taize was founded out of a prayer for reconciliation. At the beginning, it was the reconciliation between Protestant and Catholic traditions. It started as a personal longing of Brother Roger. Naturally, it rippled into his work, and widened to reconciliation between nations and people -- all God's children.

I am called to Taize, also to be reconciled from within, especially to reconcile the teachings of the Buddha and of Jesus within myself.

In the past few years, as my study/practice of Buddha Dharma deepens, I have felt increasingly partial toward Buddha Dharma. I subconsciously believed that other religions are "good but not complete". Some of the assumptions I hold are:

- Buddha lived and taught longer than Jesus. So Buddha was able to impart more wisdom and benefit more people.
- Buddha did not get himself into violent death. So Buddha is a more skillful teacher.
- Buddha Dharma is the more complete truth. Christianity could fit within Buddhism, but not vice versa. Jesus is perhaps a Bodhisattva. The Abrahamic God looks very much like the Maha Brahma on Level 14 of the 31 Realms of Existence. The Christian heaven is perhaps equivalent to the Pure Land created by Amitabha Buddha.
- Buddhism has inspired much less violence than the Abrahamic religions. Buddhism is more peaceful and suitable for China today.

I have been running away from acknowledging my hidden assumptions, because they undermine my self-image of tolerance and broadmindedness. But slowly, I have come to see that I could not truly embrace other people until I dissolve these biases within my mind. How could I "love my neighbors" when I believe my faith is "more true" and superior than theirs? How could I tell others to be ecumenical and more tolerant while I harbor these hidden biases? I realized that my efforts toward "interfaith harmony" would be hypocritical and feeble if I do not "reconcile from within" first.

Moreover, my Teacher's very life is a call for reconciliation. Throughout his life of bringing Dharma to the West, Master Hua has always tried to bring together different lineages within Buddhism, and to create harmony between the world's religions. Master Hua once said to his disciples, "Don't think that I am bringing Buddhism to the West. I am just bringing humanness back to humanity." Master Hua has invited Catholic priests to hold Mass at the Buddha Hall at the City of Ten Thousand Buddhas. He even said to the Catholic cardinal of Taiwan, "You can be a Buddhist among the Catholics, and I a Catholic among the Buddhist."

As a disciple of Master Hua, I feel inspired to make a good-faith attempt at dissolving my inner biases -- even the subtle favoritism toward Buddhism. I suspect that a Buddhist who

could not authentically imagine himself as a Christian has not really understood the teachings of the Buddha.

So, for the whole week at Taize, I kept praying, "Guide me to enter into Christianity on its own terms, instead of through the lens of Buddhism." At Taize, the lifelong project of "inner reconciliation" has begun in earnest. The path is long :)

Letting Go of Fixed Views
2017.08 | Plum Village, France

In fact, I had felt much more uncomfortable at Plum Village than at Taize, a Christian monastic community. It is because, at Taize, I had no expectation of what a Christian monastery should be like. I am much more ready to accept the reality with openness and curiosity. Whereas for Buddhism, I have accumulated much (subconscious) assumptions of what a monastery should look like. It turns out that it is easier to reconcile Buddha with Jesus than it is to reconcile "one Buddha" with "another" :)

With the help of discussing with other retreatants and monks, I realized that my discomfort stemmed from existing views about Buddhism. I have equated orthodoxy with faith, austerity with effort, and pain with progress. I have derived a subtle sense of superiority by believing that I am practicing the "pure, rigorous, undiluted" form of Buddhism.

Thay offers 14 Mindfulness Trainings to those who want to ordain in the Order of Interbeing created by him. The second Training is exactly about „non-attachment to views":

> *"Aware of the suffering created by attachment to views and wrong perceptions, we are determined to avoid being narrow-minded and bound to present views. We are committed to learning and practicing non-attachment to views and being open to others' experiences and insights in order to benefit from the collective wisdom. We are aware that the knowledge we presently possess is not changeless, absolute truth. Insight is revealed through the practice of compassionate listening, deep looking, and letting go of notions rather than through the accumulation of intellectual knowledge. Truth is found in life, and we will observe life within and around us in every moment, ready to learn throughout our lives."*

While at Plum Village, by observing my own reactions, I got a taste of what religious fundamentalists might possibly experience. There is self-righteousness in austerity. The "license" to judge others is almost the consolation prize for self-denial.

Buddha taught that all phenomenon are impermanent, including the face of Dharma. Buddhism has been among the most adaptive religions in history, changing its outer forms to suit the local culture while preserving the inner essence.

When Buddhism came to China, it has gone through hundreds of years of adjustments and adaptation. It has exchanged heavily with Daoism and Confucianism, and has become an integral part of Chinese culture. Thay is continuing this (r)evolutionary legacy in the West.

However, the adaptations are not without risks. Thay is acutely aware of them. I think the greater risk lies in the second or third generation after Thay. The adaptations Thay have made to "Westernize" Buddhism is built on his masterful understanding and practice of the heart of Buddha's teaching. His scholarship and cultivation lend legitimacy and protection to his daring adaptations. But it seems that none of Thay's disciples has come close to his stage of realization, thus making further innovations more vulnerable.

Also, by loosening certain cultural restrictions (such as the separation of genders), I wonder if a slippery slope is created. One senior monk at Plum Village also shared with me that he worry the popularity of Plum Village's retreat programs might entice the community to offer more "activities" and veer away from the core practice of Liberation.

To bring Dharma to the West is hard work. The culture is so different. Master Hua once remarked, "It is easier to make the sun rise in the West than it is to teach Dharma to Westerners." (Christian missionaries might have expressed similar sentiments in China.)

At Plum Village, Thay has faced similar difficulties in nurturing Western disciples. Western disciples -- even those who have been in robes for 10 or 20 years -- are much more likely to return to lay life. At Plum Village, the most senior monks have an age gap of 40 to 50 years with Thay -- that's two entire generations. The wonderful abbot is only 29 years old (although he has been a monk since age 14, serving as Thay's attendant for years). So far as I can see, there is no single monk who could be Thay's successor.

But, Thay has said, if Buddha were to come to our world again, he might not come as an individual, but as a sangha -- a community of practitioners. I pray for the harmony and strength of the Plum Village sangha.

Meeting Tara: Divine Feminine in Action

2018.02 | Sathira Dhammasathan, Thailand

During the two weeks living inside a nunnery, I am most grateful for experiencing Tara in action, the embodiment of divine feminine.

Of the many spiritual centers I've visited around the world, the vast majority are very masculine. The Vipassana meditation centers (established by Goenka-ji) perhaps epitomize the pure-masculine energy: blank walls, linear and bare interior design, strict discipline, austere practice, not much room for negotiation or creativity, and with male teachers in higher roles of authority. (And it works well for its purposes.) Perhaps because the male dominance is so pervasive in society, I have never noticed it until coming into powerful vortex of feminine energy. And it both thrills and intimidates me to be in it.

For one, I was not expecting to see so many bare-chested female forms upon arrival at a nunnery. There are perhaps hundreds of Tara statues sprinkled around SDS campus, each sitting in her full ease and confidence, serene yet engaged, all-loving yet powerful -- but without a shirt. Seeing a fully confident divine feminine in her natural state somehow really intimidated me. Over the next few days, I tried to look within, and realized it was the wounded masculine within me that was feeling threatened.

The wounded masculine is accustomed to decided when a women should and should not be clothed; he is shocked to have that unconscious control taken away from him. The wounded masculine is accustomed to being around wounded feminine: shy, submissive, inactive; he could not easily adjust to a healthy feminine, equal yet different, in her full force and beauty. The wounded masculine is deep in the illusion that he is masculine only; he is thus both thrilled and confused to remember that he, too, has access to the divine feminine force.

Examples of Tara in action abound in SDS. It is hard to find a straight line in the architecture and garden. The paths are winding. The windows are curved. The concrete building bends -- and has holes in the middle -- to make way for old trees. All the physical infrastructure looks as if it has grown out of moist earth, going with the flow. On one floor, the open terrace tends to accumulate water when it rains. So the nuns have put in a long wavy tank along the edge, so that it becomes a pool after rain. The iconic, twisted trees in SDS are mostly «orphaned» trees. Nearby villagers dump these trees at SDS because they have an unlucky name in Thai («sad tree»). The nuns have taken in these trees, renamed them into something auspicious, and have grown a flourishing mini-forest out of them.

Turning from «hardware» to «software», the Tara presence is even more breathtaking. One day, a group of hundred of us were having a conference session on «climate change» at the UN headquarter in Bangkok. Men in suits with high titles read their printed speeches. When it was Ven. Sansanee's turn, she came down from the podium, and got everyone to stand in a big circle, forming a train of shoulder rubs while singing cute songs about love and kindness. Mind you, there were monks and nuns in the circle, too. She did it without asking for anyone's permission, as if it were the most natural thing to do inside the United Nations hall. The men in suits were stunned, but eventually broke into sheepish smiles and appeared to be enjoying the ticklish shoulder rub offered by the kids behind him.

For our five-day conference (hosted by SDS) on «Inner Dimensions of Climate Change» (organized by the Global Peace Initiative of Women), the organizers were so willing to toss their carefully planned agenda out the window (there was no window, either, as we were sitting in open-air meditation hall with mosquitos and all) to allow for spontaneous offerings and deeper connections not otherwise possible.

At no point was the «divine feminine» explicitly mentioned or imposed, but we witnessed Tara's presence and feminine organizing principles around every corner. The experience inspired me to quietly make a promise to myself to befriend and serve the Tara within and without.

Just as the seated Tara has one leg outstretched, ready to leap into action at any time, so are the nuns ever active, always working and serving. They do not take dinner themselves, but stood by the dinner line to serve us with smiles. The aforementioned 11-year-old nun even walked around us offering mosquito spray with her limited English, while us adult delegates sat relaxed enjoying dinner and conversation. We were deeply humbled to be served by the nuns and young volunteers around the clock. They were my greatest teachers.

Are You a Buddhist?

2018.04 | Inner Mongolia, China

I am not a Buddhist.

I am not a Buddhist, in the same way that I am not a Christian. If I am a Buddhist, then I am also a Christian, and Muslim, etc. Not that either Buddha or Jesus would care, one way or another :) . I have great respect for people sincerely putting their faiths' teaching into practice, but being "religious" is neither a necessary nor a sufficient condition for living a virtuous life.

But in the eyes of many relatives and friends in China, I must have become a Buddhist, because I am now vegetarian, meditating, and studying Buddhist texts. There is no other available box to put me in. (However, nobody seem to worry that I might end up a cyborg for using computer and smartphone all day long. Perhaps being a cyborg is more familiar and forgivable to today's techno-masses.)

For some (often Buddhists themselves), my becoming "Buddhist" is an encouraging sign that there is one more lost sheep back in the flock. But for most in the older generations, it causes them confusion and worry. Sometimes, the assumption leads them to give me long lectures on how Buddha has got it wrong. (Great opportunity to practice Khanti parami -- patience! Just listen, no arguing…) Out of goodwill, they implore me to eat some meat for health. Out of goodwill, they remind me that it is about time to get a job and get married. Out of goodwill, they worry that I will become a passive "parasite of society" going around begging.

The impression is not entirely the fault of official brainwashing. For too long, the "fake Buddhists" in China have given Dharma a bad reputation. Before the Buddha entered Nirvana, he forewarned against the Dharma-ending age:

> *"… when the Dharma is about to perish, during the evil age of the five turbidities, the way of demons will flourish. Demonic beings will become shramanas; they will pervert and destroy my teachings. Monastics will wear the garb of laypersons and will prefer handsome clothes. Their precept sashes will be made of multi-colored cloth. They will use intoxicants, eat meat, kill other beings and they will indulge in their desire for flavorful food. They will lack compassion and they will bear hatred and exhibit jealousy even among themselves…*

> *"Fugitives from the law will seek refuge in my Way, wishing to be shramanas but failing to observe the moral regulations. Monastics will continue to recite the precepts twice a month, but in name alone."*

In such time as ours, I am especially grateful for the monastics (and peoples of all religions) who uphold the purity of their faiths by living a moral life. Yet each person has a place in the bigger scheme of things. For my part, at this stage of life, it is perhaps most skillful to not appear "religious" in China, so that I could focus on cultivating the "principle" without getting entangled in the "form". Otherwise, much energy would be expended to just back-paddle myself out of people's (false) perceptions of "Buddhists".

Ready for Home

2018.04 | Inner Mongolia, China

There is clearly a quiet revolution going on in China -- not the sensational kinds favored by media, but a silent yet irreversible awakening of the heart. I hear so many young Chinese (especially those who have studied and lived abroad) sharing the same hopeful observation.

The eco-spiritual awakening in China struck me strongly in 2015 during a short trip home, and beckoned me to return and join in the renaissance.

But I also knew that I was not "ready for home", because there were aspects of the Chinese society that really bothered me, such as the selfishness, dishonesty, distrust, in-fighting… I saw these qualities as problems, as uniquely Chinese, and as separate from me; nor was I willing to accept the collective karma of being Chinese. Deadly air pollution and no access to Gmail or Wikipedia -- any takers?

I knew my aversions mostly stemmed from rejecting the inglorious part of myself, and from an attachment to comfort. So, to a large extend, the bicycling pilgrimage around the world is an inner preparation to return home, to see oneness and wholeness.

Master Hua often recites a verse,
Truly recognize your own faults;
Don't discuss the faults of others;
Others' faults are just my own.
Being one with all is Great Compassion.

After the past seven weeks of trial period, I think I am officially ready for home :) People's bad habits no longer trigger me (or only do so for much shorter duration), as I take them as opportunities to turn the light within and purify my own mind. Challenges outside no longer afflict me, as they may be gifts from the gods for me to develop my paramis. I no longer see China's problems as "problems" or as uniquely Chinese. These are just manifested conditions for us to cultivate our compassion and wisdom. Samsara is not to be fixed; we are here to do what's ours to do, nothing more. "The only yardstick to measure one's progress on the path is the equanimity that one has developed", as Goenka-ji, the Vipassana teacher, often emphasizes.

As I become ready for home, "home" also becomes ready for "me". In addition to the global family who constantly showers me with their love and blessings, I am especially grateful to my parents. Every day, the three of us meditate together for at least an hour, and have our own "book club" reading and discussing sutras after a vegetarian lunch. I would never have imagined any of this barely two years ago, but slowly have the inkling that my parents and I have been fellow travelers on the spiritual paths for lifetimes, only to come together in this configuration this time around.

Deep bows to all my parents from all lifetimes, which, as they say, include all sentient beings through the entire empty space! May we keep returning home!

References

Bhikkhu Bodhi, (2000). *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*. Boston: Wisdom Pubs.

Hardy, E., ed., (1958). *The Aṅguttara-nikāya Vol. 3-5.* London: PTS.

K.R. Norman, (2004). *The Word of the Doctrine (Dhammapada)*. London: PTS.

Maurice Walshe, (1995). *The Long Discourses of the Buddha*. London: Wisdom Publication.

O. von Hinüber, K.R. Norman, ed. (2003). *Dhammapada*. London: PTS.

T.W. Rhys Davids, W. Stede, (1921–1925). *Pāli-English Dictionary*. London: PTS.

Woodward, F.L. and Hare, E. M., (2006). *The Book of the Gradual Saying (Aṅguttara-Nikāya) Vol. 1-5.* London: PTS.

Phanit Jetjiravat, (2007). *"Direction Causal Link Between Illness and Kamma: A Buddhist Perspective"*. Thesis of Master of Arts, International Master Degree of Arts Programme, Graduate School, Mahajulalongkornrajavidyalaya University.

African Buddhist Perspectives on Challenges and Opportunities in Youth Participation in Good Governance and Peace Building

Jacob Waiswa Buganga
Peace Psychologist – Projects Associate
Integrated Mental-Health Initiative (IMI), Uganda
Email: waiswajacobo@yahoo.co.uk

Abstract

An estimated 16 million people die every day because of violence. Globalization impacted global environment change, financial and economic crises -resulting into growing inequalities, extreme poverty, exclusion, and denial of basic human rights. Good governance and sustained development; through promotion of equity, participation, pluralism, transparency, accountability, and the rule of law in the manner that was effective and enduring. This paper explores the challenges and opportunities of African youth participation in governance and peace-building.

Keywords: Peace Building, Good Governance, African Buddhism

> *Buddhism is not a religion; it is a way of life. Religion was binding with God: Buddhism does not have God. It should not be that you should do [something] because God will punish you. There should not be any fear because you should not do what you do not what to be done to you. Everyone can remain in his religion and be made a good person in it or a good person for his country. For example, if children are taught about the Buddha, they would protect animals instead of shooting stones at them. The precepts deter killings. Reckless killings basing on God would not arise.*[1]

Introduction

Africa is the second largest continent - originally a mass of black people, who with time, dispersed around the world, for various reasons – and now, the term 'African' has been changed to 'Blacks living abroad', and people within the so called Black Diaspora.[2] The term youth describes both men and women below 35 years, and at most 45 years. At this stage, they are full of ideas and energy to explore their environments and gain favors from them. Incidentally, the Buddha achieved full status as Buddha at thirty five years of age.[3] With globalization effects, it was possible to integrate youths from anywhere and influence governance.[4] Along the way, they participate in governance and transform their societies from unfavorable states to better ones. Unfortunately, deliberately or not, they fail to contribute their abundant ideas and energy towards good governance, social change and development. Better governance was highly associated with development[5], of which the youth were majority stakeholder. Yet, it was through their natural efforts that they overcome poverty, hunger, environment degradation, unemployment, human diseases, and

---

[1]Nandasiri Manimendra, Incumbent Chairperson, Buddhist Association of Tanzania, 12 January 2015.

[2]Michel Clasquin. Transplanting Buddhism: An Investigation Towards the Spread of Buddhism, with Reference to Buddhism in South Africa. University of South Africa November 1999:3.

[3]Chattha Sangiti Pitakam - Suttantapitaka Dighanikaya - Maha Vagga Eds. The Editorial Committee, Department of the Promotion and propagation of the Sasana. [Introduction], 2007.

[4]Voxi Amavilah, Simplice A. Asongu & Antonio R. Andrés, "Globalization, Peace & Stability, Governance, and Knowledge Economy," A G D I Working Paper WP/14/012, August 2014:9.

[5]ODI Briefing paper, ""Governance, Development and Aid Effectiveness: A Quick Guide to Complex Relationships," March 2006:1.

achieve faster more sustained pro-poor economic growth.[6] This paper explores reasons for youth's failure to participate in those efforts and the opportunities greatly missed, too.

Background

An estimated 16 million people die every day because of violence.[7] Globalization impacted global environment change, financial and economic crises - resulting into growing inequalities, extreme poverty, exclusion, and denial of basic human rights. Of the millennium development goals (MDGs), lack of focus on transparency, accountability, and participation were greatest setbacks.[8] Young men and women had wealth of ideas which were not tapped, and therefore for social good and development.[9] Poverty was prominent at causing exclusion from participation and marginalization of human beings.[10] It was not only about social crises but mental crises –showing greater risk states because of unemployment, low standard of living, financial difficulties, radical discrimination and social isolation.[11] As a consequence, social crises were triggered and development stalled. Social crises were remained rife, when governance structures and development plans failed to capture aspects of human dignity, freedom and equality. Young men and women had wealth of ideas there were not tapped, and therefore they were not active in powering their innovations for social good and development.[12]

---

[6]IFPRI: "Development Strategy and Governance" http://www.ifpri.org/book-33/ourwork/division/development-strategy-and-governance retrieved 20.08.14.

[7]Thich Nhat Tu. Engaged Buddhism, Social Change and World Peace. Vietnam Buddhist University Series 21, Religious press 2014:62.

[8]Guardian News and Media Limited: "Development depends on good governance" http://www.theguardian.com/world/2013/jun/02/development-depends-good-governance retrieved 21.08.14.

[9]8th UNESCO Youth Forum / Cyril Bailleul in UNESCO: "By Youth, For Youth" http://en.unesco.org/themes/democracy-and-global-citizenship retrieved 18.08.14.

[10]Maritza Formisano Prada: Empowering the Poor Through Human rights Litigation. UNESCO, 2011:7.

[11]Jeewanthi Rathnayaka. Buddhist Contribution to Health Living. Vietnam Buddhist University Series 23. Eds. Most Ven. Dr. Thich Nhat Tu & Ven. Dr. Thich Duc Thien. Vietnam 2014:80.

[12]8th UNESCO Youth Forum / Cyril Bailleul in UNESCO: "By Youth, For Youth" http://en.unesco.org/themes/democracy-and-global-citizenship retrieved 18.08.14.

Poverty was prominent at causing exclusion from participation and marginalization of human beings.[13] It was not only about social crises but mental crises: showing greater risk states because of unemployment, low standard of living, financial difficulties, and radical discrimination and social isolation.[14] Discontent was synonymous with social conflicts and parallel to development. At a peak of social crisis a rethink and turnaround was most comfortable position to turn to, with a view of forging peace. Decentralization was pivotal step towards democratic governance; but that did not succeed without rage.[15]

While Buddhism was independent of said social crises, community was dependent on the degree of coherence. Buddhist governance system was top-down and was structured into three major segments: Sangha, Dharma, and Lay Community. Such specialization of forces built effectiveness, and systems of accountability and responsive.[16] This helped create years of orderliness that bored some characters favor of instability by crossing lines of duty, leading to political and socio-economic collapse, while at the extremes, causing dilution of Buddhist values.

In recent years, social media was the commonest and effective media of influencing governance. It provoked social crises through which regime changes were achieved.[17] The successful Tunisian and Egyptian protests demonstrated how effective social media tools were at influencing governance,[18] moreover with the youth at the forefront of that change. In this paper, emphasis was put on 'peaceful means of attaining peace'.

The peace construction processes consisted of commitment to peace-building, mediation, conflict prevention and resolution, peace education, education for non-violence,

---

[13] Maritza Formisano Prada: Empowering the Poor Through Human Rights Litigation. UNESCO, 2011:7.

[14] Jeewanthi Rathnayaka. Buddhist Contribution to Health Living. Vietnam Buddhist University Series 23. Eds. Most Ven. Dr. Thich Nhat Tu & Ven. Dr. Thich Duc Thien. Vietnam 2014:80.

[15] Pranab Bardhan, "Decentralization of Governance and Development," The Journal of Economic Perspectives Vol. 16, No. 4 (Autumn, 2002), pp. 185-205.

[16] RTI, "Governance and Economic Development" http://www.rti.org/page.cfm/Governance_and_Economic_Development retrieved 20.08.14.

[17] Clay Shirkey, "Political Power of Social Media - Technology, the Public Sphere Sphere, and Political Change." 90 Foreign Aff. 28, 2011:28.

[18] Sarah Joseph: "Social Media, Political Change, and Human Rights." 35 B. C. Int'l & Comp. L. Rev. 2012:145

tolerance, acceptance, mutual respect, intercultural and interfaith dialogue and reconciliation.[19] Resolving the acute economic, social and environmental problems was a lot possible with scientific innovations, which assured youths of sustainable development.[20] The use of information technological was significant at impacting communities.[21] The utilization of such information was reinforced by United Nations backed mandate to promote freedom of expression.[22] It was a crucial tool for youth engagement in governance and peace-building. Education was important component of transformation as it aimed at meeting development agendas.[23] Good governance sustained development, through promotion of equity, participation, pluralism, transparency, accountability, and the rule of law in the manner that was effective and enduring.[24] In this paper the challenges and opportunities in youth participation in governance and peace-building were explored.

Challenges and opportunities of youth participation in governance

Participation was part and parcel of human development. It essence in Buddhism was doing well, since the origin of happiness was in good actions.[25] Participation was to be guided by good speech. As high speaking tone brought so much suffering: directly or indirectly, the blame game only caused pain to others.[26] Clinging on false impressions: stubbornly was responsible for the unfortunate destructions.[27] The teaching of karma helped

---

[19] UNESCO, "Culture of Peace and Non-Violence." http://www.unesco.org/new/en/bureau-of-strategic-planning/themes/culture-of-peace-and-non-violence/ retrieved 18.08.14.

[20] UNESCO, "Science for a Sustainable Future." http://en.unesco.org/themes/science-sustainable-future retrieved 18.08.14.

[21] UNESCO, "Building Knowledge Societies." http://en.unesco.org/themes/building-knowledge-societies retrieved 18.08.14.

[22] UNESCO, "Fostering Freedom of Expression." http://en.unesco.org/themes/fostering-freedom-expression retrieved 18.08.14.

[23] UNESCO, "Education for the 21st Century." http://en.unesco.org/themes/education-21st-century retrieved 18.08.14.

[24] United Nations, "Governance." http://www.un.org/en/globalissues/governance/ retrieved 18.08.14.

[25] Thich Nhat Tu. Inner Freedom. Vietnam Buddhist University Series 8. 2014:116.

[26] Thich Nhat Tu. Inner Freedom. 2014:8, 9, &11.

[27] Thich Nhat Tu. Inner Freedom. 2014:12.

shape methods of participation so that outcomes were beneficial rather than harmful.[28] It all started with the initiative of mind development, which was a means of investigating nature of conditioned phenomena.[29] There were mixed feelings for Buddhist youth participation like it was the case in other societies. There were always the pro-reforms or change and statuesque section. Radical Buddhism was encouraged which undermined goodwill of Buddhism.[30] It was not long enough when violent confrontation began among Buddhist population, until one group overturned the intentions and actions of another as increasingly the overpowering force turned out to be a representation of social justice. Buddhism was all embracing.[31] At the same time, Buddhism had psychological and philosophical features[32] that explained strange human and actions, and provides remedy path to them. Youth engagement required wisdom in order to win their place in the world of the wise. Buddhism provided realistic means to attain mental power and effort to attain life goals, including knowledge and wisdom.[33] Youth participation also involved engaging and exhibiting good virtue, including generosity. Generosity nourished material progress of individual and society, such as kind speech, helpful actions and equal participation.[34] The economic relationship between the rich and poor was that of dependence, which created room for oppression. Dependence on others was suffering.[35]

While there was willingness to forego selfish interest, materialism reigned.[36] Political wellbeing was one of the measurements for wellness, characterized by quality of

---

[28] Phra Raysuddhinanamongkol. The Law of Karma – Darama Practice. First Edition. Wat Amb-havana. Bangkok, Thailand. 2003:84,90.

[29] Milindapanha. 2006:420.

[30] Bangkok Post. http://www.bangkokpost.com/most-recent/434995/radical-buddhist-groups-join-forces [retrieved 3rd-10.14]

[31] Extra Canonical Works in Bimala Churn Law. A History of Pāli Literature. Vol.: II. Ideological Book House; Dehli 1983:361

[32] Bimala Churn Law. 1983:385.

[33] Mirandapanha. The Questions of King Miranda. Sitagu International Buddhist Academy, Myanmar, 2006:77.

[34] Thich Nhat Tu. 2014:42.

[35] Kazal Barua. Communal Harmony and Buddhist Perspectives – Bangladesh. In Buddhist Contribution to Global Peace Building Eds. Most Ven. Dr. Thich Nhat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 24—2014:183.

[36] Bhante Suvano Casette Recordings. The 16 Dreams of King Pasenadi in the New Dhara Series. In WardPath, Malaysia. No.4. 2003:30.

local democracy, and individual freedoms.[37] The ability of leadership to transform society was made possible through civic responsibility.[38] The ways of Buddhist leadership were charity, morality, gentleness, restraint, non-hatred, non-violence, patience, friendliness and equity.[39] Buddhism aimed at developing the mind to respond well to expected moral and ethical practices in everyday endeavors to achieve success and happiness –which too was a universal goal. From it desired virtues were developed.[40] That way, it was predevelopment and pro-peace when everyone did the same. Certain morals and ethics were only local ideas that new Buddhists pick on to consider Buddhist, and soon it becomes new Buddhist tradition, just because Buddhism recognized diversities in choices and deeds. Corporate governance overshadowed environment governance, which caused bad karma to man; but with global environment problems, man will learn good lessons for better environment governance.[41]

Decentralization of Buddhist functions helped service providers to reach diverse geographical regions and facilitated participation, through which it systematically resolved crises.[42] What if the emerging new traditions persistently demonstrated outrage and apathy? Or is it a propagation strategy to appease and appeal to everyone in order for Buddhism to be popular worldwide? The strategy though was successful for now but future Buddhism will be at stake as it progressively gets diluted to no sense. It was thus important to continue to discuss the sense and no sense of creating new traditions consistent with the ever curious and experiment, so that Buddhist ethics are preserved and consistently transferrable to future generations.

---

[37] Ching Y. Lo. Quantification of Happiness Using Using the Science of Metabolomic Profiling – in: Buddhist Contribution to Health Living. Vietnam Buddhist University Series 23. Eds. Most Ven. Dr. Thich Nat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 23. Vietnam 2014:210.

