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THE BUDDHA AND THE CONTEMPORARY EDUCATIONAL CRISES: A DIALOGUE BETWEEN BUDDHISM AND MODERN EDUCATIONAL THEORIES.

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ABSTRACT

Over a period of more than two millennia, the Buddha has been looked upon by umpteen generations of yore across the globe as one of the most eminent and outstanding teachers of humankind who ever set their feet on our planet. It goes without saying that the invaluable repository of his teachings and theories, being valid at all places and at all points of time, continues to enrich the various dimensions of our existence in as many ways as one could practically think of.

One major attribute of the grand and imperishable philosophical and cultural legacy that the Buddha's teachings encompass is the enormity of its purview as well as its unquestionable relevance unrestrained by the frontiers of space and time. Given the quantum of impact his teachings have cast on diverse spheres of life, it would rather be too simplistic to say that they have been instrumental in bringing about significant and, to a considerable degree, desired changes in the society.

The first change introduced by the Buddha in the society came about through his fundamental notion of education. It encapsulates an array of subsidiary notions including those that specifically relate to the concepts of ignorance and knowledge. In the Buddhist system of philosophical-

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epistemological discourse, ignorance does not merely signify the lack of information. Instead, it is primarily an expression of the fundamental human condition, an analysis of the very structure by which we know something. It follows then, that knowledge cannot be reduced to information, but is a radical restructuring of the way in which we 'know'. In Buddhism, this restructuring of the way in which we know has very direct stereological impact. Through the development of wisdom (*paññā*), one develops insight into the habitual patterning of mind and the skilful means (*upāya*) as to how one cuts through such patterns. This process of learning leads to the willingness to work for the welfare of all living beings, so much so that compassion becomes the pivotal aspect of learning in Buddhism. Buddhist education thus begins with a comprehensive insight into individual suffering and devotes itself to the alleviation of the suffering of all.

Just as the Buddhist notion of education must always be understood in the context of overcoming *avijjā*, the fundamental egoistic structuring of one's experience, so a Buddhist notion of teaching must be understood as aiding the overcoming of suffering, and not merely the conveying of information. For a follower or practitioner of Buddhism, this essentially involves not only the teaching of the Dhamma, but also instruction in rather 'secular' aspects of life such as medicine and agriculture. It is rooted in the fundamental assumption that ignorance of these matters reflects the suffering of the common people.

The frontiers of the Buddha's teachings are undoubtedly much broader in their purview. In fact, they have compelled thinkers, teachers visionaries, pedagogues and all those involved in the task of positive and progressive social change, to change themselves. In other words, they have brought about a radical change in the mindset accounting for changes in the society.

The Buddha perceived the need for such changes before anyone else. He therefore charted and spelt out his agenda of positive change in the fundamental pattern of teaching and learning process in India. While delivering his first sermon, he invited the monks for the weal and welfare of the common people, and further suggested his disciples to move out of their hermitage and interact with the society and people for their own benefit.¹ By doing so, he actually scripted a great turning point in the history of human civilization, marking a radical departure from the orthodox practices and modes of teaching and learning.

The Buddha first framed a strict monastic structure to provide teachers to the society. He prescribed disciplinary rules in *Vinaya Pitaka*, the text of discipline, and the process of becoming *Sāmaṇera* and *Bhikkhu* through *Pabbajja* and *Upasampadā*.¹ Then, after laying down rules for a mature teacher who could make a positive contribution to the welfare and progress of the society, he gave certain revolutionary instructions clearly enjoining people not to believe in what they have heard, and in tradition, because they are handed down for many generations. He further stated that one should not also believe in anything on the authority of the teachers or elders thinking that they are respected. He said that when one knows for oneself, after observation and analysis, that ensure that these things are moral, blameless, praised by the wise and when performed and undertaken, conduce to well being and happiness of one and all. It is only then that one should accept it and live up to it.² Another important feature of Buddhist learning is “*Yathānulomasānam*”, selection of topic and means of teaching

¹ Dhammacakkapavattanam , Mahavagga ed. Swami Dwarikadas Shastri, Bauddha Bharti, Baranasi, India, 1998, p-17.

² Ibid.

like examples, similes, parables according to the mental status of the learners. This is because the objective of the Buddhist system of education and the process of mental development connected with it, is the liberation of suffering individual from all kind of bondages. This liberation is to be achieved by each individual at his own pace and through his own practices. In this process of liberation, the teacher is a facilitator or a guide.

A very important task assigned to a teacher in the Buddhist system of education is to find out the individual differences among the pupils and to design each one's course of training to suit his particular traits.³ This process of learning is not an end by itself, but one that leads to self-realization, which is equated in Buddhism to the deliverance of liberation. What leads a particular person to self-realization is a series of strictly personal experiences which cannot be reproduced at random to apply to any other individual. Time involved in the process is as variable as the techniques. Even directly under the Buddha's personal instruction, some took years to reach the goal of self-realization while others achieved it in just one session.

Training and monastic education imparted to monks has produced miraculous result in India. A close examination of history categorically reveals that only progenies of royal personages and scholars could have an access to the house of teachers for proper education during the Vedic age. Moreover, all the knowledge and learning they acquired was restricted to tiny pockets of life, away from the world at large. To state this differently, common people never interacted with the literate, knowledgeable blue-blood scions who got education within the precincts of their teacher's house located usually in the secluded wild. The pedagogical method introduced by the Buddha reversed

³ Kesamutti Sutta, Anguttaranikaya, vol. I, ed. Swami Dwarikadas Shastri, Buddha Bharti, Baranasi, India, 2002, p-278.

this trend by opening the doors of education and learning to all people, irrespective of their social status in an extremely stratified system. Besides, this method could yield result immediately, manifested in the form of the *Theragathā* and the *Therīgathā*, the text of elders. Some of the best-known and most celebrated beneficiaries of Buddha's education were Upāli, Mahakassapa, Sariputta, Angulimala etc. besides a farmer like Dhaniya and sweepers of Rajgir. The kind of pedagogical instructional method propagated by Buddhism proved to be beneficial to all groups of society. Due to the path breaking initiative taken by the Buddha, most of the people of Middle land (Majjhadesa) became educated and the higher subject matter of education became the matter of discourse and discussion among all strata of society, from the members of the ruling classes to the poorest of people.

In contemporary world, science and technology are in such an advanced stage that one can literally see the various events happening anywhere in the world. Humongous feats in these areas have enabled man to achieve almost everything in material life that he craves for. Ironically, however, the world has not achieved the hundred percent literacy and education. There is still a yawning gap between the literate and the illiterate people in our society. As the latest data from U.N.O, UNESCO, ECOSOC, Govt. of India, Bangladesh, Pakistan, and African Countries clearly suggest, millions and millions of people are deprived of education. Women in particular are totally ostracized from the channels of proper education. The total literacy In India is 74%⁴ women literacy is much lesser than the male in India. In Pakistan, 18% women⁵ are educated. Literacy rate in Bangladesh is

⁴ Guruge Anand W.P, The Contribution of Buddhism to Education, p-142

⁵ UNESCO : Literacy ([http:// portal.unesco.org/education/en/ev.php](http://portal.unesco.org/education/en/ev.php))

57.7%;male literacy is 61.3% female literacy 52.2%.⁶ In Sudan, only 27% population are literate.

The situation has now assumed alarming proportions in many countries across the world. The Buddhist response to the situation is very clear. The world has to adopt the measures at micro level. Each and every society has its own problem and style of thinking and living. The policy making agencies have to change their attitude. Today, UNESCO and other agencies provide funds to the governments in a conventional manner without taking into consideration their socio- economic needs. One has to form policies for smaller groups and initiate the culture for volunteer services. The Buddha invited the monks to go to society for the well-being of the masses. In the same way, volunteers can go to the house of the subjects and try to educate and inspire them for further learning.

Apart from illiteracy, there is another problem, i.e. the problem of lack of value education that leads the society to the situation of consumerism, insensitive intense competition and minimal human concern.

Modern thinkers have paid attention to understanding the need of value education or ethical way of learning. History as well as current experience points to the fact that it is not nature but man who provides the primary resource: that the key factor of all economic, cultural scientific and social development comes out of the mind of man. Suddenly, there is an outburst of daring initiative, invention, constructive activity, not is one field alone, but we can see how it maintains and even strengthens itself : though various kinds of school in other words through education.⁷ In a very real sense, therefore, we can say that education is the most vital of all resources. In fact the belief

⁶ <http://www.jstor.org/stable/2174910>.

⁷ Ibid.

in education is so strong that we treat it as the residual legatee of all our problems. If the nuclear age brings new dangers; if the advance of genetic engineering opens the doors to new abuses; if commercialisms brings new temptation the answers must be more and better education.⁸

First and foremost, there is urgency for the transmission of ideas of value of what to do with our lives. There is no doubt also about the need to transmit the knowhow but this must take second place for it is obviously somewhat foolhardy to put great powers into the hands of people without making sure that they have a reasonable idea of what to do with them. At present, there can be little doubt that the whole of mankind is in mortal danger, not because we are short of scientific and technological know, but because we tend to use it destructively, without wisdom.

Buddhist education is based on three pillars, viz. morality (Sīla), concentration or one- pointedness (samādhī) and wisdom (paññā). All kinds of learning process, inventions and use of the resources should be guided by moral precepts, one should practice meditation and attain the stage of wisdom, with which one knows the real nature of the world that all formations are impermanent, all formations are matter of suffering and there is no entity like soul in human personality. When a person will get training in such type of wisdom he will never be in position to misuse any type of thing, idea or resource. Lack of wisdom is very dangerous. Today, the world is witnessing the mayhem of innocent human beings in the name of religion, race, caste etc. It shows the lack of wisdom or lack of complete education in the world. The Buddha gives a small tip in his sermon warning against indulgence in

⁸ Schumacher E.F, Small is Beautiful, ABACUS London,1974

the sinful acts and cultivation of moral tendencies, and emphasizing purification of one's own mind this is the teachings of all Buddhas.⁹

The Buddha has clearly advised the path for better society. The problematic system of education can create danger to the society. The problems of education are merely reflections of the deepest problems of our age. The problems cannot be addressed by any organization, administration or the financial resources even though the importance of all these is not denied.

The present world is in the throes of a metaphysical malady and the care must therefore be metaphysical. Education that fails to clarify our central convictions is mere training or indulgence. For it is our central convictions that are in disorder and as long as the present disorder persists the situation will grow worse. Education far from ranking as man's greatest resource will then be an agent of destruction.¹⁰

The vivid example of metaphysical malady is the killing of innocent people in different parts of the world and the worst example of valueless education in invention of atomic weapons. Everybody knows that these are the means of mass destruction but no election in the world have been fought against the making of these weapons of mass destruction. The Buddha has strictly prohibited the business of arms¹¹ which is the most flourishing business in the world. All nations want to sell their weapons to others. The Buddha has tried to identify the mental disorder led by religious erroneous views. Because of wrong perception a man thinks in reverse direction and everybody moves towards bad direction ultimately the society suffers.

⁹ Ibid

¹⁰ Dīghnikāya, Vol.I, ed. Swami Dwarikadas Shastri, Bauddha Bharti, Baranasi, India, 1996, p-9.

¹¹ Schumacher E.F, Small is Beautiful, ABACUS London, 1974, p-64

The third aspect of the proposed paper will be a close and elaborate investigation into the existing method and theories that are in vogue in our society and the world at large. An attempt will be made to discuss how the Buddha went on to challenge the notions and practices prescribed by their previous teachers and thinkers.

Through his timeless teachings, the Buddha has offered tool and means to impart true education to the society with a view to making it free from suffering. After a logical examination, it can be stated that the Buddhist education are error free. This is absolutely applicable throughout the world and cannot be impaired by time and space. The Buddha always examined the existing suppositions which were the guiding factors of the society. He exposed those suppositions which lend the society in suffering, due to the prevalence of erroneous views or taking that which is true to be false and that which is false to be true.

The Buddha talks about three kind of erroneous views acting together simultaneously or singularly due to which we tend to harbor misconceived notions or misunderstandings about the world. This is the root cause of all sufferings in life. In this regard, he exposes all kinds of Vipallāsa perverted or erroneous views. The understanding of perverted views offers us alternative situations to visualize the reality from totally different angle. From the Buddhist point of view, it may be said that the notions of non-eternity (asubha) are of relative nature for different people of the society where as their opposite i.e eternity (nicca), pleasure (sukha) cosmic self (atta) and auspicious (subha) imply a totally different picture. It may be further stated that the two sets of notions as described above may be useful for different people of society for their moral purification and because of the fact that they arise out of wisdom or true knowledge.

