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INTERNATIONAL CONFERENCE
ON
BUDDHISM AND SOCIETY

13th -15th JANUARY 2013

Programme and Abstracts



Organised by
Central University of Tibetan Studies
Sarnath, Varanasi-India

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INTERNATIONAL CONFERENCE
ON
BUDDHISM AND SOCIETY

Organising Committee

Prof. P. Gokhale, Chairman

Ven. Lobsang Norbu Shastri, Member

Dr. Penpa Dorjee, Member

Second International Conference of Asian Buddhist Forum
“Buddhism and Society”

Concept Note

Buddhism is a religion which cares for all living beings—human as well as non-human—all over the universe. It is a religion which teaches wisdom, love, compassion, peace and self-discipline. It encompasses articulate philosophical thinking, psychological theorization and a social message. Manifested by Gautama the Buddha in 6th century B.C. it is spread in different societies, particularly Asian societies, and has strived towards transformation of individual and social life. It is the multifaceted relationship between Buddhism and society the proposed conference will investigate into through paper presentations and discussions by the scholars from India and abroad.

The broad areas specified for the conference are as follows:

- (A) Contribution of Buddhism to social life.
- (B) Interaction of Buddhism with different societies.
- (C) Engaged Buddhism: thought and activities.

The above classification is devised to indicate three different points of focus or emphasis, though it is understood that the three areas do not exclude, but overlap with each other to a large extent. The difference in emphasis, however, can be explicated on the following lines.

(A) Contribution of Buddhism to Social Life.

Buddhism has contributed to and tried to transform or reconstruct different aspects of social life:

(i) Belief System:

Buddhism is a philosophical religion. It has a strong rational element in it right from its manifestation. While interacting with the society the Buddha and the Buddhist thinkers made a rational scrutiny of the existing beliefs of the society.

Buddhism is also a religion with morality at its core. Hence we also find that Buddhists criticized immoral and unjust practices, customs and beliefs and propagated moral and spiritual practices.

At the same time it is a historical fact that Buddhism as an institutionalized religion and as a religion practiced by laity entertained many occult practices, otherworldly beliefs and ritualism.



Concept Note

A critical review of Buddhist contribution to the system of beliefs of the society and related issues will be a welcome contribution to the conference.

(ii) Science

The Buddha had a scientific approach in the sense that he saw the whole universe to be governed by the law of interdependence, which is well-known as the doctrine of Pratitya-samutpada. Buddhism in its initial manifestation and development contributed to scientific knowledge in various ways. The Buddha searched into the deeper truth of Reality and life through meditation and some scientists claim that the truths investigated through deep meditation and those searched through empirical and experimental research can meet at some point. Some leading scientists, having inspired and supported by H. H. the Dalai Lama are investigating into the possible relationship between Buddhism and science. They find growing evidence for a potential productive influence of Buddhism on modern science primarily at two levels: (i) a detailed research level evidence in the study of mind and (ii) the epistemological impact on the foundation of science, especially physics.

Buddhism attached importance to health and also used the model of bodily health for understanding mental health. While pursuing this issue it contributed a lot to Indian medicine.

Buddhism can make a significant contribution to social sciences as well. The themes like origination of state, ideal governance, just society, need-based economy and protection of environment have been discussed in Buddhist literature at various places. How Buddhism can help us in understanding the society and also transforming it is an important research area.

(iii) Art, Literature and Culture

Buddhism has contributed greatly to visual arts like painting, sculpture and architecture. In the field of literature the vast canonical and non-canonical literature it has produced in all major languages of the world is unparalleled. Buddhism has also contributed to performing arts like music, dance, drama and film-making. It has assimilated with and has also transformed the cultural patterns of different societies. Buddhist contributions to this area can be critically reviewed in the conference.

(B) Interaction of Buddhism with Different Societies

The Buddha as a dynamic religious and social thinker and leader asked his followers to move around the world for well-being and happiness of the people. Buddha's disciples and followers went around in different countries and societies and spread the Buddha's message there. Buddhism interacted with the traditional cultures of those societies and they influenced each other. This interaction also gave rise to new interpretations and new institutional forms of Buddhism. Whereas countries like Srilanka, Myanmar and Thailand contributed to preservation and propagation of Theravada tradition, those like China, Tibet, Japan and Korea have greatly contributed to preservation and propagation of Mahayana tradition. The countries like Nepal, Bhutan, Indonesia, Mongolia and Vietnam also have preserved the Buddhist tradition. The interaction of Buddhism with Chinese tradition has given rise to a synthesis of Buddhism with Confucianism and Taoism and that with Japanese tradition to the synthesis of Mahayana with Shintoism. Different sects

in Zen and Tantrayana tradition are also the product of the interaction.

In the modern era, particularly in 20th century, there was revival of Buddhism in India in its new form. Masses in a large number, who were given inhuman status by the traditional Hindu society, embraced Buddhism under the visionary leadership of Dr. Babasaheb Ambedkar. Dr. Ambedkar not only reintroduced Buddhism to India, he also reinterpreted it in the light of modern humanistic values and scientific rationality. This raised some issues regarding some of the traditional theories and practices of Buddhism of both Theravada and Mahayana variety.

Similarly due to interaction with modern Buddhist scholars and thinkers and more particularly due to the influence of H. H. the Dalai Lama in the last century, Buddhism aroused interest both at intellectual and practical level in developed societies like those of America and Europe.

Interaction of Buddhism with the modern societies of Europe and America and also the societies in Asia which were modernized or in the process of modernization, raised issues such as the relation between religion and science, otherworldly beliefs in Buddhism and the status of women in Buddhist Sangha.

The interaction of Buddhism with different societies is being studied and can be studied further from historical, sociological and philosophical point of view and the proposed conference will be a forum for newer studies in this area.

(C) Engaged Buddhism: Thought and Activities

Buddhism as it is understood and practiced in modern times has not remained a religious or introspective withdrawal, but it has also been an energetic engagement with social and political issues. In Vietnam the Zen master Thich Nhat Hanh in the light of Buddha's message found a way to escape destruction in a vicious power struggle between capitalism and communism. He coined the term 'Engaged Buddhism' and introduced its implications to the west. Engaged Buddhism primarily stands for liberation movement initiated by Buddhist religious leaders or thinkers against social, political and environmental ills. Engaged Buddhist movements in Christopher Queen's words "are concerned to mobilize the Buddhist laity to address their own economic, social, political and spiritual needs, to contribute to the amelioration of conditions that produce suffering for all living beings and finally, to reform in light of the demands of modernity, Buddhist doctrines and institutions" (Engaged Buddhism, p. x) In this context it is important to review the lives and missions of the engaged Buddhist leaders, the new interpretations of Buddhist scriptures introduced by them and religious and social-political reformative activities inspired by their thought and leadership. Iyothi Thass, Laxmi Narasu, Anagariaka Dhammapala, Dr. B.R. Ambedkar, H.H. the Dalai Lama, Bhikkhu Sangharakshita, Satya Narayan Goenka, Buddhadasa Bhikkhu, Sulak Sivaraksa and Thich Nhat Hanh are some such important personalities worthy of serious consideration. The thoughts of these personalities and the liberating social activities inspired by them need to be studied historically, sociologically and the conference will be a forum for that.

PROGRAMME
SUNDAY, JAN. 13

INAUGURAL FUNCTION

9:30–11:30

Auspicious Chanting: Pali, Sanskrit, Tibetan
By University Students

Welcome:

Ven. Prof. Ngawang Samten

Keynote Address:

Hon. Sulak Sivaraksa

Inaugural Address by the Chief Guest:

His Holiness the Dalai Lama

Vote of Thanks:

Dr. Dev Raj Singh, Registrar, CUTS

Convener:

Prof. P.P. Gokhale

11:30 AM–12:00 NOON ❁ **Break**

PLENARY SESSION I

12:00–1:00 pm ❁ Contribution of Buddhism to Social Life

Venue: Atisha Hall

Coordinator: Prof. S. S. Bahulkar

Speakers:

Prof. Krishnanath

Prof. R.C. Tiwari

Prof. S. R. Bhatt

Ven. Dr. Ngawang Jorden (Nepal)

Prof. Pokan Chou (Taiwan)

Panelists: (8 Minutes each)

Open Floor Discussion – 20 Minutes

1:00 -2:00 pm Lunch Break

2:00–3:30 pm ❁ Contribution of Buddhism to Social Life

Venue: Atisha Hall

Chair: Prof. Asanga Tilakaratne (Sri Lanka)

Speakers:

Dr. Lee Geo Lyong (South Korea)

Prof. Andrey Terentyev (Russia)

Dr. Wangchuk Dorjee Negi

Open Floor Discussion after every speaker – 10 Minutes (3:30-3:45 pm Break)



Programme

3:45:00–5:45 pm ❁ Engaged Buddhism

Venue: Atisha Hall

Chair: Dhammachari Lokamitra

Speakers:

Ven. Dhammananda (Thailand)
Dr. Tran Phuoc Phung Thao (Vietnam)
Dr. Mangesh Dahiwalé
Dr. Chueming Shi

Open Floor Discussion after every speaker – 10 Minutes



MONDAY, JAN. 14

BREAKUP SESSION-I

9:00–11:00 pm ❁ Contribution of Buddhism to Social Life

Venue: Lecture Hall 2 (Sambhota Bhavan)

Chair: Prof. S.R. Bhatt

Speakers:

Dr. Mangala Chinchore
Dr. S.K. Das
Prof. K.T. S. Sarao
Dr. Kyung Ah Choi (South Korea)

Open Floor Discussion after every speaker – 10 Minutes (11:00-11:5 pm Break)

BREAKUP SESSION-II

9:00–11:00 pm ❁ Interaction of Buddhism with Society

Venue: Lecture Hall 1 (Sambhota Bhavan)

Chair: Prof. K. N. Mishra

Speakers:

Dr. Guowei Liu (Taiwan)

Prof. S. S. Bahulkar

Prof. Kapil Kapoor

Prof. Godavarish Misra

Open Floor Discussion after every speaker – 10 Minutes (11:00-11:5 pm Break)

BREAKUP SESSION-III

11:15 –1:15 pm ❁ Contribution of Buddhism to Social Life

Venue: Lecture Hall 2 (Sambhota Bhavan)

Chair: Prof. Ramesh Chand Tiwari

Speakers:

Dr. Kim Goon Hang (South Korea)

Dr. Dilip Kumar Mohanta

Prof. S. R. Bhatt

Dr. Madhumita Chattopadhyay

Open Floor Discussion after every speaker – 10 Minutes **1:00 -2:00 pm Lunch Break**



Programme

BREAKUP SESSION-IV

11:15 –1:15 pm ❁ **Interaction of Buddhism with Society**

Venue: Lecture Hall 1 (Sambhota Bhavan)

Chair: Prof. K.T.S. Sarao

Speakers:

Dr. Chern Meei Hwa (Taiwan)

Dr. Pochi Huang (Taiwan)

Dr. Bhadra Ratna Bajracharya (Nepal)

Prof. Andrey Bazarov (Russia)

Open Floor Discussion after every speaker – 10 Minutes

1:00 -2:00 pm Lunch Break

BREAKUP SESSION-V

2:15 –3:45 pm ❁ **Contribution of Buddhism to Social Life**

Venue: Lecture Hall 2 (Sambhota Bhavan)

Chair: Prof. Ravindra Panth

Speakers:

Dr. Yojana Bhagat

Dr. Angaraj Choudhary

Dr. Penpa Dorjee

Open Floor Discussion after every speaker – 10 Minutes (3:45 - 4:00 pm Break)

BREAKUP SESSION-VI

2:15 –3:45 pm ❁ Engaged Buddhism

Venue: Lecture Hall 1 (Sambhota Bhavan)

Chair: Ven. Bhikkhuni Dhammananda (Thailand)

Speakers:

Prof. Pradeep Gokhale

Dr. Priya Sen Singh

Dr. Yasha Datta Alone

Open Floor Discussion after every speaker – 10 Minutes (3:45 - 4:00 pm Break)