[38] Thiri Nyunt. Towards Non-Violence Through Healthy Mind, in: Buddhist Contribution to health living. Vietnam Buddhist University Series 23. Eds. Most Ven. Dr. Thich Nhat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 23. Vietnam 2014:185.

[39] Maha Vagga. 2007: 147.

[40] Milindapanha. 2006. 422.

[41] Most Ven. Thick Hue Thong. Buddhist with Sustainable Development Objectives of Environment Protection – in Buddhist Response to Environmental Protection. Eds. Most Ven. Dr. Thich Nhat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 2014:306.

[42] ISDR, "Disaster Risk Reduction, Reduction, Governance and Development" UN/ISDR Africa Educational Series, Volume 2, Issue 4, December 2004:6.

Challenges and opportunities of youth participation in peace-building

Radical Buddhism was a soft-spoken threat to regional and global peace.[43] Attainment of peace was possible and it was down to individual effort and the realization of the situation they found themselves in, and development of insight as a means to resolve distractions of life, including disease, ignorance and poverty. Subsequent resolutions of inner, social, environmental and spiritual conflicts led to peace and celebratory states. Letting go of painful experiences and practicing lessons for better future was the sincere way to peace. The act of letting go was painful and what was to be released were worries that threatened our existence.[44] Allowing pain to rise on its own, without trying to change its nature was a case of generating peace peacefully.[45] Pain and suffering could only be stopped rather than encouraged through acts of revenge. The past gave us a chance to live differently, to improve and to improve life from lessons learned.[46] The individual had the greatest responsibility to doing so - not others, because it is the individual that suffered[47], - not others on his behalf. Application of mindfulness ensured such individual and group power to develop the mind, attain clear insight and knowledge.[48] The practice of meditation and assimilation of the Dharma message cultivated peace,[49] by nurturing virtues of self-restraint, right living, vigilance, steadiness, diligence, discipline, self-mastery, and supremacy over sensory pleasures. Materialism and focus on self-importance - selfishness caused fear, tension and anxiety and such people have not learned to be contended with what they have.[50] People had greater sense for pleasure and religion was not playing its role to guide them morally and spiritually.[51]

---

[43] Bangkok Post. http://www.bangkokpost.com/most-recent/434995/radical-buddhist-groups-join-forces retrieved 3rd-10.14.

[44] Ajahn Sumedo. Cittaviveko –Teaching from the Silent Mind. Amaravati Publications. 1992:44-45.

[45] Carina Pichler. Buddhist Contribution to Global Peace Building ---Peace Through Peaceful Means: A Buddhist Perspective of Restorative Justice. Eds. Most Ven. Dr. Thich Nhat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 24—2014:84.

[46] Thich Nhat Tu. Inner Freedom. 2014:11, 12 & 48.

[47] Ajahn Sumedo. 1992:47.

[48] Mirandapanha. 2006:77.

[49] Walipola Rahula. What the Buddha Taught. Paris. 1958:125-126.

[50] Ven. Dr. K. Sri. Dhammananda. You and Your Problems Buddhist Missionary Society. Kualumpar-Malaysia 2004:7.

[51] Ven. Dr. K. Sri. Dhammananda.2004:15.

It was important to take responsibility over ones' actions with due consideration of consequence. It was illogical to blame religion for one's wrong actions.[52] Exercising compassion was a sure way to foster collective peace and harmony,[53] since discrimination and fanaticism only nurture misery.[54] Also traditions were quickly being destroyed or distorted by modern thought and culture[55], which broke the identity of the community and diminished their moral fiber, resulting in actions that were violent and against prospects of peace into the future and for generations to come. The way towards peace could be walked by actions practiced rightfully.[56] Kind speech, helpful actions and equal participation were important qualities in promoting unity and harmony.[57] Despite diversity of ideas, cultures and expectation, people always agreed to live differently and attain the goal of peaceful co-existence.[58] The Buddhist practice of meditation offers the understanding of the interdependence of all beings, and teaches that violence is an insatiable means of resolving conflict.[59] Buddhism advocated midway between two extremes –for inner and outer peace.[60]

Conclusion and recommendations

The biggest challenge to participation, transformative leadership and peace-building was ignorance that shaped the poor level of confident, quality of discussion and output. It was a big phenomena that will take time and patience – the servicing of our challenges, learning from them and acting right by taking responsibility and managing ourselves and the

---

[52] Ven. Dr. K. Sri. Dhammananda.2004:16.

[53] Ven. Dr. K. Sri. Dhammananda. 2004:21.

[54] Ven. Dr. K. Sri. Dhammananda. 2004:26.

[55] Ven. Dr. K. Sri. Dhammananda. 2004:43.

[56] Ajaan Lee Dhammanandaro. Food of Thought – Eighteen Talks on Training the Heart. Wisdom Audio Visual Exhange. 2012:18.

[57] Thich Nhat Tu. 2014:42.

[58] Dr. Sushma Trivedi. Dynamics of Inclusion and Exclusion in Multicultural Societies Response and a Recommendation of Buddhist model of Global Citizenship: Buddhist, in: Buddhist Contribution to Global Peace Building. Eds. Most Ven. Dr. Thich Nhat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 24—2014:184.

[59] Siddarth Singh. Holistic peace as an Integral Part of Peace Building Process and Post Conflict Recovery – in: Buddhist Contribution to Global Peace Building. Eds. Most Ven. Dr. Thich Nhat Tu & Most Ven. Dr. Thich Duc Thien. Vietnam Buddhist University Series 24—2014:34.

[60] Siddarth Singh. 2014:34.

environment better so that the future can be celebrated as one where young people are much involved, active, responsible, able to influence and take over leadership for the better, and contribute to efforts towards peace. Governance was a development process from a certain level of satisfaction to another. As part of post-conflict recovery, caution was necessary not to throw the country back into chaos. Much of the measures involved restricting seven principles of governance: participation, rule of law, respect for human rights, consensus, and the levels of youth participation varied from far up to far bottom. These levels were freely available for them to participate in depending on the identifiable source of the youth challenges meant to address it at any given level. There was need to have continuous debates until a given challenge was addressed, and at any level depending on the source of the challenges - including those posed at global levels. There was a need to subject any issue to debate - regardless of the complexity and sacredness associated with it, in order to encourage more rational decision making, engagement and success. There was need to localize participatory and decision making processes so that actions made were appropriate to the local situation and only engage other levels when really seen as appropriate, through other processes of local debate, negotiation, consensus building, confidence building, respect, situation of learning from each other, and possibility of agreeing to be different with respect to diverse cultural expectations.

Nonviolent Buddhist Peace Work: Textual Support for Nonviolent Peace Work in Early Buddhism

Weston Elliot Strickler
University of Peradeniya, Sri Lanka
B.S. Peace and Conflict Studies, USA.
Email: westonelliot@gmail.com

Abstract

In this paper I will explore if there is evidence for the support of nonviolent peace work in the early Buddhist tradition. First, I will describe the social science's definitions for the three modalities of peace work, then I will highlight current peace organizations and prominent peace workers in the modern Buddhist tradition. Lastly, I will examine the first four Nikāyas and the Vinaya of the Pāli Buddhist canon to see if the idea of nonviolent peace work, as defined within Peace and Conflict Studies, has textual support.

Keywords: Nonviolent, Buddhist Peace Work, Early Buddhism

Introduction to the Three Modalities of Nonviolent Peace Work

Leading Peace theorist Johan Galtung, founder of the Social Science field of Peace and Conflict Studies, identifies the three approaches to peace work as peacemaking, peacebuilding, and peacekeeping. Galtung states that the goal of these three approaches to peace work are a reduction in conflict and a creation of constructive social mechanisms to ensure lasting social equanimity.[1]

The first nonviolent peace modality is peacemaking. Peacemaking is defined as activities that search for creative and mutually acceptable outcomes to conflict.[2] Peacemaking seeks to transform the attitudes and assumptions of the actors in the conflict, and includes educational peace conferences, encounter forums, interfaith dialogues, and conflict mediation. A contemporary example of peacemaking includes relationship and knowledge building forums sponsored by universities, governments, transnational agencies, local community organizations, and faith-based organizations.

The second approach to nonviolent peace work is peacebuilding. Peacebuilding is defined as activities that build structural and cultural peace. This second approach to nonviolent peace work seeks to transform and eliminate social conflict at the source,[3] and is primarily focused on restructuring economic and political causes. Contemporary examples of nonviolent peacebuilding include constructive activities such as sustainable development, the fair trade movement, democratization of governments, institutional transparency, and the international movement for monetary reform.

The third approach to peace work is peacekeeping. Peacekeeping is defined as pressuring and influencing the actors of the conflict to prevent, reduce, and stop violence.[4] In practice, this entails activities of nonviolent intervention, protective nonviolent accompaniment, civil disobedience, monitoring, fact-finding, networking, and advocacy. Contemporary methodologically centered examples of nonviolent peacekeeping include

---

[1] Galtung, Johan. Peace by Peaceful Means: Peace and Conflict, Development and Civilization. London: SAGE Publications, 1996. Pg. 271.

[2] Galtung, Pg. 103

[3] Galtung, Pg. 103

[4] Galtung, Pg. 103

the organizations: Nonviolent Peaceforce (NP), Peace Brigades International (PBI), and Christian Peacemaker Teams (CPT).[5]

Modern Examples of Nonviolent Buddhist Peace Work

In the modern Buddhist faith tradition, there are many examples of nonviolent peace workers and peace organizations. I will describe a few of these examples for the purpose of examining if these contemporary Buddhists have canonical foundation for their activities in nonviolent peace work. In my description I will state the peace worker or organization's name, primary modalities of peace work as articulated by Galtung, and the specific peace work performed. First, I will examine the contemporary nonviolent Buddhist peace organizations: International Network of Engaged Buddhists (INEB), Zen Peacemakers, Sarvodaya, and Buddhist Peace Fellowship (BPF). Then I will examine prominent Buddhist peace workers: Thich Nhat Hanh of Vietnam/France, Aung San Suu Kyi of Myanmar, Bhante Wimala of Sri Lanka, Bhikshuni Chao Hwei of Taiwan, and Sulak Sivaraksa of Thailand.

Buddhist Peace Organizations

INEB is an international network based out of Thailand, but connected throughout Asia and the West. INEB is focused primarily upon peacemaking and peacebuilding by organizing training workshops, interfaith dialogue, educational conferences, and promoting the idea of 'Engaged Buddhism' for the purpose of fostering peace and ecological awareness. Zen Peacemakers is based on the vision of Zen teacher Bernie Glassman, and conducts trainings in meditation for the purpose of community outreach and community building. Zen Peacemaker's primarily peace focus is peacemaking, but it's training is ideologically supportive of peacekeeping and peacebuilding. Sarvodaya is a Gandhian Buddhist organization structured in Gandhian principles and formulated by using a Buddhist worldview. Sarvodaya has several branches of its large organization involved in holistic social and village development in Sri Lanka, and is primarily focused upon peacebuilding and peacemaking, but also includes the Gandhian language of nonviolent peacekeeping. BPF, based in California, is a Buddhist peace organization that is focused on publicly exposing

---

5 McCarthy, Eli Sasaran. Becoming Nonviolent Peacemakers: A Virtue Ethic for Catholic Social Teaching and U.S. Policy. Eugene: Wipf and Stock Publishers, 2012. Pg. 200.

violence and injustice, and educating the American public about Buddhist social activism. BPF conducts event-oriented peacekeeping in urban areas of the US in the form of protests by using sitting meditation and walking meditation to help generate public awareness of social issues. However, BPF's primary focus is peacemaking through educational conferences and networking Buddhist peace activists.

Buddhist Peace Workers

Thich Nhat Hanh is one of the most famous global exponents of nonviolent Buddhist peace work. He was nominated by Martin Luther King Jr. in 1967 for the Nobel Peace prize for his peace work during the Vietnam War, and coined the term 'Engaged Buddhism.' He engaged in peacekeeping activities while in Vietnam, and has been a prolific peacebuilding and peacemaking author and organizer in the West. The Burmese Buddhist laywoman Aung San Suu Kyi is a political figure in Myanmar whose work has primarily focused upon peacebuilding. She was awarded the Nobel Peace prize in 1991 for nonviolently striving for Myanmar's democratization. Bhante Wimala is a Sri Lankan monk who has focused primarily upon peacebuilding. He has received numerous peace awards for his work in interfaith and developmentally based peace work. Bhikshuni Chao Hwei of Taiwan has focused upon peacemaking and peacebuilding by founding educational foundations, socially focused academies and nunneries, and through organizing social advocacy campaigns on animal rights. She has also written extensively on environmental protection and human rights. Venerable Sulak Sivaraksa of Thailand has primarily focused upon peacemaking and peacebuilding, and in 1993 was nominated for the Nobel Peace prize. He has been a social critic of governmental violence, has been an active proponent of interfaith reconciliation, and has founded numerous developmental peace organizations including INEB.

These nonviolent Buddhist peace worker and organizational examples primarily practice and focus upon the peace work modalities of peacemaking and peacebuilding. Although modern Buddhist peace work primarily focuses upon peacemaking and peacebuilding, the peace worker and organizational examples provided above also teach, support, and occasionally practice peacekeeping. Based upon the examples of peace work from these contemporary Buddhists and the definition of peace work given by Galtung, is nonviolent peacemaking, peacebuilding, and peacekeeping supported by the texts of the early Buddhist Pali canon? This question will be the focus for the rest of this paper.

Nonviolent Peace Work in the Early Buddhist Canon

Before we examine the early Buddhist canon, I will begin my discussion by first articulating the ultimate resolve and meaning of nonviolent peace work. The commitment to nonviolence ultimately means a rejection of violence as a tool for achieving any ideological goal or aim. This rejection of violence as an ideological or pragmatic tool, means by its nature, that a person or an organization who adheres to the strategy of nonviolence may confront violence at the expense of their health, their lives, or their loved ones lives. Peace work, as defined by Galtung, does not imply passivity. Peace as 'work' implies action and livelihood done by peaceful means even in the threat of violence. Every peace worker who commits to nonviolent peace work has to accept that they or their loved ones may die for their conviction and faith that violence is wrong, unhealthy, and unwholesome as an ideological and functional tool.[6]

The Eightfold Path

In the early Buddhist Pāli canon the Eightfold Path was understood as Buddha's method and remedy that, if continuously developed, culminated in complete freedom from *dukkha* (stress, dissatisfaction, tension, unhappiness, and suffering).[7] Buddha realized that this eightfold method could help people through the natural and unavoidable factors of living. Buddha's remedy is divided into eight sections of human experience that produce *dukkha* if lived in an unhealthy or wrong way. Concurrently, if these eight factors of human experience are practiced in a healthy or right way, freedom from *dukkha* will be the result.

The early Buddhist training is comprehensive, practical, and assumes: we have views (*ditthi*), we imagine (*sankapa*), we speak (*vaca*), we act (*kammanta*), we have livelihoods (*avija*), we exert ourselves based on how we perceive right and wrong (*vayama*), we notice phenomena based on how we perceive right and wrong (*sati*), and we, may at some point in our lives, experience profound fixation and altered states of mind (*samadhi*). Correctly practicing in each one of these eight areas of human experience mutually informs and

---

[6]A nonviolent peace worker must also have the faith and conviction that nonviolence is right, healthy, and wholesome and will produce the ultimate good, regardless if the worker achieves or does not achieve their peace working goals, and regardless if the worker lives or dies in the pursuit of these goals.

[7]In this respect, the early Buddhist canon is an elaboration of the Eightfold method towards liberation.

reinforces the other seven, and simultaneously accumulates towards the Buddhist goal of reducing, not producing, and totally eliminating the feeling and creation of *dukkha*.

For the scope of this paper, and the subject of nonviolent peace work, I will keep my examination focused upon the path factors of right conduct and right livelihood. Focusing on only two of the practices in the eightfold-path is not conducive to the complete ceasing of the underlying psychological and cultural tendencies that produce *dukkha*. Practicing all eight factors by a Buddhist is required to fulfill the training. Each factor reinforces and informs the entire accumulative path, right conduct and right livelihood will help us understand the role that nonviolence and the rejection of ideological violence informed and guided the early Buddhist community.

Right Conduct and Right Livelihood

Right Conduct and Right Livelihood come fourth and fifth in the list of the eight practices. Conduct means any physical action that we perform or do with our bodies. Livelihood means any 'work' or 'ways of living' that we utilize in order to survive. The early Buddhist attention on defining right conduct and right livelihood is important for our understanding on what actions and work is acceptable and unacceptable in early Buddhism, and consequently for our modern Buddhist examples.[8]

The early Buddhist discourses divide ethics into two divisions. In Pāli this is *samma* and *miccha*. *Samma* and *miccha* translate respectively into 'right' and 'wrong', and they have the evaluative meaning of 'healthy' and 'unhealthy', 'wholesome' and 'unwholesome.' The ethical duality of Buddhist practice is divided in this way to help a Buddhist practitioner understand what pragmatically leads towards the goal of liberation from *dukkha*, that the eightfold path expounds, and what does not.[9] This ethical approach of the eightfold path is actually the path's sixth practice: *samma vayama* or 'right effort.'

The Eightfold Path is also divided into two groups of practice: one for householders and the other for renunciants. The distinction of practice between householders and renunciants

---

[8] 'Being Buddhist' and the practice of Buddhism is not exclusively psychological reconditioning. Right Conduct and Right Livelihood are direct canonical and foundational norms of early Buddhist practice.

[9] 'Wrong' implies any phenomenological volition that produces or reinforces dukkha, and 'right' implies any phenomenological volition that does not produce or reinforce dukkha.

was produced because renunciants were instructed to practice 227 guidelines of training in their vocational commitment, whereas householders were instructed to train in five of these rules when beginning their household practice upon the path.[10] This duality of Buddhist training is not dogmatic, polarized or intended to limit a householder in their progress and development on the path, but was functionally created to help a householder remember their training in the midst of their household responsibilities.[11] The five training rules for a Buddhist householder are restraining: from the destruction of life, from taking what is not given, from sexual misconduct, from false speech, and from consuming intoxicants.[12]

Three practices of right conduct are echoed and contained in these initial five training rules. The discourses define 'conduct' that is 'wrong', for both renunciants and householders, into three actions of body: killing living beings, taking anything that is not given, and sexual misconduct. Right conduct is defined as the practice of avoidance, refraining, and restraining from these three actions.[13] The discourses define killing living beings as destroying or taking life from a being.[14] This involves the actions of: murder, getting ones hands bloody, giving physical blows, violence, and not acting with mercy.[15] Right conduct is the rejection of killing, fighting, and violence as ideologically right. The discourses state that a Buddhist practitioner has, "laid aside the rod and weapon."[16]

The practice of right livelihood, although also echoing and supporting the five householder training rules, is more socially and economically analytical than Right Conduct on: how *dukkha* is produced and what is acceptable and not acceptable for a Buddhist

---

[10] "Gihi Sutta: The Householder" (AN 5.179), translated from the Pāli by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, http://www.accesstoinsight.org/tipitaka/an/an05/an05.179.than.html.

[11] A householder is not limited to these five training rules, and can train more extensively in the Eightfold path if a householder wants to.

[12] Bodhi, Bhikkhu. The Numerical Discourses of the Buddha: A Translation of the Anguttara Nikaya. Boston: Wisdom Publications, 2012. Pg. 792.

[13] Bodhi, AN. Pg. 1517.

[14] The definitions of the additional two forms of Wrong Conduct are: Taking what is not given is defined as stealing the wealth or property of others. Sexual misconduct is defined as having sexual interactions with a person: that goes against the ethics and security of their family; that goes against their personal or cultural ethics; who is married; whose violation entails possible punishment; and who is already engaged to someone else.

[15] Bodhi, AN. Pg. 1519.

[16] Bodhi, AN. Pg. 1521.

practitioner. 'Livelihood' in English is defined as 'source of income' or 'means of support.' Sources of income and ways of maintaining a lifestyle can be economically sustained through investment, usury, manufacturing, trade, purchasing, owning, selling, combat, or agriculture. The early Buddhist discourses describe the five ways of living that are wrong, for both renunciants and householders, as: livelihoods that involve weapons, owning human beings, animals for meat, intoxicants, and poisons.[17] Therefore, wrong livelihood means a way of living that generates income, a lifestyle, or economic wellbeing from the five types of economic involvement stated above.

Therefore, the first type of Wrong Livelihood, that is to be avoided, is maintaining a lifestyle and living through the use, investment, trade, and manufacture of weapons. The simple logic of 'source of economic sustenance' reverberates throughout the rest of the four wrong livelihoods.[18] Besides these first five wrong livelihoods, there are five additional livelihoods that are stated as 'wrong' because they do not support and reinforce maturation and accumulative focus upon the eightfold-path.[19] These additional five forms of wrong livelihoods are maintaining a source of living through the use of deceit, disloyalty, foretelling the future, trickery, and usury.[20] Besides these ten wrong livelihoods there are many more livelihoods that renunciants are instructed not to engage in and avoid in their practice of the eightfold path, but for this paper, I will conclude my examination with these ten.[21]

---

[17] Bodhi, AN. Pg. 790.

[18] The elucidation of the additional four forms of Wrong Livelihood are: The second Wrong Livelihood is maintaining a lifestyle and source of living through the investment, selling, trading, buying, and owning of humans beings such as slavery, prostitution, and indentured servitude. The third Wrong Livelihood is maintaining a lifestyle and source of living through the selling, butchering, raising, and trading animals for meat. The fourth Wrong Livelihood is maintaining a lifestyle and source of living through the investment, selling, trading, and manufacturing of intoxicants. The fifth Wrong Livelihood is maintaining a lifestyle and source of living through the investment, selling, trading, and manufacturing of poisons.

[19] These additional five Wrong Livelihoods are stated by the Buddha to a community of renunciants, but are in reference to the normative practice of the Eightfold Path.

[20] Bodhi, Bhikkhu. The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya. Kandy, Sri Lanka: Buddhist Publication Society, 1995. Pg. 938. "Mahacattarisaka Sutta"

[21] Bodhi, AN. Pg. 291. In the AN there is a paragraph that states additional actions that a person commits who is overcome with the three unwholesome roots of greed, hatred, and delusion. These additional unwholesome actions are inflicting someone, under false pretexts, to imprisonment and confiscation of property based in the thought, 'I have power and I want power.'

Buddhist Rejection of Ideological and Structural Violence

Early Buddhism expected people to act and live in a local and global context. With this pragmatic foresight, early Buddhist texts instruct people in which actions and livelihoods are right and wrong within human culture. It is understood, in the discourses, that action and livelihood are unavoidable and even necessary, but violent actions and livelihoods are wrong. A clear and direct example of this is illustrated in the story of Yodhajiva the headman. Yodhajiva asks the Buddha about the destiny of a fallen warrior who dies in conflict, and instead of going to heaven as the headsman's culture foretells, the Buddha says the only destination for someone who has wrong views about the belief of violence is hell.[22] Regardless if a person believes or does not believe in heaven and hell, the story illustrates that to believe that violence will lead a person to an experience of happiness is a wrong way of thinking. This rejection of violence in any ideological form of physical conduct and livelihood is a strategic adherence to nonviolence.[23]

An example of this adherence to nonviolence and a rejection of violence, in the early Buddhist renunciant community, is exemplified in a dialogue contained within the Kakacupama Sutta. There was a monk named Moliya Phagguna who would become angry and aggressive to any fellow monk who spoke in dispraise of a nun in his presence. On hearing about this, the Buddha called Venerable Phagguna to his side and told him that it was not proper for a man who, out of faith, has initiated into the renunciant life to be overly protective of nuns. The Buddha continues his conversation with Venerable Phagguna by saying that he should abandon his previous thinking, and if any one speaks disparagingly of a nun, or even if an attacker gives a nun a blow with his hand, with a clod of dirt, with a rod, or with a knife he should train himself by thinking, 'My mind will be unaffected, and I shall utter no evil words; I shall abide compassionate for his welfare, with a mind of loving kindness, without inner hate.'[24] The Buddha repeats these words by saying to Ven.

---

[22] "Yodhajiva Sutta: To Yodhajiva (The Warrior)" (SN 42.3), translated from the Pāli by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, www.accesstoinsight.org/tipitaka/sn/sn42/sn42.003.than.html

[23] In early Buddhism, this strict adherence to the rejection of violence even in midst of violent conflict is illustrated in the Angulimala Sutta. Venerable Angulimala, although knowing how to utilize violence from his training and life as a bandit, did not resort to his knowledge of violence when he was viciously attacked.

[24] Bodhi, MN. Pg. 218. "Kakacupama Sutta"

Phagguna that if someone should attack him verbally or physically his training should be the same.

After this dialogue with Venerable Phagguna the Buddha instructs his monastic community by saying, "Monks, even if bandits were to sever you savagely limb by limb with a two handled saw, he who gives rise to a mind of hate towards them would not be carrying out my teaching."[25] The Buddha then instructs his renunciants to train in uttering no violent speech, to train in compassion for the welfare of his attacker, and to practice non-hostility and non ill-will. The Buddha instructs them to practice developing a mind of loving kindness abundant and immeasurable like the Earth and Space by starting with the attacker and then encompassing the whole world. This means that to live and train in the Eightfold path is to participate in work and develop actions that are loving and not violent, even at the expense of one's own life.[26]

Examples of Early Buddhist Peacekeeping, Peacebuilding, and Peacemaking

An example of early Buddhist peacekeeping is contained in the story of a murderous bandit named Angulimala who wore a garland of fingers around his neck of the people he had killed. The local populace were afraid to venture where Angulimala lived in fear that they would be murdered like the rest of his victims. The locals upon seeing the Buddha walking in the direction of Angulimala's territory repeatedly tried to deter him by telling him of the violence that Angulimala had committed. Upon listening to the violent situation the Buddha silently walked towards Angulimala in loving kindness and peace. When the Buddha eventually met the murderer, the violent conflict transformed and Angulimala became a disciple of the Buddha's who eventually attained complete perfection and liberation upon the path.[27]

---

[25] Bodhi, MN. Pg. 223. "Kakacupama Sutta"

[26] To be initiated in the practice of the five training rules of a Buddhist householder and the Eightfold Path, and to ideologically practice or speculatively believe in the unavoidability of violence is a rejection of faith in Buddha's teachings and the Buddhist initiation.

[27] "Angulimala Sutta: About Angulimala" (MN 86), translated from the Pāli by Thanissaro Bhikkhu. Access to Insight (Legacy Edition), 30 November 2013, http://www.accesstoinsight.org/tipitaka/mn/mn.086.than.html.

Another example of Buddhist peacekeeping in the early discourses is the story of Venerable Punna. Venerable Punna informs the Buddha that he is going to Sunaparanta to live and teach the practice. The Buddha says that the people of Sunaparanta are fierce and rough, and may insult and ridicule him. The Buddha then says they may attack him with their fists, with clods of dirt, with rods, with knives, and they may even use a sharp knife to kill him. In response Ven. Punna states that he is unafraid and undeterred. To Ven. Punna's response, Buddha praises Punna's peace of mind and resolve, and endorses him to go live amongst the rough and fierce Sunaparanta people.

During Venerable Punna's peacekeeping activity, he is said to have completed fulfillment of the path and to have established 1000 householders in the practice. When Venerable Punna died the Buddha said that he was wise, and did not trouble him with issues related to the Dhamma, but practiced the Dhamma in accordance with the Dhamma.[28] The early Buddhist community, illustrated by the example of Punna who ventured into violent and non-Buddhist territory, were not instructed to live isolated and non-communal lives. They were instructed by the Buddha to be proactive, to mingle with fellow non-Buddhists, and to share the practice of loving kindness and peace that is the Eightfold Path by the examples of their lives.