It appears that both these sets of notions must have been prevalent involving the wishful thinking of the humanity at large, which was converted into a positive thinking through the medium of perverted views. It appears that the moral habit of the people at large is interested in looking at things, in a positive way instead of in a negative way and in this connection while talking about a perverted view it can be said that the perverted view which regards the repulsive as attractive is obviously almost entirely a matter of wishful thiknig.¹² Buddhism like most religious systems distinguished two sets of facts, or two worlds.¹³ Keeping this in view the notion of relativity a similar idea has been expressed by chadrakirti when he says that without ignoring auspicious (subha) there is not inauspicious (asubha).¹⁴ In the Pali canonical Texts we find references to Vipallas in the Anguttaranukaya, Patisambhidamagga and Visuddhimagga.¹⁵

When we try to trace the cause of Vipallasa, we can notice that ignorance or lack of true education is the cause of wrong views.¹⁶ One under the sway of ignorance, mistakes the impermanent for permanent because of one's illusion about truth.¹⁷ Samvriti covers the real nature of truth and reveals it only as covered by itself, and is also called ignorance (avijja), delusion (Moha) and vipallasa.¹⁸ It should be noted that every Vipallasa pertains to perception, mind/thought and view point. For a practical understanding of the process of Vipallasa to take place, first of all we have

¹² Dīghnikāya, Vol.II, ed. Swami Dwarikadas Shastri, Bauddha Bharti, Baranasi, India, 1996, p-305

¹³ Edward conge, Buddhist Thought in India p.40

¹⁴ Ibid p.p. 43-44

¹⁵ Madhyamakesastra 23.11p.200

¹⁶ I. Anguttaranikaya, 4.9 pp.72-73, II. Patisambhidamagga p.32, III. Visuddhimagga, XXXII 53 p.799

¹⁷ Viparyasa hetu avidya, madhyantavibhagasutrabhasya, p.35

¹⁸ Ibidp.35

the perception of a particular situation. This perception further molds our mind according to our earlier perception of a particular situation, then the mind further helps us in developing our own view point in relation to a particular situation. Thus we can easily observe that the perception moves further to make a way for the mind to make its own assessment of a situation and then finally the mind further helped us in developing our view point (ditthi) for a particular situation.

Outstanding Buddhist teachers like Nagarjuna studied vipallasa in a very scientific manner. He traces interrelationship between the four types of vippallsas. He tries to trace vipallasa regarding what is pleasant and unpleasant where the non-substantial (anatma) is identified with substantial (atma). Here, Nagarjuna is basically keeping the metaphysical situation in his mind; because of this world what we find is that people have some liking for the substantial (atma) whereas they abhor the non-substantial (anatama). It can be inferred that this type of a situation can be traced back to the Brahmanical influence on the people in general; but due to the emergence of the Buddhist philosophical schools and ideas, a total change accord in the attitude of the people and on the other hand the people were made to feel their inclination of the sense of unpleasantness with the notion of the substantial (atma). Considering that viappallasa is essentially the identification of the inauspicious (asubha) with the auspicious, it appears that the notion of defilement (klesa) is associated with the notion of the pleasant (sukha) and the unpleasant (dukkha). Because of this kind of erroneous view, man suffers.

The Buddha says that birth is suffering because the chain of death and birth is the greatest cause of suffering. Buddhism provides ways and methods to break the chain of death and birth. The Buddha further says that decay is suffering, distance is suffering, death is suffering, association with the persons who are not near and dear is suffering, separation from near and dear is suffering, whatever we desire, but do not get is suffering, and ultimately,

the five aggregates of personality is suffering. According to Buddhist teachings, this is the basic classification of suffering. However, most of the people take opposite meaning and types of suffering. Common man who is Puthujjana thinks that the world is place of happiness. Getting all kinds of consumer items is matter of happiness but Buddhist way of life presents different kind of perception. Happiness and suffering lie in our mind bases on perception. There is the notion of impermanence, non-substantiality and suffering but because of wrong views majority thinks that everything is permanent, there is entity like soul and the life is full of happiness. This type of perception creates suffering at micro level and at macro level too. This false notion creates greediness, craving, corruption, hatred, communalism, violence etc.

The Buddhist position is quite different from the popular perception. Buddhism always talks about the quintessential unity of human society. Accordingly, there is commonality in all human being; no one is high or no one is low only on the basis birth. Instead of that, higher and lower position is based on the action (Karma) performed by the person concerned not by any external agent.¹⁹

There is a big Misconception regarding the human personality. In this paper, an attempt has been made to expatiate on how certain fundamental misunderstanding about human personality can be rectified in the light of Buddhist teachings. One of the glaring misconceptions we have is that the human personality is made of god. The Buddha says that all bodily and mentally agreeable as well as disagreeable sensations besides all indifferent sensations enjoyed by beings in the present state of existence are created by our thought. In reality, human personality is the sum total of five aggregates. All these are guided by our thought process which is controlled by consciousness. Thus, human consciousness is the dynamic continuum that

¹⁹ Bodhicaryavatara, 9.2

extends to an infinite cycle of births and deaths. As a matter of fact, all our psychological experiences, all things we consider to be good and evil, as also the phenomena such as life and death that determines our physical existence are outcomes of thoughts and its resultant actions which cannot be attributed to external agencies. This is the real understanding of personality.

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PARAMITA AS REVEALED IN OLD JAVANESE TEXT OF SANG HYANG KAMAHAYANIKAN

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ABSTRACT

The arrival of Buddhism in South East Asia in ancient times resulted in the emergence of various Buddhist traditions enriching the culture of this region. Religious and textual traditions grow together shaped or expressed in indigenous culture. Owing to richness of its ethical virtues, this library research aims to study the concept of *paramita* as revealed in Old Javanese text of *Sang HyangKamahayanikan*. It was composed in 10th century in ancient Java contains tenets of *Mahayana* and *Tantrayana*. It is based on the fact there has not yet been sufficient study in English to analyse the concept *paramita* expressed indigenous culture. The study also aims at analysing the concept of *paramita* and its treatment in Javanese tradition. *Paramita* as an important and integral part of Buddhist ethics has widely received various treatments by various traditions in this region. It elucidates the concept of ten *paramitas* (viz. *dana*, *sila*, *ksanti*, *viryya*, *dhyana*, *prajna*, *maitri*, *karuna*, *mudita*, and *dupeksa*) in its own way enriching knowledge of the Buddhist ethics. The uniqueness found is that the elaboration of each *paramita* is more details through presenting analogy, example, and classification of each *paramita*. It is imperative for a *satva-visesa* or *bodhisattva* to have these qualities as the prerequisite qualification for the attainment of Buddhahood. Attachments to worldly objects cause bound, and further sufferings. Through practising *paramita* one develops consciousness and tries to attain *karuna*

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(compassion). The *paramitaas* well as its sub-division are presented in gradual manner, hence the method in practising them seems to be in a gradual way too. When practising it sincerely, it can be taken as a method in reaching a state of *satva-visesa* or *bodhisattva*.

Keywords; Buddhism, *paramita*, indigenous culture, text, Javanese

Introduction

Buddhism as found in some parts of South East Asia in the present-days is a parcel and indispensable part of the spread of Indian culture in this vast region, a cultural geography consists of main land of Asia and archipelago. Initiated since the first millennium, there happened dynamic cultural and spiritual dialogues not only within ideas / thoughts of Indian origin but also between Indian and indigenous culture, enriching the culture horizon of this region as found in various modes expression. There exist numerous sects of Buddhism encapsulated in local languages and cultures; each of which has its own followers, tradition, and culture. Liberation and freedom of thoughts can be seen from these various traditions mostly in collaboration with Mahayana sects of Buddhism. As Prasad states that it shows a interculturality a cultural dialogue between Buddhism and other traditions like Hinduism, Confucianism, and Taoism¹, and indigenous culture. It brings about creative harmony through cultural encounters of various worldviews brings social order, peace, and prosperity².

There are some Buddhist texts emerge to the stage of history of Buddhism testifying developments of thoughts or ideas covering different aspects of Buddhism, like metaphysics, ethics, logics, aesthetics, religion, and

¹ H.S.Prasad, **The Centrality of Ethics in Buddhism**: Exploratory Essays (Delhi: Motilal Banarsidass, 2007), p. 303.

² Ibid.

culture. After growing outside India, some concepts had been developed giving rich colours of Buddhism. Even some Buddhist thoughts or traditions have been well kept in this region while the same perhaps cannot be found again in its mother land, India. Nonetheless, Buddhism has contributed in a great extent to the mankind living in this region for which the statement “Buddha is the lights of Asia” is not baseless. As a religion emphasizing on ethics—as was initially promulgated by the Buddha, this current thought is very interested in purity of body mind for the highest goal of life, i.e. *nirvana*. This goal of life can be achieved only after one is complete in ethical life; neither God nor divinities can help human beings to reach ultimate goal. Buddhism as Prasad states hold naturalistic view of man, who is endowed with psycho-ethical-social disposition by birth, and considers him as the primary project for transformation through self-effort only, not through divine grace or intervention¹. Buddhist ethical ideals override the constraints of divine ideals, rituals, and religious morality. Its scheme of is ethical, not acts of religious rituals and divine grace³.

When Buddhism was spreading over different parts of it and in a span of long time is taken into account, the roles of priest, *bodhisattva*, *tathagata*, and the likes cannot be marginalised despite of the fact protection of patronship was given by rulers. These persons keep the *Tri Ratna*, viz. *Buddha*, *Dharma*, and *Sangga* keeps going in giving service and educating peoples in the light of Buddhism. *Bodhisattva*, priest (*pandita*), *bhiksu* or *bhaikuni* is an ideal person who is assumed to represent the ideal characteristics of *bodhisattva*. We cannot imagine if such persons had never been in services since immemorial times. As stated by Prasad that a *bodhisattva* proves by his acts that a human being is in essence an ethical being. In other words, he is not a static metaphysical being but a dynamic

³ Ibid., p. 5

ethical being⁴. As a result of encounters there are imprints of cultures in the forms of archaeological, art, text, and Buddhist tradition found everywhere, in addition to Buddhist living culture professed by the people. Sumatra, Bangka, Borneo, Java, and Bali islands in the archipelago are not exceptions in this regards since there are significant numbers of fact testifying the arrival and development of Buddhism in ancient and medieval times.

This paper attempts to discuss the existence of the concept of *paramita*, an important element of Buddhist ethics as revealed in Old Javanese *tutur* text called *Sang HyangKamahayanikan*. This concept had been widely dealt in Pali and Sanskrit literature. The topic as contained in this text seems to receive insufficient discussion as most study of the texts focusing on the philological, translation, philosophy, and culture. Discussion from ethics as a philosophy of moral seems to be far from proper study. With this discussion it might throw some lights on the subject since it had been composed in an environment in which assimilation of cultures had taken place in Java. The focus is given on the quality of disposition of a holy person known as priest of *satva-wisesa*, *boddhisatwa* in practising *paramita* to reach Buddhahood in his life as pertinent in this text with some efforts to see its counterpart in Sanskrit sources.

***Sang HyangKamayahanikan* as a philosophical text**

Sang HyangKamahayanikan has been considered as a very important text of Buddhist tradition in ancient Java. It is a philosophical work testifying the existence and growth of Buddhism in ancient Java; a blend between *Mantrayana*, *Mahayana*, Tantrism, and local cultures. Owing to its importance in the history of Buddhism in Indonesia, it has been studied from various disciplines. J de Kats, a Dutch researcher translated it into Dutch and

⁴ Ibid., p. 172.

it was published it (1910). Through this work the text was known in the West and it is referred by later researchers. I Gusti Bagus Sugriwa, a Balinese traditional scholar, translated it into *bahasa*Indonesia and published by PustakaBalimas (1971) and later by Udayana University Press (2012). This was perhaps the first translation in Indonesian which threw some lights on the field of Balinese religion. Later on transliteration, translation of it along with notes have been done by a team of translators and published by the Department of Religious Affairs, the Republic of Indonesia (1980). LokeshCandra (1995) has done an excellent work in transliterating, translating, and annotating the text in English. Interestingly, he elucidates some *slokas* or terms pointing out their parallels or counterpart in Sanskrit, Tibetan, Chinese or Japanese. Some pictures or images were also added to clarify some points found in the text. Their appearance almost in the same period; and thus they have some commonality in the way of expression and the main tenets of Mahayana Buddhism. NeorhadiMagetsari in his work *Borobudur: Rekonstruksi Agama dan Filsafatnya* (1997) has shown that there is a close relationship between the text and Borobudur Buddhist temple of Java. He tried to analyse *slokas*, especially dealing with *paramita* with reference to some Sanskrit sources especially from Yogacara school of thought.

A general view about the texts is worth to consider to get a better knowledge of the existence of the teachings within it, and to have a general picture of Buddhist tradition of ancient Java. What is obvious this text was produced when culture synthesis had happened in ancient Java. This becomes more important since there is some links between *Sang HyangKamahayanikan* as monument in the form of literature (*candiaksara*) and Borobudur Buddhist temple as a physical temple (*candi*)⁵.

⁵ For detailed study in this field, see NeorhadiMagetsari, **Borobudur: Rekonstruksi Agama dan Filsafatnya**, Jakarta: FakultasSastraUniversitas Indonesia, 1997.

The text can be divided into two sections, viz. the first section is called *Mantrayana*, which elucidates of prerequisite condition for a *sadhaka*, who wishes to reach *nirvana*; whereas the second section is called *Paramitayanain* which *paramitais* expounded in rather details in the context of a seeker to get self-transformation in practising cardinal values of *paramita*. The Third section expounds Tantric tenets.

It is basically Mahayanic Tantric text of 10th century A.D which was created during reign of MpuSindok (929 to 948) in Central Java. There are discourses about *Mantrayana* and *Tantrayanain* some parts of the text. History testifies that during his reign, Tantrism had already exercised its powers in society. It seemed that Tantrism was quite popular amongst the people even though its teaching is secret in nature. But it does mean that it is only the ruler can learn it. There is a revered Tantrikguru from Wanjangwhose name is Sri SambharaSuryavarana had created the text⁶. It was become the favourite text of Kartanagara King in East Java in later period because it teaches Tantrism. Power is very much required when one is in power.