BREAKUP SESSION-VII

4: – 6:00 pm ❁ Contribution of Buddhism to Social Life

Venue: Lecture Hall 2 (Sambhota Bhavan)

Chair: Prof. Kapil Kapoor

Speakers:

Prof. S. K. Pathak

Prof. D. A. Gangadhar

Shri. Ujjwal Kumar

Dr. Tashi Tsering

Open Floor Discussion after every speaker – 10 Minutes



BREAKUP SESSION-VIII

4: – 6:00 pm ❁ Hindi Papers

Venue: Lecture Hall #1 (Sambhota Bhavan)

Chair: Prof. Ram Shankar Tripathi

Speakers:

Dr. Gurucharan Singh Negi

Dr. Banarasi Lal

Dr. Jamyang Gyaltsen

Open Floor Discussion after every speaker – 10 Minutes

MONDAY, JAN. 15

BREAKUP SESSION-IX

9:00–11:00 pm ❁ Contribution of Buddhism to Social Life

Venue: Lecture Hall # 2 (Sambhota Bhavan)

Chair: Dr. Guowei Liu (Taiwan)

Speakers:

Prof. Ravindra Panth

Ven. Panda Vamsa (Myanmar)

Ven. T. K. Sovanratana (Cambodia)

Ven. L.N. Shastri

Open Floor Discussion after every speaker – 10 Minutes (11:00-11:15 am Break)

BREAKUP SESSION-X

9:00–11:00 pm ❁ **Interaction of Buddhism with Society**

Venue: Lecture Hall # 1 (Sambhota Bhavan)

Chair: Dr. Andre Terentyev

Speakers:

Prof. Pokan Chou (Taiwan)
Dr. Alexander Zorin (Russia)
Dr. K. Shankar Narayan
Dr. Jampa Samten

Open Floor Discussion after every speaker – 10 Minutes (11:00-11:15 am Break)

BREAKUP SESSION-XI

11:15–1:15 pm ❁ **Engaged Buddhism**

Venue: Lecture Hall # 2 (Sambhota Bhavan)

Chair: Prof. Sanghasen Singh

Speakers:

Dr. Lobzang Tsewang
Prof. Mahesh Deokar
Dr. Bimalendra Kumar
Dr. Pramod Kumar

Open Floor Discussion after every speaker – 10 Minutes (11:00-11:15 pm Break)



BREAKUP SESSION-XII

11:15–1:15 pm ❁ Hindi Papers

Venue: Lecture Hall # 1 (Sambhota Bhavan)

Chair: Dr. Wangchuk Dorjee Negi

Speakers:

Dr. Pema Tenzin

Dr. Ramesh Chandra Negi

Dr. Sudyumna Acharya

Dr. Vimalakirti

Open Floor Discussion after every speaker – 10 Minutes

1:15 -2:15 pm Lunch Break

PLENARY SESSION- II

2:15–3:30 pm ❁ Engaged Buddhism

Venue: Atisha Hall

Coordinator: Prof. S. S. Bahulkar

Speakers:

Prof. Asanga Tilakaratne

Dharmachari Lokamitra

Bhikkuni Dhammananda

Dr. Sanghasen Singh

Open Floor Discussion (3:30-3:45 pm Break)

VALEDICTORY FUNCTION

3:45 – 5:00 pm

Venue: Atisha Hall

Chairman: Prof. N. Samten



Speeches By the Delegates:

Prof. Asanga Tilakaratne
Prof. R.C. Tiwari
Bhikkuni Dhammananada
Prof. Pokan Chou



Speech by the Chair:
Prof. N. Samten, VC



Vote of Thanks:
Dr. Deo Raj Singh



Convenor:
Prof. Pradeep Gokhale



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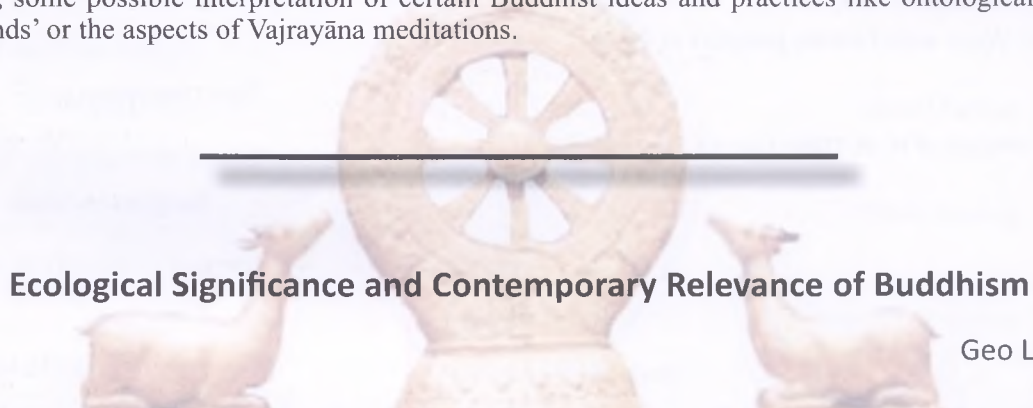
Hindi Papers

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Reality: Buddhist and Scientific Approaches

Andre Terentyev

Both Buddhism and Science are interested to understand the true nature of reality. In the Buddhist perspective we speak about two levels of reality - *vyavahāra* ("phenomenal") and *paramārtha* ("highest"). Long time ago many thinkers in different countries, including scientists, arrived to similar views, considering the phenomenal world seen by us to be in a way illusory, in the sense that we mistakenly take only a fragment of reality for the whole reality. In quantum mechanics these ideas were reinterpreted as 'illusoriness' of macro-world which we experience as certain 'approximation' of a 'more real' but imperceptible for us quantum micro-world. Generally, this approximation strongly depends on 'consciousness of observer'. Some interpretations of quantum mechanics go even closer to the Buddhist approach, such as 'Everett's 'many worlds' interpretation of quantum mechanics and, specifically, the recent 'Extended Everett Concept' developed by Professor M.B. Mensky (Lebedev Physical Institute of Russian Academy of Sciences). The present paper is based on materials by M. Mensky and discusses, in the light of this quantum-mechanical approach, some possible interpretation of certain Buddhist ideas and practices like ontological status of 'Pure Lands' or the aspects of Vajrayāna meditations.



Ecological Significance and Contemporary Relevance of Buddhism

Geo Lyong Lee

During the last half a century, rapid progresses in up-to-date technology, genetic engineering, and a number of other fields of human activity have been really amazing. Nevertheless, we have had to pay a heavy price for this, as is clear from the acute ecological crisis that we face.

From the viewpoint of Buddhism, environmental pollution is nothing but an outward manifestation of inner pollution of human mind. Several Buddhist scriptures say that when moral depravity is prevalent in human societies it causes a harmful change in environment as well as in our mind and body. Human thought has brought about a tremendous change, and, as a result, the self-purificatory function of nature became helpless. It may be said that unprecedented air pollution and devastation of rivers and mountains are the natural outcome that nature has lost its own self-purificatory function. According to the Buddha's teachings, the fundamental reason for such a serious ecological crisis is human beings' endless greed.

At this point, it is timely and important to attempt a fundamental transformation of our way of life and belief through Buddhist thought based on *pratītyasamutpāda* or dependant origination. In this paper I will examine the Buddhist views regarding the environment and grope for some clues to the ecological crisis that we are confronted with.

Contribution of Buddhism to Social Life

Ven. Wangchuk Dorjee Negi

Buddhism is a journey into the depth of one's heart and mind; an exploration of who we are. This spiritual journey is nothing more or less than discovering the internal reality. It is in fact a science of mind rather than a religion, even though it can be regarded as one of the many religions of the world.

The founder of such a unique spiritual journey was the Buddha who after his attainment of Buddhahood at the age of 35 kept on sharing that experience with people until he passed away at 80. However, he always said, "do not accept my teachings because I am known as the 'Buddha'. But accept them only when you are convinced that they are rational. Hence, Buddhism is indeed a scientific religion, it gives the full authority to examine its messages and strongly condemns following it blindly.

Buddhism's principal philosophy is interdependent origination of all phenomena; all the existence can exist only because of depending on each other and there is no phenomenon that has an inherent existence. Other religions assert a permanent soul and an almighty creator of the world and view every good and bad as the order of that almighty. According to this assertion, no killing is a sin because it causes harm to others but it is a sin because the almighty has said so. On the other side, according to Buddhism, killing is an unwholesome action not because it has been said so by the Buddha but because it causes harm to others and arouses anger within oneself as well. Moreover, in Buddhism ethical concerns are not only of human beings but of all sentient beings.

Just as everybody has different physical appearances, they have different mental dispositions too. In order to meet different requirements of different people, there are various Buddhist Teachings. In fact, one of Buddhism's unique characteristic is that the Buddha's teachings have two aspects; definite and provisional meanings (*nitarth* and *neyarth*). Consequently, Buddhism has four different philosophical schools, three different yanas; within the schools and yanas, there are further sub-divisions. Therefore, in terms of practice too, there are various meditative practices such as *Vipasyana*, contemplation of two types of selflessness, deity visualization, mantra recitation, rituals etc. In fact, the Buddha is seen as a physician as he teaches according to the mental capabilities of sentient beings. This the reason why there are various facets of Buddhism in the world such as Southern and Northern Buddhism; Tibetan Buddhism, Chinese Buddhism, Zen Buddhism, Western Buddhism and so on while no other religion has such geographical diversions. This is mainly because 'mind training/taming' is the principal aspect of Buddhism as said in *Dhammapada*:

Refrain from negative actions

Engage in wholesome deeds

Subdue one's mind

This is the teaching of Buddha.



The Latest Development on Bhikkhuni Ordination in Theravada Buddhism

Ven.Dhammananda

This paper gives a brief historical background of the ordination of bhikkhunis in the Buddha's time and its lineage which continues up to present. The author shows the authenticity of the present revival of *bhikkhuni sangha* in Theravada tradition starting from an international ordination in 1998 in Bodh Gaya, India. The paper also focuses on the latest Theravada bhikkhuni ordination held in Vaishali, India on July 29, 2012. The presentation is accompanied by powerpoint to show slides particularly of the latest ordination.

The Birth of Engaged Buddhism

Tran Phuac Phuong Thao

Meditation, according to traditional Buddhism, is to be aware of what happens within oneself such as observing the arising and passing away of sensations, feelings and thoughts. However, when bombs fall on your people and your country is torn by the war, is it possible for you to meditate in a hall all the time regardless of thousands of ignorant people shot and killed? Is it likely for you to find a genuine happiness in a safe zone away from shooting and killing? How to put Buddhist practice into action in such a situation? Perhaps you would say, as a Buddhist you shall help your own people out of your compassion. However, compassion and loving kindness are present not only in Buddhism, but other religions too. Ven. Thich Nhat Hanh, as so-called Thay, confronted the challenge to renew Vietnam Buddhism in such a way that could both help people and preserve the essence of the Buddha teaching during the time of Vietnam-America war.

In this paper, I will try to address how engaged Buddhism was rooted in this turbulent circumstance and its great impact on the modern time. First, I will explain Thay's revision of the word 'meditation' and its innovative tenet. According to him, the principle of dependent origination tells us that nothing can proceed as a single entity without other conditions. No one can exist alone and independently. Your happiness is my happiness. If you suffer, then so do I. So meditation in a holistic sense is aware of not only what is going on within yourself but also what happens around you, that is, the suffering within you and the suffering around you. Second, I will analyze how one can practice mindfulness, non-violence and not-self in order to inspire oneself and help society. Finally I will discuss the significant impact of engaged Buddhism on the West in order to verify that Buddhism, like a tree, needs new shape so that it could benefit mankind in modern life without changing its intrinsic values.