There are abundant stories of peacebuilding in the early Buddhist tradition. I will quickly illustrate six peacebuilding examples for our discussion. Five of these examples are the stories when: the Buddha first journeyed to find people to practice the Eightfold Path with him, thus creating the first community of Buddhist practice; the Buddha consenting to the construction of the first monastic buildings for the safety and security of his practitioners;[29] the Buddha gave instructions on monastic discipline and consented to the preservation of the *vinaya* (training rules) at the insistence of Venerable Sariputta;[30] the Buddha's radical acceptance of ordaining women into the renunciant community at the insistence of his stepmother; and the first council that met, after the Buddha's death, to preserve the discourses and training rules through memorization and chanting.[31]

---

[28] Bodhi, Bhikkhu. The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya. Boston: Wisdom Publications, 2000. Pg.1167-69. "Punna Sutta"

[29] Thanissaro, Bhikkhu. The Buddhist Monastic Code II: The Khandhaka Rules. Metta Forest Monastery. Valley Center, CA: 2013. Pg. 72

[30] Sutta Central. THE ORIGINS OF THE VINAYA. Accessed Mar. 2015. http://suttacentral.net/en/pi-tv-bu-vb-pj1

[31] Sutta Central. THE ORIGIN OF THE COUNCIL. Accessed Mar. 2015. http://suttacentral.net/en/pi-tv-kd21

The last example I will give of the peacebuilding idea in early Buddhist discourse comes in the form of a story told by the Buddha to a king. The Buddha tells the story of a king who wanted to make a great animal sacrifice because of his wealth and fame, but in this story there is a wise chaplain that tells the king that there are gangs of thieves in his kingdom because of poverty. The chaplain instructs the king, that instead of sacrifice, to distribute grain and fodder to those who cultivate crops and raise cattle, to give capital to those in trade, and to give proper living wages to those in government service. The consequence of these actions in the story is that thieves disappeared from the region, the king's nation was tranquil, his revenue grew, and the people of the region had joy in their heart because it was safe to leave their houses open and play with their children outside.[32]

The early Buddhist texts are also full of peacemaking teachings and stories. The Eightfold Path which is concerned with reducing conflict, violence, and enmity; and producing peace, accord, harmony, and goodwill for the purpose of attaining an accumulative release from *dukkha* is by its very nature 'peacemaking.' This includes almost the entirety of the early Buddhist canon, but for the purposes of this paper I will illustrate three examples of overt peacemaking in the discourses.

The first peacemaking discourse in early Buddhism that I will share comes in the form of lessons learned from a rival community of renunciants that were in conflict after their teacher had died. The Samagama Sutta tells the story of how after the teacher Nigantha Nataputta had died his community was split into two. They started quarrelling, having deep disputes, and it is said they were stabbing each other with verbal daggers by criticizing each other. When a novice monk approached the Buddha and told him that he does not want to see a bitter division like this happen to Buddha's community, this afforded the Buddha an opportunity to share a teaching on the ways disputes are founded and the principles to create cordiality. The Buddha states that the principles of cordiality that create love and respect, and are conducive to cohesion, non-dispute, concord, and unity in the renunciant community are: bodily, verbal, and mental acts of loving kindness in public and private towards your companions; enjoying things in common without making reservations, and sharing any gain or food with your companions that has been obtained in a wholesome

---

[32] Walshe, Maurice. The Long Discourses of the Buddha: A Translation of the Digha Nikaya. Buddhist Publication Society. Kandy, Sri Lanka: 1996. Pg. 133 "Kutadanta Sutta"

way; maintaining the virtues and ethics given by the Buddha; and lastly to maintain the view that emancipates and leads a person who practices it to the complete destruction of stress, unhappiness, and dissatisfaction.[33]

This next peacemaking discourse happened shortly before the Buddha's own death, and after a conversation between the Buddha and a chief minister of a king who desired warfare with a neighboring tribe. In reaction to hearing the chief ministers vow to destroy the neighboring tribe through the use of treachery, propaganda, and the strategy of divide and conquer, the Buddha called together his community of renunciants and taught them the principles of social stability that if practiced will lead the community to prosperity and not decline. These principles of social stability are: conducting scheduled and frequent assemblies; meeting in harmony, dispersing in harmony, and attending to work in harmony; appointing no new rules and not abolishing existing ones, but proceeding in accordance with the training rules that have been instructed; showing respect and honor towards the elders of the community; staying devoted to living in dwelling that are in nature; not becoming influenced by craving; and maintaining a continuous practice of Right Mindfulness.[34]

The last peacemaking discourse I will include is a story of when the Buddha visited three renunciant friends who were living together in nature. Upon seeing the three monastics living comfortably and not having any trouble with each other, the Buddha asks them how they are able to live in peace, having mutual appreciation, not having disputes, and viewing each other with kind and gentle sight. They tell the Buddha that they maintain bodily, verbal, and mental acts of loving kindness towards each other both openly and privately. Venerable Anuruddha, one of the three monastics, says, "I consider, 'Why should I not set aside what I wish to do and do what these venerable ones wish to do?' Then I set aside what I wish to do and do what these venerable ones wish to do. We are different in body, but one in mind."[35]

---

[33] Bodhi, MN. Pg. 853. "Samagama Sutta"

[34] Walshe, DN. Pg. 231. "Mahaparinibbana Sutta"

[35] Bodhi, MN. Pg. 301. "Culagosinga Sutta"

Conclusion

Based in the examples of early Buddhist peacekeeping, peacebuilding, and peacemaking, the early Buddhist discourses not only supports peace work; but, according to the instructions of Right Conduct and Right Livelihood it is impossible for a practicing Buddhist to participate in work that is not peaceful and nonviolent. Therefore the work of the Buddhist Organizations and Buddhist peace workers is not the exception to the early Buddhist conceptualization of the path divided into eight practices, but it would have been considered the norm.[36] The Buddha, through the example of his life, his teachings, and through the actions of his community did not seek a passive and self-enclosed paradigm of action and livelihood, but actively taught, confronted violence, built communities that practiced loving kindness, developed nonviolent practices of ensuring harmony and unity, engaged with non-Buddhist communities, and initiated men and women into the liberating and nonviolent practice of the Eightfold Path.

---

[36] Buddhist peace work is not new, innovative, nor is it adapting older texts to a newer context. The early discourses themselves presume the possibility of violent conflict, and prescribe which methods and practices are to be used, and which are not to be used, in response to conflict situations by a Buddhist.

A Critical Theory-Praxis for Contemplative Studies

Zachary David Walsh
Ph.D. Student, Claremont School of Theology.
Email: zachary.walsh@cst.edu

Abstract

Faith has an important role in the early Theravāda Buddhism. The Theravāda Pali Canon lists faith as one of seven treasures (dhāna), one of five spiritual faculties (indriyas), and one of the spiritual powers (balas). There are also other lists of virtues in which faith is included; faith is described as an important quality in some stream-enterers, a state preceding enlightenment. In standard descriptions of people going forth (taking ordination as a monk), faith is usually mentioned as an important motivation. Faith in the sense of a trustful confidence – a quality more of the heart than a cognitive belief – has an important role in Buddhism, albeit generally not as central as in some religions. Faith both leads to calm and encourages one to seek to attain the stages of spiritual perfection. This paper aims to search for current problems on Faith to the Saṅgha Community, to analyze their cause and effects.

Keywords: Community, Faith, Saṅgha, Theravada Buddhism, Vinaya Rules.

Introduction

This paper will adopt the lens of critical theory to understand how internal and external tensions appear in the commoditization of meditation through its mediation in the culture industry and science. I will use critical theory to argue that meditation is defined by a repressive rationality functioning within Happy Consciousness and scientific operationalism. Finally, I will offer hopeful remarks about the future of contemplative studies by offering a unity of theory and praxis that attempts to transcend the social context in which meditation is currently thought and practiced.

Happy Consciousness

The pursuit of happiness has become the abiding ideology of our time. It is a collective dream that captures our imagination, a shared fantasy that transforms our "desires and anxieties into socially-defined structures of thought."[1] However, Happy Consciousness is distinguished from genuine wellbeing, because it defines individual happiness and productive development as values to be realized in a repressive society.[2] Individuals confront one another as "commander and commanded,"[3] always looking inward and blaming themselves for the cause of their own suffering.[4] The progress of civilization depends upon this "introversion of sacrifice"[5] in an economy where "the commandment to 'be happy' amounts to a form of insidious social control."[6]

Today, the cult of positive psychology says you can be whoever you want to be, and it's your own fault if you're not happy. Its "systematic promotion of positive thinking

---

[1]Richard A. Koenigsberg, "Analysis of Metaphor: Methodology for the Psychological Interpretation of Culture," Library of Social Science, accessed 28 April 2015, http://www.libraryofsocialscience.com/essays/koenigsberg-analysis-of-metaphor.html

[2]Martin Jay, The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950 (Berkeley, CA: University of California Press, 1973), 108.

[3]Jay, The Dialectical Imagination, 153.

[4]Paul Moloney, "Unhappiness is Inevitable," The Guardian, August 27, 2006, http://www.theguardian.com/commentisfree/2006/aug/28/comment.mainsection1

[5]Max Horkheimer and Theodor W. Adorno, Dialectic of Enlightenment: Philosophical Fragments, edited by Gunzelin Schmid Noerr, translated by Edmund Jephcott (Stanford, CA: Stanford University Press, 2002), 43.

[6]Moloney, "Unhappiness is Inevitable."

and doing"[7] creates an affirmative culture that negates anything outside one-dimensional thought and behavior. As Herbert Marcuse says, "The Pleasure Principle absorbs the Reality Principle,"[8] and our happiness becomes "deprived of the claims which are irreconcilable with the established society."[9] Happy Consciousness opposes political engagement and deep thinking.[10] It pursues happiness individually and disregards collective suffering in favor of an atomistic view of mental health and bodily well-being.

In the media, the culture industry enforces conformism through ever more effective means.[11] It provides us with one-dimensional images of a happy life that translate unconscious fantasies into socially accepted realities. Its images and metaphors produce false needs that are "products of a society whose dominant interest demands repression."[12] The media persuades individuals to identify the satisfaction of their unconscious desires with these false needs, and since people associate personal gratification with the satisfaction of false needs, they also identify their personal wellbeing with the wellbeing of the one-dimensional society.

As a result, individual wellbeing comes to serve productive development, as people "identify themselves with the existence which is imposed upon them" and "the 'false consciousness' of their rationality becomes the true consciousness."[13] People forfeit genuine happiness for its false advertisement, and they seek enjoyment in mass diversions that defuse their discontent and sublimate their libidinal drives, while heightening their sense of guilt[14] and enforcing their obedience to the social totality. [15] Happy Consciousness thus "generates

---

[7] Herbert Marcuse, One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society (New York, NY: Routledge, 1964), 88.

[8] Ibid., 75.

[9] Ibid., 79.

[10] Steven Poole, "The Wellness Syndrome by Carl Cederström and Andé Spicer- Exploitation with a Smiley Face," The Guardian, January 22, 2015, http://www.theguardian.com/books/2015/jan/22/the-wellness-syndrome-carl-cederstrom-andre-spicer-persuasive-diagnosis.

[11] Jay, The Dialectical Imagination, 172, 216.

[12] Marcuse, One-Dimensional Man, 7.

[13] Ibid., 13.

[14] Sigmund Freud, Civilization and Its Discontents (Buckinghamshire, England: Chrysoma Associates Ltd, 2000-2005 [1929]).

[15] Jay, The Dialectical Imagination, 1973, 57.

submission and weakens the rationality of protest"[16] by offering to satisfy the desires which it creates and with which people come to identify in their own wellbeing.[17]

Happy Myths in the Science of Meditation

In the *Dialectic of Enlightenment*, Max Horkheimer and Theodor Adorno say that "Relief is provided by the dire conventicles and panaceas which put on scientific airs while cutting off thought."[18] In today's 'mindful moment,' the culture industry offers meditation as the preferred cure-all for business elites and soccer moms alike. It has become "integrated into work and public relations" through a process of "institutionalized desublimation" that "made [meditation] more susceptible to (controlled) satisfaction."[19] The "transcending factors" of Buddhist enlightenment have been removed through their scientific quantification and operationalization, so that meditation could be re-packaged and sold in an economy of approved desires, sublimating libidinal drives into pacified moments of mindful sex, mindful eating, and mindful parenting.

Framed through Marx and Freud, mindfulness may be viewed as a secular religion sublimating the sigh of the oppressed into an opiate for raising Happy Consciousness. As long as mindfulness is defined as "moment-to-moment, non-judgmental awareness,"[20] it becomes a kind of "privatized spirituality," resulting in "a 'spiritually correct' form of passivity, quietism and dissociation from societal malaise."[21] It places the responsibility of stress on the individual, "focuses the attention 'inward,' and situates the causes of suffering in reactivity rather than material conditions."[22]

---

[16] Marcuse, One-Dimensional Man, 78.

[17] Ibid., 79.

[18] Horkheimer and Adorno, Dialectic of Enlightenment, 162.

[19] Marcuse, One-Dimensional Man, 78.

[20] Jon Kabat-Zinn, Coming to Our Senses (New York, NY: Hyperion, 2005), 108.

[21] Ron Purser and David Forbes, "Search Outside Yourself: Google Misses a Lesson in Wisdom 101," Huffington Post, March 5, 2014, http://www.huffingtonpost.com/ron-purser/google-misses-a-lesson_b_4900285.html

[22] Sean Feit, "Mindfulness the Google Way: Well-intentioned Saffron-washing?" nadalila.org, February 22, 2014, http://www.nadalila.org/mindfulness-the-google-way-well-intentioned-saffron-washing/

Today's culture industry spreads false consciousness in the images of Time magazine's beautiful, white blonde 'Mindfulness Revolution,'[23] and it sells mindfulness "both as a product and as a source of almost endless product spinoffs"[24] in schools, prisons, the military, high-level sports, corporations, and healthcare industries. This dramatic growth in the popularity of mindfulness has largely been legitimized by a parallel growth in the science of mindfulness. The number of research papers on mindfulness grew from 12 articles in 1990 to 3,403 articles by the end of November, 2014— 1,000 of which were published in the last two years. Since 1979, the mindfulness-based stress reduction (MBSR) program created by Jon Kabat-Zinn at the University of Massachusetts has treated more than 20,000 patients, certified 1,000 mindfulness instructors, and spread "programs in about 720 medical settings in more than 30 countries."[25] Yet the public's enthusiasm for mindfulness has largely outpaced scientific evidence and promises about the efficacy of mindfulness are based more on faith in science than on the science itself. [26]

Instead, the explosion of factual information on mindfulness has been framed by popular myths expressing the images and metaphors of Happy Consciousness, and the science of meditation has been constrained in its development to serve those myths. According to Herbert Marcuse, the methodology used to investigate science is essentially locked in an ideological framework that excludes "the unrealistic excess of meaning" beyond a specific "range of judgement" within which "the established society validates and invalidates propositions."[27] The science of meditation similarly follows "a logical *mimesis* which formulates the laws of thought in protective accord with the laws of society."[28] Its investigation

---

[23] Joanna Piacenza, "TIME's Beautiful, White, Blonde 'Mindfulness Revolution,'" Huffington Post, January 29, 2014, http://www.huffingtonpost.com/joanna-piacenza/time-mindfulness-revolution_b_4687696.html

[24] Mary Sykes Wylie, "How the Mindfulness Movement Went Mainstream - And the Backlash That Came With It," Alternet, January 29, 2015, http://www.alternet.org/personal-health/how-mindfulness-movement-went-mainstream-and-backlash-came-it.

[25] Ibid.

[26] Ronald Purser and Andrew Cooper, "Mindfulness' 'Truthiness' Problem: Sam Harris, Science and the Truth about Buddhist Tradition," Salon, December 6, 2014, http://www.salon.com/2014/12/06/mindfulness_truthiness_problem_sam_harris_science_and_the_truth_about_buddhist_tradition/

[27] Marcuse, One-Dimensional Man, 119.

[28] Ibid., 143.

thus becomes "circular and self-validating,"[29] such that it will never allow transcendence of the established reality, because "the system is posited as the thing itself."[30]

In other words, the science of meditation encourages one-dimensional thought and behavior, because it restricts meditation to "the representation of particular operations and behavior"[31] within Happy Consciousness. The Enlightenment's demystification of religion[32] reappears in science's own myth-making project to establish a universal, materialistic basis for translating meditation into a set of operational values that fit within the rationality of the established society. The traditional meaning and value of meditation in religious contexts is relegated to the subjective dimensions of the unscientific past,[33] and the new operational values reduce meditation to its commodity exchange value.

Consequently, meditation forfeits "the greater part of its truth" in its transformation from higher culture to material culture. [34] It becomes "religion and philosophy with commercials"[35] - a lowest common denominator whose "modes of protest and transcendence are no longer contradictory to the status quo."[36] Finally, its containment within a fixed frame of scientific quantification and analysis "assumes a political function," in so far as the "therapeutic character of the operational concept" constrains conceptual thought and dictates the improvement of existing social conditions within a repressive society.[37]

Under these circumstances, the administration of popular 8-week meditation programs for stress-reduction and labor productivity conquers the subversive and transcendent aspects of meditation in alternative contexts. In *One-Dimensional Man*, Marcuse had already lamented that Zen was "quickly digested by the status quo as part of its healthy

---

[29] Ibid., 119.

[30] Horkheimer and Adorno, Dialectic of Enlightenment, 159.

[31] Marcuse, One-Dimensional Man, 14.

[32] Eduardo Mendieta, "Religion as Critique: Theology as Social Critique and Enlightened Reason," in The Frankfurt School of Religion: Key Writings by the Major Thinkers, edited by Eduardo Mendieta (New York, NY: Routledge, 2005), 8.

[33] Purser and Cooper, "Mindfulness' 'Truthiness' Problem."

[34] Marcuse, One-Dimensional Man, 61.

[35] Ibid., 60-61.

[36] Ibid., 16.

[37] Ibid., 110.

diet."[38] Scientifically, the practical import of modern meditation has been safeguarded by research agencies, which only fund projects that "develop hypotheses around the effects of meditation… that promise to deliver the answers we want to hear."[39] This limited view of meditation was likely promulgated by Buddhist leaders as much as Western scientists, because the consensus between Buddhists and scientists was historically productive—it allowed Buddhism to spread in a modern, secular, and scientific context by appearing positive, non-threatening, and compatible with Western culture.

Today, however, small pockets of gen-Y and gen-X Buddhists are beginning to reject the grand narrative that meditation is a supreme good. For example, a new study led by Willoughby Britton, called "The Varieties of Contemplative Experience," maps the spectrum of meditative experiences across religious traditions in a way that deconstructs modern myths about meditation's purported social value. The study's preliminary findings indicate that practitioners experience significant moments of distress during meditation. Classical Buddhist texts in the vipassana tradition have long recognized that challenges may be a sign of progress during stages, called the *dukkha ñanas*, where distress is a "natural response to the layer of mind being exposed."[40] Until now, however, the Buddhist contextual understanding of meditation has been systematically removed so that science could operationalize meditation in terms of socially beneficial outcomes confined to its own myth of progress within the Happy Consciousness.

The neurological proofs of meditation's benefits have thus encouraged one-dimensional "means-to-an-end thinking" which disregard that Buddhist meditation was intended to be "subversive and deconstructive of all the reasons that initially brought us to it."[41] In the Buddhist context, meditation is a portal to awakening through the understanding of deep suffering, but in today's 'mindful moment,' it provides relief from suffering in a way that cuts off critical thought and critical action. Through a series of reductions, science removed the transcendent elements of meditation in order to "better understand its essence," but in

---

[38] Ibid., 16.

[39] Anna North, "The Mindfulness Backlash," The New York Times, June 30, 2014, http://op-talk.blogs.nytimes.com/2014/06/30/the-mindfulness-backlash/.

[40] Jeff Warren, "Enlightenment's Evil Twin," Psychology Tomorrow, January 2014, http://www.psychologytomorrowmagazine.com/enlightenments-evil-twin/.

[41] Matt Bieber, "Everyone Comes to Meditation Practice for the Wrong Reason: A Conversation with Psychoanalyst Barry Magid," mattbieber.net, March 3, 2014, http://www.mattbieber.net/magid/.

relegating religion to the subjective domain, the established rationality negates meditation's capacity to subvert the repressive social values which come to define it. As Linda Heuman says, we "reinforce the very things that are problematic about ourselves and our society that the teachings are meant to subvert."[42] Enlightened rationality thus transforms a liberating practice into a tool for our oppression.

Restoring Transcendence to Meditation

Through the course of modernity, the Enlightenment's disenchantment of the world (*die Entzauberung der Welt*) demystified experiences of the unscientific past and in their place, reified the mythical traces of mathematical thinking[43] as the only form of valid knowledge.[44] Mathematical equations asserted their own transcendent truth in a Platonic realm separate from the world of language and representation. As a result, the natural sciences became the proper domain of a one-dimensional reality, guarded by mathematical realism and logical positivism.

Recently, the Academy has invited the natural sciences to legitimize all fields of study to save itself from the death of intellectual traditions and the crisis of faith in the humanities.[45] The imperialism of neuroscience has taken over traditions in the humanities which had formerly resisted the repressive onslaught of scientific quantification. Every discipline has been re-imagined as a neuro-discipline. The transcendent impulses of higher culture, implicit within ethics, aesthetics, music, and theology have been recast as elements of material culture in the advent of neuro-ethics, neuro-aesthetics, neuro-musicology, and neuro-theology.

Likewise, the predominance of neurobiology in contemplative studies exhibits the repressive traces of this new imperialism, as it removed transcendence from Buddhist meditation so that practical values could be imported into mindfulness. As public enthusiasm

---

[42] Linda Heuman, "A New Way Forward," Tricycle, Spring 2015, http://www.tricycle.com/feature/new-way-forward.

[43] Jay, The Dialectical Imagination, 69.

[44] Max Horkheimer, Between Philosophy and Social Science Selected Early Writings Studies in Contemporary German Social Thought, translated by G. Frederick Hunter, Matthew S. Kramer, and John Torpey (Cambridge, MA MIT Press, 1993), 376.

[45] Arthur Krystal, "The Shrinking World of Ideas," The Chronicle of Higher Education, November 21, 2014, http://www.chronicle.com/article/The-Shrinking-World-of-Ideas/150141/.

for meditation has outpaced the development of its science, neuro-mania has also captured the public's attention in such a way that "explanations with logically irrelevant neuroscience information were more satisfying than explanations without."[46]   The neuroscience of meditation has achieved mythic status.

But as New York Time columnist Adam Frank says, "The deployment of new technologies tends to create their own realities and values." He warns that "If we treat minds like meat-computers, we may end up in a world where that's the only aspect of their nature we perceive or value."[47] In order to restore transcendence to meditation, contemplative studies must transcend the repressive context in which meditation is quantifiably and objectively fixed to specific social functions.

The recent incorporation of phenomenology into contemplative studies may provide avenues for transcending that context by inviting religious symbolism and subjective experience back into conversation with scientific methodology. As Marcuse warned, "science establishes a field of knowledge that could not transform its own internal logic of universals and quantified identities, because it excludes that one element of reality that changes"[48] — namely, subjective experience. At the very least, phenomenology offers contemplative studies one way to broaden its evaluation of meditation beyond cold, objective rationality.

However, as long as the major funding agencies in contemplative studies (NIH and Mind and Life) continue to preferentially sponsor projects in the neurosciences, then industrial production techniques will continue to dominate scholarly activities and efforts to incorporate values, meaning, and purpose through phenomenological lenses will succumb to the mimetic impulse as the emasculated byproducts of a 'neuro-phenomenology.' Max Horkheimer already noticed phenomenology's submission to the dominant rationality when he said, "the so-called human studies (*Geisteswissen-scMften*) have had but a fluctuating market value and must try to imitate the more prosperous natural sciences whose practical

---

[46] Deena Skolnick Weisberg, Frank C. Keil, Joshua Goodstein, Elizabeth Rawson, and Jeremy R. Gray, "The Seductive Allure of Neuroscience Explanations," Journal of Cognitive Neuroscience 20, no. 3 (2008): 470–477. doi: 10.1162/jocn.2008.20040, http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2778755/.

[47] Adam Frank, "Dreaming in Code: Michio Kaku's 'Future of the Mind,'" The New York Times, March 7, 2014, http://www.nytimes.com/2014/03/09/books/review/michio-kakus-future-of-the-mind.html.

[48] Marcuse, One-Dimensional Man, 168.

value is beyond question."[49] Today, Mind and Life awards a dozen grants each year for projects in contemplative studies, but only one grant is awarded to a project in the humanities, and only then is it awarded if the project is considered methodologically rigorous, which typically requires the incorporation of social science methodologies.[50] Clearly, contemplative studies is dominated by the so-called hard sciences.

Philosophical Flights of Transcendence

So far, I have argued that the science of meditation has established fixed categories of thought and behavior according to the dominant rationality, so that the "'conquest of transcendence' achieved by the one-dimensional society"[51] will specifically allow it to market meditation as a palliative for raising Happy Consciousness. In the remainder of this paper, I will explore how contemplative studies may critically engage philosophy to restore the transcendent dimensions of meditation by integrating theory and praxis into a new scientific-technological rationality.

As Horkheimer and Adorno lamented, "practically fruitful scientific enterprises call for an unimpaired capacity for definition, for shutting down thought at a point designated by social need."[52] The separation of philosophy from science was a historic anomaly that allowed science to operate in this way without being challenged by deep conceptual thought. As Daniel Dennett says, however, "There is no such thing as philosophy-free science, just science that has been conducted without any consideration of its underlying assumptions."[53] Ulterior to the need for alternative qualitative methodologies like phenomenology, contemplative studies requires philosophic flights of conceptual thought (and *feeling*) to transcend meditation's fixed operational context.

Generally speaking, the critical importance of philosophy is to obstruct one-dimensional thought by restoring reason to a closed philosophical system. "The greatest

---

[49] Max Horkheimer, "Traditional and Critical Theory," in Critical Sociology: Selected Readings, edited by Paul Connerton (Harmondsworth: Penguin, [1937] 1976), 191.

[50] Wendy Hasenkamp, personal communication at the Mind and Life Summer Research Institute, June 19, 2014.

[51] Marcuse, One-Dimensional Man, 82.

[52] Horkheimer and Adorno, Dialectic of Enlightenment, 161.

[53] Daniel C. Dennett, Intuition Pumps and Other Tools for Thinking (New York: W.W. Norton & Company, 2014), 20.

failing of the Enlightenment," according to critical theory, was "its systematic elimination of negation from language."[54] As long as science continues to separate the subjective and objective domains of knowledge, philosophy must be "driven by the principle of negation to attempt to salvage relative truths from the wreckage of false ultimates."[55] It must reside "in the 'force field' between subject and object"[56] and it must "strive, by way of the concept, to transcend the concept."[57]

In order to transcend one-dimensional thinking, contemplative studies should employ philosophic reasoning to negate "the functionalized, abridged and unified language" that identifies meditation with its function as more real than meditation itself.[58] The reification of meditation through the extension of images, either scientific or cultural, contains within it the repression of conceptual thought. The principle of negation which is the proper function of both philosophy and meditation must be restored to liberate contemplative studies from its servitude within the Happy Consciousness.

Practically speaking, the meditative experience should be reinterpreted through critical philosophical reflections on the relevance of traditional Buddhism in contemporary contexts. The 2014 Buddhism and Cognitive Science conference in Berkeley, California initiated one of the most serious discussions on the importance of philosophy for contemplative studies. To succeed in this endeavor, contemplative studies must also respond to Laurie Zoloth's recent exhortation at the 2014 American Academy of Religion by implementing its own "holistic thinking, multidisciplinary education and cross-cultural communications,"[59] so that scholarly activities are not contained by disciplinary boundaries that produce an "intellectual division of labor"[60] and extreme hyper-specialization.[61] In this way, contemplative studies may also

---

[54] Jay, The Dialectical Imagination, 263.

[55] Ibid., 263.

[56] Ibid., 69.

[57] Mendieta, "Religion as Critique," 7.

[58] Marcuse, One-Dimensional Man, 98.

[59] James Miller, "Turning Students into Citizens, Religious Studies Edition," Religion Dispatches, December 15, 2014, http://religiondispatches.org/turning-students-into-citizens-religious-studies-edition/.

[60] Mendieta, "Religion as Critique," 6.

[61] David Fideler, "Putting the World Back Together: The Future of Education and the Search for an Integrated Worldview," The Cosmopolis Project, accessed April 28, 2015, http://www.cosmopolisproject. org/2015/01/07/putting-the-world-back-together-the-future-of-education-and-the-search-for-an-integrated-worldview/.

benefit from its engagement with critical theory, which builds an "inter-disciplinary, critical and philosophically informed social research" program that attempts to liberate reason "from the church of positivism and the theology of the market."[62]

The Qualitative Break

As it becomes a greater part of contemplative studies, philosophy can introduce values, meaning, and purpose back into scientific methodology. The fixed conceptual framework within which positivism defined meditation in terms of its socially acceptable functions was in large part the result of "the abdication of reflection… the absolutizing of 'facts' and the reification of the existing order," following "the positivists' pretension to have disentangles facts from values."[63] Science cannot escape particular value orientations, just as it cannot escape philosophy.

In reality, scientific-technical rationality only separated values out from the objective reality by regarding them as subjective in nature.[64] As Eduardo Mendieta said, "positivism contributed to concealing the way in which science and technology are informed by values,"[65] but because "the quantification of nature… separated the true from the good, science from ethics,"[66] values ultimately became subjective, non-threatening moral and religious ideals, whose "concrete, critical content evaporates into the ethical or metaphysical atmosphere."[67]

The instrumentalization of meditation is a product of contemplative science, not because of its imposing any positive or negative value, but because its value-neutrality establishes an a priori "formalization and functionalization"[68] of meditation for the purposes of social control.[69] The "internal instrumentalist character of this scientific rationality"[70] is

---

[62] Mendieta, "Religion as Critique," 2.