Paramita-marga

After describing SangHyangMantrayana in which it deals with various teachings and prohibitions as prerequisites taking up the *Mahayana*, the text of Sang HyangKamahayanikan elucidates the concept of *Catur-paramita* (four perfect virtues) and *Sat-paramitas*(six perfect virtues)successivelyin a section called *Paramita-marga* [from 27a-39a], and hence called *Dasa-paramita* (ten perfect virtues). *Sat-paramita* is also called *Paramabodhi-marga*. In this regards Bhattacharyya (1990) states that one of the two

⁶ Lokesh Candra, “Sang HyangKamahayanikan” in *Cultural Horizons of India*, Vol.IV, (New Delhi: International Academy of Indian Culture and AdityaPrakashan, 1995), p. 325.

subdivisions of Mahayana according to the *Tantraratanavali* collected in the *Advayavajrasamgraha* also known as *Paramita-yana*. The followers of this school based their religious practices on the cultivation of *paramitas* and derived the main impulses of their doctrine from the *Prajnaparamita* texts. The conception of the goddess *Prajnaparamita* as the embodiment of spiritual knowledge has something to do with this school⁷. The teaching is imparted to a disciple (called *jinaputra*) who is keen to know about Buddhahood (*kahyangbuddhan*), the means to get *nirvana* [27a]. These *paramitas* are considered as a path (*marga*), which leads to highest Bodhi. With this, one disciple will not experience difficulties in the attempt to reach Buddhahood. Quality of a disciple is supposed to have these *paramitas*, and they are believed to be prerequisite condition for reaching Buddhahood.

The teaching of *Paramitayana* is given prior one takes *Tantrayana* as a great way (*mahanaya*) that is path of *Mantra* along with its rituals. In other words, *Paramitayana* can be considered as an introduction before learning *Tantrayana* as reflected in this text. This will give an unparalleled wisdom, which can be reached through the power of *Vajramantra* (XVIII). The teacher narrates them as follows:

The six *paramitas* are (1) *dana-paramita* (perfect virtues of generosity), (2) *sila-paramita* (perfect virtue of morality), (3) *ksanti-paramita* (the perfect virtue of endurance), (4) *viryya-paramita* (the perfect virtue of mental vigour), (5) *dhyana-paramita* (the perfect virtue of meditation), and (6) *prajna-paramita* (perfect virtue of wisdom). This is the true path of leading to Great Enlightenment (*mahabodhi*)⁸. The number and names of *paramitas* are exactly the same with those mentioned in *AstasahasrikaPrajnaparamita*,

⁷ See, N.N .Bhattacharyya, *A Glossary of Indian Religious Terms and Concepts* (Delhi: Manohar, 1990), p. 119.

⁸ Lokesh Candra, op.cit., p. 352.

which is considered by modern researchers as the oldest *Sutra*⁹. The original text of it was in Sanskrit from the era of Pala dynasty of India, a period in which *Sang HyangKamayahanikan* came into existence in Java. Of this fact, there exists similarities in the concept of *Paramita* of *Sang HyangKamayahanikan* with the text of *AstasahasrikaPrajnaparamita* can be acknowledged. This *sutra* was also translated into Tibetan in 850 and Chinese in 985 by Danapala¹⁰. With reference to Old Javanese *tutur* of *Sang HyangKamayahanikan* there was no translation of it into Old Javanese instead of taking seeds from its original sources be it *AstasahasrikaPrajnaparamita* or any other sources, and it was expressed in its own manner in which local culture had shaped in some forms the presentation of the ethical principles in it.

What is the relationship of these elements of *Paramita*? Why is *dana* is put first and *Prajna-paramita* is the last? These are worth to consider since they are very fundamental concepts in ethics for which virtues or wicked actions have a direct consequence to the attainment of ultimate goal. For Buddhism, observing ethical life (*sila*) is imperative if one wishes to attain Buddhahood. *Sila* along with *samadhi* and *prajna* are derived from noble eight-fold path (known as *AstasangikaMarga*), viz. (1) right speech, (2) right action, (3) right livelihood, (4) right effort, (5) right mindfulness, (6) right concentrations, (7) right understanding, and (8) right thoughts. Morality (*sila*) consists of 1-3, Concentration (*samadhi*) consists of 4-6, and Wisdom (*prajna*) consists of 7-8. *Sila* is viewed as the foundation in spiritual journey before reaching higher level. In this regard *Asanga*, an exponent of Yogacara School

⁹ See Noerhadi Magetsari, op.cit., p. 126.

¹⁰ See E. Conze in the translation of *AstasahasrikaPrajnaparamita Sutra into The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary*, (1975) cited in Noerhadi Magetsari, op.cit., p. 126.

had described in his text *Mahayana-sutralamkara* in which there should be successive order from lower to higher level of morality, viz. *dana-*, *sila-*, *ksanti-*, *viryya-*, *dhyana-*, and *prajna-paramita*. It is so since they are orders of spiritual experienced and with this one may acquire order of experience in higher levels. In other words, the achievement of the lowest level, i.e. *dana* is as a base for the achievement of higher experience. Even though *dana-paramita* is considered the first or lowest in rank comparing with the others, it is not a guarantee one can perform it in the right way not yet counting *mahati-dana*. It is impossible the higher or higher level of experience can be attained without releasing lower level of *paramita*¹¹. This fact shows methodological principles it has that in realizing them, it is commenced from lower or easier to higher or more difficult. Self-effort is suggested to realise these virtues.

Further, the implementation of *paramita* in real practices is divided into three levels in line with its practices. The division like this was mentioned in *Lankavatara-sutra*, a very important *sutra* of *Yogacara* school of thought. These levels are (1) ordinary level, that is, the things practised by a follower is for the attainment of getting merit (*punya*) either in this world as long as he lives or in other world after the death; (2) extraordinary level, that is those who perform just only for getting *nirvana* through practising them; and (3) highest level, that is for *bodhisattva* who performs them for securing all creatures in this world from worldly sufferings (*samsara*).¹² The levels presupposed a gradual way in the path prescribed. As per Balinese tradition in regards of implementation of any action or ritual and considering materials or instruments used, they can be classified into three levels, viz. least (*kanista*), middle (*madhya*), and highest (*uttama*). When one practising the first two may be classified into *kanista*,

¹¹ See Noerhadi Magetsari, *ibid.*, p. 126-7.

¹² See, HarDayal (1932) and D.T. Suzuki, **Studies in Lankavatara-sutra**, London (1930) and H.V. Guenther, *The Jewels of Ornament of Liberation*, London (1970) cited in NoerhadiMagetsari, *op.cit.*, p. 127.

the first two plus the third and fourth is into *madhya*, and the first four and plus the fifth and sixth is into *uttama*. It is based on the assumption that the *paramitas* are put in order from lower to highest level.

These points of *dana* will be explained in the following sections revealed by the text.

Generosity (*dana*) is of three kinds, viz. (1) *dana* (generosity), (2) *ati-dana* (great generosity), and (3) *mahati-dana* (extraordinary great generosity)¹³. In this contexts, Vasubandhu in his *Bodhisattva-bhumi* divides *dana* into three kinds, viz. (1), personal *dana*, i.e. the giving for one own soul or limbs of our body; (2) non-personal *dana*, i.e. the giving on behalf of one's wealth; and (3) personal and non-personal *dana*¹⁴. Further this is developed into 9 kinds of *dana* based on its nature, viz. (1) real nature (*svabhava-dana*), (2) general nature (*sarva-dana*), (3) nature which is hard to reach (*duskara-dana*), (4) nature which is omnipresent (*sarvatomukha*), (5) nature of one is perfect (*satputra-dana*), (6) nature of all-forms (*sarvakara-dana*), (7) nature which can make one changes from rude to become follower or from poor to become rich (*vighatarthika-dana*), (8) nature which can give comfort in this world and world after (*ihamutrasukha-dana*), and (9) nature which has been purified (*visudha*)¹⁵. *Sang Hyang Kamahayanikan* enumerates that *dana* is all delicious objects like tasty rice, drinks, not to mention cold, tasty water, all that is given to a stranger., even gold, jewellery, fine raiment (*dodot*), boy slaves, people, chariot (*ratha*), elephant, horses, even a kingdom, give them when someone requests you. Do it not for a favour in return. Out of great love for all creatures, if you can give (them) to a stranger, they should be accompanied by kind words, appropriate behaviour, and a

¹³ LokeshCandra, op.cit., p. 352.

¹⁴ See NoerhadiMagetsari, op.cit., p. 128

¹⁵ Ibid., p. 128-9.

pleasant disposition. This is called *dana*.¹⁶ It is obvious here that *Sang HyangKamahayanikan* describes what things are given and the manners to give. This text does not clearly mention to whom the *dana* should be given, and why a *bodhisattva* should do it. These are not described in it. However, in Buddhist text, it usually gives details of the receiver of *dana*. For example, firstly, it should be given to friend and member of family (according to *Jatakamala* and *Siksamuccaya*)¹⁷. Secondly, it is given to those who need it, like the poor, sick person, person affected by calamity, and the helpless (according *Mahayana-sutralankara*, 112.4). Thirdly, it is given to Buddhist priest and brahmin. If we see the message of the two texts in which they have commonality, it shows that *Sang HyangKahayanika* tends to follow thoughts of Yogacara¹⁸. It contends that thought is self-creative and all-producing, the ultimate principle and the ultimate type and form of reality. It denies the real existence of everything except *vijnana* or consciousness which constitutes the whole universe. The phenomenal existence of the world with its distinction of subject and object is accepted by the Yogacara¹⁹.

Atidana is thing like *bharya* is wife. Give your children and even your beloved wife, when someone asks you: like *mahasattva* who gave his wife and children to a *brahman* requesting him so. For desire is an obstruction to Buddhahood. If one can be detached (from desire) then one will definitely achieve Buddhahood. As evidence of having cut off desire, do not be non-plussed. Such virtue serves to obtain entry into the realm of enlighten. The practice of such a virtue is called *atidana*²⁰. This example seems to be cited

¹⁶ LokeshCandra, op. cit., p. 352.

¹⁷ NoerhadiMagetsari, op.cit., p.130.

¹⁸ Ibid.

¹⁹ See, N.N .Bhattacharyya, op.cit., p. 173.

²⁰ Lokesh Candra, op.cit., p. 353.

from *Jataka-mala* and *Avadana-kalpa-lata*, that is, story about Visvatara king. This king is often used as a good example of one who performs *dana-paramita* with selfless attitude. The story of it can be seen in Borobudur Buddhist temple in Java²¹.

Mahati-dana is things like the *mahasatva* who sacrificed his flesh, his blood, his eyes, his body, not having any craving for it all, which he did out of his love for creatures, to end the grief of creatures, be they *raksasa*, be they tigers, be they *garudas*: that is why he gave away his flesh, his blood, his eyes, gave them away to an old, blind *brahmana* as a test of his generosity. He denoted his heart to the son of a merchant who was afflicted and aggrieved. Indeed, even his body was not refused for the welfare of a stranger. The practice of such a virtue is called *mahati-dana*²². This example seems to be cited from *Jataka-mala* written by Aryasura. *Sang Hyang Kamahayanikan* emphasises on “self-sacrifice”, whereas the fate of the sacrificer is not considered important in this world. In line with *Jataka-mala*, its author is never mind with the fate of the sacrificer, despite the fact the sacrificer may get grace²³. With these elucidations, *mahati-dana* is the most difficult to be sacrificed.

Sila-paramita is things like *kaya*, *wak*, *manah*. *Kaya* means body. The movements of hand and feet are called *kaya*. *Vak* means speech. All that is spoken is called *sabda*. *Citta* is mind. In brief: *kaya*, *wak*, and *citta* should not cause evil. They should not permit even a single evil deed. *Kaya*, *wak*, and *citta* are called *tri-kaya*. Good deed, everything called *subha karma*, that is good, should be accomplished by *Tri-kaya*²⁴. What actions belong to each of

²¹ See Noerhadi Magetsari, op.cit., p. 132.

²² Lokesh Candra, op.cit., p. 353.

²³ See Noerhadi Magetsari, op.cit., p. 135.

²⁴ Lokesh Candra, “op.cit., p. 354.

kaya, *vak*, and *citta*? What are suggested and avoided? In 29b it states that *tri-kaya* is the so called covers all actions which can yield goodness and various actions, which can be said as good actions. In short, for *kaya*, *vak*, and *citta*, do not let them to do sinful action. All actions that can lead one to reach sin do not let them to be performed by *tri-kaya*²⁵. Sang Hyang Kamahayanikan further states in a negative way by using the term ‘*virati*’. This term is found in texts of *Dasabhumi-sutra* (23.6], *DasasahasrikaPrajnaparamita* (chapter i-xii], and *Maha-vyutpatti* (section 92]²⁶. Sang Hyang Kakamahayanikan [30a-32b] mentions ten prohibitions, which should be avoided by *kaya*, *vak*, and *citta*, which altogether express the performance of *Sila-paramita*. Each aspect of *tri-kaya* has three sub-division and elaborations²⁷.

What is connection with *dana-paramita*? The accomplishment of *sila-paramita* is viewed as supplementary of a *bodhisattva* who has performed *dana-paramita*. A Buddhist resource like *Madhyamakavatara* presents an analogy to understand this concept. *Sila* is taken as foot for the performance of *dana*, because without foot, one will fall down to wicked life. He cannot free himself when he lives without foot²⁸. Foot is the base on which the entire body can stand and move accordingly.