Dr. Babasaheb Ambedkar's quest for Enlightened India

Mangesh Dahiwale

Babasaheb Ambedkar as a chief architect of India's constitution played a key role in founding Indian republic. Before this monumental contribution to nation making, he worked tirelessly to create

social, political, cultural and economic space for India's millions of untouchables. In his battle against the inhuman and atrocious caste system of India, he faced opposition from India's elites, political parties, orthodox Hindus and no less than person of Gandhi. Though marginalised by media, academics, and intellectual elite, he has emerged as the tallest figure in the present day India as millions of India's citizens looks up to him as an embodiment of India's founding values of liberty, equality and fraternity. He stands as a symbol of justice for not only India's marginalised classes but also India's women who got their rights through a progressive law that he drafted.

In a true sense, he was the leading advocate of just peace, which he practiced and preached. He asked his followers to follow and apply the Buddha's teachings to create peaceful society through justice. India owes its present day social stability, however shaky it is at this stage in the history of India, to the vision of this great man who put in place nation building processes like Affirmative Action for India's disadvantaged who would have otherwise become disgruntled and discontented mass of citizens without having any say in the State and its institutions. This anomaly is removed by Babasaheb Ambedkar by destroying barrier between the governing and the governed.

Night before his enlightenment under the Bodhi tree, the Buddha dreamt of a Varna-less and equal society, both for men and women. Babasaheb Ambedkar's had the similar dream of Varna-less, casteless and classless society. Babasaheb Ambedkar was trained in the best tradition of western philosophy and thinking. He used that understanding and learning to found institutions in that line, but in the end he found answer to the plights of India's millions of disadvantaged people and India as a nation itself in the teachings of the Buddha. His mission is still relevant as caste-based atrocities and crime against lower classes in India remains an ugly fact of Indian society.

For Babasaheb Ambedkar, the values of liberty, equality, fraternity are not just the political slogans, but the foundation of Justice and Peace, and hence the foundation of democracy itself. He holds the proposition that without equal society, liberty and fraternity is impossible. This was one of the cornerstones of his concept of democracy. For him democracy is a way of life, it is the highest principle that should govern individuals and the society for common good.

Buddha's insight of nature of existence, human societies and human beings as an interdependent dynamic reality devoid of independent self and abstract speculations on beginning and end of universe is also a pivot on which Babasaheb Ambedkar's vision of Modern India is anchored. This paper examines the system of his thoughts and vision of Democratic India as evolving from the Buddha's teachings of *patikasamuppada* (Dependent origination) and John Dewey's concept of interdependence explained in his monumental work "Public and its Problems". John Dewey was also Babasaheb Ambedkar's teacher at Columbia University and greatest exponent of Democracy.





Some Salient Features of the Contribution of Indian Buddhism and its Rationality

Mangala Chinchore

In this paper I propose to inquire into some salient features of the contribution of Indian Buddhism and its rationality. I wish to highlight its contemporary relevance too. The whole exercise is divided into four sections. The first is given to briefly outline some of the prominent features of Indian Buddhism imbibed and adopted from the wider canvas of conceptual framework of Indian Civilization and its various cultural manifestations, which were prevalent before the Buddha and his prominent followers, till the advent and/or emergence of Buddhism. In the second, some of those aspects of human rationality or human rational enterprise are taken into account, which enable anybody concerned to understand and appreciate their reflections in Indian Buddhist rationality. In the third, some of the characteristic features of the threefold Indian Buddhist rationality are taken into account, viz. cognitive, practical and evaluative rationality. The whole discussion is deliberately kept on the general level without tilting it in the direction of any specific period, trend or thinker. In the last section, I wish to briefly bring out the contemporary relevance of the contribution of Indian Buddhism highlighting some of its decisive concerns.

Buddhism and Society: An Examination of the Impact of Globalization

K.T.S. Sarao

Globalization is overwhelmingly controlled and run by consumerism and profit-oriented economic system. In such a system, “financial screw drivers, administrative fixers, and political technicians”, who are at the helm of affairs, decide what is good for the people. From Buddhist perspective, the modern economic notion that more production of goods would make people happy is misplaced. In the present profit-driven global economic system anything that is uneconomic is sought to be obliterated out of existence. Moreover, the current globalizing system promotes competition rather than cooperation. Such an attitude has generated conflict and resentment. In this paper, an attempt shall be made to show that we need to seriously examine not only our attitudes and lifestyles but also our policies that govern the use of renewable and non-renewable resources, science and technology, and the scale and direction of industrialization and globalization. An attempt shall be made to show that a society founded upon the Buddhist Dharma recognizes that one should aim at promoting the good of the greater unit to which one belongs, and as a minimum one must not look for one’s own satisfaction in ways that may cause harm to others. Thus, in Buddhist approach to social and economic development, the primary criterion governing policy formulation must be the well-being of members of the society as a whole. Thus, from Buddhist perspective, profitability alone cannot be an adequate measure of whether something is ‘economic’ or not. By pointing out that the vulgar chase of luxury and abundance is the root-cause of suffering, Buddhism encourages restraint, voluntary simplicity, and contentment. The Buddhist ideal, in fact, is co-operation with nature, not domination. Thus, a new relation must be established between

people and nature, one of cooperation not of exploitation. Production must serve the real needs of the people, not the demands of the economic system. An effort shall also be made to show that as compared to globalizing consumer system which causes wastage and greed, Buddhism promotes just the opposite.

Contribution of Buddhism for World Peace

Sanjib Kumar Das

Different religions, customs and traditions of the world have their own importance and significance. None of them teaches to prevail peace by creating disturbance and uproar.

Every sentient being equally desires happiness and wishes not to experience even the slightest suffering. Despite of that all run after disharmony and uproar out of ignorance.

Basically peace neither comes down from sky nor does it emerge from the earth. At the same time, it is not like the hand-made doll. Moreover, it is not the issue of a single being who can make the entire world peaceful. Rather it is a collective issue and so we need to make our initiative collectively.

According to Buddhism, first we should know the cause which has made the world disturbed, violent and uproar today. Knowing the cause, its antidote should be found out and implemented. Regarding the antidote, first we should make it clear that where there is a problem, there is a solution too. Further, if there is any disturbance and violence, there was definitely a cause behind it, and so there is a path to its cessation too.

Further peace is related to the quality of the mind and so we need to learn how to keep the mind in one's control. For controlling the mind, first we should know its discordant factors, the causes that always make the mind disturbed which ultimately give rise to disturb and uproar the world. Without knowing the cause there is no way to find out its remedy. In this regard, Maitreyanāth beautifully describes in Mahāyānottaratantra.

Buddhism also elucidates that every sentient being possesses the potentiality to become a Buddha being free from every kind of suffering. If it is so, prevailing peace in this world is also possible if effort is made collectively.

“Bahujana Hitaya, Bahujana Sukhaya.....”

Buddhism in the 21st century society – What can we learn from the Shramanic movement in ancient India?

Kyung Ah Choi

Our life in the modern age has become more and more problematic despite overall improvement of the living standard. Modern politics and market economy boosted human greed, and the latter turned out to be an efficient cause of industrialization. In this ultra-fast industrialized society, those who cannot keep up with the times are bound to be dropped out. Because of the fear that we could be isolated or dismissed from the society, some people cannot even enjoy sound sleep without sleeping pills. Our tension-ridden life style does not allow us to enjoy relaxation and to make room for introspective contemplation. People are still suffering immensely under the pressure of day-to-day life. Some think of running away from the society. They may have lost their confidence to get along with the existing system of life.

Deviation is a pathological phenomenon of the present society. It can be divided into two: active and passive. The passive deviation could be of the case either when an individual could not keep up with the developing speed of the society or when one could not adapt to the leading ideology of the society. Then, what could be the active deviation? When one opposes the existing ideology and social system in confronting the problems therein, he/she should have certain distance from the society and seek an alternative value or world-view.

A similar situation happened in ancient India. Those who could not live well as ordinary folks under the Brahmanic system renounced the world. They are known as Shramanas. They did not admit the authority of the Veda and the Brahmin. They chose their Shramana status by their own will while Brahmins obtained their priest status through inheritance. Naturally, they rejected Brahmanic norms of life style, i.e. *ashramadharm*. They did not believe Creator God; they refused performing sacrificial ritual; they emphasized the human effort. Shramanism, which became the basis of the renounced aspirants of challenging ideology, was ascetical in nature from the beginning. The ascetic ideology demands that the soul has to be freed from the body, and has strengthened the belief that *Moksa* is not possible unless one renounces the world. The Buddha, though gained the Shramanic vision of life as *dukkha*, did not fully accept the asceticism.

In this paper, I pay attention to the problem of deviation of contemporaries and look for the possibility of realizing the positive deviation in the present society, reflecting upon the Shramanic movement of ancient India from which Buddhism emerged.



Interactions between Tibetan Buddhism and Taiwanese Buddhism in Modern Time- from the perspective of Translated Buddhist Texts

Guowei Liu

Among the existing different Buddhist cultures in Asia nowadays, we can roughly classify them into Chinese Buddhism, Japanese Buddhism, Tibetan Buddhism, and Theravada Buddhism. Traditionally, Chinese Buddhism and Japanese Buddhism played a more significant role in the history of Buddhism in Taiwan. Tibetan Buddhism and Theravada Buddhism are being regarded as foreign Buddhist cultures by most Taiwanese Buddhists, though both of them have become influential in Taiwan especially after the 1990's.

Since 1987, because of the ending of martial law in Taiwan, increasing number of Tibetan lamas came to Taiwan to give Buddhist teachings. Gradually, this led to a new phenomenon for Buddhism in Taiwan, and Tibetan Buddhism attracted more disciples than all the other new religions in Taiwan.

In the past, we already have several research papers on the historical development of Tibetan Buddhism in Taiwan, so that we can grasp some understandings about the transformation of Tibetan Buddhism in Taiwan in the 1990's. However, we have not seen many academic discussions about the continuing development since the year 2000. Here, I want to discuss from the point of translations: How many texts and books about Tibetan Buddhism have been translated into Chinese in Taiwan? How were the translations? Who or which group did the translations? What is the impact to Taiwanese Buddhists through these texts?

Basically, these texts can be divided into two categories based on their sources: from Tibetan and from English. The texts translated from Tibetan usually read by Buddhists. However, the texts translated from English, mainly non-academic books, are mainly targeted for the general public, and some of them, especially Dalai Lama's books, are also best sellers in the book market in Taiwan.

In general, these books about Tibetan Buddhism are mainly done by Buddhists, not by scholars. We can see that there are more Taiwanese disciples joining in translating work in these ten years. By analyzing these translated works, I hope we can see much more clearly about the the influence of Tibetan Buddhism to the modern Taiwanese Buddhism.



Buddhism and Hindu Society Some Observations from the Medieval Marathi Literature

Shrikant S. Bahulkar

It is widely known that Buddhism began to decline from the main land India around the twelfth century CE and finally disappeared during the centuries that followed. The Hindu tradition, particularly, the Vaiṣṇava sect, included the Buddha as the ninth incarnation of Viṣṇu and in a way attempted to show that Buddhism was a part of Vaiṣṇavism. It is however noticed that the notion of the Buddha as the incarnation of Viṣṇu did not get much popularity all over India. Unlike *Rāmājanma* or *Kṛṣṇājanma*, we do not find explicit references to Buddhājanma celebrated on mass scale in India until the second half of the 20th century. It is interesting to find how the Buddha, as the ninth incarnation of Viṣṇu, was understood in various religious traditions in the medieval India. In the medieval literature of Maharashtra, this notion is reflected in two ways: First, the poets consider the Buddha as the ninth incarnation of Viṣṇu in a way similar to others such as Jayadeva, the author of the *Gītagovinda*. For example, the oldest available Marathi poem, mixed with Kannada, is found in a 12th century Sanskrit work, the *Mānasollāsa* of Someśvara Cālukya. This poem mentions the ninth incarnation of Viṣṇu, who, assuming the form of the Buddha, “deceives” the demons and gods, and “blames” the Vedas. Secondly, the notion of the Buddha was understood in a different way. In the medieval period, the Bhāgavata or Vārakarī Sampradāya became prominent and came to be known as a unique feature of the Bhakti cult of Maharashtra devoted to the deity Viṭṭhal or Viṭhoba, having his main temple at Pandharpur. This Bhakti tradition of Maharashtra considers Viṭṭhal as the Bauddhāvataṛa, as the ninth incarnation of Viṣṇu. The Maharashtrian saints addressed Viṭṭhal with epithets such as maunastha “standing in silence” and “Bauddha”. For them Viṭṭhal is the later manifestation of Kṛṣṇa. There are some sculptures and paintings in Maharashtra, depicting the ten incarnations of Viṣṇu, where Viṭṭhal has been shown as the ninth incarnation. The Maharashtrian saints addressed Viṭṭhal as “Buddha” or “Bauddha” by which they pointed to the aspect of wisdom (*prajñā*). They also called him “mother” (*māulī*), thus pointing to the aspect of compassion (*karuṇā*). Their philosophy appears to have been greatly influenced by Buddhism. We thus find that Buddhism did not vanish completely; but was absorbed in the fold of the Vaiṣṇava tradition of Maharashtra.