[63] Jay, The Dialectical Imagination, 62.

[64] Marcuse, One-Dimensional Man, 151.

[65] Mendieta, "Religion as Critique," 4.

[66] Marcuse, One-Dimensional Man, 150.

[67] Ibid., 151.

[68] Ibid., 160-161.

[69] Ibid., 161-162.

[70] Ibid., 161-162.

what Marcuse calls "the Logos of technics" by which "the liberating force of technology - the instrumentalization of things - turns into a fetter of liberation; the instrumentalization of man."[71] The essence of operationalism is "the theory and practice of *containment*,"[72] and yet the great contradiction of any qualitative break with the past "involves a change in the technical basis on which this society rests."[73] The cherished unity of theory and praxis does not appear as a complete negation of science, a return to traditional values, or even a dialogue between science and religion. In the final analysis, theory and praxis may be united by "the translation of values into technical tasks—the materialization" or "quantification of values."[74]

As Marcuse argues, society must adjust (rather than transcend) scientific-technological rationality through the reconstruction of "the technical base" of science, because it still depends on this base to free us from poverty and toil.[75] The incorporation of values and the integration of philosophy into science can provide the critical theory-praxis whereby Enlightened-rationality comes to complete satisfaction and breaks through itself. In the conclusion of *One-Dimensional Man*, Marcuse states that the value-neutrality of science and technology becomes "a historical phase which is being surpassed by its own achievements," at the moment in which "formerly metaphysical ideas of liberation may become the proper object of science."[76] Positivism has always maintained its dominance in the current social order by specifically separating facts from values and by "invalidating the cherished images of transcendence by incorporating them into its omnipresent daily reality."[77] Now, the transcendent dimensions of experience which are part of the irrational, unscientific past may be part of a new scientific-technological rationality through the quantification of values and purpose.

Fortunately, the new rationality is slowly being applied to the contemplative sciences in recent work on the quantification of ethical values and transcendence. For instance, Tania Singer and colleagues are using empirical research on pro-social behavior to redefine standard

---

[71] Ibid., 163-164.

[72] Ibid., 19.

[73] Ibid., 20.

[74] Ibid., 237.

[75] Ibid., 236.

[76] Ibid., 237.

[77] Ibid., 70.

economic calculus beyond the rationality of self-interested individuals.[78] The Dalai Lama's desire to scientifically validate and spread a secular ethics has inspired programs like Call to Care, which teach children social-emotional competence, while organizations like the Nalanda Institute for Contemplative Science are dedicated to providing a comprehensive education on the science of meditation oriented toward liberation. Within the scientific community, Jared Lindahl has proposed that scientists, scholars, practitioners, and clinicians all "work together to operationalize candidate theories" on traditional mindfulness from Buddhist theory and practice,[79] and Dave Vago has begun to re-imagine the science of meditation so that it validates self-transcendence[80] and enlightenment.[81] On his website, Vago says that the operationalization of mindfulness must "consider the historical and cultural context from which the term arises and [it must] clearly distinguish it from common, everyday usage, and from secular descriptions of psychological constructs that are often conflated with mindfulness."[82]

The intent of these projects is to prevent the systematic removal of meditation's truth content in its transformation from higher culture to material culture. If contemplative studies follows Horkheimer's repeated assertion that the truth is derived from "whatever fosters social change in the direction of a rational society,"[83] then perhaps the contemplative sciences will not ignore their own social role.[84] If it is successful, the translation of meditation's subjective and symbolic meaning can help establish meditation as a practice of pure negation - one which supports greater well-being through a perpetual upsetting of the Happy Consciousness.

---

[78] Tania Singer and Matthieu Ricard, eds., Caring Economics: Conversations on Altruism and Compassion, Between Scientists, Economists, and the Dalai Lama (New York: Macmillan, 2015).

[79] Jared R. Lindahl, "Why Right Mindfulness Might Not Be Right for Mindfulness," Springer Link, December 28, 2014, http://link.springer.com/article/10.1007/s12671-014-0380-5/fulltext.html.

[80] David R.V. and D.A. Silbersweig, "Self-awareness, Self-regulation, and Self-transcendence (S-ART): A Framework for Understanding the Neurobiological Mechanisms of Mindfulness." Frontiers in Human Neuroscience 25, no. 6 (2012): 296. doi: 10.3389/fnhum.2012.00296.http://www.ncbi.nlm.nih.gov/pubmed/23112770.

[81] Jake H. Davis and David R. Vago. "Can Enlightenment Be Traced to Specific Neural Correlates, Cognition, or Behavior? No, and (a Qualified) Yes." Frontiers in Psychology 4 (2013): 870. doi:10.3389/fpsyg.2013.00870.

[82] Dave Vago, "What is Mindfulness?," Contemplative Mind in Life, accessed April 28, 2015, https://contemplativemind.wordpress.com/what-is-mindfulness/.

[83] Jay, The Dialectical Imagination, 63.

[84] Ibid., 27.

References

Bieber, Matt. "Everyone Comes to Meditation Practice for the Wrong Reason: A Conversation with Psychoanalyst Barry Magid." mattbieber.net. March 3, 2014, http://www.mattbieber.net/magid/.

Davis, Jake H., and David R. Vago. "Can Enlightenment Be Traced to Specific Neural Correlates, Cognition, or Behavior? No, and (a Qualified) Yes." Frontiers in Psychology 4 (2013): 870. doi:10.3389/fpsyg.2013.00870.

Dennett, Daniel C.. Intuition Pumps and Other Tools for Thinking. New York: W.W. Norton & Company, 2014.

Desbordes, Gaëlle, Tim Gard, Elizabeth A. Hoge, Britta K. Hölzel, Catherine Kerr, Sara W. Lazar, Andrew Olendzki, and David R. Vago. "Moving Beyond Mindfulness: Defining Equanimity as an Outcome Measure in Meditation and Contemplative Research." Mindfulness (January 21, 2014): 1–17. doi:10.1007/s12671-013-0269-8.

Feit, Sean. "Mindfulness the Google Way: Well-intentioned Saffron-washing?" nadalila.org. February 22, 2014. http://www.nadalila.org/mindfulness-the-google-way-well-intentioned-saffron-washing/.

Fideler, David. "Putting the World Back Together: The Future of Education and the Search for an Integrated Worldview." The Cosmopolis Project. Accessed April 28, 2015. http://www.cosmopolisproject.org/2015/01/07/putting-the-world-back-together-the-future-of-education-and-the-search-for-an-integrated-worldview/.

Frank, Adam. "Dreaming in Code: Michio Kaku's 'Future of the Mind.'" The New York Times, March 7, 2014. http://www.nytimes.com/2014/03/09/books/review/michio-kakus-future-of-the-mind.html.

Freud, Sigmund. Civilization and Its Discontents. Buckinghamshire, England: Chrysoma Associates Ltd, 2000-2005 [1929].

Heuman, Linda. "A New Way Forward." Tricycle, Spring 2015. http://www.tricycle.com/feature/new-way-forward.

Horkheimer, Max, and Adorno, Theodor W. Dialectic of Enlightenment: Philosophical Fragments, Edited by Gunzelin Schmid Noerr. Translated by Edmund Jephcott. Stanford, CA: Stanford University Press, 2002.

Horkheimer, Max. "Traditional and Critical Theory." In Critical Sociology: Selected Readings. Edited by Paul Connerton. Harmondsworth: Penguin, [1937] 1976.

Horkheimer, Max. Between Philosophy and Social Science Selected Early Writings Studies in Contemporary German Social Thought. Translated by G. Frederick Hunter, Matthew S. Kramer, and John Torpey. Cambridge, MA MIT Press, 1993.

Jay, Martin. The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950. Berkeley, CA: University of California Press, 1973.

Kabat-Zinn, Jon. Coming to Our Senses. New York, NY: Hyperion, 2005.

Koenigsberg, Richard A.. "Analysis of Metaphor: Methodology for the Psychological Interpretation of Culture." Library of Social Science. Accessed April 28. 2015. http://www.libraryofsocialscience.com/essays/koenigsberg-analysis-of-metaphor. html.

Krystal, Arthur. "The Shrinking World of Ideas." The Chronicle of Higher Education, November 21, 2014. http://www.chronicle.com/article/The-Shrinking-World-of-Ideas/150141/.

Lindahl, Jared R.. "Why Right Mindfulness Might Not Be Right for Mindfulness." Springer Link, December 28, 2014. http://link.springer.com/article/10.1007/s12671-014-0380-5/fulltext.html.

Marcuse, Herbert. One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society. New York, NY: Routledge, 1964.

Mendieta, Eduardo. "Religion as Critique: Theology as Social Critique and Enlightened Reason," in The Frankfurt School of Religion: Key Writings by the Major Thinkers, edited by Eduardo Mendieta (New York, NY: Routledge, 2005).

Miller, James. "Turning Students into Citizens, Religious Studies Edition." Religion Dispatches, December 15, 2014. http://religiondispatches.org/turning-students-into-citizens-religious-studies-edition/.

Moloney, Paul. "Unhappiness is Inevitable." The Guardian, August 27, 2006. http://www.theguardian.com/commentisfree/2006/aug/28/comment.mainsection1.

North, Anna. "The Mindfulness Backlash." The New York Times, June 30, 2014. http://op-talk.blogs.nytimes.com/2014/06/30/the-mindfulness-backlash/.

Piacenza, Joanna. "TIME's Beautiful, White, Blonde 'Mindfulness Revolution.'" Huffington Post, January 29, 2014. http://www.huffingtonpost.com/joanna-piacenza/time-mindfulness-revolution_b_4687696.html.

Poole, Steven. "The Wellness Syndrome by Carl Cederström and André Spicer- Exploitation with a Smiley Face." The Guardian, January 22, 2015. http://www.theguardian.com/books/2015/jan/22/the-wellness-syndrome-carl-cederstrom-andre-spicer-persuasive-diagnosis.

Purser, Ronald, and Andrew Cooper. "Mindfulness' 'Truthiness' Problem: Sam Harris, Science and the Truth about Buddhist Tradition." Salon, December 6, 2014. http://www.salon.com/2014/12/06/mindfulness_truthiness_problem_sam_harris_science_and_the_truth_about_buddhist_tradition/.

Purser, Ronald, and Forbes, David. "Search Outside Yourself: Google Misses a Lesson in Wisdom 101." Huffington Post, March 5, 2014. http://www.huffingtonpost.com/ron-purser/google-misses-a-lesson_b_4900285.html.

Singer, Tania, and Matthieu Ricard, eds. Caring Economics: Conversations on Altruism and Compassion, Between Scientists, Economists, and the Dalai Lama. New York: Macmillan, 2015.

Vago, D. R., and D.A. Silbersweig. "Self-awareness, Self-regulation, and Self-transcendence (S-ART): A Framework for Understanding the Neurobiological Mechanisms of Mindfulness." Frontiers in Human Neuroscience 25, no. 6 (2012): 296. doi: 10.3389/fnhum.2012.00296.http://www.ncbi.nlm.nih.gov/pubmed/23112770.

Vago, David. "What is Mindfulness?" Contemplative Mind in Life. Accessed April 28, 2015. https://contemplativemind.wordpress.com/what-is-mindfulness/.

Warren, Jeff. "Enlightenment's Evil Twin." Psychology Tomorrow, January 2014. http://www.psychologytomorrowmagazine.com/enlightenments-evil-twin/.

Weisberg, Deena Skolnick, Frank C. Keil, Joshua Goodstein, Elizabeth Rawson, and Jeremy R. Gray. "The Seductive Allure of Neuroscience Explanations." Journal of Cognitive Neuroscience 20, no. 3 (2008): 470–477. doi: 10.1162/jocn.2008.20040, http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2778755/.

Wylie, Mary Sykes. "How the Mindfulness Movement Went Mainstream - And the Backlash That Came With It." Alternet, January 29, 2015. http://www.alternet.org/personal-health/how-mindfulness-movement-went-mainstream-and-backlash-came-it.

Universal Responsibility for a Sustainable World Peace: Buddhist Initiative

Prerna Bhardwaj
Department of Buddhist Studies,
University of Delhi.
Email: jbudpan@gmail.com

Abstract

Our every day starts with news of violence, war, crime and distress. Science and technology gave us a very comfortable life in many ways but still we all are facing many basic problems Real happiness and the best quality of life are not totally depending on external comfort which comes through materialistic world but Inner peace is also equally important to lead a good life. We all wish for world peace; the engage Buddhism is a path to follow the Buddhist teachings in daily life. Buddhism taught us that the situation of the war and peace is basically depends upon us or an individual only, because an individual is a unit that constitutes the whole society. Under present circumstances and conditions, it is very important to change our understanding about the social responsibility. We need to change an individual through a noble mindset so that we can achieve goal of universal happiness and world peace. This research looks practical applications to establish world peace is not a fantasy but we can make it real.

Keywords: Engage Buddhism, World Peace, Science, Meditation.

Introduction

The entire world is our home and to establish peace and harmony in our home is our prime duty. We cannot wait for others to carry out our duties. We all are human and our approach towards world's peace is our prime responsibility. Our every day starts with news of violence, war, crime and distress. Science and technology gave us a very comfortable life in many ways but still we all are facing many basic problems. There is unusual low rate of literacy, yet this idea of universal education does not seem to have served much goodness, but it has only further inreased mental unrest and displeasure as its substitute. The outer peace and comfort comes with the advancement of technology but it is not at all helpful to achieve the goal of world's peace. Real happiness and the best quality of life are not totally depending on external comfort which comes through materialistic world but Inner peace is also equally important to lead a good life. We all wish for world peace; the engage Buddhism is a path to follow the Buddhist teachings in daily life. We can resolve all those kaleshas[1] that affect our inner peace. In this regard the Samath and Vipassana meditation is a very effective and well tested means to cultivate sustainable peace of mind taught by the Shakyamuni Buddha. This is the only way to attain a peaceful mind. If a person doesn't have a disciplined mind with inner peace one cannot fulfill the dream of world peace that's what the Buddhist teachings underline.

"Do not commit any sin; accumulate all that is virtues.

Discipline own mind completely; that is the teachings of the Buddha."[2]

For the future of humanity we need to check where we are engaged in mistaken practices; there are two steps which are very important in life for an individual-first the self-examination and second one is self-correction. How we behave in our society is very important and it shows our attitude towards others. If we start this practice from an individual to complete society we never do wrong practices and we will be able to correct our own wrong attitude.

Buddhism taught us that the situation of the war and peace is basically depends upon us or an individual only, because an individual is a unit that constitutes the whole

---

[1]Defilement — *lobha* (passion), *dosa* (aversion), and *moha* (delusion) in their various forms, which include such things as greed, malevolence, anger, rancor, hypocrisy, arrogance, envy, miserliness, dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication, and complacency.

[2]The Dhammpada.V.183.

society. Now, whether we want peace or war is absolutely our own choice. Because, in this world enmity cannot be overcome by the enmity. Peace and the tolerance in the society can be established only through

love and compassion. All religions proclaim the same message of peace as Buddhism do. Broadly it can be understood that the Buddhism is the Religion of Peace.

As the classical Buddhist text The Dhammpada vividly mentions that; *"Hatred is never appeased by hatred. Hatred is only appeased by Love (or, non-enmity). This is an eternal law."* [3]

As per the Buddhist teaching first we need to overcome our hatred then only the dream of world peace could be truly realized. The Buddhist thought highlights that a person who has the peaceful mind can only have the peaceful speech and can act peacefully. Unfortunately, Many of us do not possess peaceful mind, therefore, we are unable to take initiatives for creating a long lasting peace within and without.

Shantideva; a great poet belong to Mahayana Buddhism in 8th century has expressed the same thought in his writings; text famed as The Bodhicaryavatara, he wrote about the harmful extremes of Hatred.

> *"There is no evil equal to hatred, and no spiritual practice equal to forbearance. Therefore, one ought to develop forbearance, by various means, with great effort."* [4]

> *"One's mind finds no peace, neither enjoys pleasure or delight, nor goes to sleep, nor feels secure while the dart of hatred is stuck in the heart"* [5]

Buddhism teaches us that fundamentally the ignorance is the root cause of the hatred, desire and greed. The wrong notion of our self-existence is the basis of this ignorance. Because of ignorance we always thought that our existence is permanent and independent. Because of this wrong notion we thought that we are not connected with others in this world and my act is not going to affect others; but it's not true. When human beings start fighting for lesser ends, they loss the basic spirit of the humanity which is the strong bond

---

[3] The Dhammpada Ch.1.V 5.

[4] Bodhicaryavatara; *Ch. 6, verse 2.*

[5] Bodhicaryavatara; *Ch. 6, verse3*

among us. Because of this bond we all become a member of same human family. We need to focus on fundamental goal of world peace. As per the His Holiness the Dalai Lama, In Buddhism the highest spiritual ideal is to cultivate compassion for all sentient beings and to work for their welfare to the greatest possible extent. From my earliest childhood I have been conditioned to cherish this ideal and attempt to fulfill it in my every action.[6]

The Vision of the Buddhism is that the whole World and all creatures are equal and also equally important to each other. As we all are connected with each other even plants and animals or all species. So if one individual acts peacefully and tries to make aware to others how to cultivate and establish peace in our own mind; it will effect to whole world and to establish sustainable peace in the world would not be far away dream.

According to the Buddhist teaching it's very important to know the root cause of the dissatisfaction and what price we pay for what? For example, is it reasonable and wise enough to take a life of a person for the sake of a small piece of land?

As stated earlier according to the Buddhist psychology, desire and the attachment is the root cause of all the problems. Under the influence of these two we all are committing mistakes which are destroying our world in terms of peace. Delusion, greed and aggression are three poisonous element of human society we need to get rid of these three through compassion. Love and compassion is the basic requirement of world peace. This positive practice of wisdom and compassion is very useful for those who have the power to create the structure of world peace. Religion never creates boundaries for any one on the basis of color, society or nation. Any person who thinks the teachings of any religion are beneficial for all can use those teachings for their own welfare and good for others. All religion always teaches us to create a harmony in our society. Benefiting others is the basic aim of every religion.

---

[6]The Universe In A Single Atom, The CONVERGENCE OF SCIENCE AND SPIRITUALITY, p.10.

PRACTICAL APPLICATIONS

To establish world peace is not a fantasy but we can make it real. We need to take some practical initiatives as under:

1. To adhere with non –violence and Vegetarian food choice can be an ideal binging that will be compatible with the basic teachings of Buddhism. With such practice compassion towards other living being will increase. We need to reduce the atmosphere of hatred, intolerance and violence.

2. As per the theory of the consciousness' only .everything is depend on our mind and consciousness. It does totally depend on us whether we become the part for the force of War or the force of Peace. We need to practice to enhance our mental attitude to deal with negative emotions. Practicing consistent generosity towards others is the part of the Bodhisattva path.

3. Establishment of world peace is not a simple and an easy task. we need to work tirelessly on it in a very systematic manner .To begin with an individual needs to develop peace in his own mind motivated with compassion then this practice should go to family and fellow beings. Then progressively extend it to our community, country, and the entire world. In this way only the idea of World peace can be realized.

4. Thus we need to develop a rational approach towards striking a logical balance between the material developments and spiritual advancement. This is high time to think about how to make the material progress and spiritual advancement complementary to each other.

5. We always need to keep this in our mind that different religion, ideologies; political and economy systems of the world are the tools to achieve happiness for human beings. Therefore; the idea of interdependence, communal harmony and mutual respect should be given top priority.

6. This is also high time to teach our next generation the value of world peace since their childhood. These values should be included in their academic curriculum.

Under present circumstances and conditions it is very important to change our understanding about the social responsibility. We need to change an individual through a noble mindset so that we can achieve goal of universal happiness and world peace. We need to create a national societies and an universal family so that through these societies we can build a strong notion of world peace. We need to focus on our commitment to practice the universal humanitarian values.

Now I feel it is pertinent to conclude this paper with the statement of the Nobel laureate H H The Dalai Lama as under; Because we all share this small planet earth, we have to learn to live in harmony and peace with each other and with nature. That is not just a dream, but a necessity. We are dependent on each other in so many ways, that we can no longer live in isolated communities and ignore what is happening outside those communities, and we must share the good fortune that we enjoy.

Today we are truly a global family. What happens in one part of the world may affect us all.... As interdependents, therefore, we have no other choice than to develop what I call a sense of universal responsibility.[7]

May Peace prevail upon the entire living being.

References

Kraft, Kenneth*; Inner Peace, World Peace: Essays on Buddhism and Nonviolence*; united state of America; State University Of New York Press;1992

Buddhist Dictionary, Ven.Nyanatiloka,forth, Kandy: Buddhist Publication society,1980.(4th revised edition)

Pali-English dictionary, Chipstead: The Pail Text Society's,1925.

His Holiness The Dalai Lama; *The Universe In A Single Atom, The CONVERGENCE OF SCIENCE AND SPIRITUALITY*; New York; Three Rivers Press;2006.

Mun,Chanju(edt.),*Buddhism And Peace: Theory and Practice*, United State of America, Blue Pine Books,2006.

---

[7] from H.H. the 14th Dalai Lama's Nobel Lecture, December 11, 1989

Preserving Cultural Identity in an Interconnected World : The Case of Thailand

Professor Dr. Pataraporn Sirikanchana
Professor of Philosophy and
Religious Studies at Thammasat University, Thailand

Abstract

Cultural identity is an individual's consciousness of one's own culture which nourishes oneself as a unique human being and a social member of one's culture which is different from other cultures. In order to preserve one's cultural identity, one needs to know one's own root, learn to appreciate one's own culture, understand oneself and others, and lead one's life through wisdom. In Thailand, most of Thai people are Buddhists. By means of Buddhist knowledge and practices, they learn to preserve their Buddhist lives and live peacefully with others in this interconnected world.

Keywords: Culture, Interconnected World, Identity, Buddhism.

Introduction

People today always take it for granted that western culture is superior to other cultures in the world and should be taken as the model of world civilization. Ruth Fulton Benedict (1887-1948), a leading American anthropologist, present her theory of cultural relativism that no culture is either better or worse than the other. Every culture is valuable and useful for its maker and user. In order to clearly understand one's culture, we should not evaluate it by means of other cultures. Benedict's work is a psychological study of culture especially on the relationship between culture and personality. Her most famous work is *Patterns of Culture (1934)* which emphasizes on an analytic and comparative study of culture and personality. She introduces 2 opposite poles of cultural personalities :

1. Apollonian type which shows modest and optimistic personality

2. Dionysian type which shows violence and self-centeredness

Nevertheless, Benedict's theory is criticized by some anthropologists that it is rather vague because no society possesses its members of any particular type. Each human being always changes and adapts his/her personality according to a situation (The Royal Academy 2549/2006 : 34).

Culture is a system of knowledge, belief, art, morality, regulation, and tradition that can be learned and transmitted. The meaning of culture and its value change according to periods of time. In the 19th century C.E., E.B. Tylor (1832-1917), an English anthropologist, explained that culture was an intended invention of human rationality. Culture thus depended on the progress of human education. This is the reason why some believed that western civilization was more progressive than other cultures and western colonization was the means of progress for other lands (The Royal Academy 2549/2006 : 83).

Ruth Fulton Benedict was interested in the Thai culture. She wrote a book called *Thai Culture and Behavior (1952)*. The book was important for the Anthropological Studies Course in U.S.A. at that time. Thai society in which Benedict did her research was that in 1943 C.E. She then concluded that, according to the Thai culture, male played dominant roles. Men were social leaders. Women were followers and inferior to men. Generally, Thai people (or Siamese) were friendly, easygoing, and peace-loving. Since culture is dynamic, whatever known by Benedict at that time may be different from today. It is thus important for the Thais to search for Thai cultural identity to preserve in order to survive happily and peacefully in this interconnected world.

The Significance of Cultural Identity in Thailand

As Thai people, they are all influenced by Thai culture and share cultural identity. They are conscious of themselves as unique or distinguished from other nationalities. Being Thai is being under the Thai culture consisting of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas, and especially their attached values *(Kroeber and kluckhohn 1963 : 357).*

Thai cultural identity has been transmitted by older generation to younger generation, no matter what religions they profess, in order to form a learned behavior shared by all social members in Thailand. It is one of the important factors which permits us to live together in an organized society, giving us ready-made solutions to our problems, helping us to predict the behavior of others, and permitting others to know what to expect of us.

An example of Thai cultural identity is its close relation to rivers and canals. Thai people make use of them for consumption, agriculture, and other activities. So a waterway is regarded as a lifeline bringing people of different languages, races, cultures, and faiths to become as one in a community. Thais usually build their homes along waterways and use boats as major means of transportation, which reflect their way of life in harmony with nature. Thai houses along canals also reflect their cultural identity. They are raised on pillars to protect the main structure from flooding and to facilitate ventilation. The open area under the raised main structure is also used for storing farming tools and fishing instruments. Thai lifestyle and consumption habits have changed in accordance with the modern world. Even so, early in the morning everyday, one can find venders selling their fruits and vegetables along canals and at local markets *(Kinnaree, 2007 : 64)*

Thai Culture Under Buddhist Influence in Today Interconnected World

Since the advent of Buddhism in Thailand, Buddhist teachings have been the foundation of Thai culture as follows:

1. **Moral Culture.** Buddhist teachings and practices according to the Buddha's guidance lead the Thai ways of life to happiness and prosperity. For example, loving kindness and generosity to each other turn Thailand into the land of smile as praised by many foreigners. Buddhism urges people to have compassion on all beings, animals as well as humans. This implies tenderness of heart that enables them to look into others' feelings, to understand their troubles and consequently to forgive their faults (Punyasingh, 1981 : 17). Besides, Buddhism praises the virtue of generosity, both in material matters and in spiritual ones. For it is through this virtue that the goal of peaceful co-existence can be attained. Moreover, Buddhism stresses the virtue of gratitude. This connotes the endeavor to repay kindness whenever possible. This virtue is said to be indispensable quality of a good person (Punyasingh, 1981 : 19).

2. **Legal Culture.** Buddhism encourages all Buddhists to obey law and traditions of their countries, Buddhist teachings always lead followers to hold to their Buddhist precepts, e.g. the Five Precepts and the Eight Precepts, because those who follow their precepts will certainly not transgress the laws *(Tongprasert, 2547 : 38)*

3. **Material Culture.** Buddhism promotes self-sustainability. A person should try to help himself or herself as well as his/her society to survive and live happily. S/he should contribute to social harmony through giving (dāna), friendly speech (piyavācā), helpful action (atthacariyā), and social participation (samānatatā). In addition, s/he should know how to earn his/her living.

4. **Social Culture**. Buddhism propagates one's duty as a social member, e.g. the duty of husband to wife, etc. Generally, Thai culture is Buddhist culture. It is acceptable to adopt western culture in the country. Nevertheless, it should be applied to fit Thai ways of life in order to preserve the Thai identity and peaceful happiness of the people.

How to Preserve Thai Cultural Identity
in This Interconnected World

Approximately, 95% of Thai population are Buddhists. Buddhism thus mostly influences Thai identity and culture. Through Thai non-extremist policy during the European colonial expansion in the 19th century, the country became the only one remaining independent in Southeast Asia while all others were subjugated by foreign powers. Through the Buddha's teaching of the merit of wisdom, Thai rulers and intellectuals have been able to lead the country to its best possibility. Though Thailand has always welcomed modern and western life and technology, it can still be able to preserve its cultural identity and life-style.

Some examples of the preservation of Thai cultural identity in this interconnected world can be found in the development of Thai art and Thai life. In the reign of King Rama IV (2394/1851-2411/1868), who was known among westerners as King Mongkut, the most critical changes in Thai painting took place. Khrua In Khong became the first Thai painter who accepted the impact of the western style of painting. He was the first Thai painter who applied the concept of linear and atmospheric perspective into Thai paintings. Khrua In Khong worked on two different kinds of subject matter : conventional scenes from the previous lives of the Buddha and esoteric scenes about western life. He had never been to the West, but he created the work from his experience of seeing westerners, western styles of buildings, western boats, and western paintings *(Punyasingh, 1981 : 76)*.

Social and cultural change in Thailand took place in the early twentieth century. Religion was not the main source of inspiration as it was in the past. The new environment of westernized Thailand, the modern system of education and the application of modern technology became three important factors affecting the development of Thai painting. The western idea of expressing individual personality of each artist was introduced to the new generation of Thai art students. Technical knowledge and concepts of artistic expression from both East and West were taught. Thus, the new generation of artists had a much wider range of choice in style and technique than the old one. It is obvious that modern Thai painters are not compelled to depict the scenes from the lives of the Buddha. Each painter chooses his own theme, context, subject matter and viewpoint on Buddhism from his own personal experience, philosophy of creation, and aesthetic judgment. The stories from the Jataka and the conventions in Buddhist architecture, however, are still rich cultural sources that nourish Thai cultural identity in this interconnected world.