Ksanti-paramita is the mind that gets impatient with contempt by others: varied are the ills impatience inflicts on you. Be they improprieties of *kaya*, or of *sabda* or of *citta*: never be afflicted, never be frightened. Give up the desire to retaliate evil (done to you), and resign to the ills (*aparadha*) arising out of your previous *karmas*. Do not stop contemplating the welfare of

²⁵ See Noerhadi Magetsari, op.cit., p. 139.

²⁶ Ibid.

²⁷ See, Sang Hyang Kamahayanikan, 30a-32a.

²⁸ See Noerhadi Magetsari, op.cit., p. 137.

all beings. You should bear in mind: when you are treated with respect, do not be overjoyed, do not be over happy. Do not be in high spirits when you are being ‘battered up’. Be balance disposition to all beings. In short: there should be no difference in your attitude whether you are being disrespected or honoured. Such a state is called *ksanti-paramita*²⁹. As acknowledged for a person, who donates, but does not perform *sila*, he will not get wisdom. Similarly one who performs it with *sila*, but he does not have patience (*ksanti*). Impatience will cause angeriness, meanwhile angeriness will destroy the wisdom that have been accumulated (*Bodhicaryavatara*, VI, I). To avoid these all, one should perform patience (*ksanti*) which further yields *prajna*³⁰. Up to this point how lower level of *paramita* behaves as a base supporting for the possibility to accomplish the higher levels.

Viryya-paramita is that *kaya*, *vak*, and *citta* ... tears. Never be tired in performing good deeds day and night. The good actions performed during the day are: copying the manuscripts, worshipping (the deity), offering oblations, drawing sacred illustration and ornamentation, concentration on the *saddharma-vacana* in silence (in mind), and reading aloud the holy *dharma* in the scriptures, erecting *stupas*, undertaking *stupas* with images of *tathagatas*, conducting with all the sacred rites, performing *homa*, and being of a mind (*buddhi*) to honour guests. Such are the good deeds of *kaya*, *vak*, and *citta* to be performed in the day³¹. This section of text boldly states rituals sides of the *Mahayana* tradition.

If the performance of *Paramita* is without strength (*viryya*) for implementing it in a regular manner, the performance also will not reach level of perfection. *Mahayanasutralankara* [XVI, 66] states that through

²⁹ Lokesh Candra, op.cit., p. 358.

³⁰ See Noerhadi Magetsari, op.cit.,p. 150.

³¹ Lokesh Candra, op.cit., p. 359-60.

performing *virya*, one will be able to reach freedom and to develop perfection³². *Virya* is required to make sure the performance of *dana*- and *ksanti-paramita* will become directed and having required result in the state of Buddhahood of a *Bodhisattva*.

What are the good deeds of *kaya*, *vak*, and *citta* to be performed at night? Muttering prayers, doing *yoga*, reading the holy scriptures, uttering *mantras* and hymns to all the *Tatahgatas* and all the *devis*, thinking of all beings and contemplation from the wheel of existence, their obtaining felicity (*sugati*), their attaining super mundane happiness. That is the performance of good actions of *kaya*, *vak*, and *citta* by night, incessantly, without tears, without finding it troublesome. Such a state is called *viryya-paramita*³³. In other words, each aspect of *tri-kaya* is directed to perform voluntary action progressing from attachment to non-attachment.

Dhyana-paramita is that mind totally devoted to the constant asking (of what good may be done), always loving all beings whether low, mediocre or the highest, meditating on all that is finally beneficial and contributive to happiness of the entire world, concentrating on all that ends in benefice and happiness both in this world and in the hereafter. Why does he evoke by concentration the benefice and happiness of all beings? Because he is happy that he is one with them. What is this attitude? The body of all beings is my body, my body is the body of all beings, and all things are not different from all *dharma*. This is the cause of this attitude. This is called *Dhyana-paramita*³⁴. One *satva-visesa* always thinks the goodness of the entire wellbeing. It is none but a form of concentration on ever-lasting attention to the others.

³² See Noerhadi Magetsari, op.cit., p. 153.

³³ Lokesh Candra, op.cit., p. 360.

³⁴ Ibid.

Prajna-paramita is that everything considered a part of the world found in the ten quarters of the world..., along with the external body as well as the metaphysical, and all beings, all knowledge, all actions, all results, all *paksas* --- know that they, whether with form or formless, are in essence *sunyata*. The connection (*sambandha*) is: looking at it closely, one does not find it as the embodiment of singularity or of plurality. In single items collected together one discovers what is considered a plurality. Whatever one may find one does not encounter a distinct entity. If one looks at it carefully, one does not find what is considered a true singularity. If one looks over it carefully one will see what one tool to be a true plurality does not exist. Thus external things have no essence, and even the *jnanasvarupa* is not conditioned by singularity or plurality (*ekaneka*), or by object-aspect (*grahy-akara*) or subject-aspect (*grahak-akara*). Beyond the subject-object structure (*agrahaka-agrahya*) is the essence. It cannot be expected by perception. To rejoice in meditating on *sunyata* is to be the one nature (*eka-svabava*). The *sunyata* of all *dharmas* is one nature (*eka-svabava*). To concentrate on the external ‘sensory’ world and the ‘spiritual’ at the same instant (*saksana*) is *sunyata*. Then one does not notice whether its essence is the subject aspect or the object aspect. Always to doubt is the tendency of knowledge. If *sunyata* is considered a form of thought, then one does not find its embodiment. On the other hand, the object-subject aspect is after all *sarvva-prapanca-varjitah*, the knowledge devoid of all *prapanca*. It is not uncertain regarding ‘what is’ and ‘what is not’ or one and many. It is freed of object and subject. It is *prajna* only, without any erroneous insistence. It is firmless, stability, and the unchanging. It is like the sky indeed: pure, stainless. This *prajna-paramita* is practised by all holy *siddhas*, and thereby they achieve Buddhahood. Such are the characteristics of the Six *Paramitas*. You should

observe these Six *Paramitas*³⁵. In the frame of these six virtues, the last one is the subtle and the most difficult to perform. In this level knowledge one gets is a unique one in which subject-object relationship does not exist anymore.

The text [36a-37a] elucidates *CaturParamita*, viz. (1) *Maitri*, (2) *Karuna*, (3) *Mudita*, and (4) *Upeksa*. This is actually known as *Brahma-vihara*. This teaching should be realized by a son of Jina of Tathagata family, as an *adikarmika*.

Maitri is *parahita-kartva* is the state of the mind of a *satva-visesa*. *Satva-visesa* means one who practises the six perfections and the four perfections. The state of his mind brings about the welfare of others. Others means: all beings, lesser, mediocre and excellent. He loves others without expecting any rewards. This is *maitri*.³⁶ The loving to other is a form of developed consciousness in the part of a *satva-visesa* in the attempt to expend sense of loving to others.

Karuna means: *para-duhkha-viyog-eccha*, the state of the mind of a *satvavisesa* to wish to remove the miseries of all beings. Threefold are the miseries of others. It is the duty of a *satva-visesa* to extend *karuna*, viz. *duhkha-dukhata* (=miseries of affliction), *samskara-dukhata* (=miseries of *samskara*); *parinama-dukhata* (the misery of births). These are the three miseries³⁷.

Duhkha-dukhata means: to remove a lower (status) in the next birth, for example, if one born as a human being dies and is reborn as a cow, etc. that is *duhkha-dukhata*³⁸.

Samskara-dukhata means: to do away the sin of returning into immediately completed birth, for example, if one born a human being dies and is reborn as a human being, that is *Samskara-dukhata*³⁹.

³⁵ Ibid., p. 361-2.

³⁶ Ibid., p. 363.

³⁷ Ibid.

³⁸ Ibid., p. 364.

Parinama-dukkhata means to remove a lower birth when one already has reached a birth higher than the previous one, e.g. someone born a human being dies and is reborn as a deity (*devata*) on account of his being diligent in practising *dharma*, and if he is born again as a human being due to neglect, that is *Parinama-dukkhata*⁴⁰.

That is the triple *dukkha*. A creature experiencing such *dukkha*, will be saved by the compassion/*karuna* of *asatvavisesa*.⁴¹ These show the truth as found by the Buddha that life is sufferings.

Three folds of *karuna*, viz. *satvalambana-karuna*, *dhammalambana-karuna*, and *analambana-karuna*⁴². These are described as follows:

Satvalambana-karuna means *prahin-atmadrstinamdukhita-satvalambana-karuna*, compassion on one who clings to his body. When one does compassion on such a being and gets misery because of one's insistence to do *karuna*, then it is the perfection of *maitri*. Compassion on common folk is called *satvalambana-karuna*⁴³.

Dhammalambana-karuna means *prahin-atmadrstinamdukhha-samskara-visayakaruna*, compassion on one who does not cling to his body. When one does compassion on such a being encountering misery, out of his resolve to do compassion on creatures in misery, it is the perfection of performing *maitri*. The compassion of the *mahasatva*, of the noble one is *Dhammalambana-karuna* (compassion related to *dharma*)⁴⁴.

Analambana-karuna means *prahin-atmadrstinamevaanabhinivesa-samskara-vahinimarggevyavasthitanamanalambanakaruna*, the compassion

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid., p. 366.

⁴³ Ibid.

⁴⁴ Ibid., p. 366-7.

of one who does not have an attachment to do compassion to creatures, except out of a sense of *dharmā*, securely founded on his not being attached. The practice of such compassion on beings in misery is the perfection of *maitrī*. The compassion of the *bodhisattva* without attachment is *anālambanakaruna*. Thus are the varieties of *karuna*⁴⁵.

Mudita means *para-hita-tustiḥsatva-visesasyajñānasy-akarah*, the state of mind of the *satva-vīśeṣa* because of the happiness of beings, the perfection of the operation of *maitrī* and *karuna*, is called *mudita*. Threefold of *mudita*: *stāvalambana-mudita*, *dharmalambana-mudita*, and *anālambana-mudita*. Just as the three were explained earlier, so are these three also to be explained⁴⁶.

Upekṣa means *labh-anapekṣa-satva-visesasyajñānasy-akarah*, the state of mind of a *satva-vīśeṣa* without expectation of advantage. Without expectation of advantage means: there is no concern in the mind of the *satva-vīśeṣa* to get rewards, praises, homage, and much less pecuniary benefits. When one practises *maitrī*, *karuna* and *mudita* towards beings, visualizing the misery of beings, then it is appropriate to practice *upekṣa*, fully intent only on doing *upekṣa*. There are three kinds of *upekṣa*: *stāvalambana-upekṣa*, *dharmalambana-upekṣa*, *anālambana-upekṣa*. As is the interpretation of the three earlier, so it is with these three⁴⁷.

The aggregation of the four *paramitas* and the six *paramitas* is: *dāna*, *sīla*, *ksanti*, *virīya*, *dhyāna*, *prajñā*, *maitrī*, *karuna*, *mudita*, and *upekṣa*. These are called ten *paramitas* described in *Saṅg Hyang Kamahayanika* text. Their essence (*tattva*) is the Five Devis. Sri Vajradhātvisvarī is extraordinary in wisdom and at the same time very beautiful and exceptional is her service to lord Bhātara Vairocana. She is the essence (*tattva*) of the six *paramitas*. The essence of Bhārālī Locana is *metrī*, the essence of Bhārālī Māmaki is *karuna*,

⁴⁵ Ibid., p. 367.

⁴⁶ Ibid.

⁴⁷ Ibid., p. 368.

the essence of BharaliPandaravasini is *mudita*, and the essence of Bharali Tara is *upeksa*. These ten *paramitas* have their essence in the Five Devis. Therefore, one should concentrate of the *devis* well, one should concentrate both on the exoteric and spiritual planes, for it are equal to attaining Buddhahood. This is the supreme way to attain *mahabodhi*⁴⁸. The association of each of the last four *paramitas* with *devi* is worth to consider. The Mahayana conception of *sunyata* and *karuna* is substituted by *Prajna* and *Upaya* in Tantric Buddhism. *Praja* is associated with female principle, the union of which with *Upaya*, the male principle, produces great bliss (*mahasukha*) which is no-dual quintessence of all entities.⁴⁹

Some reflections

What are the benefits performing *paramita*? *Paramita* is a means or ways to reach Buddhahood. *Paramitas* are neither the ultimate goal, nor even Buddhahood. This is basically ethical values which can promote purity of mind. However, this state should be reached because it is a prerequisite condition for the attainment of *sunya*. In practise it is a method for disciplining self rather than a set of cardinal ethical values which should be observed. The practice of implementing them in oneself is to be done in a gradual manner commencing from the lower to higher level under the supervision of a master. The dialogue form in presenting the tenets shows it that a disciple is under the guidance of a master. When one has been able to perform them, one is considered to reach a quality of *mahasatva-visesa* or *bodhisattva* despite the fact it is difficult to classify either one is in a state of Buddhahood or not. Since a *bodhisattva* is an ideal personality, he should be equipped with ideal quality too for throwing lights to all humanity. How

⁴⁸ Ibid., p. 368-9.