Narrative Traditions from Upanishads to Jatakas and the Shifting Value of Dharma in Indian Society

Kapil Kapoor

Some core foundational conceptual frames have remained unaltered in the India’s society since the *Rgveda*, though they may have shrunk or expanded in their pervasiveness with ravages of time. The three paths of *jñāna-karma-bhakti* and the four ends of life, *dharma-artha-kama-moksha*, are among those enduring foundational social constructs.

Dharma is the core and the most powerful value that informs not only the other three ends of life and the three possible modes of life but is also the overriding parameter that determines the quality of all

dimensions of life from birth to death. It thus happens to be the major concern of the epics (*Ramayana*, *Mahabharata*, *Silapathikarama*, *Manimekhalai*) and of the celebrated *sangraha gratha* of philosophy, *Bhagavadgita* etc.

Therefore Dharma, Imbricated deeply as it is in Indian social and intellectual life has constantly been defined and redefined in Indian life and thought. This can be reconstructed from the narrative traditions from the Upanishads to Jatakas / Puranas to the epics and through the verse narratives of Prakrits and Modern Indian languages and the Bhakti and Sufi poetry.

This is a very large scale of study but we shall focus on the watershed peaks – the Upanishads, the Jatakas, the Puranas and the verse narratives and Bhakti~Sufi poetry of Modern Indian Languages. Through this summary review we hope to mark the flow of thought and the convergence of *purusarthas* and *margas* in Indian life.

In search of a Social Space for Bodhisattva and Jivanmukta: Sarvamukti in the Context of Moral Altruism

G. Mishra

The Buddha symbolizes a blend of wisdom, (prajna) and compassion, karuna. That the suffering is due to ignorance and knowledge is the chief means for liberation is acclaimed by him in no uncertain terms. Being enlightened of this truth, there was a need to disseminate this and enable it to take root in the minds of those who had suffered and were continuing to suffer. This become a compelling need for the Buddha to teach since the truth discovered cannot be for a chosen few, it should be for all, for the society at large.

This idea of universality was fully articulated in the Mahayana school, where the aspirant wanted to become a Bodhisattva and not a Pratyekabuddha. Service, not satisfaction was the goal of the seeker and there are a large number of Buddhist authors like Santideva who eloquently deal with this selfless service of the enlightened making him more a social-man than an individual- man interested in personal liberation.

In Advaita, there is possibility that the liberated man may either deny the existent of others than him or ignore their existence as indifferent to his liberation. But there have been a section of Advaitins which has chosen not to take on the path of ‘single-blessedness’ and subscribed to the concept of nana-jiva-vada, all of whom must be liberated in due course. This concept of Sarvamukti, which Santideva has very clearly stated, find a mention in Vacaspati Misra, and Appayya Diksita elaborates it stating that liberation in the sense of merging into the Pure Consciousness can happen only when all the selves are liberated. This consists in the state of Isvara, as a guiding principle to take the burden of the world towards path of liberation. Appayya tries to show how even the ideal of Sarvamukti can be traced to the writings of Sankara.

This paper attempts to deal with the doctrine of Sarvamukti as enunciated in Buddhism and Advaita and their relative concern for social emancipation.

Social Liberation as a Complementary Step to Spiritual Liberation

kim goon hang

The Buddha, explaining what dukkha is and how dukkha could be ceased (nirodha) encouraged the early converts to give up household life and adopt recluse-life. Those recluse converts formed a mini-society, bereft of the numerous commitments, duties, obligations and responsibilities, that members of the larger society, constituted of pleasure-enjoying householders (gihi-kama-bhogi) had to shoulder. Therefore there was no need of a complex social philosophy to guide their day to day life. The Vinaya rules quite well fulfilled this purpose. This led some modern scholars to conclude that Buddhism is a-social and devoid of a social philosophy.

However before long, the lay followers expressed their desire to follow this teaching, while remaining in the household. These lay followers agreed to aim at a lesser goal than Nibbana, and this goal was happiness in this life and in the lives to come. They wanted relief from societal dukkha. The Buddha agreed to their request and presented a comprehensive, practical as well as a dynamic social philosophy without compromising the ultimate aim of his teaching. The Buddha considering the society to be the 'training ground' to develop the potential of the lay members explained the necessity of a harmonious and contented social life for the development of spiritual life.

He showed how a dynamic social philosophy would prepare the environment conducive to develop mutual respect, understanding and trust which would lead to peace and harmony and also to co-existence. This social philosophy presented by the Buddha based on oneness of humankind shows how to abolish social discrimination of all kinds, how to rise above petty and narrow social divisions; how to maintain social justice and fair play, equality based on Rule of Law based on righteousness (dhamma), how to stop maladministration of national wealth and how good governance should and could be established.

The purpose of this paper is to highlight these novel features which understandably could be described as "very futuristic", when considered that this social philosophy was presented almost 2,600 years ago.

Environmental Awareness and the Buddhist Texts

Dilipkumar Mohanta

There is no greater threat today to the security of life on this earth than environmental degradation covering all aspects of Nature—plants, animals and human beings. Material development, as divorced from moral and spiritual concerns, tends to develop selfish individualistic outlook and makes man greedy exploiter and polluter of Nature. As a result of over exploitation of natural resources the replenishing capacity of Nature becomes impair. It is ultimately human beings who suffer as a result of greed, aggression and delusion. How to live a better life, according to Buddhism, depends upon how to establish a balanced relation between our ways of living with nature. If we look at nature, we shall see that nature as a whole

maintains a rein of harmony and interdependence. Our moral degradation badly affects our external environment. By extending love, compassion and non-violence in practice, according to Buddhism, we can take interest in protecting the right to happiness of the future generations. Here my approach is being developed on the basis of the textual evidences of early Buddhism. The Buddhist's denial of essential self and acceptance of relational view of reality are based on the theory of interdependent co-origination.

The Ethical approach of Buddhism towards Nature is similar to the Deep Ecological Concern of the Environmental Philosophy of today. The ethical teachings of Buddhism ask us to purify the mind to control our desire, to change our attitude. It observes that human beings out of greed want to take as much as they can from the earth, and from others to satisfy their immediate wants without consideration for the future. Instead of considering themselves as interdependent, and out of ignorance and greed, human beings degrade others. The word 'other' includes both animal and natural worlds (*loka*). But any kind of devaluation of other creatures, and rating them in lower levels than human beings, according to Buddhism, empathetically disconnect us from the harmonious principle of nature and lead us to do harm to others as well as to ourselves. It is this moral dimension of environmental issue that may be addressed from the ethical perspective of Buddhism. Different stories and sermons recorded in the canonical literature are relevant here. I shall try to mention some of the textual evidences in this context. I also propose to discuss two different methodological models based on ancient texts of Indian Buddhism for an ideal relation between man and nature. I shall also argue that Buddha's teaching integrates all aspects of eco-sphere, particular individuals and general species in terms of mutual interdependence, which in a sense, is an attempt to institutionalize care and welfare ethics beyond human domain reaching animal and plant worlds.

Buddha's Message of Universal Compassion and Altruism

S.R.Bhatt

The advent of Sakyamuni, the Buddha, the beacon light of India and the entire world, has been a significant event in the history of world culture and civilization. Born in a princely family with all material prosperity and physical comforts, he was awakened by the pain and suffering, finitude and evanescence of the mundane life. After intensive study, deep reflections and profound meditation he gained insight into the nature of reality and the phenomenal world. Having attained enlightenment he did not remain self-centered. He was not contented with his own emancipation and strived for the liberation of the suffering beings. He showed to the humanity the sure path of *Nirvana*, a way to eradicate suffering and to escape from the labyrinth of the cycle of birth and death, which consisted of a symbiosis of wisdom and conduct, ethics and meditative practice. He realized the 'Four Noble Truths', practiced them in his own life and subsequently enlightened people about it. That is why he was regarded as a great healer (Bhaisajya *Guru*) and a liberator (*Tayin*).

The concept of *Mahakaruna* (Universal compassion) plays a pivotal role in the Buddhistic mode of thinking and way of living. The Buddha advised the fellow monks as follows: -

“O Monks! Move around every where for the well-being of every one, showering compassion on the entire world; for the good, for the welfare, for the happiness of divine and human.”

But the *Mahakaruna* is not just to be taught or talked about, but it is to be translated in action through proper and adequate endeavor (*upaya kausala*) fructifying in enhancement of quality of life and attainment of excellences (*paramitas*).

Like the Buddha, the Bodhisattvas also exhibit *Mahakaruna* by resolving to suffer the torments of others, by striving for the enlightenment of others (*sarvamukti*) and by postponing one's own *Nirvana* till such time every one else also gets *Nirvana*. They are happy in the happiness of others and unhappy when others are unhappy. They are 'Engaged Buddhists' actively participating in social upliftment. They are manifestations of Dharmakaya whose all motives, efforts and actions pivot on the furtherance of universal welfare without distinction or discrimination.

A Bodhisattva is comparable to a *Sthitaprajna* of the *Bhagavadgita* who has *samatva* (equanimity of mind) and *samadhrsti* (realization of similarity and commonality of experience with all sentient beings), and who is *sarvabhutahiteratah* (constantly engaged in benevolent activities for the well-being of all beings) Benevolent temper permeates his life in a natural way. A Bodhisattva practices four psycho-physical modes of value-oriented living known as *Brahmaviharas*, viz., *Maitri*, *karuna*, *mudita* and *upeksa*. *Maitri* stands for love, respect and care for all lives. It is lived through the concreteness of loving kindness based on the feeling that just as our life is precious to us so also is the life of others. *Karuna* is universal compassion. *Mudita* is altruistic sympathetic joy. It is happiness in the happiness of all. *Upeksa* stands for equanimity of mind, impartiality and compassion to all beings without discrimination. Such a mode of thinking and living helps in the cultivation of selflessness or egolessness that provides a basis for widening of the self.

In the *Jatakamala* there is a story that needs to be meditated and practised particularly by those who aspire to be the rulers either as politicians or legislators. It is very much pertinent and relevant to modern times. In one of the previous births the Sakyamuni was a monkey-chief living in deep Himalayan forests. His abode was a big banyan tree bearing in abundance large, juicy and deliciously sweet fig fruits. One branch of that tree hung over a stream that flowed towards the plains. The wise and farsighted monkey-chief warned his tribe not to allow fruits to be born on that branch as that will one day give rise to the situation in which they will never be able to eat the fruits of other branches as well. The fellow monkeys paid heed to his advice and acted accordingly. But eventually one fig fruit grew up unnoticed by them under the cover of a large leaf. The ripened crop was swept away by the water of the stream and reached the hands of a royal lady in the plains. She presented it to the king who ate and relished it so intensely that he longed to eat more of such fruits. So along with his troop he set forth towards the mountain in search of the tree which yielded that fruit. He could spot out the tree on which monkeys were feasting on the fruits. Angrily the king ordered his troop to drive away or kill the monkeys. The soldier started attacking the monkeys. When the monkey chief saw this calamity and witnessed his distressed and endangered people who called for his help and protection his heart melted with compassion. He was wise and valiant. He immediately climbed to the top of the tree, sprang to the peak of the mountain, picked up a cane lying there, tied its one end to his leg, jumped back to the tree, threw back the other end over to the peak of the mountain and commanded his tribe to cross over to the mountain for safety. The fellow monkeys in haste and panic rushed over his body to escape but he did not mind it. He continued to suffer pain and wound on his back till every one crossed over. His back had broken and he was seriously injured.