In Thailand today, Thai people clearly owe much to the guidance of the late King Bhumibol Adulyadej who encourages his people to make the best of their Thai lives instead of trying to turn the country into an industrialized country as those in the west. He first introduced the Theory of Sufficient Economy to his people in C.E. 1974 in order to solve economic problem of the country. Sufficient economy promotes self-reliance of a person. A person who is economically secure can survive and help others. The practical dissension of the sufficient economy aims at economic sustainability of one's community through living in moderation. It is not to be mistaken as a form of localism which is the antagonistic view to modern capitalism. In fact, sufficient economy can be applied to all levels of life. In other words, sufficient economy is a philosophy that stresses the Middle Path as an overriding principle for appropriate conduct by the populace at all levels. It is holistic concept of moderation and contentment which can be applied to all conducts in family, community, and nations *(Bhumibol Adulyadej, His Majesty King, B.E. 2551 : 9).* Moreover, His Majesty the late King also emphasizes that Thai people should preserve their agricultural life and make the best of it. He is certain that if all Thai people preserve their cultural identity as peace-loving people, agricultural workers, and so on, they can survive happily in this land.

Conclusion

It is crucial for an individual to thoroughly know himself/herself in order to firmly stand in this changing world. Today, we are living in an interconnected world with different types of people and various kinds of beliefs. If we do not know our own selves, our cultural identity, and our own values, we will drift out to nowhere. In order to preserve our own cultural identity, we need to thoroughly understand it. Its weak point should be corrected. Its good point should be more developed. Apart from understanding of our own culture, we need to understand other cultures too. Through our good understanding of others, our generosity and our wisdom, we can surely preserve our cultural identity in this interconnected world.

References

BOOKS :

Benadict, Ruth. *Thai Culture and Behavior.* Translated by Pannee Chatpolrak. Bangkok : Reunkaew, B.E. 2524. (In Thai).

Bhumibol Adulyadej, His Majesty King. *Kham Poh Sorn (The Collection of the Royal Speeches on Sufficient Econo*my). Bangkok : Krung Thep Printing, B.E. 2551. (In Thai).

Hoalt, Thomas Ford. *Dictionary of Modern Sociology.* Totawa, New Jersey : Littlefield, Adams & Co., 1977.

Kroeber, A.L. and Kluckhohn, Clyde. *Culture, A Critical Review of Concepts and Definitions.* New York : Vintage books. A Division of Random House, 1963.

Punyasingh, Temsiri, ed. *Buddhism in Thai life.* Second Edition. Bangkok : Amarin Press, 1981.

Royal Society of Thailand, The, Dictionary of Sociology, English-Thai. 3rd Edition, Bangkok : The Royal Society of Thailand, B.E. 2549.

Schuler, Edgar A., et al. *Readings in Sociology.* New York : Thomas Y. Crowell Company. Inc., 1971.

Tongprasert, Chamnong. Thai Culture, Thai Language. Bangkok : Mahachulalongkornrajavidyalaya Press, B.E 2547.(In Thai).

ARTICLE :

Kinnaree vol. 24 No. 7 (July 2007) : 64.

Buddhist Values and Actions Towards Peacd and Environment Protection.[1] A Sociological Perspective[2]

José A. Rodríguez Díaz, Dr., PhD
Professor of Sociology
University of Barcelona, Spain

Abstract

Peace and Environmental Protection are two key issues and central avenues of Buddhist global social and political action contributing to a better future world.

This paper looks into the social values and actions of Buddhist people of some Asian countries regarding war-peace and environmental protection issues. I try to place the analysis within the Buddhist cosmovison (meanings and practices) regarding the self (or no-self) and specially regarding the other beings (interconnection, dependent origination). Buddhist orientations and practices such as Loving Kindness of the Four Immeasurable are also part of such cosmovison. I use loving kindness (love and orientation towards others) as a larger cultural and social identity frame acting as umbrella under which views and practices towards peace and environment emerge.

Keywords: Buddhist Values, Towards Peace, Environment, Protection

---

Peace and Environmental Protection are two key issues and central avenues of Buddhist global social and political action contributing to a better future world.

This paper looks into the social values and actions of Buddhist people of some Asian countries regarding war-peace and environmental protection issues. I try to place the analysis within the Buddhist cosmovison (meanings and practices) regarding the self (or no-self) and specially regarding the other beings (interconnection, dependent origination). Buddhist orientations and practices such as Loving Kindness of the Four Immeasurable are also part of such cosmovison. I use loving kindness (love and orientation towards others) as a larger cultural and social identity frame acting as umbrella under which views and practices towards peace and environment emerge.

HOW

The theoretical and methodological approaches used in the paper are the result of combining, and in some cases fusing, Buddhism with Sociology.

Using survey data, I explore the existence of similarities and differences between Buddhist people of different countries of the region. The objective is to understand some of the social cognitive and action structures existing aimed at providing useful knowledge to strengthen relations among Buddhist people as a way to make a stronger contribution to global peace and environmental sustainability.

I use the best and largest global sociological survey currently being carried out (World Values Survey) which focuses on general social values and attitudes and has questions and indicators related to the issues of war and environmental protection. The latest wave of the survey (2014) gathers information from more than 90 thousand people from 62 countries worldwide with an important presence of countries with large Buddhist populations. This ample data-set will allow me to compare Buddhist people in Asia, where the vast majority (99%) of Buddhist live[3]. The data-set includes Thailand, Vietnam, Malaysia and Singapore (of the ASEAN Region) along with China, Japan, South Korea, Hong Kong, Taiwan and India. It will provide a glimpse of how, through their positions and actions, Buddhist people help to contribute to a better world.

---

[3]Pew Research Center: The Global Religious Landscape. http://www.pewforum.org/2012/12/18/global-religious-landscape-buddhist/

As technical, and conceptual, apparatus I use Multi-Dimensional Scaling (MDS) and Hierarchical Cluster Analysis (HCA) with the statistical program SPSS.

MDS is a statistical procedure that calculates similarities and differences between countries and translates them into Euclidean distances in order to place countries in a two dimensional space. The positioning in the Euclidean space is metrically equivalent to the physical distances between all countries in the standard geographical map. Here however physical distances are substituted by social distances producing social maps. Hierarchical Cluster Analysis (HCA) mathematically identifies and groups together the most similar countries in what we could think of as social regions.

The journey starts with the analysis of the background values and action towards others followed by those related to war and peace and the environment. Each dimension starts with a comparative study of the indicators and it is completed by a MDS and HQ analysis placing Asian countries in a two dimensional social map representing their proximities and distances to each other.

THE OTHERS

The views regarding others and the actions towards others are the general meaning and practice frame nurturing the positions and actions towards peace and the environment.

The values and practices of Buddhist people in the Asian countries studied regarding others can be seen as part of Loving-Kindness[4] and The Four Immeasurable.[5] They are indicators of their visions and actions contributing to a better world by focusing on the wellbeing of others and facilitating peace and harmony, dialogue and cooperation (Table 1).

---

[4]Loving-Kindness is an English equivalent for the term Metta, described in the **Metta Sutta** of the **Pali Canon**'s **Sutta Nipata** (Sn 1.8) and Khuddakapatha (Khp 9)

[5]Mettam Sutta: The Brahma-viharas. SN 46.54

   May all sentient beings have happiness and its causes,

   May all sentient beings be free of suffering and its causes,

   May all sentient beings never be separated from bliss without suffering,

   May all sentient beings be in equanimity, free of bias, attachment and anger.

As indicators (proxies) for **Visions of Others** we are using several variables (meanings and practices) dealing with importance given to tolerance values in children, social closure towards others (not wanting to have them as neighbors), and trust (general and towards specific population groups).

As with other indicators analyzed, the distribution of these values and practices in not even throughout the Buddhist population, existing contrasting positions and similarities between countries. Thailand and Malaysia follow Hong Kong and Taiwan stressing the importance of **tolerance** in the value system of children, well above the Buddhists and overall population means. In this dimension, Singapore and Vietnam coincide in lower rates than the average, just behind South Korea with the lowest.

Social closure somehow reflects equanimity as their visions and perceptions of others. Vietnam Buddhists stands out, following Buddhists from Japan, as the most socially open and differ from those from Thailand and Malaysia along those of South Korea and India with higher rates of closure and non equanimical positions. Buddhists in general, and especially Asian Buddhists, are more socially open than the global non-Buddhists and general population.

More than one third of the Buddhists (35%) believe that **most people can be trusted**, and their trust in others is above that of the overall population average and global non-Buddhists (25%). The are some differences among countries worth mentioning: Vietnam follows India and China trusting most people (48%, 53% and 65%) while Malaysia stand out with the lowest trust rate (7%) (Graph 1).

Trust in others connects us to concepts such as interdependence and no-ego, equanimity, and interrelation and closeness. It becomes a crucial indicator of social richness and potential. By facilitating interaction with others, cooperation can be very intense and with a potential social impact.
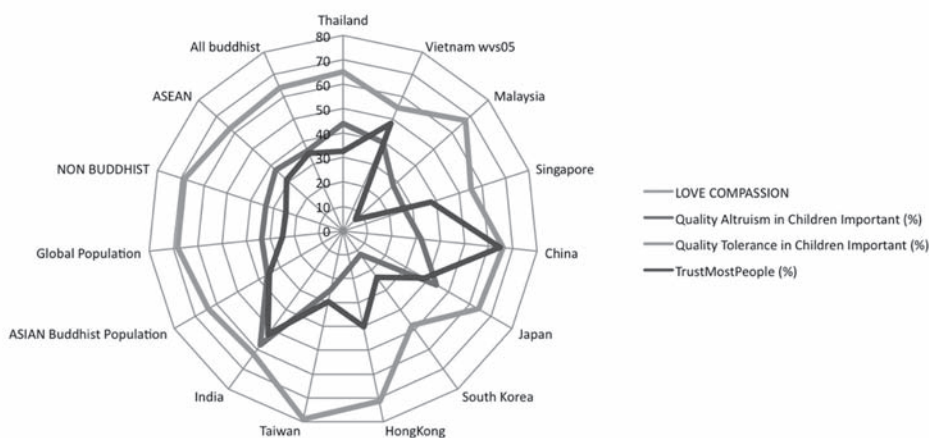
GRAPH 1: Love and Compassion

When trust refers to specific groups of people (in a scale of 1: total trust to 5: no trust) the indexes vary, with middle low levels of **trust towards people from other religions or other nations**. Buddhists in Singapore along with those of Hong Kong, Taiwan, and India stand out for their highest level of trust towards others, above the Buddhists and overall population averages. The rates in Vietnam are the lowest of all.

As a resume of the contrasting positions, it is interesting to note some tension between tolerance values and social closure. Thailand and Malaysia are the ones that most support give to tolerance in children, however they have high levels of social closure (number of types of people not wanted as neighbors). On the opposite situation we find Singapore and Vietnam. Their support for tolerance in children is almost the lowest but their level of social closure is also very low.

Regarding trust, it is worth looking into the different behaviors when talking about trust in general and when referring to specific groups of people. For instance, Buddhists in Vietnam stand out for the high proportion (48%) considering most people can be trusted, however they highly distrust people from other religions and nations. Buddhists in Hong Kong and Singapore, 40% and 38% of which trust most people, stand out for trusting people from other countries and regions. Malaysia is the opposite of Vietnam: low levels of trusting most people but high levels of trusting people from other nations and/or religions. In Thailand, where 33% of Buddhists trust most people, they trust people from other nations but much less from another religion. In contrast, the majority of Buddhist from China trust most people in general and they also trust people from other religions.

In order to look into the ways Buddhists articulate their **Action Towards Others** I use several variables as meanings and practices indicators (proxies) representing Supporting altruism in children, Being member and active in civil organizations; and Caring for others.

Buddhist people in Malaysia and Singapore, along with those from South Korea, Hong Kong and Taiwan, are below the mean considering the value of **altruism in children**. Only India has a larger proportion of its Buddhist population (53%) stressing altruism in the new generations.

Action towards the **wellbeing of others** often takes the form of participation in social life, of membership and active volunteering in civil organizations dedicated to issues such as religion, sports and recreation, education and culture, labor unions, political parties, environmental, professional, or charity. Altogether the Buddhists are slightly more socially involved than non-Buddhists and global population. Comparing Buddhist populations, the ASEAN average is a bit lower than that of the global Asian countries (but higher than non-Buddhist and the global population of the survey) (Graph 2).

The form and intensity of **active participation** (membership and volunteering) in civil society differs among countries producing an interesting image. Thailand follows Taiwan, Hong Kong and India, as the most social active Buddhist populations with level of membership above average and with also the highest active volunteering rates. The other Buddhist populations have participation and active rates below and/or close to the mean.

In the realm of meanings and closely associated to love and compassion, we use the Schwartz indicator (Table 1) of level of identification (in a scale from 1 total identification to 6 no identification at all) with a person for whom it is important to do things for the good of society. The Buddhist population of the survey (WVS) strongly identifies with those who **do things for the good of society** (means 2.9) but a bit less than the general and non-Buddhist populations. ASEAN Buddhists have stronger orientation towards others than the average of Buddhists in Asia, but still below global non-Buddhist and global population. In brief, Buddhists in Vietnam and India are the ones more oriented towards and loving others, but in contrast, those from Thailand and Hong Kong are very socially active but with lower orientation towards others.
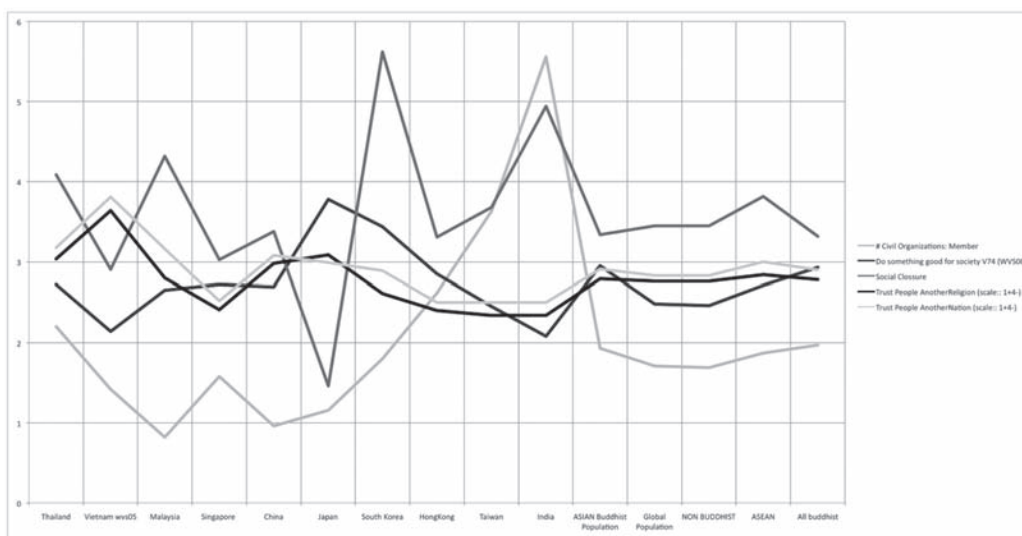
GRAPH 2. Towards Others

On average, Buddhists from the ASEAN region seem to be more involved and active in civil society than global non-Buddhist and General population (although less than the average of Asian Buddhists); they seem to care less about others than global non-Buddhist and General population (although more than the other Asian Buddhists).

In summary, Buddhist views and actions towards others are definitely seeds of peace and environmental sustainability which will grow into a better future.

The representation of distances (similarities and differences) between Asian Buddhists populations done with MDS produces a social map (with characteristics similar to geographical maps) according to their values and actions towards others. MDS places the countries (their Buddhist people) spread through the space, some countries close to the center (Vietnam, Singapore) and others around towards the edges (Malaysia on the extreme right top corner, South Korea in the right bottom corner, India on the left top corner, and China on left bottom) (Graph 3).

The amount of trust towards most people in general seems to be a strong force placing countries along the horizontal axis, from more trust on the left towards less trust on the right.
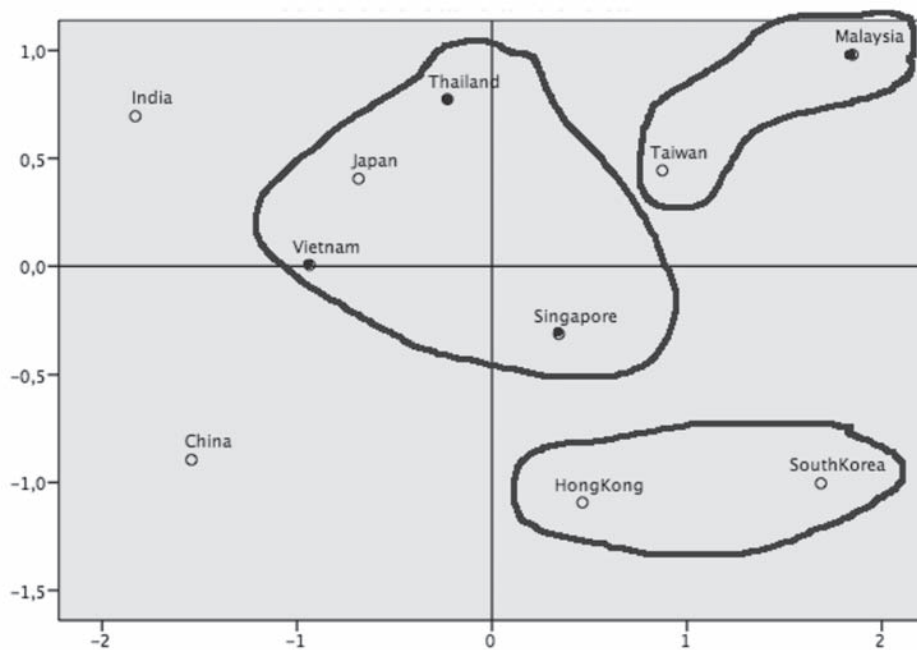
GRAPH 3: Social Map of Towards Others

Hierarchical Clustering (HQ) identifies three clear groups of countries, with high levels of similarities, and leaves India and China isolated on the left due to the fact that the majority of their Buddhist people consider, above the rest of people, that most people can be trusted. The group formed by Malaysia and Taiwan, towards the top right corner, is characterized by their high support to values of tolerance in children but their levels of trusting people (specially Malaysia) are low. The cluster on the bottom right formed by South Korea and Hong Kong, having many other elements in common with all Buddhists, can be differentiated by their low support to values of altruism in children. The central and larger group gathers the other three ASEAN (dots in red) countries (Thailand, Vietnam and Singapore) with Japan differentiated by their middle positions trusting most people.

WAR AND PEACE

As indicators of Buddhist values and actions toward war and peace, I use several variables dealing with justifications of violence and war, eventual participation in war, and concern about war.

As expected, (or wanted to) Buddhists, in average, do not consider violence against others justifiable (a value of 1,95 in a scale from 1 to 10) and most of them do not support war (even to attain justice).

In average, Buddhists, and specially the Asian ones, are the population that **least justifies violence against other people**, less than the general and non-Buddhist populations. However, in few countries (India, followed by Singapore and China) the Buddhist populations justify violence a bit more.

Two thirds of the Buddhists (the same amount as the entire and non- Buddhist populations) considers that **war is not necessary, not even for justice**. There is a split regarding war. In Malaysia and Singapore, along Japan and South Korea, there is little support for war. However, in Thailand, following China, Hong Kong and India, more than half the Buddhist consider war might be necessary for justice. Buddhists, as most people in the world in general, would fight for their country. Two of the ASEAN countries along Taiwan stand out for their positions. In Thailand 90% of the Buddhists would fight for their country, 89% in Vietnam and 86% in Taiwan (Graph 4).

The idea of order is sometimes associated to the justification of violence and war. Here we see that about 40% of Buddhists in general consider maintaining order as important, a bit less than the general and non-Buddhist populations. However, in Vietnam and in Malaysia about half of the Buddhists consider order important. In Thailand only one third is concerned about it.

People, Buddhist and non-Buddhist are indeed always **concerned about war**. They have some worries about the possibilities of civil war or wars involving and/or affecting their countries. In a scale from1 (more) to 4 (less) Buddhists worry an average of 2,28 about civil war and 2,12 about war involving their country. The least worried are those from Singapore and Thailand in the ASEAN region and Hong Kong and China in the vicinity. Buddhists in Malaysia seem to be the most concerned about the possibilities of war.
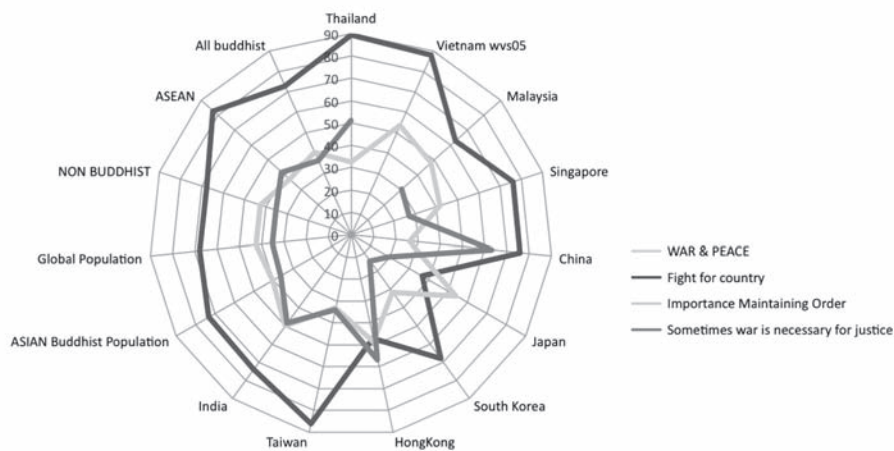
GRAPH 4: War and Peace

In Graph 5 it is interesting to note the negative relation between worries of war and justification of violence in Singapore where there is little concern about the possibilities of war but higher justification of violence. In China and Hong Kong there is also justification of war. In Japan and Taiwan, the relation is the contrary: more worries but not justification of violence.
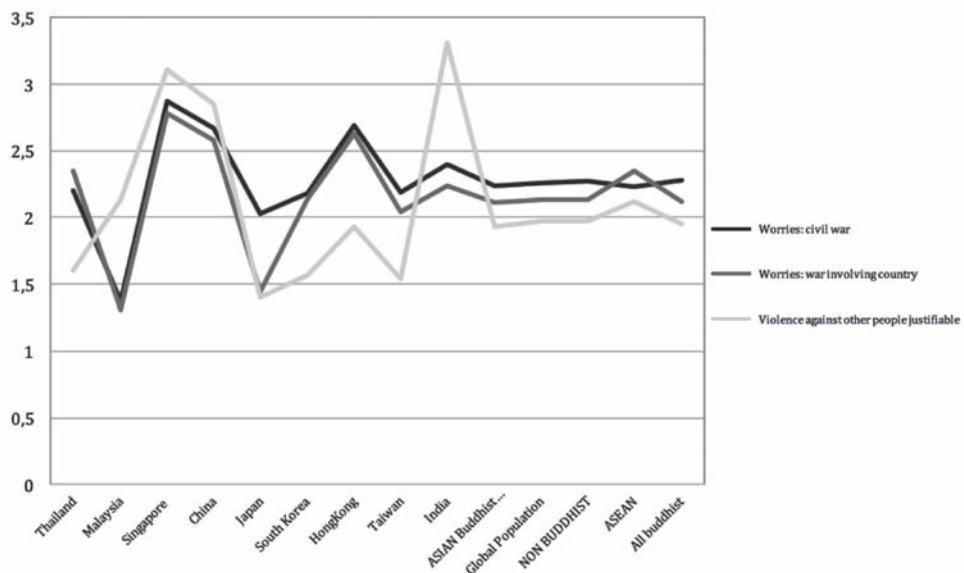
GRAPH 5: Regarding War

In brief, overall Buddhists are definitely against violence and against war. They are against violence a bit more than non-Buddhists but a bit less against war.

MDS represents the system of similarities and differences, translated into metric Euclidean distances, placing Asian countries in a two dimensional space according to distances between their values and actions regarding war and peace.

Countries, their Buddhist populations, are placed around the center, close to which is Singapore (Graph 6). The axes cut the space providing meaning to the positions. From left to right countries seem to be placed according to be less or more in favor of the idea of fighting to defend the country. The left cluster is formed by populations where the idea of fighting for the country has the least support (Japan and Hong Kong). Buddhists in the right cluster are more in support of the idea of fighting for the country.

The top and the bottom of the space is also divided according to the more or less agreement with the importance given to maintaining order in the country. Those at the top agreeing more with the need of order and those at the bottom considering it less important. And Singapore plays again a central reference role in the Asian region.
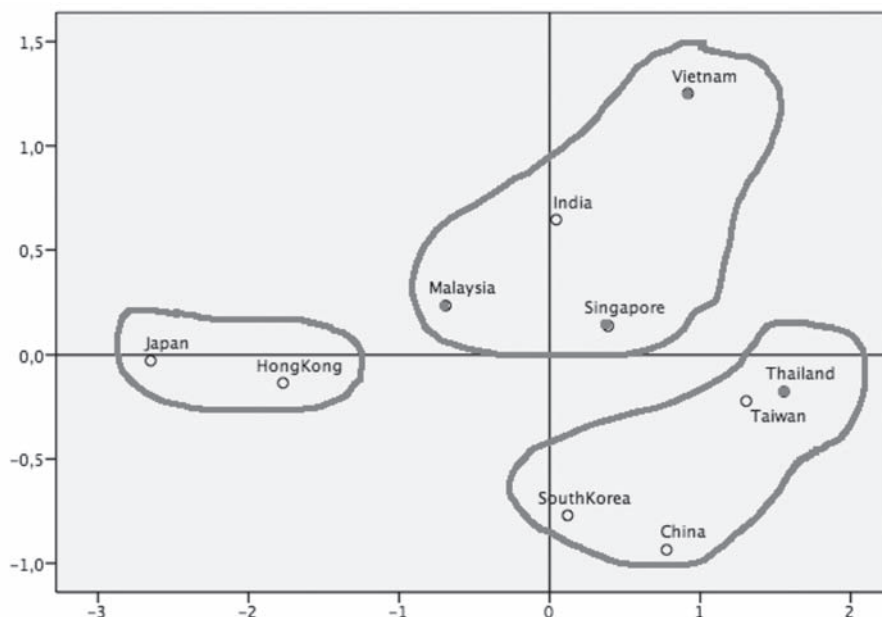
GRAPH 6: War and Peace Social Map

ENVIRONMENT

To assess the positions and actions of Buddhist people I use several variables as indicators of meaning and practices of caring for the environment.

The first one is a Schwartz indicator (Table 1) of level of **identification** (in a scale from 1 total identification to 6 no identification at all) with a person for whom it is **important to look after the environment**. Even though Buddhist people do not identify/ see themselves the most as people caring for the environment, they do so in their practices. Compared to general and non-Buddhist populations, Buddhists are more directly active to protect the environment.

In average, Buddhists in the ASEAN region identify themselves as caring for the environment more than the rest of Buddhists. Among them Vietnam and Malaysian Buddhists are the most identified with that kind of person. On the opposite position, Japan, Singapore and South Korea seem to be the ones caring least.

One fourth of the Buddhists (double percentage than the general and non-Buddhist people) believe the deterioration of the **environment to be the most serious problem** nowadays. Buddhists from Japan, Taiwan and South Korea lead in this perception while those from the ASEAN region and India are the ones least considering it as the most serious problem (Graph 7).
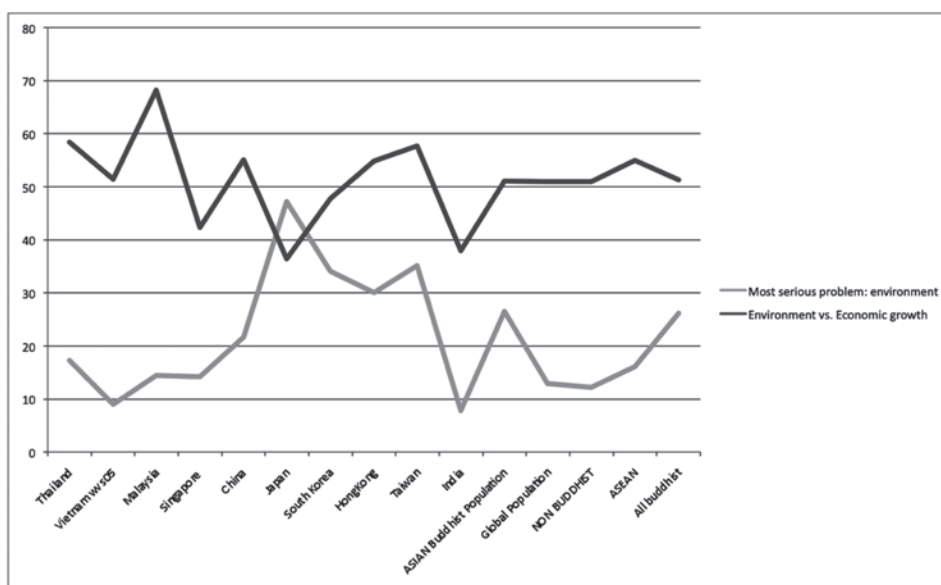
GRAPH 7: Views of the Environment

But not only Buddhists in general are the ones most considering the environment as a prime importance but they also favor, a bit more than the general and non-Buddhist people, **environmental protection over economic development**. Buddhists in Thailand and Malaysia, along with those from Taiwan, China and Hong Kong are the ones favoring the most the environment over the economy. Alternatively, those from Singapore, following those from Japan and India, are the ones favoring the most the contrary position (economy over environment). It is worth noting that, even though ASEAN Buddhists are (in average) below the mean considering the environment as the most serious problem they do lead placing environmental protection as more important than economic growth (Graph 7).