⁴⁹ See, N.N .Bhattacharyya, op.cit., p. 125.

can be a *bodhisattva* teach to perform *dana*, *atidana* or *mahati-dana* to other fellow when he himself does not have any quality or never experience of giving alms or donation or surrender himself to humanity. For a common people or layman who is not trained to do such things feel very difficult not to mention giving one's flesh, body or life --- these belong to *mahati-dana*--- to fulfil the request of others. When feeling of attachment (*trsna*) to worldly objects exists in oneself, giving *dana*, even a small thing will be hard to do. *Sang Hyang Kamahayanikan* [28b] states that loving (*trsna*) is obstacle to attain Buddhahood. When senses (*indriyas*) are to be satisfied even till unchecked fulfilment of them, one is in the state of bound spiritually. However, if it can be over shaded, the way that can lead to Buddhahood will also be reached. It suggests forgetting enjoyment of making love, not to regret it. That wisdom is an attempt towards reaching city of Bodhi. When one attempts to store such wisdom is called *atidana*⁵⁰. In *dana-paramita* the giving is in the form wealth, in *atidana* the thing donated is the last wealth, like the feeling of love to children or wife, and love that is based of lust. All of these things cause bound to self and behave as obstacles towards the path of Buddhahood. And through practising *mahati-dana*, loving to own self is gradually eradicated⁵¹. What is obvious is that the classification of *paramitas* into more details, like in the case of *dana* (viz. *dana*, *atidana*, and *mahati-dana*) can be taken as a gradual spiritual journey to reach higher level.

Living in an environment in which giving *dana* is practised or habituated, self-transformation will gradually happen. Environment either physical or non-physical contribute a great extent to the development of one's personality, especially in *dana-paramita*. With giving *dana*, for example, one is not expected to get merit (*punya*) from anyone or any divinity, however giving *punya* is very much demanded for reaching a state of

⁵⁰ See Noerhadi Magetsari, op.cit., p. 133.

⁵¹ Ibid.

bodhisattva as mentioned in *SatasahasrikaPrajnaparamitain* which the performance of it will cause or yield storage of wisdom (*punya-sambahara*), will get rebirth as a human being or as a god⁵². It means that the Buddha taught his disciples to cultivate one own potential through disciplining one own self. From the above description it is obvious that the performance of *dana-paramita* is an attempt to develop compassion (*karuna*) to all living beings, an important ethical value in Buddhism⁵³.

Sang HyangKamahayanikan [28a] states that one should not expect result/fruit (*phahala*) from his act of giving alms or donation. The giving act should be supported by big compassion (*karuna*) to all beings. With reference to the manner of giving, this text [28a] describes that in giving alms or donation even though to stranger, the act of giving should be accompanied with sweet words, proper attitude, and with friendly face. That it is basically called *dana*⁵⁴. In other words, it can be said that by *karuna* a *Bodhisattva* is motivated to give *dana-paramita*. The more *karuna* one has, the higher quality of *dana* can be given, like giving one's life, which belongs to *mahati-dana*, for the good of well beings. With this fact, *Sang HyangKamahayanikan* is more interested in describing the way⁵⁵ rather than to whom *dana* should be given. This text reminds us not to give *danablindly*, it should be done in careful manner; it should be sure that only the right person receiving it. A *bodhisattva* in doing so should be able to combine between wisdom (*prajna*) and compassion (*karuna*) as contained in *Siksamuccaya* of Santideva [145, 165]⁵⁶. *Dana-paramita* is performed as means to

⁵² See HarDayal as cited in NoerhadiMagetsari, Ibid., p.129.

⁵³ NoerhadiMagetsari, Ibid., p.129.

⁵⁴ Ibid., p.131.

⁵⁵ Ibid., p.129.

⁵⁶ Cited from HarDayal by NoerhadiMagetsari, Ibid., p. 136.

eradicate feeling of love and feeling to have (*trsna*) as obstacles on the path leading to Buddhahood through the increasing personality of *bodhisattva*.⁵⁷

Conclusion

The concept of *paramita* (perfect virtue) is a part and parcel of Buddhist ethics (*sila*). It is widely discussed on Buddhists literature; each has its own way in elucidating the ethics. When a Buddhist talks about eight noble paths (*Astasangika- marga*), there contains *Sila*. Old Javanese text of *Sang Hyang Kamahayanikan* also discusses it in *slokas* 27a-39a. It is found there some differences in elucidating each *paramita*. What is pertinent here is that Old Javanese text tries to elaborate the *paramitas* in more details through giving an analogy or examples. It presents divisions of each *paramita* along with its minor details to show the depth of the virtues being exposed. With this, reader or disciple is supposed to understand the message easily.

The influence of Javanese culture seems to be quite significance. And, with this, there is enrichment of the concept of *paramita* using local language across the globe. Using Old Javanese language and in a milieu of harmonious culture dialogue in Java, the tenet presented in this text looks interesting and unique.

Paramitas as described above is a prerequisite condition for the attainment of Buddhahood. Only through observing *paramitas* as a part of ethics of Buddhist, the ultimate goal of life, i.e. *sunya* can be reached. How *paramita* especially *prajna- paramita* is closely associated with the attainment of *sunya* since the knowledge reached here is free from subject-object relationship. The role of language also disappears; it is just *sunya* (complete void). Having commitment in the path ethics, one can observe them in a gradual way. Practising *dana-paramita* along with its varieties is the

⁵⁷ Ibid., p. 137.

first step in the spiritual journey. When life is taken as a spiritual journey to reach *sunya*, its ethics starts from its journey from passion, which passes through dispassion and ends in active compassion. For a *satva-visesa* or *bodhisattva*, strong belief in the teaching of Buddha and the practise of *paramitas* are imperative.

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THE DETERMINANTS OF HUMAN DEVELOPMENT INDEX IN SEVERAL BUDDHIST COUNTRIES

Joko Sangaji^{*}

ABSTRACT

Human development is a key to the success of social and economic development of a country. Human development is not only to boost incomes, but also to enhance human choices such human rights, freedoms, capabilities and opportunities and to enable people to lead long, healthy and creative lives. The United Nations developed the concept of human development index (HDI) to assess human well-being of the broader perspective, going beyond income. Eight countries in the research samples showed variations in human development in 2014. Japan joined the group of countries that have a very high human development; Sri Lanka and Thailand have a high human development; Vietnam, Bhutan, Lao People's Democratic Republic and Cambodia have medium human development; and Myanmar has low human development. This study aims to examine four determinants of human development index in the eight countries where the majority of these countries are Buddhists, such as the gross domestic product per capita, inflation, life expectancy at birth and fertility rate. The study period was from 2010 to 2014. The writer used panel regression of a random effect model. The result of the study showed that the four explanatory variables were proven to significantly affect the human development index in countries whose majority are Buddhists. The variables of life expectancy at birth and

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gross domestic per capita had positive signs, while the variables of inflation and the fertility rate had negative signs. The study implied that the it is important to take into account all explanatory variables in improving human development index in these countries.

Keywords; human development index, gross domestic product per capita, inflation, life expectancy at birth, fertility rate, random effect

Introduction

Human development is an essential element for assessing the success of a country's development. Economic development is solely focusing on economic growth in developing countries which generate income inequality as a result of development enjoyed by some groups of people. Human development is an important process in the long term for poverty reduction, and further for income inequality reduction. Therefore, economic development focusing on economic growth must be accompanied by human development.

United Nations Development Program has published the human development index in the annual report since 1990 until now. The human development index bases the importance of expanding human choices to assessing the results of development. Economic growth is not an end, but the process requires the achievement of human development as the subject of development. Human development index is also used to describe the selection policy of a country.

Many researchers are interested in studying about the human development index. Eren, Celik, &Kubat (2014) examined the determinants of the level of development based on the human development index. His research used samples of 84 countries, nine independent variables, and three models, i.e., Probit, Logit, and Tobit. The results were that life expectancy at birth, expected years of schooling, labor force participation rate (female-male

ratio), and gross domestic product per capita had statistically significant on the human development index. While the mean years of schooling, adult literacy rate, pupil-teacher ratio, seats in national parliament (% female), and urban population were not statistically significant. Four variables had statistically significant positive signs.

Yakunina&Bychkov (2015) examined the components of human development, namely the human development index, gross national income (\$), education index, innovation index, the ICT development index, and life expectancy index. Samples used were 15 countries and testing through correlation and regression analysis. The results of correlation test concluded that the correlation of the individual components of human development has a strong correlation and a positive sign. The results of regression analysis concluded that the gross national income (\$), education index, innovation index, the ICT development index, and life expectancy index significantly influenced the human development index.

Shah (2016) investigated the determinants of human development index of the 188 countries whose independent variables were gross domestic product per capita, literacy rate, life expectancy, Inflation rate, CO2 emission, fertility rate, and the GINI index. All variables were significant, except the inflation. The coefficient of gross domestic product per capita, literacy rate, life expectancy showed positive signs, while the CO2 emission, fertility rate, GINI index, and inflation had negative signs.

From the results of the above studies, this study aims to determine the effect of the gross domestic product per capita, inflation, life expectancy at birth and fertility rate of the human development index in Bhutan, Cambodia, Japan, Lao People's Democratic Republic, Myanmar, Sri Lanka, Thailand, and Vietnam, countries whose majority are Buddhists.

The paper is organized in four sections: 1) previous studies that contain the studies relating to human development index; 2) research methods that contain the object of study, the research design, the research variables, types and sources of data, sampling techniques and data analysis techniques, 3) results and discussions contain the results of descriptive statistics and the results of random effect model, and discussions, and 4) conclusion and policy implication.

Previous Studies

Islam (1995) explored the human development index and gross domestic product per capita. By using a cross-section regression testing and samples of 173 countries, the results of his research were that gross domestic product per capita had a significant effect on the human development index for high, medium, low groups, and all countries. For the middle group samples and all countries, it is concluded that GDP per capita has been inverted U shape.

Crafts (1997) examined the level of human development indices and growth of real GDP / person adjusted for changes in mortality and recreation for 16 developed countries since 1870. The relatively low life expectancy in high-income countries from 1870 implies a lower standard of living than most third world today. Since 1870 the reduction of working time on the market has added more to the growth of mortality reduction. The results concluded that the conventional measures of economic growth have seriously understated the level of improvement in living standards since 1870.

Ranis, Stewart, & Samman (2006) identified 11 categories of human development. Thirty-nine indicators, which include categories for generating 8 indicators are highly correlated with the human development index and 31 indicators are not correlated with human development index. The results indicated that the human development index indicators require more than

the indicators used HDI. The results also found the under-five mortality rates perform equally as well as the HDI, and income per capita is less representative than other human development dimensions.

Khodabakhshi (2011) examined three indicators: per capita gross domestic production, life expectancy and education in India in 2005-2010. He found that gross domestic production index in the Indian economy had good growth but the indicator of human development index was very low and life expectancy at birth was ineffective in 2005-2010. His research showed that the growth of human development index declined from 0.012 in 2009 to 0.014 in 2010. India was 119 ranking in world human development index.

Sofilda, Hermiyanti, & Hamzah (2015) investigated Indonesia's HDI determinant variables determinant variable. This research used multiple linear regression models with the panel data (33 provinces in period year 2004 to 2013), divided into two regions. The results showed that areas which have HDI below the average national HDI show that the average variable spending per capita, population, unemployment rate, budget allocation for education and health have significant effects on the HDI and (ii). areas which have HDI above the average National HDI show that GDP at constant prices, average spending per capita, the dependency ratio, unemployment rate, and the education budget have significant effects on the HDI.

Sharma & Sharma (2015) extended the human development index by integrating with human values dimension measured by corruption perception index (CPI). They proposed three hypotheses: 1) human values play an important role in human development; 2) CPI has a strong correlation with HDI; and 3) CPI is intimately linked with the outcome of human values. Most of the countries showed a vast decline in HDI (up to 30 per cent), affecting the respective ranking of different countries. Such a value-based HDI (VHDI) is supposed to motivate even the richer countries to improve their HDI ranking in future.

Alijanzadeh, Asefzadeh, & Zare(2016) examined the correlation between human development index and infant mortality rate. This descriptive study that represents the relationship of infant mortality rate with human development index dimensions was performed on the profiles of 135 countries worldwide [Africa (35 countries), America (26 countries), Asia (30 countries), the Pacific (2 countries) and Europe (42 countries)]. Two data bases were used in the study: the world health organization (WHO) database (2010) and human development database (2010). Data were analyzed using Pearson correlation test. The study found that socio-economic factors or human development dimensions are significantly correlated with risk of chance mortality in the world. The per capita income ($r=-0.625$), life expectancy ($r=-0.925$) and education ($r=-0.843$) were negatively correlated with the infant mortality rate; human development index ($r=-0.844$) was also negatively correlated with the infant mortality rate ($P < 0.01$). Human development index is one of the best indicators and predictors to perceive health care inequities. Worldwide improvement of these indicators, especially the education level, might promote infant life expectancy and decrease infant mortality.

Research Method

1. The Object of Study

The object of study was 8 countries, i.e., Bhutan, Cambodia, Japan, Lao People's Democratic Republic (Lao PDR), Myanmar, Sri Lanka, Thailand, and Vietnam. The countries are the highest proportion of Buddhists. While the countries of Tibet, Macau, and Taiwan did not include in the sample because they did not list at Human Development Report 2015. The study period was from 2010-2014 by reason of completeness of research data for 8 countries.

2. The Research Design

This study used a descriptive and casual design which gives a general portrait of research data and the causal relationship between the independent and the dependent variables. Independent variables are variables that affect or cause changes in the dependent variable. Dependent variable are variable that are affected, as a result of the independent variables.

3.The Research Variables

The research variables consist of the dependent and independent variables. The dependent variable is the human development index, and the independent variables are the gross domestic product per capita, inflation, life expectancy at birth, and fertility rate.