The king who was witnessing the scene from below wondered about the wisdom, compassion and self-sacrifice of the monkey chief. He asked his troop to spread a net beneath the seriously injured monkey chief, very carefully cut through arrow the cane tied to his leg so that he was not hurt any more. The monkey chief fell on the net. He was put on a coach and given medical treatment applying healing oil. The king, overcome with admiration, approached him with great respect and wonder. He inquired from the monkey chief as to why he did he sacrifice his life for the sake of other monkeys to save them. The monkey chief replied, "All the monkeys had given me the responsibility of being their ruler. It was a onerous and burdensome job but I accepted it. So I was duty-bound to save them cherishing the affection of a father for his children". The king foolishly asked that it should be the other way round. The people are meant to serve the ruler and the ruler has only to rule over them. With a bright face and joy the monkey chief replied, "This is a degenerated political wit. This is not wisdom. For a wise person it is not possible to overlook suffering even if the sufferer is a stranger. In this case all are my people. Since I alleviated the distress of those whom I ruled and who showed me affection and reverence, I am happy to embrace death for their sake. It is a great occasion for me as I have saved all of them." The monkey king gave departing advice to the human king that it is the duty of the ruler to endeavor wholeheartedly and selflessly to endow his people with happiness and well-being. Only then he can be really happy and prosperous. Otherwise he enjoys only sadistic pleasure.

Policies of good Governance: A Buddhist Outlook

Madhumita Chattopadhyay

Buddhism is revered throughout the world even today as a religion that speaks of humanism, peace recognizing the equality of all irrespective of caste, creed, sex or social status. In respect of philosophical doctrines it also shows its uniqueness in admitting the doctrines of momentariness and non-substantial essence of all entities in the universe. These doctrines have been highly discussed over the centuries. However, we are completely unaware of another aspect of Buddhist philosophy, namely its discussion on political matters, how a ruler is chosen, what are the desirable qualities of a king, what are the principles of good governance etc. Views in this regard are scattered throughout Buddhist literature starting from the early Pāli canons to the non-canonical literature. The objective of my paper is to discuss the Buddhist idea of the principles to govern a state.

In the text Mahāparinibbāṇa Sutta of the Dīgha Nikāya, the Lord had spoken of seven principles for the success of the Vajjians so that they may not be ruined by any external forces. Though the Lord had spoken of these principles in the context of a particular kingdom, but they can be treated as general principles applicable for any government to prosper. In short these seven may be looked upon as the seven principles of good government. These principles hold that

1. Any good government must hold regular and frequent assemblies.



Abstracts

2. In the assembly all the members must meet in harmony, break up in harmony and carry on their business in harmony.

They should not authorize what has not been authorized already, and should not abolish what has been authorized, but should proceed according to what has been authorized by the ancient tradition of that country.

3. They should honour, respect, revere and salute the elders and should pay attention to their advices.

4. They should not forcibly abduct other's wives and daughters and compel them to live with them.

5. They should also honour, respect, revere and salute the religious temples and shrines in all places and should not withdraw the proper support already given to those institutions.

6. Proper provision should be made for the safety of the Arhats, so that such Arhats can come to live in that country and other Arhats do not feel any discomfort in staying there.

In the *Samyutta Nikāya* it has been held that the king should base his daily life upon a single principle of watchfulness (*appamāda*). By this principle he would be able to keep himself active, alert and well-guarded against the different enemies. The most important account of the principles to be followed by a king in his practice is found in the Jatakas in a conversation between a king and three wise birds whom he adopted as his children. The first bird told that the king should avoid falsehood, anger and levity, and whatever he has done in the past under the influence of possession and sin, should not be repeated by him again. The king should be a friend and protector to all. He should do his duties without making any mistakes. The second bird pointed out that the whole of Rajadhamma rests on two maxims namely the acquisition of what has not been attained and preservation of what has been attained. The third bird reminded by the king of the power of wisdom and asked him to exhibit that power in his rule.

In the Buddhist legendary text *Jātakamālā* it has been recommended that pure-heartedness, wisdom and righteousness are the qualities which if found in one king enables him to rule his kingdom in a perfect way and also to set examples before other kings to be more considerate to their subjects. It has been pointed out that the greatness of a king consists in the spirit of righteousness, justice and compassion. In the story of the king Sakra, it has been shown that the prime duty of the king was to protect the lives of the helpless, even if they were tiny birds who appeal to him for mercy, even at the cost of his own life. For example King Sakra exposed his own life to the attack of the whole army of the Demons when he found in a tall cotton tree the nest of some eagles containing young birds which were not old enough to fly and which screamed loudly for help. In face of such a determination of the king the enemy got confused and frightened so much that instead of attacking they ran away. In short determination of the king is an important factor in his governing the country. The powers of the king lie in his noble-mindedness, his friendliness, his righteousness and his compassion. Those who are really compassionate do not mind giving away all their possessions including even their own body. This is clearly exhibited in the story of Maitrībala where the king Maitrībala did not hesitate to cut five pieces of flesh from his body and open five of his veins to feed the Yakshas who refused to take any other food or drink to appease their hunger or quench their thirst. Instances of such friendliness, compassion are scattered in numbers in the canonical literature. It has further been pointed out that it was the noble-spirit of the king that can save a kingdom from all evil elements and transform his state into a welfare one where each person did his duty according to his ability and those who were really unable to

do any work, got support from the king. The principles of friendliness and compassion are to be shown not only to the righteous alone. Even those who are offenders, wrong-doers have to be treated in that way. At the time of giving punishment, the age, the ability of the offender have to be taken into consideration. The king must also be aware of how much punishment can be given for an offence. In the story of a Kuru-deer in the Jātaka it is stated that a deer had once been betrayed by a human being and for that betrayal the person was going to be killed by the king. At the time of punishment the deer instructed the king not to kill that person for his betrayal since he had already received some punishment. In short the principle in the context of giving punishment is that if a person is punished for one offence, for the same offence he should not receive further or higher punishment. The prosperity of a country depends on the righteousness of the ruler. If the ruler is just, his kingdom along with all the people can be safe, secure and happy; whereas if the ruler is unjust, the reverse will result. A king, however mighty he may be, is sure to lose his crown if he neglects righteousness. On the other hand, he who follows the right path attains perfect bliss. As such the advice to avoid the evil path has been repeated again and again as the principle of good governance in the Buddhist texts. In short, the basic principle of political righteousness, according to Buddhism, consists in the reciprocal love and affection of the ruler and his subjects as well as the ruler's provision of universal security for all his subjects, including dumb animals. In all these activities, there should be touch of humanity. This is the key word in good administration.

How Dharma Drum Mountain Goes to Malaysia

Chern, Meei-Hwa

The paper is based on a case study of the propagation and dissemination of Master Sheng Yen and Dharma Drum Mountain founded in Malaysia to embark the research on the development of "Chinese" Buddhism in Southeast Asia region, with a hope of contributing in the studies of the history of contemporary dissemination of "Chinese" Buddhism and overseas Chinese' belief. In this paper, the methods of data collecting and cataloging as well as fieldwork interviews and questionnaire survey would be applied from the perspectives of Buddhist studies. First, this paper will discuss "how Master Sheng Yen goes to Malaysia" which includes three sections: written propagation and dissemination, overseas immersion of devout good men and good women, and his dharma talks and ceremonies of taking a refuge. Then, a brief account of "the establishment of Dharma Drum Mountain Buddhism Information Center in Malaysia" which includes three sections: the footprint of early founding, the current stage of stabilizing, and the conduct of activities. Thirdly, "the local influence of Master Sheng Yen on Malaysian devotees" will be discussed. Questionnaire survey with activity participants or members to discover what Master Sheng Yen has influenced them and how their life as well as the life of oneself has been affected after becoming a devotee of Dharma Drum Mountain. Finally, a discussion on "Buddhist localization thinking" and a tentative discourse on encountering modernity and globalization are in order.

Buddhism and Sinhala Consciousness: Religion and its social-intellectual configuration in Sri Lanka

Pochi Huang

This study is to investigate Buddhist culture in Lanka and its intellectual implications. It intends to explore Buddhism and its social-intellectual development prior to its modern destiny in Sri Lanka. Why Sri Lanka? It is a country where religion has become parochial political ideology and the cause of ethnical animosity. This situation cannot be fully assessed by simply investigating Buddhist texts. When Buddhism becomes the so-called “engaged Buddhism” mingled with ethnic identity, it would only make sense to study its formation from a broader perspective. This essay plans to examine the relationship between Buddhism and the problem of the so-called “Sinhala national consciousness” within the context of Sri Lankan religious historiography.

Pancadana: A Living Newar tradition of Applying Buddha’s teaching into Practice

Bhadra Ratna Bajracharya

Pancadana is a unique act of generosity of the Newar Buddhists of Nepal, following Mahayana Buddhism in particular. They believe that any merit that might come with giving is to be dedicated to the liberation of others. Buddhist manuscripts like *Kapisavadana*, *Pindapatravadana* and others seemed to have influenced the Buddhists of the Nepal valley in founding this sort of dana practice in the valley. The practice developed as a religious act directed specifically to a monastic or spiritually developed persons during ancient and medieval period. It proved fruitful to keep intact the contemporary Buddhist community, built or renovate viharas and promote art and architecture in the country even in those hard days when the country was facing internal strife, and the foreign invasions.

The practice is still continuing on in the Nepal valley. During the month of Gunla (July-August) the Buddhist community display the image of Dipankar Tathagat in their respective Viharas on the eight, twenty-seventh day of the lunar month and honor the Shakyas and Bajracharyas as spiritually developed personalities. On these particular days, house holders willing to give alms decorate special reception hall with all sort of sacred pictures, festoons and flowers. The dana consists of five different items i.e. unhusked rice or paddy, polished rice, lentil seeds and money along with kheer a food item prepared from milk and rice. A group of household Buddhist youths are, from last couple of years, funding the construction committee of a Mahayana Vajrayana Vihara in the Lumbini complex what it received in alms from the pancadana. It stands as another significant example of applying the teachings of Buddha into practice from modern context.

Pancadana has been influential to medieval Newar Buddhists of organizing greater *dana* activities

popularly known as *Navadana* and *Samekdanas* where they gave alms to the participating household monks and other monks and nuns coming from all directions. The former is organized still at occasions whereas the latter is organized at Nagabahal in Lalitpur in every five years and at Bhuikhel in Kathmandu in every twelve years.

Buddhist Literature in Life of Ordinary Buryats

Andrey Bazarao

Some experts in Buddhist studies suggest that the literature of *shastras* (or systematic treatises) play a fundamental role for Buddhism of Inner Asia. This opinion is true in respect of everyday monastic life of the region. As for secular Buddhists, their everyday religious life is mostly influenced not by *shastras* but by the complex of texts of *Kangyur*. Taking into account an assertion that “social reality” is determined not by processes within the intellectual elites of society but by everyday life of a simple man (P. L. Berger, T. Luckmann), nine social-archaeographic expeditions were organized by the Institute of Mongolian, Tibetan and Buddhist studies of Siberian Branch of Russian academy of sciences during 2006-2012. The field research has covered 71 settlements (9 districts) of Republic of Buryatia; over 200 respondents have been interviewed and 130 private collections have been studied. The research was directed to 1. book assortment; 2. cult practice and preservation of the tradition; 3. social portrait of a keeper of a book collection.

Symbolism: The Contribution Of Buddhism To Art And Architecture

Yojana Bhagat

*“yo dhammam passati so mam passati,
yo mam passati, so dhammam passati,”*

The essence of symbolism is explained in a very simple and lucid way by the Buddha himself when he uttered the above words to Vakkali. No wonder symbolism is the fundamental nature of Buddhist art and architecture where art and architecture is the manifestation of the Teachings of the Buddha in the concrete form.