Buddhists also stand out with **direct action in the protection of the environment** by giving money to environmental protection organizations and also belonging and/or being active in them. Their level of action is above the general and non-Buddhist populations, with the exception of attendance to political demonstration for the environment (Graph 8).

Buddhists, in this aspect, have a leading active and direct role protecting the environment. In average, some ASEAN countries have a prominent role giving money (Vietnam and Malaysia, following Hong Kong and India); being members of organizations to defend the environment (Thailand, following Hong Kong, Taiwan and India); and as active members in those organizations (Vietnam, following Taiwan and India) (Graph radial).

In brief, Buddhist people nowadays stand out, and have a leading role, in both their convictions and their actions to protect the environment as a priority.
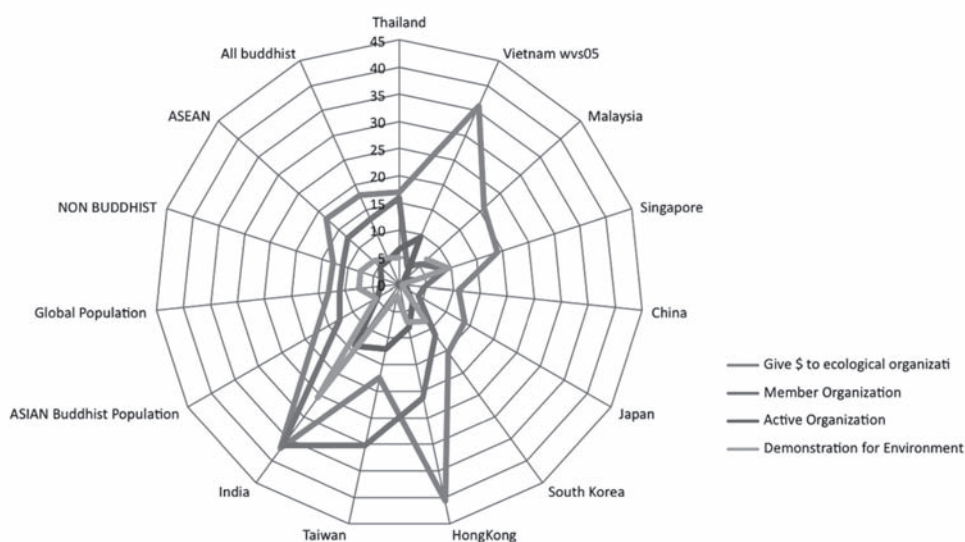
GRAPH 8: Protecting the Environment

The representation of distances (similarities and differences) between Asian Buddhists populations done with MDS produces a social map according to their values and actions towards the environment. MDS places countries around the center occupied by Thailand (playing therefore a reference and intermediating role for the entire Asian space). The axes divide the social space in a somehow meaningful manner. The vertical axis divides the space between less care for the environment on the left and more care on the right side. On top, with the exception of India, we find Buddhist considering the environment as the most serious problems and on the bottom those not seeing it as the most serious problem.

Hierarchical Clustering (HQ) identifies four different groups of countries internally quite similar in their values and actions towards the defense of the environment. ASEAN countries are close together forming, along China, the largest cluster placed at the bottom of the map. Singapore is placed again at the center, as a reference, of a star system formed by ASEAN and China Buddhists (Graph 9). This points to a quite similar model of values and actions towards the care of the environment by ASEAN Buddhists. They might not see themselves as caring too much for the environment, or even considering the Environment as the most serious problem, but however they stand out by their very high levels of practices and actions towards the protection of the environment (either giving money or/and participating and being active in environmental organizations).
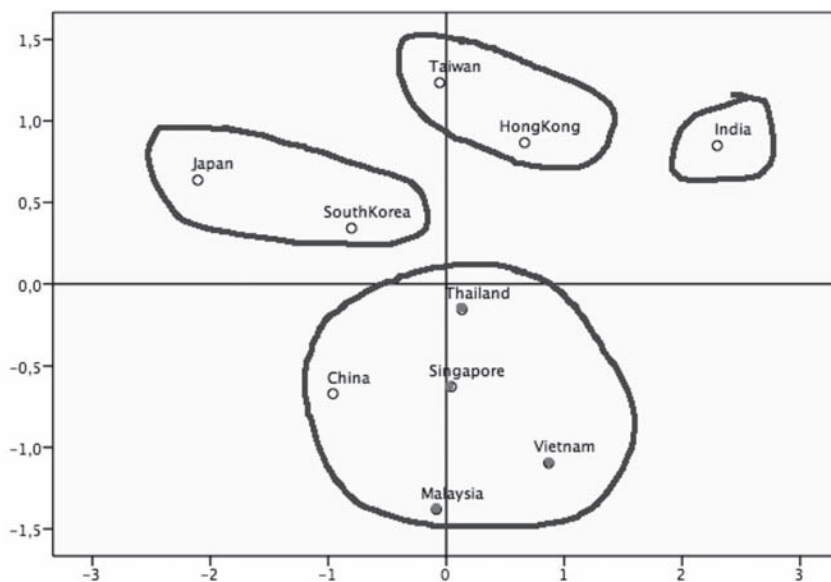
GRAPH 9: Towards the Environment's Social Map

The two top cluster (with the exception of India) formed by Japan and South Korea, and Thailand and Hong Kong, highly consider the environment as the most important problem. India, on the right toper corner, is isolated with some extreme high levels of providing money, being member, and participating actively in environmental organizations.

WAR-PEACE-ENVIRONMENT

When we add the war-peace indicators and the environment ones MDS calculates the entire system of proximities and distances and places the countries (their Buddhist populations) in a two dimensional space (similar to a physical map). It is worth noting the central position again of Singapore and Malaysia, as main reference points for the whole system (Graph 10).

Environment and war-peace issues interact creating horizontal forces (where the will to fight for country stands out) as well as vertical forces (here represented by the importance given to environment as a problem). The direction of the forces is as follows: less will to fight for the country on the left and more on the right. Being the most serious problems on the bottom and not being such a serious problem on top.
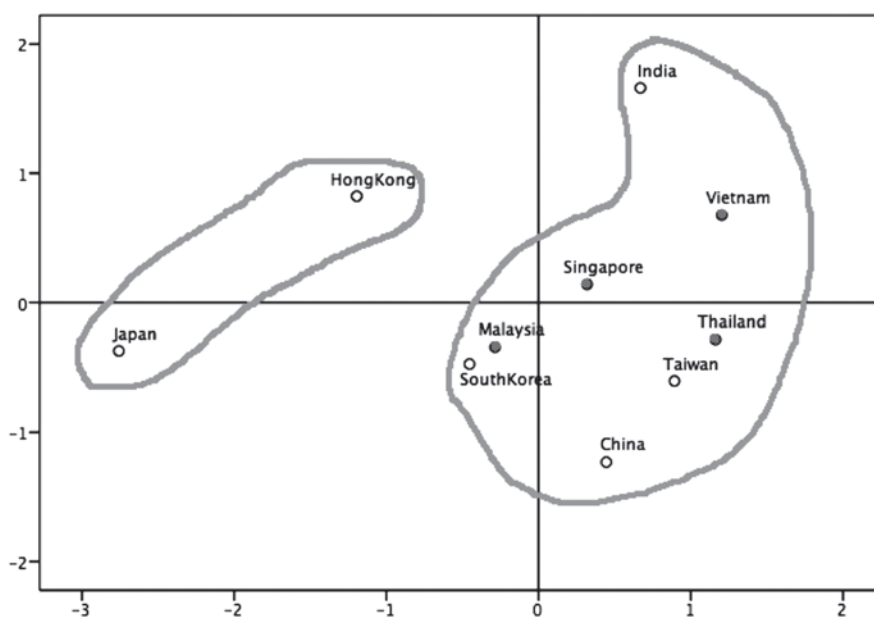
GRAPH 10: WAR-PEACE-ENVIRONMENT

As before, HQ helps to identify the best grouping of the countries according to their characteristics. It identifies two clusters. A very large one, occupying almost the whole right side of the graphic, gathering almost all the Asian Buddhist pointing to a high level of values and actions shared. It is made up by the ASEAN countries (dots in red) plus South Korea and Taiwan, and China and India on the extremes. Singapore and Malaysia are close to the center in both dimensions. Vietnam and Thailand are more leaning towards fighting for the country and India and China are in the extremes between almost not seeing the environment as an important problem on top and considering it as the most serious problem at the bottom. The smaller one on the left, formed by Hong Kong and Japan whose Buddhist populations coincide being the least inclined to fight for their country.

Overall, and spite of differences, there is a high level of similarity among many countries. ASEAN countries are spatially quite close together which means a high level of similarities in their values and actions both towards war and towards the environment. Singapore and Malaysia occupy a central middle point in the whole system with values and position closer to middle views and paths.

Conclusions

Buddhist views and actions towards others are seeds of peace and environmental sustainability.

Overall, their level of trust towards other people in general and their participation in society as members of civil organizations is higher than the average for the global and the non-Buddhist populations.

Regarding war, Buddhists share their opposition with the global and non-Buddhist populations in a very similar pattern. Most, with obvious differences, do not support nor justify violence against others or war, even for justice. It seems to be some concern for potential future wars affecting their countries and lives and most would fight to defense their country.

Buddhists also stand out by their high level of social activity, above the means of the global and non-Buddhist populations, defending and caring for the environment, which a substantial part of them consider as the current most important problem in the world. Their values and practices caring for the environment place Buddhists in the leading positions of the social activity addressed to defend and improve the environment.

In spite of some differences, there is an overall high level of similarity among Buddhists with respect to most values and actions. Among them, ASEAN Buddhists are spatially positioned quite close together and near the center and middle of the social map indicating a high level of cohesion and centrality in the spatial system. And the central position of Singapore and Malaysia Buddhists points to the relevance of their values and actions as reference for the whole Asian Buddhist system.

In conclusion, Buddhists values and practices are a very positive contribution to a better and more harmonious world.

TABLE 1: Values and Actions regarding War, Peace, Environment and the Others in Buddhist people of the ASEAN Region and neighbors.

WV06 2015*	Thailand	Vietnam wvs05	Malaysia	Singapore	China	Japan	South Korea	Hong Kong	Taiwan	India	ASIAN Buddhist Population (all countries)	Global Population	NON BUDDHIST	ASEAN BUDDHIST (mean for the 3 countries)	All Buddhist
WAR & PEACE															
Fight for country %	89,4	88,0	62,7	76,0	75,9	36,5	68,3	47,2	86,0	74,0	73,2	67,9	67,7	82,8	72,7
Importance Maintaining Order %	32,4	53,6	48,2	41,9	26,4	54,1	31,6	48,6	33,0	50,0	40,3	42,6	42,7	37,0	40,3
Sometimes war is necessary for justice %	51,1		30,5	27,3	63,2	19,1	14,2	56,8	34,0	48,5	36,1	35,3	35,3	41,8	36,2
Worries: civil war (scale: 1+4-)	2,20		1,37	2,87	2,67	2,03	2,18	2,69	2,19	2,40	2,24	2,26	2,27	2,23	2,28
Worries: war involving country (scale: 1+4-)	2,35		1,31	2,78	2,58	1,44	2,14	2,63	2,04	2,24	2,11	2,13	2,13	2,35	2,12
Violence against other people justifiable (scale: 1-10+)	1,60		2,13	3,11	2,85	1,40	1,57	1,93	1,54	3,31	1,93	1,97	1,97	2,12	1,95
ENVIROMENT															
Care for environment (scale: 1-6-)	2,61	2,22	2,27	2,99	2,78	3,26	2,89	2,50	2,53	2,71	2,81	2,52	2,51	2,68	2,80
Give $ to ecological organization	16,9	35,9**	20,9	19,0	11,0	13,8	15,4	40,7	17,6	37,3	17,7	13,1	12,9	18,0	17,9
Member Environmental Organization %	15,9	3,6	5,5	9,0	4,7	4,1	11,4	21,2	30,1	36,6	12,7	11,0	10,9	12,8	13,1
Active Environmental Organization %	6,5	9,4	1,4	2,6	0,5	1,4	4,1	8,0	12,1	13,9	4,7	3,6	3,5	4,8	4,9
Most serious problem: environment %	17,3	9,1	14,5	14,3	21,7	47,2	34,1	30,1	35,2	7,8	26,5	12,9	12,3	16,2	26,2
Environment vs. Economic growth %	58,4	51,4	68,2	42,3	55,1	36,4	47,8	54,9	57,7	38,0	51,1	50,9	50,9	55,0	51,3
Demonstration for Environment %	4,8		6,8	9,6	0,5	0,5	8,4	7,1	2,0	25,7	5,0	7,5	7,6	6,4	5,3
TOWARDS OTHERS															
Quality Altruism in Children Important (%)	43,9	39,5	27,7	26,5	32,1	44,2	12,1	15,0	24,9	57,8	35,9	33,5	33,4	37,2	36,0
# Civil Organizations: Member	2,20	1,42	0,82	1,58	0,96	1,16	1,80	2,62	3,63	5,56	1,93	1,71	1,69	1,87	1,97
Do something good for society (scale: 1+6-)	2,72	2,14***	2,65	2,72	2,69	3,78	3,44	2,85	2,45	2,08	2,95	2,48	2,46	2,71	2,93
Quality Tolerance in Children Important (%)	65,1	55,1	67,3	55,1	66,0	64,2	48,1	71,7	78,9	62,7	64,1	68,3	68,5	62,5	64,2
TrustMostPeople (%)	32,5	48,1	6,8	38,0	64,7	38,7	23,5	40,2	29,7	52,5	35,0	25,1	24,6	31,0	34,8
Social Closure (- to +)	4,09	2,91	4,32	3,03	3,38	1,46	5,62	3,31	3,68	4,94	3,34	3,45	3,45	3,82	3,32
Trust People AnotherReligion (scale:: 1+4-)	3,04	3,64	2,80	2,41	2,98	3,09	2,61	2,4	2,34	2,35	2,79	2,76	2,76	2,84	2,78
Trust People AnotherNation (scale:: 1+4-)	3,18	3,81	3,16	2,52	3,08	2,99	2,89	2,50	2,51	2,50	2,91	2,83	2,83	3,00	2,90
N	1154	276	220	532	212	893	214	113	342	102	3876	90167	86310	1906	3876

*Sources of data: WVS wave 06 (2015), WVS Wave 05 (2007)   **$ to Stop Pollution (%) in (WVS05)   ***V74 in WVS05

References

Bell, I.P (1979) "Buddhist Sociology: Some Thoughts on the Convergence of Sociology and Eastern Paths of Liberation" in Scott G. McNall, ed. *Theoretical Perspectives in Sociology*. New York: St Martin's Press.

Borg, I., Groenen, P. (2005). *Modern Multidimensional Scaling: theory and applications* (2nd ed.). New York: Springer-Verlag.

Borgatti, S. P., Everett, M. G., & Johnson, J. C. (2013). *Analyzing social networks*. SAGE Publications Limited.

Borgatti, S.P., Everett, M.G. and Freeman, L.C. 2002. *Ucinet for Windows: Software for Social Network Analysis*. Harvard, MA: Analytic Technologies.

Bhikkhu Bodhi, *The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon*. Wisdom Publications (2016).

Buddhadasa Bhikkhu, *Handbook for Mankind*, Mahachula Buddhist University (1980)

Cox, T.F., Cox, M.A.A. (2001). *Multidimensional Scaling*. Chapman and Hall.

Dhammahaso, Hansa. *Wisdom for a Hamonious and Awakening Society*. Ayutthaya, Thailand: MCU, 2014.

Guruge, A., *Buddhist Answers to Current Issues: Studies in Socially Engaged Humanistic Buddhism*. AuthorHouse, 2005

Hanh, Thich Nthat, *Thich Hhat Hanh's Sociological Imagination: Essays and Commentaries on Engaged Buddhism*. Human Architecture, 2009

Hastie, Trevor; Tibshirani, Robert; Friedman, Jerome (2009). "14.3.12 Hierarchical clustering". *The Elements of Statistical Learning* (2nd ed.). New York: Springer

Heine, S. & Prebish, C. *Buddhism in the Modern World: Adaptations of an Ancient Tradition*. Oxford University Press, 2003.

Inglehart R. y Wayne E. Baker (2000): Modernization, Cultural Change, and the Persistence of Traditional Values, *American Sociological Review* , Vol. 65, No. 1, pg. 23

Inglehart, R., Basáñez, M., Díez-Medrano, J., Halman, L. & Luijkx, R. (2004). *Human beliefs and values*. *A cross-cultural sourcebook based on the 1999-2002 values surveys*. México: Siglo XXI Editores.

Kaufman, L.; Rousseeuw, P.J. (1990). *Finding Groups in Data: An Introduction to Cluster Analysis* (1 ed.). New York: John Wiley.

Kruskal, J. B., and Wish, M. (1978), *Multidimensional Scaling*, Sage University Paper series on Quantitative Application in the Social Sciences. Beverly Hills and London: Sage Publications.

Loyd D., *The Great Awakening: A Buddhist Social Theory*. NY. Wisdom Publications, 1997

Mohr, John, and Vincent Duqenne. 1997. "The Duality of Culture and Practice" *Theory and Society* 26:305-356.

Payutto, Phra. *Buddhadhamma* (Suny Series, Buddhist Studies). SUNY Press, 1995.

Pew Research Center, *The Global Religious Landscape*. December 2012: http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/

Puntarigvivat, Tavivat. *Thai Buddhist Social Theory*. World Buddhist University (2013)

Rodríguez, J.A. , "Being Buddhist in New Lands: Mapping Buddhist Social-Cultural Identities" in IABU, *Teaching Dhamma in New Lands*: Academic Papers presented at the 2nd IABU, Ayutthaya, Thailand (Bangkok, Thailand: Mahachulalongkornrajavidyalaya University, 2012).

Rodríguez Díaz. José A. " Being Buddhist in the XXI Century Society. A Sociological Analysis of Buddhist People Social Values and Attitudes" in M.V.Dr. Thich Nhat Tu and M.V.Dr. Thich Duc Then (editors), *Buddhism for Sustainable Development and Social Change*. Ho Chi Minh: Religion Press. Vietnam Buddhist Universities Series 21, 2014.

Ratnapala, Nandasena. Buddhist Sociology. India: Sri Satguru Publications, 1993.

Schipper, Janine, "Toward a Buddhist Sociology: Theories, Methods, and Possibilities". *American Sociologist*, v43 n2 p203-222 Jun 2012.

Sharon Salzberg, *Lovingkindness: The Revolutionary Art of Happiness*.Shambhala Classics, 2002.

Sivaraksa, Sulak, *Seeds of Peace: Buddhist Vision for Renewing Society*. Parallax Press, 1993

Sivaraksa, Sulak, *Conflict, Culture, Change: Engaged Buddhism in a Globalizing World*, Wisdom Publications, 2005.

Thich Nhat Hanh, Being Peace, Parallax Press; 2nd edition (2005)

Wasserman, Stanley y K. Faust, *Social Network Analysis: Methods and Applications* (New York: Cambridge University Press, 1994).

World Values Survey, WVS 2005-2007: http://www.worldvaluessurvey.org/

World Values Survey, WV6 2010-2014: http://www.worldvaluessurvey.org/

How Did the Buddha Foster Critical Thinking and Thereby Contribute to Human Development?

Professor Frank J. Hoffman, PhD

Mahaculalongkornrajavidyalaya University, IBSC, Ayutthaya

Visiting Scholar, South Asia Center, University of Pennsylvania

Abstract

This research paper is focuses on the Buddha as philosopher comparing and contrasting him with Socrates. These two important figures could be studied by many points of view. Buddha and Socrates developed their ideas of critical thinking and practiced them, thereby contributing to human development. The way in which Buddha spoke of his teaching is pragmatic, in saying that he teaches only suffering and its elimination. However, a more expansive view is afforded when one views Buddhism as one of the schools of Indian Philosophy. Viewing the panorama of Materialists, Skeptics, Ajivikas, Jains, Fatalists, Takki, and Traditional Brahmins, it becomes evident why in the *Sutta Pitaka* so much of the Buddha's effort is directed at stating, clarifying, and refuting these alternative philosophical views.

Keywords: Critical Thinking, Human Development, Buddhism, Socratics.

Introduction

Buddhism is fundamentally the practice of meditation, and those who study Buddhism without meditating will not get the benefit that Buddhism was designed to provide. Buddhism is often described by my monastic friends and serious lay practitioners as a way of life rather than as a philosophy or a religion. This is true, and yet it is an incomplete picture of a complex world-wide and multi-disciplinary phenomenon. It is helpful to remind ourselves that Buddhism is studied in universities from many disciplinary perspectives, and is represented in departments of religion, philosophy, art history, social sciences (especially psychology and anthropology), social work, medicine, and increasingly in the natural sciences such as cognitive neuroscience where brain states and meditation practices are studied. Buddhism cannot be completely understood by any one of these kinds of approaches in isolation from the others, nor can Buddhism be rightly reduced to mindfulness without cultural content. Buddhism is truly an interdisciplinary phenomenon.

In this paper I will focus on Buddha as philosopher comparing and contrasting him with Socrates. These two important figures could be studied by many points of view. In my view, Buddha and Socrates developed their ideas of critical thinking and practiced them, thereby contributing to human development. The way in which Buddha spoke of his teaching is pragmatic, in saying that he teaches only suffering and its elimination. However, a more expansive view is afforded when one views Buddhism as one of the schools of Indian Philosophy. Viewing the panorama of Materialists, Skeptics, Ajivikas, Jains, Fatalists, Takki, and Traditional Brahmins, it becomes evident why in the *Sutta Pitaka* so much of the Buddha's effort is directed at stating, clarifying, and refuting these alternative philosophical views.

Socrates thought that the unreflective life was not worth living. Buddha thought that blind faith was not enough and that one must inquire. In the paper to be presented I will argue toward the conclusion below (identical with my thesis). That is, the Buddha fostered critical thinking and thereby contributed to human development; specifically, I will argue that Buddha and Socrates were philosophers who used critical thinking toward human development; their ideas on critical thinking toward human development were similar but not identical; and they both had ways of thinking and acting that included logical consistency, saying what they knew and saw themselves, and seeking eternal truth rather than examples. [by (3), (6), and (10)]

Terminology

Contributions made by Buddhism to critical thinking and thereby to human development are numerous. To begin, consider definitions of "critical thinking" and "human development".

Critical Thinking, the Oxford English Dictionaries online report, "The objective analysis and evaluation of an issue in order to form a judgement." And an example is used "*'Central to teaching children critical thinking is getting them to ask questions.'*

Source: https://en.oxforddictionaries.com/definition/criticalthinking?ref=driverlay er.com accessed May 16, 2018 at 8:25 p.m. Thailand time.

The United Nations Development Program understands human development as "advancing human flourishing". Immediately one can see that there are a variety of ways in which flourishing can happen. "Dimensions of Human Development" are divisible into "directly enhancing human abilities" which includes long and healthy life, **knowledge**, and decent standard of living; and "creating conditions for human development" which includes **participation in political and community life**, environmental sustainability, human security and rights, and gender equality.

In this paper I am interested in human development in the development of knowledge and wisdom as well as participation in community life.

Source: http://hdr.undp.org/en/content/what-human-development

Putting these two concepts together one can see that knowledge and wisdom and also participation in community life are aspects of human development that Buddha and Socrates facilitated.

Main Argument

The argument below consists of the numbered premises of my argument and the conclusion that logically follows from the premises. The argument provides the outline of my paper presentation as it will be presented at the conference in the Power Point presentation.

(1) Critical thinking in Buddha and Socrates means asking questions to clarify of concepts and critically analyzing arguments with a view to discover what is true.

(2) Human development in Buddha and Socrates means discovering knowledge and participating in community life.

(3) As a corollary, Buddha and Socrates used critical thinking toward human development. [by (1) and (2)]

(4) Buddha's ideas on human development were different in some ways to Socrates' ideas on human development.

(5) Buddha's ideas on critical thinking were similar in some ways to Socrates' ideas on critical thinking.

(6) As a corollary, Buddha's ideas on both human development and critical thinking can be compared and contrasted since they are similar but not identical. [by (4) and (5)]

(7) Buddha and Socrates both showed ways of thought and action that included logical consistency in speech and adherence to a rule for debate excluding self-contradiction.

(8) Buddha showed a way of thought and action that included causal reasoning, saying only what he knew and saw himself, with the outcome of fostering critical thinking.

(9) Socrates showed ways of thought and action that included requiring causal reasoning, saying what he knew and saw himself, and seeking eternally true definitions rather than just focusing on examples, with the outcome of fostering critical thinking.

(10) As a corollary, Buddha and Socrates both showed ways of thought and action that included logical consistency, causal reasoning, saying what they knew and saw themselves, and seeking eternal truth rather than just focusing on examples. **[**By (7), (8), and (9)]

Therefore, Buddha and Socrates were philosophers who used critical thinking toward human development; their ideas on critical thinking toward human development were similar but not identical; and they both showed ways of thinking and acting that included logical consistency, causal reasoning, saying what they knew and saw themselves, and seeking eternal truth rather than just focusing on examples. [by (3), (6), and (10)]

Postscript

It is evident that both Buddha and Socrates were important philosophers in their respective cultures. However, there is an important difference which should be noticed in closing.

As a result of fostering critical thinking, Buddha contributed to the human development of his disciples and the laypeople who followed his message in Asia and the West. Buddha said "yes" to life, and taught nonviolence to self and others. Socrates, on the other hand, chose to do violence to himself and end his life by drinking the hemlock rather than be banished from Athens. Since Socrates' death was so very tragic, one may surmise that something is lacking in his method in comparison with Buddha's achievement of final enlightenment or *parinibbana* at death.

I submit that what is lacking in Socrates is meditation that, together with reasoning, would have made him more tranquil and insightful in front of the judges who accused him. Perhaps he would have been able to find a middle way by admitting he could be a better man and so paying a token fine he was encouraged to decide upon himself, instead of making fun of this request and speaking of how brave he was in battle and how patriotic he was as an Athenian democrat. Instead of speaking truth to power without a theory of his own, Socrates could have lived longer constructed his own best theory of universals (like justice, courage, piety, and friendship), a task that had to be taken up by his student Plato. His student, Plato, covers for Socrates in the Plato's book, *The Apology*, by emphasizing Socrates' high minded pursuit of his vocation to philosophy and his adherence to practical ethics until the bitter end. Socrates however leaves us with no published work and on his deathbed he simply asks friends to pay his debt to Asclepius and to punish his sons if they do not care for virtue. These are things the importance of which ordinary people without the benefit of Socrates' penetrating intellect could discover for themselves.

Critical thinking in human development for Socrates meant getting things defined by their essential properties; for Buddha, asking questions to arrive at truth or *dhamma* in the process of arriving at enlightenment or *nibbana*. Some of their goals were different. Socrates aimed at self knowledge which he thought resulted from intellectual inquiry into the meanings of common abstract nouns of ethical import, such as piety to the gods, justice, and friendship. Buddha aimed at the self transformation that tranquility and insight brings. His eureka experience of enlightenment in this very life came through understanding causality. Buddha advocated mental cultivation (*bhavana*) and a path summarized by morality, concentration

and wisdom (*sila, samadhi,* and *panna*). In the final analysis (as reported by his student Plato in his *Dialogues* or *Collected Works)*, the philosophical conversations between Socrates and his famous interlocutors leave only a series of embarrassed people and unanswered questions. The philosophy of the Buddha, by contrast, leaves an enduring legacy to humankind which contributes to human development.