Human Development Index

Human development index is the geometric mean of the composite index for each of the three dimensions, i.e., a long and healthy life, access to knowledge and a decent standard of living.

Health dimension is measured by life expectancy at birth, which is number of years a newborn infant could expect to live if prevailing patterns of age-specific mortality rates at the time of birth stay the same throughout the infant's life.

Educational dimension is measured by expected years of schooling and Mean years of schooling. Expected years of schooling is umber of years of schooling that a child of school entrance age can expect to receive if prevailing patterns of age-specific enrolment rates persist throughout the child's life. Mean years of schooling is average number of years of education received by people ages 25 and older, converted from education attainment levels using official durations of each level.

A decent standard of living is measured by gross national income (GNI) per capita. Gross national income (GNI) per capita: Aggregate income of an economy

generated by its production and its ownership of factors of production, less the incomes paid for the use of factors of production owned by the rest of the world, converted to international dollars using PPP rates, divided by midyear population. GNI per capita in 2011 purchasing power parity (PPP).

The dimension indices are calculated as:

$$\text{Dimension index} = \frac{\text{Actual value} - \text{minimum value}}{\text{maximum value} - \text{minimum value}}$$

The HDI is the geometric mean of the three dimensional indices:

$$HDI = (I_{Health} \cdot I_{Education} \cdot I_{Income})^{1/3}$$

The 2015 Human Development Report (HDR) keeps the same cutoff points for the four categories of human development achievements that were introduced in the 2014 HDR: Very high human development 0.800 and above; High human development 0.700–0.799; Medium human development 0.550–0.699; and Low human development Below 0.550.

Gross domestic product per capita

Gross domestic product per capita is gross domestic product divided by midyear population. GDP is the sum of gross value added by all resident producers in the economy plus any product taxes and minus any subsidies not included in the value of the products. It is calculated without making deductions for depreciation of fabricated assets or for depletion and degradation of natural resources. Data are in constant 2010 U.S. dollars.

The formula of gross domestic product per capita is:

$$\text{Gross domestic product per capita} = \frac{\text{Gross domestic product}}{\text{Midyear population}}$$

Inflation

Inflation as measured by the annual growth rate of the gross domestic product implicit deflator shows the rate of price change in the economy as a whole. The gross domestic product implicit deflator is the ratio of gross domestic product in current local currency to gross domestic product in constant local currency.

$$\text{Inflation} = \frac{\text{Gross domestic product implicit deflator}_t - \text{Gross domestic product deflator}_{t-1}}{\text{Gross domestic product deflator}_{t-1}} \times 100\%$$

The formula of inflation is:

Where Gross domestic product implicit deflator is:

$$\begin{aligned} \text{Gross domestic product implicit deflator} \\ = \frac{\text{Nominal gross domestic product}}{\text{Real gross domestic product}} \end{aligned}$$

Life expectancy at birth

Total life expectancy at birth indicates the average number of years that a newborn is expected to live if current mortality rates continue to apply.

The formula of life expectancy at birth is:

$$\begin{aligned} \text{Life expectancy at birth} &= \sum_i^{21} L_i \\ L_i &= (x_i - x_{i-1})p_i + a_i d_i \end{aligned}$$

Where x_i and x_{i-1} are the ending and starting points of each interval; p_i is the percentage of total population that lives on to the $i + 1$ interval; a_i is the average number of years lived in an interval by an individual who passes away (in the same interval); and d_i is defined to be the percentage of total population that dies in the interval (x_{i-1}, x_i) .

Fertility rate

Total fertility rate represents the average number of children a woman would bear over the course of her lifetime if current age-specific fertility rates remained constant throughout her childbearing years (normally between the ages of

15 and 49). The current total fertility rate is usually taken as an indication of the number of children women are having at the present.

The formula of fertility rate is:

$$\text{Total fertility rate} = (\Sigma ASBR \times 5)$$

where ASBR is each five-year age-specific birth rate defined as

$$ASBR = \frac{B_x}{P_x} \times 1000$$

where B_x is the number of live births to mothers age x and P_x is the number of resident women age x .

Types and Sources of Data

This study used quantitative data, i.e., data in the form of numbers. They were secondary data. Secondary data were already collected by the data collecting agency and published to the user community data. The data were derived from the Human Development Reports of the United Nations Development Program and the World Development Indicators from The World Bank.

Sampling Technique

Purposive sampling method was used in this research. Data were taken with a specific purpose, where the 8 countries taken are Buddhists.

Data Analysis Technique

The purpose of this study was to examine the effect of gross domestic product per capita, inflation, life expectancy at birth and fertility rate on the human development index using panel regression with random effect model (REM).

The rationale behind random effect model is that the variation across entities is assumed to be random and uncorrelated with the independent variables included in the model. Random effect assumes that the entity's error term is not correlated with the independent variables which

allows for time-invariant variables to play a role as explanatory variables. In random effect model, we need to specify those individual characteristics that may or may not influence the predictor variables. Random effect model allows to generalize the inferences beyond the sample used in the model.

The random effect model equation in this research is:

$$Y_{it} = \alpha_i + \beta_1 X_{1it} + \beta_2 X_{2it} + \beta_3 X_{3it} + \beta_4 X_{4it} + w_{it}$$

where Y is human development index, X_1 is gross domestic product per capita, X_2 is inflation, X_3 is life expectancy at birth, X_4 is fertility rate, α is constant, β is parameter coefficient, w is error term, where $w_{it} = \varepsilon_i + u_{it}$; ε is cross-section (random) error component and u is combined error component, i is eight countries: Bhutan, Cambodia, Japan, Lao People's Democratic Republic, Myanmar, Sri Lanka, Thailand, and Vietnam, t is 2010-2014.

After a panel regression results obtained, there are steps of testing to be done. The first is the ANOVA or F testing. If the probability of F is less than α (5%), then H_0 is rejected, meaning that all the independent variables have sufficient evidence to significantly affect the dependent variable. If the probability of F is greater than α (5%), then H_0 is not rejected, meaning that all the independent variables do not have sufficient evidence to significantly affect the dependent variable. The second is the partial regression or t testing. If the probability of t is less than α (5%), then H_0 is rejected, which means that each independent variable has sufficient evidence of significant effect on the dependent variable. If the probability of t is greater than α (5%), then H_0 is not rejected, which means that each independent variable does not have sufficient evidence of significant effect on the dependent variable. The third is the R-squared testing. R-squared shows how much the variation of the independent variables can explain the variations in the dependent variable. The fourth is the testing of the error term normality. If the probability Jarque-Bera is less than α (5%), then H_0 is rejected, meaning that the error term is not normally distributed. If the probability of the Jarque-Bera is greater than α (5%), then H_0 is not rejected, meaning that the error term has normal distribution.

Results and Discussions

1. The Results of Descriptive Statistics

This section presented the descriptive statistics of the human development index, gross domestic product per capita, inflation, life expectancy at birth and fertility rate in eight predominantly Buddhist countries in 2010-2014. The descriptive statistics consists of mean, maximum, minimum, range, and standard deviation.

	Bhutan	Cambodia	Japan	Lao PDR	Myanmar	Sri Lanka	Thailand	Vietnam
Human Development Index								
Mean	0.5888	0.5456	0.8878	0.5596	0.5278	0.7478	0.7222	0.6598
Maximum	0.6050	0.5550	0.8910	0.5750	0.5360	0.7570	0.7260	0.6660
Minimum	0.5730	0.5360	0.8840	0.5390	0.5200	0.7380	0.7160	0.6530
Range	0.0320	0.0190	0.0070	0.0360	0.0160	0.0190	0.0100	0.0130
Std. Dev.	0.0122	0.0074	0.0029	0.0144	0.0062	0.0075	0.0039	0.0051
Gross Domestic Product Per Capita								
Mean	2384.8960	873.5312	45431.8600	1291.0030	1081.8020	3203.1380	5397.3830	1462.7790
Maximum	2537.6490	969.3391	46518.8100	1450.4130	1230.2760	3503.9880	5635.6430	1596.3460
Minimum	2201.2930	782.6928	44507.6600	1138.5260	957.6247	2819.6510	5111.9090	1333.5840
Range	336.3560	186.6463	2011.1500	311.8870	272.6513	684.3370	523.7340	262.7620
Std. Dev.	125.2295	74.1587	945.1930	124.3038	109.8581	274.6551	254.9710	102.2493
Inflation								
Mean	7.3837	2.3578	-0.5830	5.2380	5.7959	9.5114	2.4852	10.5368
Maximum	9.1807	3.3641	1.7497	9.1966	10.2546	22.7993	4.0823	21.2607
Minimum	5.8644	1.3737	-1.8957	-0.0786	3.1301	3.8314	0.9629	3.6624
Range	3.3163	1.9903	3.6453	9.2752	7.1245	18.9679	3.1193	17.5983
Std. Dev.	1.5000	0.8704	1.4534	3.6792	2.8803	7.9564	1.3571	7.0381
Life Expectancy at Birth								
Mean	68.7025	83.0900	65.2370	65.4076	67.3144	74.5487	74.0655	75.3145
Maximum	69.4712	83.5878	66.1174	65.8579	68.2123	74.7948	74.4220	75.6291
Minimum	67.8924	82.5912	64.3336	64.9175	66.3857	74.3392	73.6944	74.9904
Range	1.5788	0.9966	1.7837	0.9404	1.8266	0.4556	0.7276	0.6388
Std. Dev.	0.6229	0.3925	0.7047	0.3727	0.7200	0.1811	0.2863	0.2527
Fertility Rate								
Mean	2.1656	2.7472	1.4080	3.1400	2.2878	2.1404	1.5318	1.9554
Maximum	2.3310	2.8750	1.4300	3.2930	2.3860	2.2030	1.5470	1.9610
Minimum	2.0270	2.6350	1.3900	2.9910	2.2040	2.0830	1.5120	1.9460
Range	0.3040	0.2400	0.0400	0.3020	0.1820	0.1200	0.0350	0.0150
Std. Dev.	0.1211	0.0953	0.0179	0.1195	0.0723	0.0478	0.0141	0.0061

Table 1: The results of descriptive statistics for each variable in each country

The above table shows that Japan had the highest average value of human development index (0.8878) while Myanmar had the lowest average value of human development index (0.5278) in 2010-2014. Japan's average of human development index was also greater than six other countries. Differences in the value of the human development index were due to differences in the indicators values forming the human development index in the countries such the health, education, and income resources. Based on average figures above, then Japan had a very high human development and Myanmar had the low human development. Meanwhile, Sri Lanka and Thailand were in the group of high human development; Vietnam, Bhutan, and Lao People's Democratic Republic were in the group of medium human development; and Cambodia was in the group of low human development. Lao People's Democratic Republic had the highest range (0.0360) and standard deviation (0.0144) and Japan had the lowest range (0.0070) and standard deviation (0.0029). The figures reflected that Lao People's Democratic Republic had the highest data variation of human development index from seven countries.

Japan had the highest average value of gross domestic product per capita (US\$ 45,431.9) whereas Cambodia had the lowest average value of gross domestic product per capita (US\$ 873.5) in 2010-2014. The figures reflected that Japan had higher economic growth, labor productivity and standard of living than Cambodia, even the remaining six countries. Japan had the highest range (2,011.15) and standard deviation that on (945.19), while Cambodia had the lowest range (186.65) and standard deviation (74.19), therefore it could be concluded Japan's gross domestic per capita data had the greatest data variation from the other countries.

Japan is the only country that experienced deflation of -0.5830% in 2010-2014, which meant that, during the period, Japan's economy tended to decline in

general prices. While six other countries had one-digit inflation, while Vietnam had a double-digit inflation (10.53%) which might be caused by an increase in economic growth driven by an increase in foreign investment, domestic production, and purchasing power of consumers. Sri Lanka had the highest range (18.97%) and standard deviation (7.96%), while Cambodia had the lowest range (1.99%) and standard deviation (0.8704%). So, it could be concluded that Sri Lanka had the highest data variation of inflation from the other countries.

Cambodia had the highest average value of life expectancy at birth (83.09) and Japan had the lowest average value of life expectancy at birth (65.24). It could be concluded that Cambodia had higher expected average length of life from birth than Japan. Myanmar had the highest range (1.8266) and standard deviation (0.7200) and Sri Lanka had the lowest range (0.4556) and standard deviation (0.1811). These figures showed that data variation of life expectancy at birth in Myanmar was the highest of other countries.

The average value of the highest fertility rate was achieved by the Lao People's Democratic Republic (3.14) and the lowest by Japan (1.41) in 2010-2014. These figures referred to the average total fertility in the Lao People's Democratic Republic which was higher than Japan. The fertility rate in Lao People's Democratic Republic was high since the country was still in the group of medium human development. Bhutan had the highest range (0.304) and standard deviation (0.1211), while Vietnam had the lowest range (0.015) and standard deviation (0.0061). It could be concluded that Bhutan had the greatest fertility data variation from the other countries.

Table 2 presented by descriptive statistics of each variable on the whole country, human development index, gross domestic product per capita, inflation, life expectation at birth, and fertility rate.