For the better understanding of the *dhamma*, Buddha often gave similes, metaphors, stories and tales, making the Teachings simple, the concepts concise and clear and the inner realities and ideas concrete and visible, thus making one see more than the apparent reality, far deep into the core of the truth the *paramatha*.

Thus the Lotus, the Tree, the Wheel, the Stupa are more than just flower or a design or a form. They are seen beyond what is seen with the eyes, for they represent more than just the visible, they represent -the invisible -the truth -the reality -the *dhamma* -the Buddha himself.

So when you see the *Buddha* you see the *dhamma*. How? When you see the lotus you see the *sammasambuddha* the enlightened one, very much in this world; still untouched with it, like the lotus in the mud.

Thus to see beyond the apparent into the reality, has been the core custom given by the Teachings of the Buddha to the world and especially to the Indian society, which had penetrated so deeply into the minds of the people that it had become part of daily life and thus the culture of India.

These symbols and signs were not only adopted and treasured in art and architecture but they were used in the political and economical forefront representing the belief and conviction in what they represent. The emblems, the coins, the inscriptions, the seals are the examples of the culture representing the Buddhist India.

Even today Indians see 'god in the rock' for it has become the mindset of the people to see something more than visible to the eye. This vision is given by the Teachings of the Buddha and though the *dhamma* was lost to India, the culture remained and continued.

Unfortunately today we are not ready to give the acclaim of symbolism to the Buddha or to the Buddhist art and architecture, but are wrongly interpreting the symbols and symbolism thus eliminating the reality from them and distorting and destroying the history and culture of Buddhist India.

This paper is a small attempt to show that not only the origin of symbolism is attributed to the Buddha himself but the culture which developed in the interim period is dominated by the Buddhist symbolism in different forms. This paper also venture to explain that though Buddhism got lost from India, the Indian society and culture has been developed on the guideline of Buddhist symbolism and even today the symbols and symbolism used in the Indian culture and society has its origin in the Buddhist tenets.

Buddha's Contribution to Social Life

Angaraj Chaudhary

Buddha's contribution to social life is great. It is also manifold. One of the greatest contributions, to my mind, is his effort to prove that the caste system prevalent in society is not natural. It is man made, made by selfish persons whose sole intention was to enjoy life by exploiting a sizeable section of human beings. In order to feather their own nests they came out with the theory that they are born from the mouth of the Brahma and the so-called *śūdras* are born from his legs. So the *śūdras* are low and inferior.

The Buddha refuted this theory on the basis of its being unscientific and unbiological. In several suttas of the *Majjhima Nikāya* and in the *Vāsetṭha sutta* of the *Suttanipāta* he came forward with scientific and many commonsense arguments to prove that caste system has been introduced in society by the selfish people to rule over a large section of society.

Yes, the Buddha said that people are high and low, great and small but not only on the basis of their birth but they are so on the basis of their good or bad actions. *Vijjācaraṇasampanno, so seṭṭho devamānuseti.*

He ordained many so called *sūdras* who became arahants. The poorest of the poor, the most marginalized people and the prostitutes were ordained by the Buddha. He did not look down on them. Thus he proved that spiritual development and progress does not depend upon where one is born but on what he does and how free from mental defilements he/she is. If he/she is virtuous nothing else is needed for him to become a Brahman but if he/she is not virtuous he can not be called a Brahman as has been very clearly proved by the Buddha in the *Soṇadaṇḍa sutta*. Even *Soṇadaṇḍa*—a highly respectable Brahman— finds his logic unassailable.

The second great contribution to society by the Buddha is how to solve law and order problems in society. His seminal thoughts are contained in the *Kūṭadanta Sutta* of the *Dīghanikāya*. He says that most of the law and order problems are caused by idle people who have nothing to do, or who have no means to keep themselves engaged even if they want some work to do. Problems are caused by poverty also. The Buddha points out the duties of a king or for that matter of a government toward the people. If the king does his duty, not only all people will be usefully engaged in their work, but they will be able to liquidate poverty. It is said that an empty mind is devil's workshop. If all have engagements they will not let their minds become devil's workshop. So he (the priest represented the Buddha) said that if the farmer does not have money to buy oxen, seeds and agricultural implements, he must be given by the king. If businessmen do not have capital to set up their business they must be given money to do so. He further says that it is the duty of a king to give them money and other things without having from them a written document saying they would pay back the money. It is the king's duty to trust them. He was sure that trust begets trust. If the farmers and businessmen are trusted by the king then they will think it their duty to work hard and pay back money to the king. In any society employment is a great problem. The Buddha says in this *sutta* that young men and women willing to work must be employed. This seminal thought of the Buddha can go a long way not only in solving unemployment problem but also in causing economic growth of the state and in solving law and order problems.

Another great contribution to society by the Buddha is seen in the *Kesamutti Sutta* where he asked the Kalamas not to accept what has been coming from a long time and about which so many people have *spoken even if that is there in the scripture, even if that is logical, even if it can be inferred as true, and even if that is taught by their teacher who has an attractive personality but they should accept only that which, they see from their own experience, is good and beneficial to them and to others.* Long before there was a Magna Carta of freedom of speech in Europe, the Buddha gave what is called the freedom of thought to the people. And he knew that this freedom of thought is such an effective tool that will enable people one day to fight not for their political and economic rights but also for their social rights.

The greatest contribution to society by the Buddha is spiritual. He shows through a fable in the *Aggaṇṇa Sutta* that so long as there is greed in man all kinds of problem will arise.. So greed has got to be either rooted out or it should be held in check. And for this he prescribes vipassana meditation.

Vehicle in Buddhism: A Study of Different Attitude

Penpa Dorjee

In the 5th century B.C. Siddhartha, the prince of Kapilavastu, brought about a great philosophical revolution in India. After achieving Buddhahood, he expounded that the real nature of all the phenomena is impermanent and empty. He illustrated why sentient beings suffered and understood the causes of their suffering. The Buddha refuted the concept of the Creator and declared the equality of all sentient beings. Unlike other thinkers of his time, his path to liberation from suffering lay completely in the hands of the individual and not any external being or power. The individual has to take responsibility for the elimination of their own sufferings and the purification of their negative karma. The Buddha was only there to show the way.

It is natural that beings are similar neither in the capacity of their intellects nor in the inclinations of their attitudes. Similarly, according to his or her own intellectual capacities and attitudinal inclinations every individual understands the teachings of the Buddha differently and generate different motivation. The Buddha's teachings shine of every individual without any discrimination like the Sun. However, just like different shaped things form different shadows from the same sunlight, the recipients of the teachings are also different.

Accordingly, the concept of the *Yāna* or the *Vehicle* emerged. *Yāna* or the *Vehicle* in this case means a mode of travel that helps an individual reach a destination. This mode can vary depending on the individual. Accordingly, based on the attitude and intellect of the individuals, the Buddha himself had mentioned three different modes – *śrāvakayāna*, *pratyekabuddha* and *Mahayana*. However, there are disagreements between the different schools of thoughts of Buddhism in their understandings of the concept of the *Yāna*. Some assert that there are three *yānas* while others assert that there are two. There are some that uphold a single ultimate vehicle.

This paper is an effort to study the categorization of vehicles, and to spell out the different understanding of the concept of the vehicle in different schools of Buddhism.

Can one be a Buddhist without believing in rebirth? : A question before Engaged Buddhist thought

Pradeep P. Gokhale

One of the criteria of judging the core of a religion is that it should be that aspect of the religion which remains constant throughout its different manifestations or variations. Secondly it should be that aspect of the religion which is emphasised by most of its leading followers or spokespersons of that religion. The question about the core of Buddhism can be discussed on these lines. The question becomes relevant because one's identity as a Buddhist can be defined in terms of one's adherence or otherwise to the core of Buddhism.

In this paper I want to discuss whether the doctrine of rebirth can be regarded as forming a part of the core of Buddhism. I want to discuss the question mainly with reference to the way Engaged Buddhist (EB) thinkers have approached Buddhism. The following points will be taken into account:

- 1) What is rebirth? A distinction will be made between the primary sense and the secondary/metaphorical sense of the term 'rebirth'. Due to a basic tension between the doctrines of rebirth and "*Anattā*", we find a tendency among Buddhist scholars/thinkers to interpret 'Rebirth' in its secondary sense rather than in primary one.
- 2) What is the core of Buddhism according to EB thinkers? All of them do not identify the core of Buddhism in the same way. A brief survey of different versions of the core of Buddhism will be made to see whether doctrine of rebirth has a place in them.
- 3) What are the attitudes of the EB thinkers towards the doctrine of rebirth?

We find different attitudes expressed in the writings of the EB thinkers:

- (i) Uncritical acceptance
- (ii) Non-acceptance of the doctrine
- (iii) Bracketing the doctrine as it is not immediately relevant for the practice of meditation
- (iv) Not taking any dogmatic stand but keeping the issue open for scientific investigation
- (v) Accepting the doctrine but interpreting it in an unconventional way

On the background of such attitudes I will also try to see whether non-acceptance of the doctrine in some way can be accommodated by classical Buddhism of Śravakayāna or Mahāyāna variety.

Buddhist Visuality: Past and Present

Y. S. Alone

The Buddhist monuments have been enigmatic for many in India and outside India. The stupa of Sanchi and caves of Ajanta and Ellora are some of the popular monuments that have gone into making of the modern affiliations to the past. The stupa as is well known, forms the cardinal form of the Buddhist monuments whereas caves of western India and its façade designs are the most notable elements in creating the Buddhist identities. The traditional forms have been in place since a long time, however, the modern

inception alters the strategies and its application in a different ways. The past is replicated to create a new identity where ritualistic concerns are completely bypassed thus making the modern Buddhist monuments different than their past counterparts and also to move from the traditional ritualism which is in place among many Buddhist followers in and around India. Modernism as an ideology of emancipation was read within the Buddhist philosophy, therefore, its encounters have produced different concerns that are not traditionally accepted by the Buddhist. The concern in this paper is to see how past pictorial vocabulary is applied to create a new Buddhist identity as part of cultural assertion in the state of Maharashtra. The façade design of the Ajanta cave became as a visual motif of the Deccan Hyderabad state where new buildings were constructed with the similar chaitya arch and the same goes in creating the identity of the Buddhist community buildings. How this change has been negotiated and what made the modern Buddhist community to amalgamate the decorative pictorial vocabulary of the ancient caves to their buildings and resident? Another interesting issue that will be investigated in this paper is the concept of the modern stupa designs that have appeared as part of the Buddhist visuality. The contour of the stupa shape appears to be the sole concern and applied over the top of the buildings just to create a difference. Traditionalism, thus get diffused with the physical active space to express the present concerns. The paper will dwell into the past and present visuality of the Buddhist community and how past's creative urge drive the present concerns to create a cultural identity of the Buddhist.

Application of Universal Responsibility: A Facet of Buddhist Ethics

S.K. Pathak

'phags pa bzang po spyod pa'i smon lam gyi 'gyal po (Sanskrit Aryabhadracari-pranidhana-*raja*) is appended to the Avatamsaka Vyūha *bkod pa'i mdo* Series (paraphrased by D. T. Sujuki: On Indian Mahayana Buddhism, London 1968). The said *mon lam rgyal po* contains the scope how to apply 'Compassionate nonviolence" after shouldering responsibility by Sudhana among humans.

Humans are social being, though their reasoning under cravings and hungers collectively in groups may cause disasters. Group Hungers thus become negative factors in competitive violent enmity. The above text teaches how to lead a responsible society to let others live happily. H. H. the Dalai Lama Tenzin Gyatso refers to a facet of Buddhist Ethics by naming 'Universal Responsibility' in order to establish a wholesome harmony all over the human globe.