References

Hoffman, Frank J. (1987/2002), *Rationality and Mind in Early Buddhism.*

Jayatilleke, K.N. (1963), *Early Buddhist Theory of Knowledge.*

Kalansuriya, A.D.P. (1987), *A Philosophical Analysis of Buddhist Notions: The Buddha and Wittgenstein.*

Kalupahana, David J. (1976**)**, *Buddhist Philosophy.*

Title: The 84000 Dhammakhandha of Buddhism in Service of Human Enlightenment

Dr. Vinod D. Rangari (Suddhadhamma)

Professor, Guru Ghasidas University, Bilaspur (C.G.), India

Abstract

84000 Dhammakhandha is a very well recognized figure in almost all sects of Buddhism throughout the world. This figure has been referred to, in the Theragatha, Mahayana, Sarvastivada and also in various Buddhist meditation practices. 84,000 Dhammakhandha and the construction of 84,000 Stupa / Viharam has been very seriously patronized during the reign of Asoka as the complete teaching of the Buddha. This Asoka's most famous legendary act, changed him from Asoka to Dhammasoka. The aim of this paper is to explore the 84000 Dhammakhandha of Buddhism in service of Human Enlightenment Suddhadhamma.

Keywords: 84000 Dhammakkhandha, Suddhadhamma, Stupa

Introduction

The Buddhist world is aware of the phrase '84000 Dhammakhandha' (Dhamma teachings) which is the traditional Theravada description of the complete Buddha's Teaching. There have been several authentic references in the ancient texts that King Asoka constructed 84000 stupas throughout his entire kingdom. However, there have not been any validation and confirmation of these references till date which lead to the certain type of distrust in the figure 84000 to the extent that it has been regarded as the magical mythological figure in Buddhism. The author has taken this topic for the scrutiny and systematic analysis in the present article.

Records of Dhammakhandha in Pali Canon

Pali Tipitaka was introduced in Srilanka by Mahindra in the 3rd Century BCE[1]. In the Tipitaka, we can find only two places where the reference of figure 84000 appears. First reference appears in the Theragatha text that belongs to the Sutta Pitaka, of the Tipitaka which is as follows:

In Sutta Pitaka, Khuddaka Nikaya, Theragatha: Gatha-1027[2], there appears the statement of the Ven. Ananda in the form of following Gatha:

> *"Dvasîti Buddhato Ganham Dye Sahassâni Bhikkhuto*
> *Caturâsitisahassâni Ye Me Dhamma Pavatinno"*
>
> "82,000 (Teachings) from the Buddha I have received; 2,000 more from
> his disciples; Now 84,000 teachings are familiar to me."
>
> -Ven. Ananda, in Theragatha 17.3 (vv. 1024-29)

If we look at the above original Pali text, only these numbers are mentioned in it, together with 'Dhamma' meaning 'teachings' in this context. The word 'Dhammakhandha' (Dhamma aggregates) does not appear at all.

The second mention of the 84000 comes in the Atthakatha[1] (Explanation) which covers the commentaries on the Pali Canon. '84000 Dhamma' which is the traditional Theraveda description of the complete Buddha's teachings is explained in the commentaries

in the following way. There are 21,000 trees in the Dhamma Vinaya, Sutta there are 21,000 trees in the Dhamma, and the Abhidhamma there are 42,000 trees Dhamma. The explanation about the 84000 divisions of the Buddha's teaching have been given in the three alternate divisions of the Buddha's words, translated from the Commentary to the Dīgha Nikāya, Sumanagalavilāsinī by Ānandajoti Bhikkhu[3].

Sarvastivada Dharmaskandha: Dharma-skandha-sastra is one of the seven Sarvastivada Abhidhamma Buddhist scriptures[4] where Dharmaskandha means 'collection of dhamma'. It begins with a matrka as a summary of the topics, showing its antiquity, as these were supposedly only assigned by the Buddha himself. It presents 21 subjects, the first 15 of which concern the practice of the spiritual path, and the realization of its fruits. The 16th deals with various issues.

Subjects 17 to 20 deal with the enumeration of the ayatana, dhatu and khandha as encompassing 'all dharma' and the 21st associates with dependent origination. Dhammakhandha texts of the Sarvastivadin Abhidharma's focus and concern is on the stages of the Arhat's progress.

84000 Hooks in Zen Buddhism: Zen Buddhism relates the 84000 Dhammakhandha of the Tharavada tradition and relates it with the consciousness. Each and every teaching served as a reminder to cut a certain hook to that artificial consciousness that belonged to the false self (Anatta). There are of course many other sects in Buddhism that through the millennia have approached the dilemma of the mind of 84,000 hooks[5].

Iterations in Buddhist meditation: The Pali Canon includes references to many different types of meditation. Sarah Shaw collects many of these texts in her book, Buddhist Meditation and associate it with 84,000 iterations[6].

King Asoka and the 84000 Dhammakhandha

Our oldest authority, the Maha-parinibbana Sutta, states that after the cremation of the Buddha's body at Kusinara, the remains were divided into eight portions among the, the King of Magadha, the Licchavis of Vesali, the Sakyas of Kapilavastu, the Bulis of Allakappa, the Koliyas of Ramagama, the Brahmin of Vethadip, the Mallas of Pava and the Mallas of Kusinara. Drona, the brahmin who made the division, received the vessel in which the body had been cremated while the Moriyas of Pipphalivana, the last late claimant for a share of the relics, received the ashes of the funeral pyre. All these ten relics receivers promised to put up a cairn or stupa over their portion, and to establish a festival in its honour[7].

King Aśoka, the third monarch of the Mauryan dynasty in the third century B.C., was the first ruler of a unified India and one of the greatest political figures of all time. Remorseful after his bloody campaign and conquest of Kalinga, Asoka embraced Buddhism. After he embraced the teachings of the Buddha, he transformed his polity from one of military conquest to one of Dhammavijaya - victory by righteousness and truth. By providing royal patronage for the propagation of Buddhism both within and beyond his empire, he helped promote the metamorphosis of Buddhism into a world religion that spread peacefully across the face of Asia[8].

When the Third Buddhist Council was held 235 years after Parinibbana of the Buddha, King Asoka asked Ven. Moggaliputta Tissa, Head of the Sangha about the numerical extent of the Buddha's teachings to which the Mahathera answered that it consists of 84000 Dhammakhandha (Aggregates of Dhamma). In veneration to the Buddha's teachings, King Asoka ordered his ministers to build 84,000 monasteries and stupas all over his empire. The Mahathera obtained the Buddha's relics from the stupa of Rajagaha and other places to let the Emperor enshrine them in the stupas that he had built.

There had been number of stories associated with King Asoka in Asokavadana (Narrative of Asoka), contained in the Divyavadana (Divine Narrative), translated into English by John S. Strong, that describes the birth and reign of the Asoka[9-10]. The Ashokavadana narrates how Asoka redistributed Buddha's relics across 84,000 stupas, with the distribution of the relics and construction of the stupas. This was to become Asoka's most famous legendary act, to change his name from Asoka to Dhammasoka.

84000 Dhammakhandha: Myth or Reality

Bhikkhu Gavesako[11] points out that the explanation given in the commentaries (Atthakatha) in this way, cannot be historically true. In the whole Tipitaka, we do not come across any reference where the Buddha himself mentioned about 84000 Dhamma or Dhammakhnadha.

Some Mahayana believers approve 84000 door of dharma as a valid term in Mahayana texts. However they fail to reveal the corresponding relativity in its practicality.

Many researchers in Buddhism query about the number 84000 as 84000 doors, 84000 holy beings, the 84000 Buddha etc. Some critics query, did the term 84000 is only applicable to the principal Dharma? The critics argue that these statements are not based on the real perceivable and calculable dhamma. They also object about the validity of the stories to which the charismatic number 84000 is attached.

Approaches to explore 84000 Dhammakhandha

As there is no systematic and convincing analysis found in the Canon or in the Mahayana, the author would like to do the screening of the probable approaches that would have been adopted by the Buddha, his other contemporaries and also by the modern analytical methodology to arrive at the solutions to this problem.

Buddha's Four-fold classification approach: Buddha classified questions into four types of approaches depending on the response-strategy they deserved: There are these four ways of answering questions. There are questions that should be answered categorically. There are questions that should be answered analytically. There are questions that should be answered with cross-questioning. There are questions that should be put aside. These are the four ways of answering questions[12].

In the light of the above fourfold classification, how shall we justify the 84000 Dhammakhandha as it has now been a very controversial question to be dealt with? Should this question deserve a categorical or an analytical answer? Should it deserve to be cross-questioned before being answered, or shall be put aside? The questions to which the Buddha gave categorical answers were the questions more specific to the context, of universal significance and which has a more limited specific range. He adopted the analytical or cross questioning strategies which were primarily methods of classifications which his contemporaries found hardest to understand. An analytical answer in this situation is one that recognizes those mistaken assumptions and so reframes the issue appropriately before giving a categorical answer. Buddha cited cross questioning as an effective means for clarifying obscure points and resolving doubts. Buddha advised devoting time and ones full powers of observations to passing judgment, thus taking care to be judicious rather than judgmental. However, the use of such strategy would yield some surprises, for such approach to questions of this sort challenge a number of currently widespread views about the Dhamma.

According to authors analysis there can't be categorical answer to the question of the 84000 Dhammakhanda or it can't be put aside. The method of the analytical approach supported partly by the cross questioning strategies would be more helpful to explore the answer to this question. This process helps to develop the analysis of qualities in an individual as a factor of awakening *(Dhamma-vicaya Sambojjhanga).*

Platonic approach: Bhikku Thanissaro[12] frequently compared the Buddha's approach to asking and responding to questions with Socrates' approach as recorded in the Platonic

dialogue. It has been noted by some historians that the Buddha and Socrates were near contemporaries in the Axial age and that they as a seminal figures representing the spirit of enquiry in that age they shared the common agenda. The Socrates strategy of cross questioning often ends up with an inconclusive results. Thus the process of the Socrates⬚ strategy is often less about reaching a goal.

Hegel's Phenomenology approach of Thesis, Antithesis and Synthesis: Georg Wilhelm Friedrich Hegel, a renowned German Philosopher is a prominent figure within the continental tradition of philosophy for his development of a distinctive articulation of 'Absolute Idealism'. Let us look towards this problem through the modern perspective of universally recognized Western philosophy[13]. If we try to resolve the issue of the 84000 Dhammakhandha with the Hegel's Phenomenology**,** we may put our thesis and antithesis as follows:

Thesis: "The 84000 Dhammakhandha of Buddhism accounts to the total number discourses of the Buddha"

Antithesis: "The 84000 Dhammakhandha of Buddhism does not account to the total number discourses of the Buddha".

For the thesis, there is the record of the written words of Ananda in Theragatha and the reference of Attakatha. However, the antithesis has the stronger reasons to disapprove the thesis as the Canon does not justifiably account to the figure for the 84000 Dhammakhandha.

If one has to resolve this conflict between the thesis and antithesis we should propose the synthesis by reconciling their common truths, and forming a new proposition.

Synthesis: Throughout the Canon, we find that the Buddha had been very critical in his analytical and statistical expressions. There must have been a critical counting of the 84000 Dhamma or Dhammakhadha by the Blessed One, the Buddha and by some Arhat Bhikkus during his time and even latter. Of course, there would have been difficulty in counting the Dhammakhandha one by one in a stretch of a time to the total of 84000 for that matter. However, for such calculations, there must be something, somewhere in the Canon that evolved the figure 84000. Yes! There must be some base. It is this search that caused the exploration of the Tipitaka discourse by discourse and verse by verse by the researchers of Buddhism. Having been taken this as a topic of this article, the author has also analyzed the content of Tipitaka. It occurs to him, Yes! We can evolve a synthesis: "There must be something else in Buddha's teachings that accounts to the 84000 Dhammakhandha of Buddhism".

Khandha, Dhamma and Dhammakhandha-
Meaning in Buddhist Philosophy

When total teachings of the Buddha has been considered as the 84000 Dhamma known in the Pali canon, there have been a lot of misunderstanding in deriving the exact meaning of the terms used in the canon like Khandha, Dhamma and Dhammakhandha. It is very much necessary at this point to explore the variety of the meanings associated with these terminologies as per the compilers of the Canon. *Khandha:* The *Khandha* a Pali word that appears extensively in the Canon, where state Rhys Davids[14] it means "bulk of the body, aggregate, heap, material collected into bulk" in one context, In other context it may be "the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form".

The khandha or five aggregates Rupa (Form), Vedana (Sensation), Sanna (Perception), Sankhara (Volition) and Vinnana (Consciousness), for that matter shows three marks (Tilakkhana) as its characteristic, Aniccha (Impermanence), Dukkha (Suffering) and Anatta (Unsubstantiality).

Dhamma: The *'Dhamma'* means the state which remains or changes according to the cause of each Dhamma. It refers to everything that we perceive and do not perceive, including living beings and non-living beings, both concrete and abstract. Wholesome and unwholesome actions are included in the Dhamma.

Dhammakhandha: We have looked in to the meaning of the Khandha and the Dhamma with respect to the worldly usage and the Buddhist philosophy. Now it is necessary to prowl in to the depth of the concept of the Dhammakhandha which was prominently presented in the legend of Asoka. It is very much true that till the period of Asoka, the Mahayana concept of Bodhisatta ideal was well absorbed in the Buddhist philosophy upholding their separate concept with a deviation from the main Theravada ideology. However, at this stage, it would be difficult to relate the concept of Dhammakhandha either to Theravada and Mahayana schools. The voyage of 84000 Dhamma from the era of the Buddha to the 84000 Dhammakhandha in the era of Asoka would have been the period of much analytical tests to establish and absorb the Mahayana approach in the society.

Mahasatipatthana Sutta - Ekayano Maggo

Digha Nikaya's Maha-satipatthana Sutta[15]: DN-22, the Discourse on the Foundations of Mindfulness, is generally regarded as the canonical Buddhist text with the fullest instructions on the system of meditation unique to the Buddha's own dispensation. The main objective of the analysis of Mahasatipatthana sutta[16] here is to elaborate the importance of every aspect of this Sutta in relation to its association with the 84000 dhammakhandha of Buddhism. What the Buddha shows in the Sutta is the tremendous, but generally hidden, power inherent in this simple mental function, a power that can unfold all the mind's potentials culminating in final deliverance from suffering.

Mentioning its importance in the *Mahāsatipaṭhāna Sutta*, the Buddha called it as the *Ekāyano Maggo* - the only way for the purification of beings, for overcoming sorrow, for extinguishing suffering, for walking on the path of truth and for realising *Nibbāna* (Liberation). In this sutta, the Buddha presented a practical method for developing self-knowledge by mean of *Kāyānupassanā* (observation of the body), *Vedanānupassana* (observation of sensations), *Cittānupassanā* (observation of the mind), and *Dhammānupassanā* (observation of the mind contents) as illustrated in Fig. 1.1.
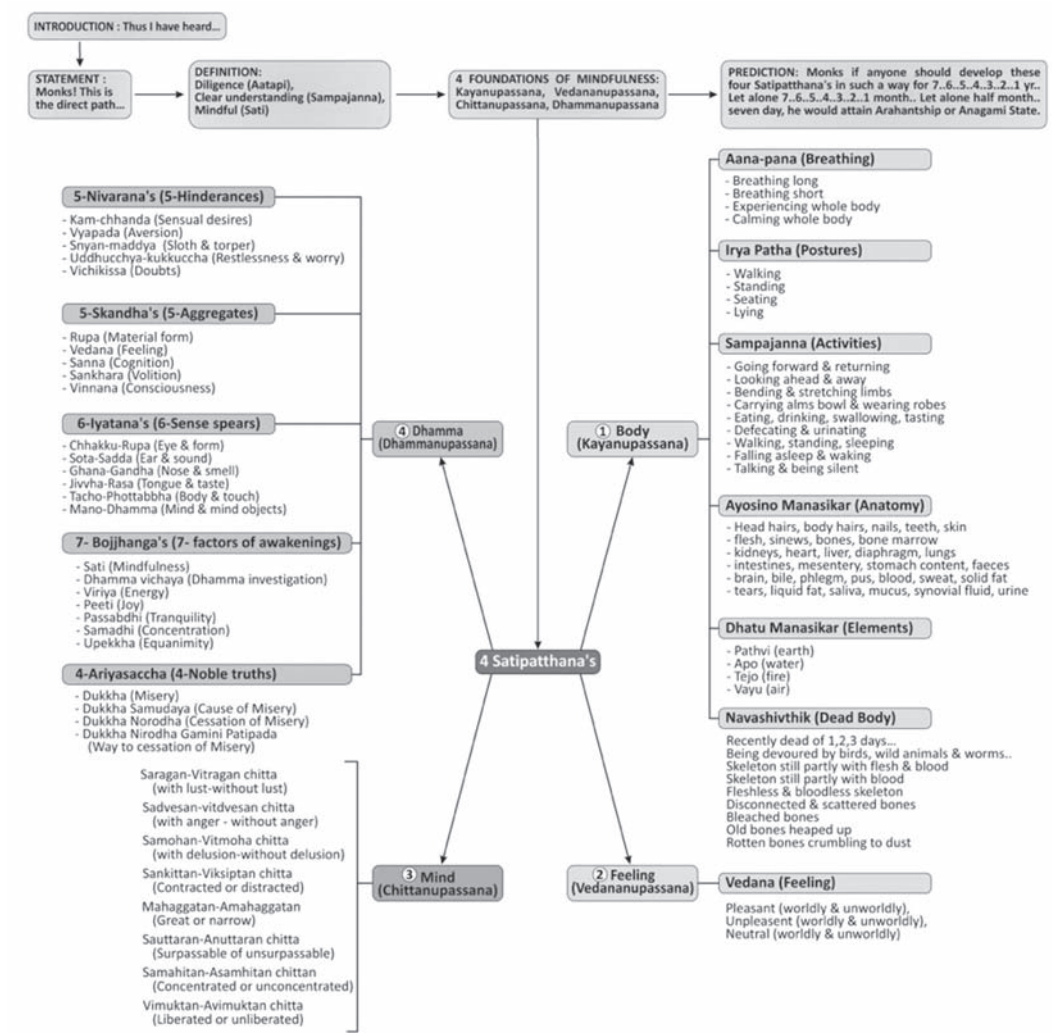
INTRODUCTION : Thus I have heard...

STATEMENT : Monks! This is the direct path...

DEFINITION: Diligence (Aatapi), Clear understanding (Sampajanna), Mindful (Sati)

4 FOUNDATIONS OF MINDFULNESS: Kayanupassana, Vedananupassana, Chittanupassana, Dhammanupassana

PREDICTION: Monks if anyone should develop these four Satipatthana's in such a way for 7..6..5..4..3..2..1 yr.. Let alone 7..6..5..4..3..2..1 month.. Let alone half month.. seven day, he would attain Arahantship or Anagami State.

5-Nivarana's (5-Hinderances)
- Kam-chhanda (Sensual desires)
- Vyapada (Aversion)
- Snyan-maddya (Sloth & torper)
- Uddhucchya-kukkuccha (Restlessness & worry)
- Vichikissa (Doubts)

5-Skandha's (5-Aggregates)
- Rupa (Material form)
- Vedana (Feeling)
- Sanna (Cognition)
- Sankhara (Volition)
- Vinnana (Consciousness)

6-Iyatana's (6-Sense spears)
- Chhakku-Rupa (Eye & form)
- Sota-Sadda (Ear & sound)
- Ghana-Gandha (Nose & smell)
- Jivvha-Rasa (Tongue & taste)
- Tacho-Phottabbha (Body & touch)
- Mano-Dhamma (Mind & mind objects)

7- Bojjhanga's (7- factors of awakenings)
- Sati (Mindfulness)
- Dhamma vichaya (Dhamma investigation)
- Viriya (Energy)
- Peeti (Joy)
- Passabdhi (Tranquility)
- Samadhi (Concentration)
- Upekkha (Equanimity)

4-Ariyasaccha (4-Noble truths)
- Dukkha (Misery)
- Dukkha Samudaya (Cause of Misery)
- Dukkha Norodha (Cessation of Misery)
- Dukkha Nirodha Gamini Patipada (Way to cessation of Misery)

④ Dhamma (Dhammanupassana)

① Body (Kayanupassana)

4 Satipatthana's

Saragan-Vitragan chitta (with lust-without lust)
Sadvesan-vitdvesan chitta (with anger - without anger)
Samohan-Vitmoha chitta (with delusion-without delusion)
Sankittan-Viksiptan chitta (Contracted or distracted)
Mahaggatan-Amahaggatan (Great or narrow)
Sauttaran-Anuttaran chitta (Surpassable of unsurpassable)
Samahitan-Asamhitan chittan (Concentrated or unconcentrated)
Vimuktan-Avimuktan chitta (Liberated or unliberated)

③ Mind (Chittanupassana)

② Feeling (Vedananupassana)

Aana-pana (Breathing)
- Breathing long
- Breathing short
- Experiencing whole body
- Calming whole body

Irya Patha (Postures)
- Walking
- Standing
- Seating
- Lying

Sampajanna (Activities)
- Going forward & returning
- Looking ahead & away
- Bending & stretching limbs
- Carrying alms bowl & wearing robes
- Eating, drinking, swallowing, tasting
- Defecating & urinating
- Walking, standing, sleeping
- Falling asleep & waking
- Talking & being silent

Ayosino Manasikar (Anatomy)
- Head hairs, body hairs, nails, teeth, skin
- flesh, sinews, bones, bone marrow
- kidneys, heart, liver, diaphragm, lungs
- intestines, mesentery, stomach content, faeces
- brain, bile, phlegm, pus, blood, sweat, solid fat
- tears, liquid fat, saliva, mucus, synovial fluid, urine

Dhatu Manasikar (Elements)
- Pathvi (earth)
- Apo (water)
- Tejo (fire)
- Vayu (air)

Navashivthik (Dead Body)
Recently dead of 1,2,3 days...
Being devoured by birds, wild animals & worms..
Skeleton still partly with flesh & blood
Skeleton still partly with blood
Fleshless & bloodless skeleton
Disconnected & scattered bones
Bleached bones
Old bones heaped up
Rotten bones crumbling to dust

Vedana (Feeling)
Pleasant (worldly & unworldly),
Unpleasent (worldly & unworldly),
Neutral (worldly & unworldly)

Fig. 1.1 : The comprehensive structure of the Mahasatpatthana Sutta

Triad of Diligence-Clear comprehention-Mindfulness

Throughout the Mahasatipatthana Sutta, the triad of the '*ātāpī sampajāno satimā*' appears at the end of the every section and subsection. This triad means the 'Diligence-Clear Comprehension-Mindfulness'. At every point, the Buddha reminds the monks to be diligent, to have clear comprehension and to be mindful, so that the real nature of *anicca-dukkha-anatta* of the body, sensation, mind and mind objects could be perceived. Now we shall see the role of this triad Diligence-Clear comprehention-Mindfulness in achieving the goal of extinction of suffering and realization of Nibbana.

Four Foundation of Mindfulness

We have seen that the Mahasatipatthana Sutta establishes four foundations of mindfulness i.e. Kayanuppassana, Vedananupassana, Chittanupassana and Dhammanuassana. These four parts which are ascribed to body, sensation, feeling and mind content are known as the four foundations for the development of the mindfulness. Each of the above foundation has the divisions and subdivisions as per their appearance in the order of their sequence in the Mahasatipatthana sutta. Now let us perform the Dhamma Vichayan (Critical analysis) as to how the various divisions and subdivisions of the four foundations of mindfulness can put to the test of the Khandha (Aggregates) and Dhamma (Mind content).

Kayanupassana: Kayanuppassana consists of the six parts known as 'Pabba'. These constitutes Aana-pana (Breathing), Iryapatha (Postures), Sampajanna (Activities), Ayoniso Manasikara (Body), Dhatu Manasikara (Elements) and Navashivthik (Dead body). The seeker engaged in meditation can see these processes during meditation without the foundation of the khandha or Dhamma. Therefore none of these above six parts of kayanupassana can be referred to as khandha or Dhamma as they are the usual life processes of the living body which goes on unceasingly from the birth to the death. It can also be said that these activities do or don't require the base of mindfulness and the meditator, who first use the Ana-pana as the first step for the awareness and for development of mindfulness leaves it for penetrating the higher realms of the Satipatthana meditation.

Vedananupassana: Vedananupassana is of three types and the sensations (bodily or mental) that one experiences can be pleasant unpleasant or neither unpleasant - nor pleasant in its characteristics. Each of these three sensations can be further seen as either sensual of the householder life or non-sensual of renunciate life. None of the above three Vedananupassana (feeling) can be referred to as khandha or Dhamma as they are the expressions of mind-body duo that can be perceived by the seeker even in the absence of mindfulness.

Chittanupassana: If you know your mind then you can use it as an instrument to look at your kaya (body) and vedana (feelings). The kaya and vedana that you know with your mind, prepares the ground for the more sharper and piercing mind to perform the much more subtle psychoanalysis of your feelings to know its tilakkana through Chittanupassana. It consists of the eight types of consciousness in the Chitta (Mind) which are Sa-ragan (with passion) or Vit-ragan (without passion), Sa-deshan (with hate) or Vit-deshan (without hate), Sa-mohan (with delusion) or Vit-mohan (without delusion), Sankhittan (collected) or Vikhitan (scattered), Mahaggatan (great) or Amahaggatan (not great), Sauttaran (surpassable)

or Anuttaran (unsurpassable), Samahitan (concentrated) or Asamahitan (not concentrated) and Vimuktan (liberated) or Avimuktan Chitta (the mind is not liberated). None of the above eight Chittanupassana (Consciousness) can be referred to as khandha or dhamma as they are the usual expressions of the Mind-Body Duo that can be perceived by the seeker even in the absence of mindfulness. If one becomes skillful with Cittanupassana then the mind is ready for the contemplation on the realm of Dhammanupassana.

Dhammanupassana: The fourth foundation of Mindfulness is Dhammanupassana which means mindfulness of Dhamma. In Dhammanupassana, the Buddha explained all the possible Dhamma that can be perceived by the human mind that makes the base of mind contents. Here Dhamma includes five major categories of psycho-physical processes. The Panch-nivarana (five hindrances) constitutes its first segment. These five hindrances are Kamacchanda (Sensory desires), Vyapada (Ill will), Thina-Middha (Sloth and torpor), Uddhacca-Kukkucca (Restlessness and remorse) and Vicikiccha (Doubt). The second segment of khandha includes the Rupa (form), Vedana (feeling), Sanna (cognition), Sankhara (volition) and Vinnana (consciousness). In fact, this segment of upadan khandha covers all the worldly physical and mental activities and are the five psycho-physical aggregates, which are the basis for self-grasping. The third segment of Dhammanupassana is Saḷāyatana (Six sense bases) that is, the sense organs and their objects. These six sense bases are external as well as internal to form total 12 sense bases of perception. The first five sense organs (eye, ear, nose, tongue, body) are derivates of form. The sixth sense organ (mind) is part of consciousness. The first five sense objects (visible forms, sound, smell, taste, touch) are also derivatives of form. The sixth sense object (mental object) includes feeling, perception and mental formations. The six sense bases makes the total 18 dhatus with their specific consciousness (vinnana) and subjects (sense objects).

The six external sense bases and the six internal sense bases, constitutes 60 External and 60 Internal Loke to the total of 120 Loke. In Satipattana sutta, the Budhha introduced the word 'Loke' as the live experience of the world of the mind and matter in the realms of the six sense bases. All the senses had to pass through this sensory process of 10 Loke or world (of mind and matter) levels of iyatana (Sense bases), vinnana (consciousness), sense object, sampassha (contact), vedana (feeling), sanna (cognition), sanchetana or Sankhara (volition), tannha (craving), vitakko (thought conception) and vichara (rolling thoughts), so as to generate the mind content of affection or aversion in the mind. This whole action and reaction may take place in a flash of second due to which many of the intermediate happenings becomes unrecognizable during the process of the perception.

The fourth segement of the Dhammanupassana is Sapta-Bojjhanga (Seven factors of Enlightenment). The term *Bojjhanga* denotes the factors for insight, wisdom. The seven Bojjhanga are *Sati* (Mindfulness), *Dhammavicaya* (Keen investigation of the dhamma), *Viriya* (Energy), *Piti* (Rapture or happiness), *Passaddhi* (Calmness), *Samadhi* (Concentration) and *Uupekkha* (Equanimity). The Buddha says, 'Just as, monks, in a peaked house all rafters whatsoever go together to the peak, slope to the peak, join in the peak, and of them all the peak is reckoned chief: even so, monks, the monk who cultivates and makes much of the seven factors of wisdom, slopes to Nibbana, inclines to Nibbana, tends to Nibbana.'

It is only with developed insights that these factors come into existence. It means when one experiences the arising and passing away of all mental and material phenomena (udaya-vyaya jhāna) through right mindfulness, these seven factors arise. Whenever these factors leading to realization of appearance and disappearance, various bojjanga factor will arise, and thus, the first stage, second, third and fourth stage of enlightenment may be attained.