Table 2: The results of descriptive statistics for each variable in all countries

	Human Development Index	Gross Domestic Product Per Capita	Inflation	Life Expectancy at Birth	Fertility Rate
Mean	0.6549	7640.7990	5.3407	71.7100	2.1720
Maximum	0.8910	46518.8100	22.7993	83.5878	3.2930
Minimum	0.5200	782.6928	-1.8957	64.3336	1.3900
Range	0.3710	45736.1172	24.6949	19.2542	1.9030
Std. Dev.	0.1184	14538.6000	5.2408	5.8572	0.5500

Table 2 showed that the gross domestic product per capita had the highest average (7640.7990) and the human development index had the lowest average (0.6549). Similarly, gross domestic product per capita also had the highest range (45736.1172) and standard deviation (14538.6000), while the human development index had the range (0.3710) and standard deviation (0.1184). It could be concluded that gross domestic product per capita had greater variation data than human development index.

1. The Results of Random Effect Model

The test results with random effects model in the study could be seen in Table 3.

Table 3: The Results of Random Effect Model

Dependent Variable: Y

Method: Panel EGLS (Cross-section random effects)

Sample: 2010 2014

Periods included: 5

Cross-sections included: 8

Total panel (balanced) observations: 40

Swamy and Arora estimator of component variances

Variable	Coefficient	Std. Error	t-Statistic	Prob.
X1	2.88E-06	1.19E-06	2.425922	0.0206
X2	-0.000252	0.000105	-2.408465	0.0214
X3	0.006178	0.002438	2.534265	0.0159
X4	-0.059413	0.013953	-4.258041	0.0001
C	0.320296	0.197328	1.623163	0.1135
R-squared	0.921445	F-statistic	102.6367	
Adjusted R-squared	0.912467	Prob(F-statistic)	0	
Jarque-Bera (JB)	2.5907			
Probabilijy (JB)	0.2738	-	-	-

The equation of the regression panel of Table 3 is:

$$Y = 0.320296 + 2.88E-06X_1 - 0.000252X_2 + 0.006178X_3 - 0.059413X_4$$

The value of F statistic is 102.6367 and the probability value of F (0) is less than α (5%), H_0 is rejected, meaning that all the independent variables: gross domestic product per capita, inflation, life expectancy at birth, and fertility rate jointly affect the human development index.

The probability value of t statistics for all independent variables was less than α (5%), then H_0 was rejected, meaning that each independent variable had enough evidence to affect the human development index. The coefficient of gross domestic product per capita and life expectancy at birth had positive signs, while the coefficients of inflation and the fertility rate had negative signs.

The value of R squared for 0.921445 means that the variation of all the independent variables can explain the dependent variable variation of 92.15%, and the remaining (7.85%) can not be explained within the model.

The value of Jarque-Bera statistic is 2.5907 and the probability value of Jarque-Bera (0.2738) is greater than α (5%), then H_0 is not rejected, meaning that the error term has normal distribution.

Discussions

Gross domestic product per capita had a positive influence on human development index stating that these countries have been able to provide more goods and services and improve the living standards of each country. Of course, the increase in gross domestic product per capita becomes meaningful when the increase in gross domestic product is greater than the increase in population so that each resident can enjoy better economic prosperity.

Inflation negatively affects human development index of inflation meaning that an increase from eight countries lowers human development index, or vice versa. These countries succeeded in bringing inflation under

one digit, except Vietnam. This success was supported by effective fiscal and monetary policies. Of course, this success should be continued as this will increase the human development index.

Life expectancy at birth had a positive influence on human development index showing that life expectancy at birth is becoming an important part in improving the human development index in eight countries. The increase in life expectancy at birth in these countries reflects a combination of the success of government policy and public awareness on the importance of health.

The fertility rate negatively affected the human development index. These results showed an increase in the fertility rate decreased the development human index, and vice versa. The downward trend in the fertility rate in the eight countries improved the human development index. The decline in fertility rates was supported by the success of government programs to encourage population control and public awareness to have fewer children to keep and raise their welfare.

Conclusion and Policy Implication

The conclusion of this study was: 1) gross domestic product per capita had a positive effect on the human development index, 2) inflation negatively affected the human development index, 3) life expectancy at birth had a positive influence on human development index, and 4) the fertility level negatively influenced the human development index.

The following are the policy implications of this study. The increase of gross domestic product per capita should continue to be pursued, especially countries that entered the category of low development to the high development. Increasing the resources in each country becomes important. Utilization of overseas resources must be considered carefully in order to encourage the economic development of each country effectively.

The declining trend of inflation must be kept under surveillance because of the economic consequences of its own. Does this decline illustrate the declining purchasing power or is it the success of the government policy to control inflation or is the effect of the global economy still depressed?

The success of the government in increasing life expectancy at birth should be maintained. Government health programs should be extended to the entire community, especially for the poor.

The success in birth control should be continued considering the need of labor in long term. This policy should also be in line with the policy to alleviate poverty and improve the community welfare.

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EVALUATION OF THE SPIRITUALITY OF TOURIST DESTINATION OF BUDDHIST SPIRITUAL TOURIST DESTINATION: AN APPLICATION OF MANY-FACET RASCH MODEL (MFRM)

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ABSTRACT

Pilgrimage by visiting sacred places is an inseparable ritual in Buddhism practice. Transformation has taken place from religious pilgrimage object to spiritual tourist destination. Tourist destination spirituality has become a uniquely interesting aspect of a spiritual tourist destination. This research uses five Buddhist spiritual tourist destinations rated by 36 tourists using spiritual tourist destination indicators. The analysis result using Many-Facet Rasch Model (MFRM) shows that Bodhgaya Temple is the most favorite destination to visit. The item of 'Close-to-God/religious figure and Holy atmosphere' gained the most unpredictable responses.

Keywords; Tourist Destination Spirituality, Buddhist Sacred Places, Pilgrimage, Many-Facet Rasch Model.

Introduction

Pilgrimage is a part of religious rites of all religions. Until today, pilgrimage activities still take place as a form of spiritual journey with the goal of being closer to transcendent figures. (Henderson & Weisgrau, 2007; Raj & Morpeth, 2007). For a Buddhist, pilgrimage by visiting Buddhist Sacred Places is suggested by Buddha himself. As found in Mahaparinibbana Sutta (D.ii.72)

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"And whoever, Ananda, should die on such a pilgrimage with his heart established in faith, at the breaking up of the body, after death, will be reborn in a realm of heavenly happiness". Now, Buddhist sacred places, not only become main destination of visitors, but has transformed themselves as spiritual tourist destination.

Every tourist destination has its own attractiveness to attract tourists to visit. And it becomes a competitive dimension of a tourist destination, hence the two concepts are perceived as inseparable (Gârbea, 2014). In fact, not all tourist destinations have what perceived as the main attracting element. The competitiveness of a tourist destination can be influenced by many resources as main factors (cultural, heritage, scientific, events, recreation, etc.); upstream factors (accessibility, food and accommodation units, etc.); destination management (quality of services, development and qualification of human resources, protecting attractive resources); and qualification factors (safety/security, reputation of the destination, the created brand image, the quality/price ratio) (Crouch & Ritchie, 1999; Gârbea, 2014). Besides, demand factors consisting of destination awareness, destination perception, and destination preferences have become indicators affecting competitiveness of a tourist destination (Dwyer & Kim, 2003).

Spiritual or religious tourist destination has certain market segments. Therefore, the attractiveness of a spiritual tourist destination could be very specific as well. Previous research used tourist destination spirituality as antecedent variable to visit intention of foreign tourists to Borobudur Temple. The result of this research shows that the spirituality of tourist destination is one of the factors that boosts visit intention (Hermawan, Salim, Rohman, & Rahayu, 2016). Therefore, spirituality of tourist destination can be concluded as attracting factor of a tourist destination, particularly in religious spiritual tourism or even in pilgrimage tourism.

In Indonesia, there are many sites related to Buddhism. Those sites are now developed further to become tourist destinations that can be relied on gaining foreign exchange. One of the sites that has been known worldwide is Borobudur Temple. As a Buddhist spiritual destination, the world biggest temple has been proclaimed as a cultural sanctuary by UNESCO with No. Ref. 592. Borobudur Temple is one of the world's seven wonders.

To boost tourist visit to Borobudur Temple, Indonesian Government has an intention to make it as the center of Buddhist pilgrimage in the world. Even the Indonesian government believe that, as a Buddhist spiritual tourist destination, Borobudur Temple will become the venue comparable to Mecca for the Muslims (Junida, 2015; Metrotvnews.com, 2015; Oni, 2015). To realize this, Indonesian government has allocated US\$ 1.5 billion to restore and develop supporting infrastructure (Sukendro, 2016). Spending such a massive fund indicates the seriousness of Indonesian government to develop this destination.

Objectives

This research uses indicators of previous work done by Hermawan, Salim, Rohman, & Rahayu (2016) to assess five Buddhist tourist destinations. The objective of this research is to find out the ranking of Buddhist spiritual tourist destinations from tourists' point of view, and to re-explore the indicators of tourist destination spirituality used in previous research.

Methods

This research is descriptive explorative. The researcher asks 36 Buddhist foreign tourists (R1 to R36) from several countries to rate five Buddhist tourist destinations. The tourists have relevant knowledge and have visited the rated places at least in last five years.

Indicators of tourist destination spirituality consist of eight items. Those items were used in previous work done by Hermawan, Salim, Rohman,

&Rahayu(2016) adopted from Shuo, Ryan & Liu (2009). The raters are asked to respond to each question by choosing the most appropriate answer of five choices: 1 (very bad), 2 (bad), 3 (neutral), 4 (good), and 5 (very good) (Vagias, 2006). Instruments used in this research are presented in Table 1.

Table 1. Instruments to measure the construct of tourist destination spirituality

Study of Tourist Destination Spirituality					Tourist
No.					
The level of psychological situation (mood) felt when you are in spiritual tourist destination					
1. Very Bad; 2. Bad; 3. Neutral; 4. Good; and 5. Very Good.					
	Boudhanath	Angkor Wat	Mahabodhi	Shwedagon	Borobudur
F1 Peacefulness	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F2 Spiritual comfort	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F3 Holy atmosphere	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F4 Inner happiness	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F5 Escape from the ‘civilized’ world	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F6 Close to God/Religious figure	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F7 Respect to God/Religious figure	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5
F8 Religious fulfillment	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5

In this research, data is analyzed using Many-facet Rasch Model (MFRM) developed by Linacre (2014). Software program used in this research is FACETS version 3.71.3 from Winsteps.com (Linacre, 2014). Many Facet RaschModel using a scoring scale of m+1 ordered categories with a level of 0 for the lowest category and a level m for the highest is expressed as the logarithm of ratio odds (Eckes, 2015):

$$\ln \left[\frac{P_{nljk}}{P_{nljk-1}} \right] = \theta_n - \delta_l - \alpha_j - \tau_k$$

P_{nljk} : Probability of examinee n receiving a rating of k from rater j on task l,

P_{nljk-1} : Probability of examinee n receiving a rating of k – 1 from rater j on task l,

θ_n : Ability of examinee n,

δ_l : Difficulty of task l,

α_j : Severity of rater j,

τ_k : Difficulty of receiving a rating of k relative to k – 1.

Result and Discussions

FACETS Analysis

The logit measure for five Buddhist spiritual tourist destination rated by 36 tourist can be found in Table 2. From separation and strata, the destinations are, indeed, different one and another. Mahabodhi Temple is rated highest by the Buddhist tourists with the score of 1.72. Spirituality of tourist destination for Mahabodhi Temple is rated highest compared to four other Buddhist spiritual destination. The second is Boudhanath Stupa followed by Borobudur Temple in third place, Shwedagon Pagoda and Angkor Wat are rated fourth and fifth respectively with the lowest logit value is -1.60.

Table 2. Spirituality of Tourist Destination Measurement Report

N Buddhist Sites	Model		Outfit		Correlation
	Measure	S.E.	MnSq	ZStd	PtMea
3 Mahabodhi Temple	1.72	.12	.92	-.8	.21
1 Boudhanath Stupa	.23	.10	.88	-1.4	.47
5 Borobudur Temple	.11	.09	.91	-1.1	.30
4 Shwedagon Pagoda	-.46	.11	1.23	2.1	.42
2 Angkor Wat Temple	-1.60	.12	1.11	.9	.43
Mean (Count: 5)	.00	.11	1.01	-.1	.37
S.D. (Population)	1.08	.01	.14	1.4	.10
S.D. (Sample)	1.20	.01	.15	1.5	.11
Model, Populn: Separation 9.93 Strata 13.57 Reliability .99					
Model, Sample: Separation 11.11 Strata 15.14 Reliability .99					

The table shows that the spirituality of tourist destination of Mahabodhi Temple is difficult to rate, in other word, the spiritual value of this place is so high for the tourists who are also raters in this research. The opposite happens to Angkor Wat, tourists perceived that spiritual value of this tourist destination is low. BoudhanathStupa is in second place following Mahabodhi Temple. The spiritual value of tourist destination of Boudhanath is not too different with the one of Borobudur Temple which is in third place. This indicates that the spirituality of tourist destination of BoudhanathStupa and of Borobudur Temple is not too different. When seen from the Buddhism rituals, the numbers performed in BoudhanathStupa outperformed those in Borobudur Temple which is only known as heritage tourist destination.

Spirituality value of tourist destination of Shwedagon Pagoda is rated fourth. This is surprising since this destination is the place where continuing Buddhism rituals take place, almost uninterrupted. The value shows that it is not too different with Borobudur Temple. Angkor Wat is rated lowest in spirituality of tourist destination far below Shwedagon Pagoda. Tourists perhaps perceive that Angkor Wat is not a Buddhist spiritual tourist destination aside from it is depicted as tourist destination and world widely known through Lara Croft: Tomb Raider film starring Angelina Jolie. However, from the tourists visit, Angkor Wat scored ten times higher than of Borobudur Temple (Sukendro, 2016). The five destinations are perceived as spiritual tourist destination, no polarization takes place. It is indicated by the correlation point measurement which shows the same direction.