In Indian Sociology, relationship between the individual and the society to which one belongs is corporal having multiple organs of different forms and functions. Despite that, harmonious co-operation among those organs makes a person healthy and stout. Due to Group Hungers of our days that co-operative wholesomeness is wanting. During the last century two World Wars were demonstrated on account Group Hungers in human societies.

The UNO has been constituted for corporative negotiations. Despite that, Group Hungers march undauntedly towards polarization of powers among different groups. The paper attempts to deal how far the Buddha's Doctrine of 'Compassionate non-violence with vigour and tolerance' is being adjudicated among the unrest societies with massive economic competitions in our times.

Contributions of Buddhism to Social life: Buddhist Concept of Happiness

D.A. Gangadhar

I have decided to speak on the contributions of Buddhism to social life. Here my focus would be on the issue to tackle the question “how to make our lives high and happy? there are many questions associated with this issue relating our anxiety to win over the failures and to bring happiness removing everything which haunt our minds and finding a satisfying remedies. Man, undoubtedly, is a part of society or organization, therefore his business with others effects in both ways i.e. positive and negative, the negative factors leads to the disastrous consequences while the positive ones have the potentialities for transforming human life to the state of happiness.

The challenges with which human life is faced is from globalization, competitions and dominating over others . this is the cause of human suffering and the breaking up to the social traditions.

Buddhism provides hope and play the role of a guide in order to support society in the form of a friendly, smiling face, is the form of a good and patient listener. It is important to find out courage, joy and a will to live. We find many ills in the society by the way being effected by addiction which affect the relationships to individual as well as to social life.

Buddhism influences our social life aimed at poring freeing from inevitable sufferings of life at the social level. It is true when Bhuddha proclaimed that nothing is permanent in the life. A change is must. Pleasurable conditions, favorable circumstances, our relationship with others, our health and well-being are threatened by the prevailing situation of hatred and chaos, therefore Buddhism is not leading towards pessimistic attitude to life, but bringing joy and happiness in the life. My conclusion finds that the term “Sukha” may be understood in the correct perspective of Buddhism.

Filial Piety and Monk/Nun

Ujjwal Kumar

‘Filial Piety’, conveys important virtue and primary duty of respect, obedience, and care for one’s parents and elderly family members. For healthy family existence, practice of filial piety is praised in Brahmanical lore. ‘*Mātr̥devo bhava Pit̥r̥devo bhava*’ ‘treat mother and father as a god’ is a well known Vedic statement. For the practise of filial piety Brahmanism identifies the principles that bring changes throughout the life, and therefore the *Dharma* scriptures put forth the model of four stages of life: student, householder, forest-dweller and renouncer. The Law-code of Manu (*Manusmṛiti*) states:

when a householder sees his skin wrinkled and his hair gray and

when he sees the son of his son, then he should resort to the forest.

In other words, the old men, having completed their responsibilities of raising children should go for spiritual retirement and become a “forest dweller.” The final stage is called “*sannyasin*,” the “*renouncer*” who breaks all ties to enter the last part of the path toward liberation. Buddhism, as Kenneth Ch’en, states ‘...started in India as a religion advocating departure from household life and abandonment of family... it extolled the virtues of the celibate life, and is magnified the misery and suffering inherent in family life with its attachment to wife and children’. Thus in Buddhism, as said by Ch’en, there is no scope of practise family duty, in other words, there is no scope for monks and nuns to perform their duties for parents.

Common understanding about Buddhism is that the Buddha advocated only the life of renunciation (*pabajjā*), and after the renunciation monks and nuns are free from household and social responsibilities. Though Buddhism praises renunciation, this does not mean that it denies one’s role towards the family and parents. After becoming a monk/nun one’s responsibility towards the parents is very well preached by the Buddha.

This paper takes an attempt to delineate the practise of filial piety for monks/nuns and address the related issues:

(1) as a way of requiting the debt to one’s parents;

(2) as a chief ethical moral action; and

(3) as practise of *Dhamma*;

(4) and it also shows that the early Indian Buddhist practiced filial piety as an important teaching taught by the Buddha and not as a compromise with the Brahmanical ethics of filial piety.

The Way Of Dealing With Daily Problems

Tashi Tsering

The way of eradicating various kinds of temporal physical and mental sufferings of all sentient beings, irrespective of their school, religion, gender and caste, constitutes the primary teaching of Buddhism. Among the various means of overcoming these sufferings, a psychological transformation from cruelty to kindness and compassion, from attachment to non-attachment, from ignorance to knowledge, is essential. This is true in case of all beings, no matter what terminology one may use. One method may not be compulsory for all since it depends on various mental and emotional frameworks. The best way to deal with all complex situations of life is to practise proper equanimity of mind, so that such earthly experiences as those of attachment and hatred may be countered as far as practicable.

Relevance of Vipassana Meditation in the 21st Century

R. Panth

Every living being aspires for Peace and Harmony and more so the humans. To a great extent the human performance depends on mental peace and harmony. **In true sense peace comes not from the absence of conflict in life but from the ability to cope with it.** It is a given fact that the entire world is passing through series of crises and a critical phase of conflict on the issues of life and how to live a harmonious living. Human beings in the present century are in state of dissonance and are looking for ways to get away from the troubles and suffering of the world. Is there a way out? Yes.

If we glance through our hoary past, more than 2550 years ago – there lived a Great Human Being named Gotama the Buddha. He applied the Four Noble Truths as a formula for identification, diagnosis, prescription and eradication of the most fundamental universal disease, i.e., suffering, in Pali language, *dukkha*. The Buddha has been called the Great Physician, in Pali, *Maha Bhisakko*.¹ The medicine that the Buddha prescribed as the ultimate cure for this disease of suffering was *Vipassana* meditation. This is the practical aspect of *Dhamma* discovered by Siddhattha Gotama, the realization that made him the Buddha (the Enlightened One), and that he in turn revealed to the world by the doctrine of *Paticcasamuppada* with practice of *Vipassana* Meditation. As the *Vipassana* meditation helped people to come out of suffering during the time of the Buddha, so also its Relevance continues even in the 21st Century.

Restoration of Sanskrit Texts from Tibetan Translations: An Analysis

Losang Norbu Shastri

Some of the pioneers in the field of restoration deserve the mention of Prof. G. Tucci who had restored many Pre-Dinnāga texts of Buddhist logics from Chinese sources. His master project of restoring the Ratnāvali of Ācārya Nāgārjuna is awaited. Then the great Indologist Rahul Samkrtyāyana who traveled to Tibet four times and brought 22 mule bags of Sanskrit Manuscripts had initially restored the *Prāmānavartika* with help of Gedun Chospel. When the original Sanskrit Manuscript was found from Sakya monastery, his joy knew no bound. The tall task set up by this erudite scholar has a great impact in the later dissemination of Buddhist studies in the land of its origin. The restoration covers both fields i.e. return to original form and return to original meaning too. Those works that are lost in Sanskrit but available in Tibetan translations fall in the first category. While those that exists in both languages but readings of the Sanskrit manuscripts are corrupt that their so called sentences in full extent do not suggest any sensible meaning, unless compared, corrected and established with respective Tibetan translations, certainly fall under the second category. This practice of corruptness in abundance editors alike by later scholars alike Prof. V. S. Bhattacharya and so forth shed ocean of tears on this affair. Thus, a comparison with none but Tibetan translations may solve the need. Both are serious problems, which cannot be met successfully unless, holding Tibetan translations in hand, or to follow the ancient tradition of Indo-Tibetan scholar's footsteps—take it jointly.

Accreting of Filial Piety: Ideological Predicaments and Ritual Solution

Pokan Chou

The paper is addressing to an old issue concerning the conflict of the Buddhist doctrine with Chinese cultural ethics of filial piety in the process of Buddhism's adaption to the Chinese cultural milieu. Acknowledging the Buddhist auxiology of filial piety as equally important as, but re-enforced by, the indigenous Confucian counterpart, I re-examine old disputations as to whether the Buddhist celibate way of life threatened to end one's lineage, and undermine the normative ideology of the family as the primary unit for the empire-building. Old disputations are not insignificant in that it is related to views of the salvation--the final salvation is more selfless (family or sentient beings) than self (or individual). As a result of the ideological exertion of the *Classic of Filial Piety* in which filial piety is the radical, and magical, force to connect one's spirit with ghosts of the dead ancestors, Buddhism finds a ritual way to neutralize the conflict of the celibate life with the worship of ancestors in the ghost festival which is annually held in the end of the Sangha's summer retreat. In addition, the conventional Chinese patrilineal ancestor worship is broadened by the emphasis of the mother-son affection in the Buddhist play of Mahāmaudgalyāyana in association with a Chinese produced text, the *Sūtra on the Kindness of the Parents to be Hardly Returned*, and the *Sūtra on Kṣitigarbha's Primordial Vows*.

Texts on Tantric Fierce Rites from an Ancient Tibetan Scroll

Kept at the IOM RAS

Alexander Zorin

In my paper I am going to present the unique Tibetan scroll from 13th to 14th century containing a collection of texts on the cults of Mahākāla, Vishnu Narasingha and Vajrapāṇi and the Eight Nāga Kings. The scroll, numbered Dx-178, is kept at the Institute of Oriental Manuscripts of the Russian Academy of Sciences and was presumably brought to St Petersburg by Colonel P. Kozlov from Khara-Khoto. Though a variety of genres is represented in this manuscript there prevail descriptions of fierce rituals aimed at killing or causing madness. Mahakala, in two forms such as the Six-Handed Wisdom Protector and the Four-Handed Raven-Faced Karma Protector, and Vishnu Narasingha, of whose cult in Tibet nothing has been known so far, can be used for this purpose, according to the scroll. I will briefly outline contents and stylistics of the texts on this subject and then try to analyze the place of fierce rituals in Tibetan Buddhist tradition and possible approaches to them for modern academic studies.

Buddhism and Society: During the Formative Period of Japanese Culture.

Mrs.K.Sankarnarayan

The culture of a society implies its general way of life. A society is an organized group of Individuals. For systematic living , for an organized system of mutual relationship, and for peace and happiness , different societies of the world have evolved their own different cultures. Culture thus implies a general behavioural pattern of a society.

Culture includes knowledge , belief, art, morals , law customs and other capabilities and habits acquired by people as members of society. Here capabilities imply language, techniques for making and using various tools and capability of thinking. Whatever people inherit as part of their society in the form of customs, beliefs, language, ideas, habits and values constitute their culture.

Buddhism and Buddhist culture had disseminated to East Asia both by sea and land route..The great waves of culture that rolled from India , via China and Korea came to rest in Japan. Central Asia, China and Korea were but stages in their course; the waves rushed on over them , sometimes flowing back in smaller currents that brought with them some driftwood gathered where they had passed. But Japan was the final stage; beyond the Japanese isles there was nothing but the vast expanse of the ocean. As Prof. Van Gulik aptly describes it”here all the waves that in the course of the centuries swept over Asia changed into a quite backwater. What they brought settled here , to be carefully preserved and eagerly sorted out and classified by the Japanese.” Indian Buddhism thus paved way in all spear of Japanese culture in its formative period .

As Rabindranath Tagore puts it “ ..education unfolds the dynamic character of one’s life and society from the depth of vision of truth , beauty and goodness”. This is what had happened in Japanese society in its formative period by the impact of Buddhist education.

Introduction of two 14th Century Works on the Panoramic Description of the Mahabodddhi Temple Complex of Buddha Gaya (རྗེ་ཇི་གདན་གྱི་བྱང་ཆུབ་ཆེན་པོའི་མཚོན་རྟེན) and its Surroundings.

Jampa Samten

Apart from the ‘Records of Western Lands of the Great Tang period’ (Records of the Buddhist places and monuments in India in 7th century) compiled by the famous Chinese traveler, Yuan Chwang in 7th century A.D., the Lama Taranatha’s ‘History of Buddhism in India’ composed in the latter half of 16th century is apparently the only surviving work which elaborately deals with the geographical location and

descriptions of Buddhist monuments in India. There are two works on the panoramic descriptions of the Mahabodhi Temple Complex, extent in Tibetan not yet studied. These works thoroughly sheds light on the history and landscape of the Buddha Gaya in the last phase of Buddhism in India, i.e. twelfth to fourteenth century A.D.