The fifth and last segment of the Dhammanupassana is Sacca, the four Noble truths' *(ariya-sacca)* that provides the briefest synthesis of the entire teachings of Buddhism. They are: The first Noble truth, Dukkha (Suffering) teaches that all forms of existence whatsoever are unsatisfactory and subject to suffering. The second Noble truth, Dukkha samudaya (Origin of suffering) teaches that the suffering, is produced by Tanha (craving). Third Noble truth, Dukkha Nirodha (Extinction of suffering) teaches that extinction of craving necessarily results in extinction (nirodha) of rebirth and suffering, i.e. Nibbana. The fourth Noble truth Dukkha Nirodh-gamini patipada (Path leading to the extinction of suffering) which is also reffered to as the Eightfold Path (Ariya Atthangiko Maggo) indicates the means by which this extinction of suffering is attained. The Eightfold path consists of Sammā-ditthi (Right view), Sammā-sankappa (Right thought), Sammā-vācā (Right speech), Sammā-kammanta (Right action), Samma-ajiva (Right livelihood), Sammā-vāyāma (Right effort), Sammā sati (Right mindfulness) and Sammā-samādhi (Right concentration). Its first two right thought and right speech constitute Paññā (Wisdom). Other three i.e. right speech, right action and right livelihood constitutes Sīla (Morality) while the last three i.e. right effort, right mindfulness and right concentration constitutes Samādhi (Concentration). The truth of suffering is to be compared with a disease, the truth of the origin of suffering with the cause of the disease, the truth of extinction of suffering with the cure of the disease, the truth of the path with the medicine. In the Buddha's first sermon, the Dhammacakkappavattana Sutta, it is said that the first Nobel truth (Suffering) is to be fully understood; the second

Nobel truth (Craving) to be abandoned; the third Nobel truth (Nibbāna) to be realized and the fourth Nobel truth to be cultivated[17].

It is this Dhammanupassana that attaches the four segments of the Dhamma (Panchnivarana dhamma, Sadayatana dhamma, Sapta bojjhanga dhamma and Sacca dhamma with the Khandha and constitute the whole process of perception of all the worldly psycho-physical experiences in the form of 84000 dhammakhandha that can be perceived in this very body and mind.

The traditional spiritual teachers of India, before the Buddha, in his day and afterwards, expressed the view that craving causes suffering and that to remove suffering one must abstain from the objects of craving. This belief led to various practices of penance and extreme abstinence from external stimuli. In order to develop detachment, the Buddha took a different approach. Having learned to examine the depths of his own mind, he realized that between the external object and the mental reflex of craving is a missing link *Vedanā* (Feeling/sensation). Whenever we encounter an object through the five physical senses or the mind, a sensation arises; and based on the sensation, *tannhā* (craving) arises. If the sensation is pleasant we crave to prolong it, if it is unpleasant we crave to be rid of it. It is in the chain of Dependent origination *(Paṭiccasamuppāda)* that the Buddha expressed his profound discovery[17]:

> …*Saḷāyatana-paccayā phasso Phassa-paccayā vedanā Vedanā-paccayā taṇhā. Tanha paccaya Upadan Upadan paccaya Bhava…*
>
> …*Dependent on the six sense-spheres, contact arises, dependent on contact, sensation arises, dependent on sensation, craving arises…*

The immediate cause for the arising of craving and, consequently, of suffering is not something outside of us but rather the sensations that occur within us. Therefore, just as the understanding of *vedanā* is absolutely essential to understand the interaction between mind and matter within ourselves, the same understanding of sensation is essential to understand the interaction of the outside world with the individual.

If this exploration of truth were to be attempted by contemplation or intellectualization, we could easily ignore the importance of *vedanā* (Sensation). However, the crux of the Buddha's teaching is the necessity of understanding the truth not merely at the intellectual level, but by direct experience. For this reason in Mahasatipatthana Sutta[16] *Vedana* is defined as follows:

…Yā vedeti ti vedanā, sā vediyati lakkhaṇā, anubhavanarasā…

…that which feels the object is sensation; its characteristic is to feel, it is the essential taste of experience..

However, merely to feel the sensations within is not enough to remove our delusions. The another aggregate come to the help of *vedana* to further recognize and understand the feeling is Sanna (perception). It is at the point of Sanna, the Buddha has uprooted the rebirth not to find footing anywhere. One can have all the types of feelings and the perceivers does not have the control and the selectivity that he or she should have only the pleasant or unpleasant types of sensations. Vedana faculty of Khandha pass on the sensation immediately to the closest khandha of the Sanna for the recognition and clear awareness. It is at this point the diligent mind observe internally, externally, both internally and externally. It observe the phenomenon of arising, the phenomenon of passing away, with the phenomenon of arising and passing away in the mind. It establishes the clear awareness that 'This is sensation!' It recognizes with clear understanding that this sensation/phenomena is *Anicca* (Impermant), *Dukkha* (Suffering), and *Anatta* (Selflessness) and is the mere Uppado (Arising) and Vyaya (Passing away), outcome of the conditioned origination. It is the mere transitional product of the cause and effect. Thus the mind develops its awareness to such an extent that there is mere understanding along with mere awareness. It is Sanna that give an individual, the ability to recognize each and every sensual perception with the understanding of aniccha, dukkha, anatta, uppado-vyayo dhamma. Hence from here onward it do not allow the mind to develop due attachment or aversion against the perception and the ongoing process of the formation of the sankhara and the kamma stops. In this way the mind dwells detached, without clinging towards the perception. As the awareness of impermanence, suffering and selflessness of all the conditioned originated dhamma/phenomena establishes in the mind, the gushing river of craving starts drying up due to the unavailability of the fuel of abhijjha-domassan (craving and aversion). This initiates the process of purification of beings, for the overcoming of sorrow and grief, for the extinction of suffering and the realization of *nibbāna*.

Calculation of 84000 Dhammakhandha

Having obtained some important clues about the Dhammakhandha from the Mahasatipatthana Sutta, we will now try to calculate all the Dhammakhandha by putting the chain of Khandha (5) - Iyatana (120) - Nivarana (5) - Bojjhanga (7) - Sacca (4) aggregates together as shown in Table 1.1 and in the form of basket connectivity in Fig.2.

Table 1. Sequence of Khandha, Iyatana, Nivarana, Bojjhanga and Sacca

Khandha (5)	Iyatana Loke (6×2×10=120)	Nivarana (5)	Bojjhnga (7)	Sacca (4)
Rupa	Iyatana (eg. Cakkhu Loke)	Kamcchando	Sati	Dukkka
Vedana	Cakkhu-Vinnanam Loke	Vyapado	Dhamma-vicaya	Dukkha Samudaya
Sanna	Rupa Loke	Thin-Middha	Viriya	Dukkha Nirodha
Sankhara	Cakkhu-Rupa Samphasso Loke	Uddhacca-Kukkucca	Piti	Dukkha Nirodha Gamini Patipada
Vinnana	Rupa-Vedana Loke	Vicikiccha	Passaddhi	-
-	Rupa-Sanna Loke	-	Samadhi	-
-	Rupa-Sancetana Loke	-	-	-
-	Rupa-Tanha Loke	-	-	-
-	Rupa-Vitakka Loke	-	-	-
-	Rupa-Vicaro	-	-	-

Representation of the connectivity of 84000 Dhammakhandha can also be shown in square connectivity pattern of Khandha-Iyatana-Nivarana-Bojjhanga-Sacca separately instead of putting them in the basket connectivity pattern as illustrated in Fig. 1.3.
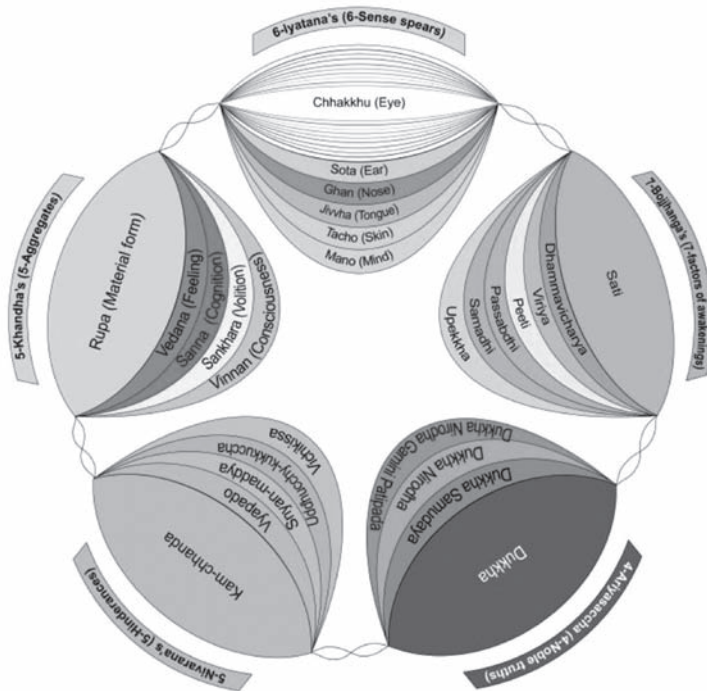
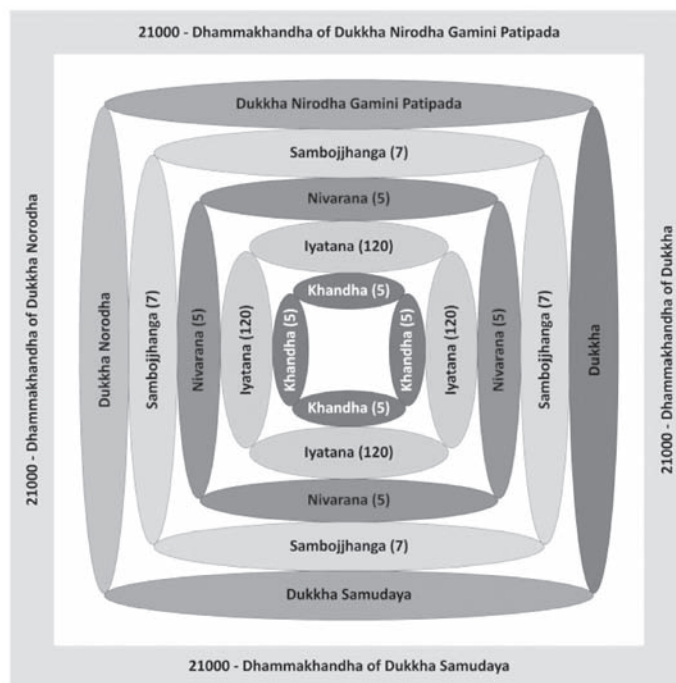**Fig. 1.2 : Basket Connectivity of the 84000 Dhammakhandha**

Fig. 1.3 : The Square Connectivity of the 84000 Dhammakhandha

Khanda [5] × Iyatana Loke [60+60=120] × Nivarana [5] = [5]×[5]×[120]
= 3,000 Dukkhakhanda

These 3000 Dukkhakhandha relates and propagate the Dukkhachakka. Sixth-century Buddhist scholar T'ien-t'ai developed a meditative practice to enable people to perceive 3000 realms of the entire phenomenal world (Jpn. *Ichinen sanzen*)[18]. These 3000 realms seems to above 3000 Dukkhakhandha that constitute entire phenomenal world and can be perceived in a single moment of life. Only when the Bojjhanga and Saccha, the markers of the enlightenment, connect to the above triplet of Dukkhakhandha, further constitute the 84000 dhammakhandha, the pillers of the enlightenment. This calculation of the 84000 dhammakhandha can be done as follows.

Khanda [5] × Iyatana [60+60=120] × Nivarana [5] × Bojjhanga (7) × Sacca (4)
= [5]×[5]×[120]×[7]×[4] = 84,000 Dhammakhanda

The Four Noble Truths are the expression of the principle of dependent origination known as *Paticca Samuppada*. It is the discourse on the process of birth and death can also be linked with the 84000 dhammakhandha in the present life situations as illustrated in Fig. The twelve Nidana links or causes of the wheel of life are *Avijja* (Ignorance) - *Sankhara* (Activities) - *Viññana* (Rebirth-consciousness) - *Nama-rupa* (Mind and body) – *Salayatana* (Six sense bases) – *Phassa* (Contact) - *Vedana* (Feeling) - *Tanha* (Craving) - *Upadana* (Grasping) - *Bhava* (Kamma) - *Jati* (Future birth) - Birth - Old age and *Jara-marana* (Death). On account of cause, effect comes and when the cause ceases, the effect also cease to exist in its reverse order[19]. Everything except Nibbana are the consequence of *Pratītyasamutpāda*, asserts Buddhism.
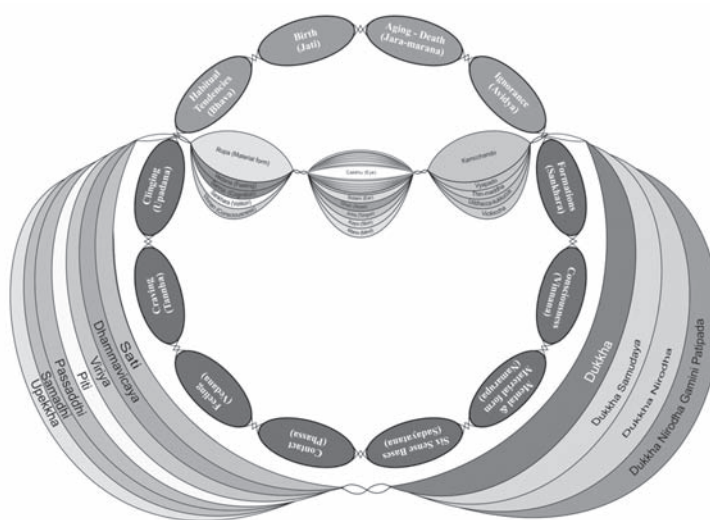
Fig. 1.4 : Connectivity of 84000 Dhammakhandha with Paticca samuppada

Applications of the 84000 Dhammakhandha

The wheel of Cessation of Suffering i.e. Dhammakhandha Chakka (Fig.1.5) explains herewith all the 84000 Dhammakhandha in a single spoak of this wheel which has been shown to remains in a flux of change and Aniccha (Impermanence), Dukkha (Suffering), Anatta (Unsubstantiality) and Utpad-Vyaya (Arising and falling) on the 12 Nidanas of the Paticcasamutpada (Dependant origination). This wheel has the moment anti-clock wise to take a seeker of Nibbana from starting point of Aviddhya (Ignorance) to the end point of Dukkha nirodha (Cessation of suffering) As mentioned above, a single spoke of this wheel speaks of all the 84000 Dhammakhandha inter-connected together like the bougies of the train. From its periphery it starts with the Upadan khanda (5-Aggregates) amalgamated with the Ayatana (12 Sense speares). The place of these 12 sense spears have been just in the middle of the spoke where the six internal and six external sense spears further divides in 10 Loke (World of mind and matter) for each sense spear. The world 'Loke' which comes repeatedly in the Satipattahana sutta is the pleural of the term

'Lok' which is commonly used in most of the Indian languages for denoting the world or worldly things associated with mind and matter. The part of the sense spears is then has the further connection with the Pancha-Nivarana (5- Hinderances) of *Kamcchando* (Sensual desire), *Vyapado* (Ill-will), *Thin-middha (*Sloth and torpor), *Uddhacca-kukkucca (*Restlessness and remorse) and *Vicikiccha* (Sceptical doubt).

Its only when the Bojjhanga (Seven factors of awakening) starts arising in the mind of a meditator and the seeker falls in a Sotta (Stream) of the Dhamma (Sottapanna), wheel of suffering first comes to a standstill and then takes the anticlockwise turn against the flow of the stream of suffering from the Sansara to Nibbana, from the birth to no birth condition. The seeker fallen in the stream of Dhamma awakens the further faculties by observing the higher ultimate realities of the life through the four Noble Truths of Dukkha, Dukkha samudaya, Dukkha nirodha and Dukkha nirodha gamini patipada. Hence the central core part of the wheel of Dhammakhandha through which its axel rotates it, is positioned with the four noble truths of suffering as illustrated in Fig. 1.5. The wheel of dhammakhandha shows the cover of the 12 Nidana of the Paticca Samuppada (Dependant origination) over the four noble truths in the center that directs the wheel to anticlockwise direction from the mundane to super mundane way of life. The Bojjhanga (Factors of enlightenment) joins the spoke of the wheel to initiate and accelerate the process of cessation of suffering.
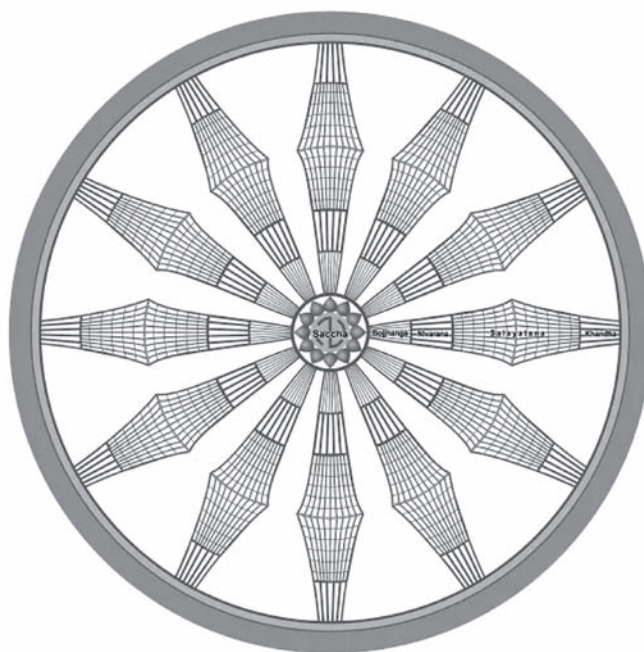

Fig. 1.5: Wheel of Cessation of Suffering (Dhammakhandha Chakka)

Once the wheel gains the momentum, a seeker goes on progressing through the various stages of the eight Ariya Puggala (the 4 supermundane and the 4 supermundane fruitions (*Phala*) of the paths from the common worldlings (Puthujjana) of the unworthy

one (anariya) to Sottapanna - Sotapatti phala – Sakkatagami - Sakkatagami phala – Anagami - Anagami phala - Arhat and Arhata phala, where the complete extinction of the suffering takes place to release the seeker from the Sansara to Nibbana as illustrated in Fig. 1.6.

The Buddha has concluded Mahasatipatthana Sutta with the prediction that the practice of these four foundations will bring one of two results: Arahantship in this life, or state of Non-Returner. The results are predicted to come from the maximum period of 7 years, to the minimum period of a week.
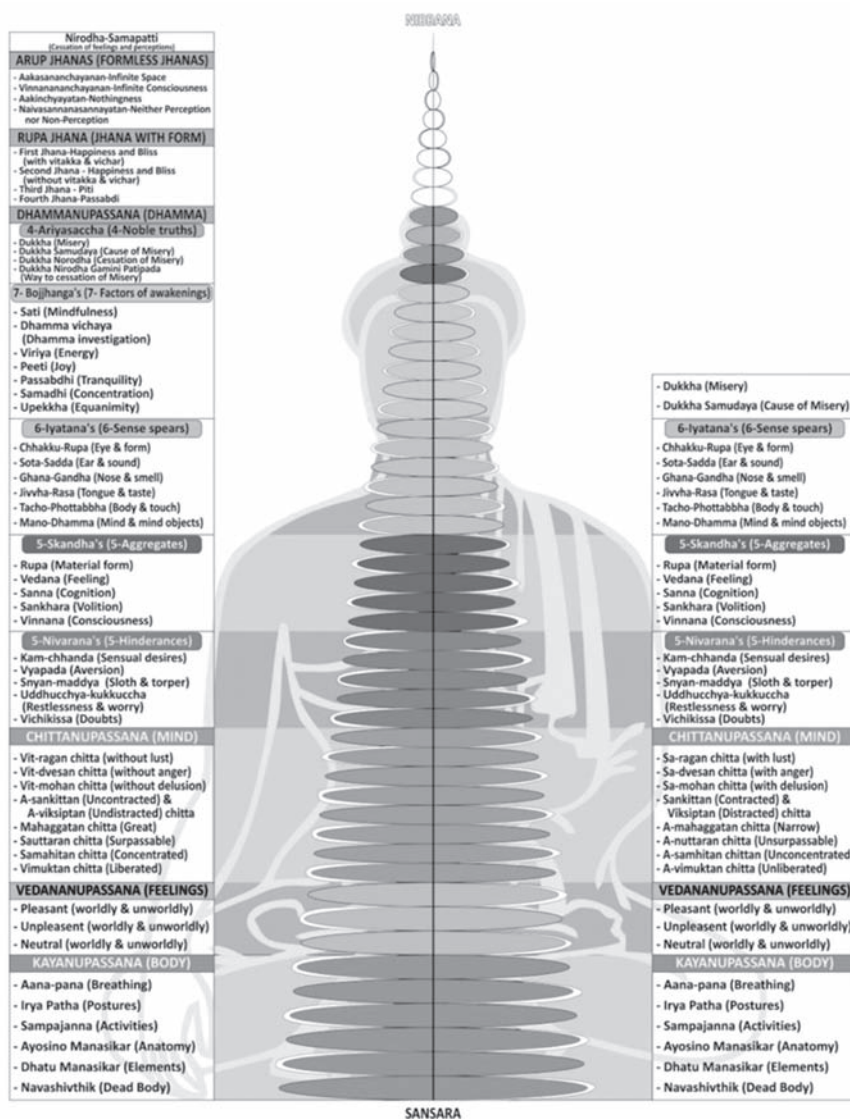

Fig. 1.6: Mahasatipatthana Sutta: The path from Sansara to Nibbana

Conclusion

The 84000 Dhammakhandha had been very seriously patronized during the reign of Asoka as the complete teaching of the Buddha. If we carefully observe the sequence of these Dhammakhandha, we would definitely be convinced that these 84000 Dhammakhandha constitute everything that is associated with the objective of the human life to become free from all the suffering which is the highest achievable goal of human endeavor in the gradual progress on the path of truth to reach at the epitome of spiritual evolution.

The author wish to talk his heart by putting his thought process forefront to his readers. Though he has a clear idea in his mind to put forth his revelation and analysis of The 84000 Dhammakhandha of Buddhism, he was a bit reluctant to do so thinking that it would be an act of hurting the sentiments of the Buddhist people by taking such issue for the scrutiny and analysis. While entering in the depth of the realization of the Satipatthana, it was more and more convincing for him that the clustering of the Khandha and the various Dhamma makes the Dhammakhandha or Dhamma aggregates which are expressed on the body and mind. It was not just talk the talk, but walks the walk in true sense.

Tipitaka references, Asoka and the 84000 Dhammakhandha, till the Calculation, Analysis and Applications of Dhammakhandha, makes a step by step exploration of the question undertaken to resolve. The common thread that the author finds in all the major sects of the Buddhism is that all of them affirm the magic figure 84000 in the form of dhamma, dhammakhandha or the dhamma hooks. The author wished to expand and delineate the view of all these historical records with more satisfactory analysis.

The matter shall now be seen through the four important records that we came across in the review. i.e Theravada record of Theragatha and Attakatha, Sarvastivada record of Dhammakhanda and Arahat's progress, Mahayana record of the 84000 hooks and the 84000 iterations in Buddhist Meditation.

Ven. Ananda's statement in Theragatha, would be perfectly true to have total 84000 discourses of the Buddha. However, the Theravada records put to rigorous scrutiny and analysis by many Buddhists thinkers and writers, could not resolve the issue with full proof. It is also a matter of debate, whether all the discourses of the Buddha given in his preachings for 45 long years have really been recorded in its completeness or there had came across number of additions and deletions in them during the period of time. It is also an issue whether the total discourses of the Buddha could be referred to as Dhammakhandha.

Mahayana in Zen Buddhism described the 84000, as a mind of 84000 sharp hooks, walking through a very tight corridor of the individual person's present consciousness field. This explanation seems to go hand in hand with the progressive realization of Satipatthana meditator. Having now aware of the 84000 Dhammakhandha of Buddhism through the scrutiny and analysis of Mahasatipatthana Sutta, one can rightly fit the 84000 Dhammakhandha as the sharp hooks passing through the field of consciousness. So the Zen Buddhism's way of looking towards the figure 84000 as the mind of 84000 sharp hooks seems to be plausible and progressive for the realization of the goal of enlightenment. It does not demand the knowledge of the whole canon for the achievement of the goal.

The clear reference of the Dhammakhandha, 'Aggregate of Dhamma' in the Sarvastivadin Abhidharma shows the concern of the Dhammakhandha with the stages of the Arahat's progress. Unshakable deliverance of the mind is the highest goal in the Buddha's doctrine. Here, deliverance means the freeing of the mind from all limitations, fetters, and bonds that tie it to the wheel of suffering, to the circle of rebirth. Mahasatipatthana as explained by the Buddha as the 'Only Path' (Ekayano Maggo) for the realization of the cessation of suffering and the step wise progress of the meditator, till the attainment of the incorporable enlightenment in true sense represent the Sarvastivadin doctrine of dhammakhandha.

The 84000 iterations which has been referred to in the meditation practice can be righteously and perfectly correlated to the 84000 Dhammakhandha. These are the dhamma aggregates of the Khandha-Iyatana-Nivarana-Bojjhanga-Sacca chain, through which the mind passes and recognize the three marks of aniccha, dukkha and anatta. Hence the association of the 84000 iterations of the dhamma-aggregates through a meditator of the Satipatthana seems to be remarkably true to its capacity. In fact, the Satipatthana meditator at the advanced stage of meditation, may develop the clear comprehension of the 84000 iterations of the dhamma aggregates in his mind.

The above four references are associated mainly with the meditation practice. If we refer the Tharagatha and Therigatha statements of the enlightened Ven. monks and Ven. nuns in the form of verses, we would come across ample examples of the realization of the Nibbana, more through the meditative practices and much less through the knowledge of entire Tipitaka. Even the story of Ven. Ananda who could attain enlightenment at the night before the first Council, does not necessitate the prerequisite of the knowledge of complete Tipitaka in the form of its 84000 Dhamma for the attainment of the enlightenment. However, this analytical study very strongly affirms the 84000 Dhammakhandha as a bridge in Theravada, Mahayana, Sarvastivada and the various meditative practices of Buddhism.

References

T. W. Rhys Davids, Asoka and Buddha-Relics, Journal of the Royal Asiatic Society, 1901, 397-410.

Sutta Pitaka, Khuddaka Nikaya, Theragatha: Gatha-1024-29.

Three Alternate Divisions of the Buddha's Words, translated from the Commentary to the Dīghanikāya, Sumanagalavilāsinī by Ānandajoti Bhikkhu.

Sarvastivada Dhammaskandha https://en.wikipedia.org/wiki/Dharmaskandha

The mind of 84,000 hooks | Unborn Mind Zen (https://unbornmind.com/2015/03/14/the-mind- of-84000-hooks/)

Sarah Shah, Buddhist Meditation: An Anthology of Texts from the Pali Canon (London: Routledge, 2006).

T. W. Rhys Davids, Asoka and Buddha-Relics, Journal of the Royal Asiatic Society, 1901, 397-410.

King Asoka and Buddhism, Historical & Literary Studies Edited by Anuradha Seneviratna, Buddhist Publication Society, Sri Lanka; 1st edition (June 8, 1998).

Asokavadana, Chin., A Yu Wang Chuan. T. 2042, 50:99a-131a.

John S. Strong (1989). The Legend of King Aśoka: A Study and Translation of the Aśokā vadāna. Motilal Banarsidass, New Delhi.

Bhikkhu Gavesako http://www.84000.org/tipitaka/pitaka2/v. 134&Z=8214.

Skill in Questions How The Buddha Taught, Thanissaro Bhikkhu (Geoffrey DeGraff), Metta Forest Monastery, Val L Ey Center, CA 92082-1409 USA.

G. W. F. Hegel (Author), A. V. Miller (Translator) (1979), Phenomenology of Spirit, OUP, USA.

Thomas William Rhys Davids; William Stede (1921). *Pali-English Dictionary*. Motilal Banarsidass. pp. 664–665.

Satipatthana Sutta, Majjhima Nikaya No. 10 and Digha Nikaya No. 22.

Pali Tipitaka-Mahāsatipaṭṭhāna Sutta: The Great Discourse on the Establishing of Awareness, Vipassana Research Institute, Dhamma Giri, Igatpuri.

The Path of Purification - Visuddhi Magga XVI translated by Bhikkhu Nanamoli Buddhist Publication Society, Kandy, Sri Lanka.

Soka Gakkai International- Buddhism in action for Peace- http://www.sgi.org/snapshot/

Majjhima Nikaya 26, "The Noble Search," also gives an account, which is markedly different, omitting the ascetic practices and the four truths. Ref.: Translation Bhikkhu Bodhi (2000), *Samyutta Nikaya*, SN 56.11, p.1846.