The Title of the first work is *Mahābodhi-uddeśanāma* (Tib. བྱང་ལྷོ་ཆེན་པོ་མདོར་བསྟན་པ།) The exact date of its composition is unknown, yet it was translated into Tibetan by a Tibetan translator named Kirtyananta, (Kunga Dakpa), on the instruction of 4th Zhamar Chodak Yeshe (1453-1524). This work is preserved in Tibetan Tengyur collection.

The second work entitled *rDo rje gdan rnam par bshad pa rgyan gyi me tog* (རྡོ་རྗེ་གདན་ནམས་པ་ཤད་པ་རྒྱ་གཞི་ལྟེན་པ།) was written by Comdan Rigral, a great learned Tibetan scholar of early 14th century. This work explicitly describes the history and landscapes of the Buddha Gaya, featuring the significant historical monuments in five chapters.

This is an attempt to assess the state of affairs of Buddhism in India during the given period of time, through the study of the reminiscent of the history and panoramic views of the Mahabodhi Temple of Buddha Gaya and it's as surroundings as described in the said two works.

Engaged Buddhism: Thoughts and activities

Lobzang Tsewang

Lord Buddha introduced an unique system which highly beneficial for all the sentient beings. It is a technique to use to remove all kinds of sufferings and benefit others. In order to benefit others one must develop love, compassion and tolerance, otherwise he would fail in his adventure. Such atmosphere can be created only when every member of the society deeply engage in such activities as Lord Buddha advised, wherein everyone can entertain physical pleasure and inner ecstasy. One who wishes to engage in such activities, he must sacrifice for others, what is the genuine way of life of Buddhisattva.

One who applies this system in his all activities, i.e., physical and psychical as well, so that he can properly contribute to grow peace and harmony in the society and resolve all kinds of problems. It is wrong to think and say that this system is not applicable in the age of science. In fact, it is highly relevant to the present day as His Holiness The Dalai Lama says, “Indeed, the need for inner value is more pressing in this age of science than ever before.”

In this practice, Firstly one abstain himself from indulging in destructive emotions and activities, and secondly, develop a strong sense of benevolence along with the love and compassion. In case other members of the society will get inspiration to maintain peace and harmony and keep environment clean.

At present age, most of the people ignore the ethical and spiritual system and do not utilize it as a way of life. It seems that due to this many different kinds of crises grow and spread in the world, which

are the big challenge are to be resolved. It should be realized that the material development alone is not sufficient to resolve this problems, and procure all necessary facilities for human beings. In case, it entails that such means should be explored which may bring not only physical comfort, but inner tranquility as well. So, it seems that in addition to science and technology, the spiritual instruction and its application are essential for human society.

The root of the suffering and problem lies within the mind. In other words, our real enemy hides in the bottom of heart and has ceaselessly been torturing us since beginning less time. So, the sophisticated weapons cannot make extinction of the outer enemies, unless eliminating the inner one, i.e., the delusion. Hence, the direct antidote of such enemy must be developed from within, i.e., wisdom and method. In short, we must find out real peace and happiness within the mind, not outside world. It is the real instruction of Lord Buddha.

Depicting the Buddha's life: a Socially Engaged Approach

M. A. Deokar

The life story of the Buddha has been a constant source of inspiration for many over the centuries. Right from the canonical literature up to the modern period there have been several attempts to depict the Buddha's life in different languages of the world. In the canonical literature of Pali and Sanskrit, it is mostly done in the form of autobiographies. The important among them are suttas of the Dīghanikāya and the *Majjhimanikāya* of the Pali Canon, the Mahāvastu of the Lokottaravādins and the *Lalitavistara* among the *vaipulyasūtras*. These autobiographical portions form a part of a larger discourse given by the Buddha. The main purpose of these appears to be to share his life experiences with the disciples. There are of course some portions in the canon where the life story of the Buddha is narrated in the biographical manner, for instance, the *Pabbajjāsutta* and the *Nālakasutta* of the *Suttanipāta*.

After the first century CE, the biography of the Buddha has inspired the great poet and Buddhist master Aśvaghōṣa, who composed two mahākāvya viz. the *Buddhacarita* and the *Saundarānanda*. The sole purpose of his kāvyā is liberation and not amusement. In the preface to his aṭṭhakathās of the Vinayapiṭaka, the *Dhammasaṅgaṇī* and the *Jātaka*, Buddhaghosa has narrated the Buddha's birth-story basically in order to explain the origin of these texts. The later Pali works such as the *Jinacarita*, the *Jinālaṅkāra*, etc. depict the Buddha's life in order to earn merit and to generate faith in the minds of the listeners about the Buddha and his teaching.

In the modern time when the western scholars began the study of Buddhism, they started writing biographies of the Buddha based on different traditional sources. Important among them are: *The Light of Asia* by Irvin Arnold, *The Buddhist Birth Stories*, which is a translation of the Pali Jātaka Nidānakathā, by T. W. Rhys Davids, *The Romantic Legend of The Sakya Buddha* by Samuel Beal, which is based on the Chinese version of the *Abhiniṣkramaṇasūtra*, *The Life of The Buddha and The Early History of His Order Derived From Tibetan Works in the Bkah-hgyur and Bstan-hgyur* by Rockhill, *The Life of The Buddha* by E. J. Thomas, etc. The main purpose of these writings was to introduce the life and the mission of the

Buddha to the western world in an authentic manner. These books are either based on any one source out of Pali, Sanskrit, Tibetan or Chinese or on more than one source.

In the second half of the 19th century, India witnessed resurgence of Buddhism through scholarship, active participation in Buddhism, popularization and revival among Buddhist remnants. The popular biographies of the Buddha written by authors like K. A. Keluskar, etc. sensitized Indian society about the persona and principles of the Buddha. The end of the 19th and the beginning of the 20th century marks the period of transition in the Indian society. Particularly in the state of Maharashtra it was the period of intellectual renaissance. With the advent of progressive leadership in the form of Mahatma Jotiba Phule, Vitthal Ramji Shinde and king Shahu of the princely state of Kolhapur there emerged a non-Brahmanic movement, which challenged the Brahmanic leadership and ideology. During the course of this movement, its members were easily attracted towards the Buddha as a non-Brahmin, unorthodox and a progressive leader. Many writers belonging to the first half of the 20th century started presenting Buddha's teaching as the higher form of Hinduism.

During the same period, there appeared two very important and influential social movements viz. the socialist movement and the movement of the downtrodden or of untouchables. This was also the time of Indian freedom struggle on nonviolent principles under the leadership of Mahatma Gandhi. On this background, the social, ethical and non-violent teaching of the Buddha not only became very much relevant but also proved to be a guiding principle for these movements.

The present paper is an attempt to show how not only the Buddha's teachings but also his life story has been depicted to bring out the social message in the particular context. It will focus on two important works in this regard viz. *Bhagavāna Buddha* by Acharya Dharmanand Kosambi and *The Buddha and His Dhamma* by Dr. Babasaheb Ambedkar.

Ambedkar's Neo Buddhism and Social Action

Pramod Kumar

Buddhism is one of those religious doctrines that have persisted for about 2500 years. During this period, the last century has seen a revitalization and expansion of Buddhism throughout south and south-east Asia. Ambedkarite Buddhists espouse an eclectic version of Buddhism, primarily based on Theravada but with additional influence from Mahayana and Vajrayana. On many subjects, they give Buddhism a distinctive interpretation. Of particular note is their emphasis on Sakyamuni Buddha as a political and social reformer, rather than merely as a spiritual leader. They point out that the Buddha required his monastic followers to ignore caste distinction. Ambedkar's followers do not believe that a person's unfortunate conditions at birth are the result of previous karma, an idea which is accepted by almost all other Buddhist groups.

Ambedkar's redefinition of Buddhist liberation as the amelioration of material conditions and social relationship in this life did not find ready acceptance among Buddhist intellectuals in India. One of critics opined that Ambedkar chose Buddhism for its moral strength and egalitarian principles for a quality social change and not for its use as a political tool.

(Plenary Session)

Accepting change, accepting challenge: Buddhism 'and' or 'versus' modern society?

Ngawang Jorden

Both secular and Buddhist societies have to face many challenges. The world in general is afflicted with war, economic crises, social injustice, natural disasters, and pollution. At the same time, many Buddhist communities still suffer from various ailments, such as gender bias and racism, which make it difficult for the communities to adapt to the needs of modern times. Honest and open-minded introspection based on the appreciation of the Buddha's teachings is a necessary step for a healthy development of the Buddhist traditions and the authentic transmission of the Dharma. Once adapted to the needs of the present times, the Buddhist traditions will be more effective in making valuable contributions to secular society. For such contributions to reach as many people as possible, elements of Buddhist training should be validated by scientific means. Following the example of institutions like the Mind and Life Institute, we should further develop the collaboration between scientists and members of the Buddhist world. This will open the door to adapt and implement such techniques in the context of secular education.

Engaged Buddhism: Present and Prospects

Dhammachari Lokamitra

Society, individual practice and social reconstruction in Dr. Ambedkar's approach to Buddhism.

Dr. Ambedkar is fast becoming recognised as a major source of inspiration in the socially engaged Buddhist world. I expect that to continue and increase as the socially engaged Buddhist movement grows, which I am sure it will, and as more people outside India turn their attention to Dr. Ambedkar's approach to Buddhism. In this presentation I want to look at his approach to Buddhism from three interlinked aspects.

- i. Dr. Ambedkar was convinced that Buddhism could make a significant contribution to the establishment of a truly democratic society in India.
- ii. Individual practice brings about empowerment and implies an altruistic perspective.

iii. Social reconstruction is the work of Sangha, both in the sense of setting an example of how to live and work (in accordance with the principles of liberty, equality and fraternity), and also in engaging in the work of dismantling social structures that cause dukkha.

Bhikkhunis' Work with Female Inmates in Prison

Ven.Dhammananda

The Author has started out a program to teach Female inmates in the local prison on a monthly basis for the past 14 months. In this presentation she will share with the audience the work that the bhikkhunis in her Arama are engaged. She also will talk about the obstacles and how to overcome such obstacles. The work that the bhikkhunis do includes not only dhamma teaching but also guiding meditation, hand massage, head massage, etc. That is the necessity to deliver dhamma in a proper package to ease the tension of the inmates.

The Social Impact of H. H. Dalai Lama's Stay in India

Sanghasen Singh

H. H. Dalai Lama's advent to India in 1959 was a sad news indeed, for all peace-loving people of the world. They expressed their anguish in harshest words. But now it is being realised that there was a silver lining of that sad event. The message of the Buddha reached every nook and corner of the world, particularly in every part of the Western Hemisphere.

The Indian people have benefited lot with his presence in India. The Buddhists of the northern border of the country have a new lease of life with his presence among them. They were being pressurized and subjected to atrocities by proselytizing forces of the Muslims, Hindus and Christians. The presence of His Holiness has minimized it to the largest extent. The fear of the Buddhists of Kargil and Ladakh from the Muslims is almost gone. The fear of the Hindus of Himachal Pradesh and Uttarakhand is declining. But the fear of the Christians of the north-east is still a serious matter. The observers are of the view that if His Holiness stays in India for the next fifty years the Buddhists of the North-east will be free of such fear.

The Buddhist traditional learning which was drying out due to the loss of Tibet to the Gonpa-5 of the Himalayan region, have been rejuvenated due to the presence of His Holiness and a large number of Buddhist scholars of Tibet migrated to India along with Dalai Lama. The Centers of Higher learning established and functioning at Leh (Ladhakh), Dharamshala, Sarnath, Karnataka, etc. are a proof of this fact. To my mind, these Centers are functioning more vigorously than their counterparts in medieval Tibet and India.

Lastly, the presence of His Holiness in India is a source inspiration to millions of people world over who flock to India time and again and thus augmenting India's source of Income and diplomatic clout.