If Indonesian government intend to make Borobudur Temple as the world's Buddhist spiritual tourist destination, the government should take into account the factors related to tourist destination spirituality. Logit value of Angkor Wat which is far below of Borobudur Temple with the number of tourists visiting Angkor Wat far above to Borobudur Temple shows that Angkor

Wat has had its own position. There is also possibility that Angkor Wat is not promoted merely as spiritual tourist destination.

Basically, Indonesian government must be highly committed if it intends to change the theme of Borobudur Temple from a heritage tourist destination to a spiritual tourist destination. Even though there is an increasing numbers of Buddhism rituals held in Borobudur Temple, the echo of this is still limited. This suggests a more intensive communication from management side of Borobudur Temple.

From eight indicators of tourist destination spirituality, item 5 (Escape from the 'civilized' world) is the most difficult to rate by tourists with the logit score of 0.42. Indicators used in this research group themselves into three category namely difficult (item 5 and 2), medium (item 3, 6, 1, and 4), and easy (item 7 and 8). All items used apply small standard error.

Table 3. Spirituality of Tourist Destination Testing Items Measurement Report

N Items	Model		Outfit		Correlation
	Measure	S.E.	MnSq	ZStd	PtMea
5 Escape from the 'civilized' world	.42	.13	.76	-2.1	.70
2 Spiritual comfort	.26	.13	.99	.0	.62
3 Holy atmosphere	.11	.13	1.33	2.5	.62
6 Close to God/Religious figure	.02	.13	1.32	2.4	.47
1 Peacefulness	-.02	.13	.92	-.6	.68
4 Inner happiness	-.02	.13	.84	-1.3	.58
7 Respect to God/Religious figure	-.23	.13	.77	-1.9	.52
8 Religious fulfillment	-.54	.14	.99	.0	.49
Mean (Count: 8)	.00	.13	.99	-.2	.59
S.D. (Population)	.27	.00	.21	1.7	.08
S.D. (Sample)	.29	.00	.22	1.8	.08
Model, Populn: Separation 1.80 Strata 2.73 Reliability .76					
Model, Sample: Separation 1.96 Strata 2.95 Reliability .79					

Items to rate spirituality of tourist destination are valid. All items used show no polarity and to measure the same thing. Items reliability for sample of 0.79 indicates that items of tourist destination spirituality have a high consistency.

There is no single tourist rate 1 (very bad) to all items for five Buddhist spiritual tourist destination. This indicates that the spread of rating for each item is limited only to four choices. Figure 1 shows that every value chosen can differentiate one from the others.

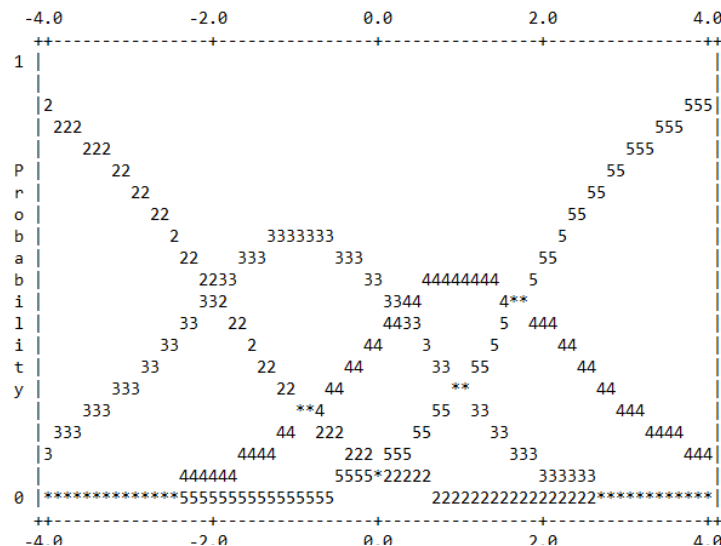


Figure 1. Probability Curves

Discussion

Basically, Buddhist spiritual tourist destination which was suggested by Buddha Himself, remains a dream of many Buddhist tourist to visit. Buddhist spiritual tourist destinations have their own attracting power. The appealing power of spiritual tourist destination is significantly different with other types of tourist destinations. Therefore, to find out the attracting power of spiritual tourist destination is interesting. Even though Holy Scripture becomes the main reference, other stimulus can make a spiritual tourist destination develop a specific attractiveness.

This research uses MFRM which produces an objective measurement. Items used in this rating are valid, showing the ability to measure what to be measured and having a good consistency. The main limitation of this work is the exclusion of other Buddhist spiritual tourist destinations, either as suggested by

Buddha Himself in Mahaparinibbana Sutta or by others. Other limitation is the sample size which is too small that restrict the generalization of the conclusion.

Recommendations

1. Recommendations for Implication

The development of Buddhist spiritual tourist destinations should take into account all aspects mainly related to the perceptions of the tourists themselves. This research reveals that factors concerned by tourists of a spiritual tourist destination cannot be separated from the spirituality of the tourist destination. It is not enough for Indonesian Government to rely on the development of infrastructure to make Borobudur Temple as a spiritual tourist destination. It is suggested that Indonesian government grants the flexibility of using Borobudur Temple as a Buddhist spiritual object which will lead many Buddhist communities to visit Borobudur Temple to perform religious ritual activities.

2. Recommendations for Further Studies

It is suggested that further research concerning this topic may add more Buddhist spiritual tourist destinations and at least to include eight main Buddhists spiritual tourist destinations. Rating can be done using instrument item with only four choices and sample size can be increased in order to obtain a better conclusion.

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BUDDHISM AND SCIENCE: SOME REFLECTIONS

Ven. Chuan Sheng*

ABSTRACT

The encounters between Buddhism and science have come a long way since the times of Taixu, encompassing what Taixu perceived to be physical sciences based on the six senses and the scientific study of thought processes. Whether they can develop into the more profound science of direct intuitive acquaintance or enlightenment, or demonstrate that the six pāramitās are in accordance with scientific research, are interesting issues that can be further pursued.

This essay has started with a brief historical account from the Scientific Revolution to the “Mindful Revolution,” followed by an overview of how the encounters have been interpreted and categorized. It has also highlighted recent scientific advances that have a bearing on Buddhism in the fields of the biological and physical sciences, and neuroscience and psychotherapy, as well as the many positive ways in which the studies of Buddhism and science have interacted and can proceed. We can certainly look forward to such encouraging trends, to learning from such fascinating encounters of Buddhism and science.

Introduction

In general, what is a gain to science is a loss to religion... But Buddhism benefits by the discoveries of science. The more science progresses, the clearer Buddhism becomes, for Buddhism explains the truth concerning the universe... Science helps us to understand Buddhism by offering suitable analogies.

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So commented Venerable Master Taixu 太虛 (1897-1947) in 1933 (cited in Pittman 2001, 167). A prominent Chinese Buddhist reformer whose legacy is seen in the practices of modern Chinese Buddhism today, Taixu regarded Buddhism as “the only religion which does not contradict science,” and considered this as one of the three aspects that characterized his “Buddhism for human life” (*Rensheng Fojiao* 人生佛教) (Pittman 2001, 165, 169).

Taixu’s view captured one facet of the so-called “compatible” relationship between Buddhism and science in the early twentieth century, a compatibility that emerged in the nineteenth century and seen to continue to present times. Throughout this period, Buddhism has been associated with such science as “the mechanistic universe, the theory of evolution, the theory of relativity, the Big Bang, ... the microscope, the telescope, the spectrometer, and now the MRI...” (Lopez 2012, 14). From classical physics, quantum physics and cosmology to Darwinian and neo-Darwinian theories of evolution, recent discussion on the compatibility between Buddhism and science has moved on to focus on the various types of meditation, especially mindfulness, and their relations to neuroscience and psychotherapy, so much so that the 3 February 2014 issue of *Time* magazine had “The Mindful Revolution” as its cover story.

This essay will offer some reflections on the encounters between Buddhism and science. It will raise the following questions: How did the encounters between Buddhism and science begin? How have such encounters been interpreted and categorized? What are some recent scientific advances that have a bearing on Buddhism? How can the interaction between Buddhism and science further proceed? What can this inform us about Buddhist spiritual practice? Through such a discussion, it is hoped that we will have an understanding of some major developments in the field of Buddhism and science, and the role of Buddhist spiritual practice.

To provide the background context, this essay will begin with a brief historical account on the encounters between Buddhism and science from the Scientific Revolution to the “Mindful Revolution,” followed by an overview of how the encounters have been interpreted and categorized. It will then highlight recent scientific advances that have a bearing on Buddhism in the fields of the biological and physical sciences, neuroscience and psychotherapy, and briefly discuss how the interaction between Buddhism and science can further proceed. It will conclude with some thoughts on what we can learn from this field.

From the Scientific Revolution to the “Mindful Revolution”

The encounters between Buddhism and science can be traced to the sixteenth century, amid the politics and strife of Western imperialism and colonialism. Originating about 2,500 years ago, Buddhism had first spread from India to the rest of Asia, where it became a major religion in many countries in South Asia, East Asia, and Southeast Asia. Although references to Buddhism had also been made in the West in early times, its presence there had been insignificant. With the onset of the Age of Exploration and the Scientific Revolution from the sixteenth century onwards, encounters between religion and science gradually developed. As Christian missionaries travelled around the world, they allied themselves with science and presented Christianity as the modern religion of advanced Western civilization, superior to other religions; Buddhism was deemed idolatrous, superstitious, ritualistic, pessimistic, and nihilistic (Lopez 2012, 10-11, 16-17, 21-23; McMahan 2008, 94).

With the scientific mode of inquiry rising in prominence, empiricism and rationalism were increasingly emphasized in intellectual pursuits. Aided by the science of philology, Western orientalist scholars started mining Buddhist texts, in particular, the Pali Canon (Lopez 2012, 38-41). This, together with the prevailing “Victorian crisis of faith” that resulted from the dominance of scientific modes of thought, wariness toward heightened evangelism, and

openness to religious pluralism, provided the contexts for the emerging discourse of “scientific Buddhism” (McMahan 2008, 89-113). From the 1860s Buddhism and science came to be seen as compatible, leading one intellectual, Paul Carus, in 1896, to portray the Buddha as “the first positivist, the first humanitarian, and the first prophet of the Religion of Science.” Buddhist leaders from the late nineteenth to early twentieth centuries took note, and stressed this compatibility in their anti-imperialist struggles and efforts to revitalize Buddhism (Lopez 2012, 7-11; Lopez 2008, 1-24).

The close association between Buddhism and science has continued since then, leading Lopez to term this phenomenon as the “Scientific Buddha,” “a Buddha to whom all manner of scientific insights would be ascribed, from the mechanisms of the universe to the structure of the atom, from a natural law of morality to the deepest workings of the mind” (Lopez 2012, 41). The stress on Theravāda traditions in the late nineteenth and early twentieth centuries expanded to encompass Mahāyāna discourses, especially Zen, in the latter half of the twentieth century, and Vajrayāna thought in recent decades due to the prominent role played by the Dalai Lama (Lopez 2008, 25-35). This close association is evident in the numerous books written on the subject throughout this period. They include works by scholars of different Buddhist traditions and scientific expertise, such as Wang Chi Biu (1946), Egerton C. Baptist (1955), K. N. Jayatilleke, Robert F. Spencer, and Wu Shu (1958), D. T. Suzuki, Erich Fromm, and Richard De Martino (1960), Fritjof Capra (1975), W. R. Kloetzli (1983), Buddhadasa P. Kirthisinghe (1984), P. A. Payutto (1995), B. Alan Wallace (1996), James H. Austin (1998), J. K. P. Ariyaratne (2001), the Dalai Lama (2005), Chi-Sing Lam (2008), Rick Hanson (2009), Phra Dharmakosajarn (2010), and RatmalaneSomaloka (2012).

B. Alan Wallace notes that such scholars as ThuptenJinpa and José Ignacio Cabezón have analyzed Buddhism-science encounters and categorized them in three

main ways. First, Jinpa's notion of "rival philosophy" and Cabezón's concept of "conflict/ambivalence" stress the perception of science as a field of knowledge that differs fundamentally from Buddhism. Such a view corresponds to scholars who see religion and science as "autonomous (nonoverlappingmagisteria)" realms of knowledge that hold little promise for mutual conversations; Wallace highlights that post-modernist scholars have likewise considered Buddhism and science to be "fundamentally incomparable" since they interpret these two disciplines to be "culturally specific" (Wallace 2003, 1-4, 20-25, 69; Jinpa 2003, 79-80; Cabezón 2003, 41-43).

Second, in Jinpa's characterization of "ally philosophy" and Cabezón's categorization of "compatibility/identity," Buddhism and science are seen to have important similarities, leading advocates to cite scientific data to buttress Buddhism, to claim that Buddhism and science are identical, or to see Buddhism as a higher form of knowledge (Wallace 2003, 69; Jinpa 2003, 80; Cabezón 2003, 43-48).

Third, in Jinpa's interpretation of "equal partner" and Cabezón's understanding of "complementarity," a constructive engagement of Buddhism and science that can expand the frontiers of human knowledge is emphasized; here, the similarities and differences in methodologies and concerns of the two disciplines are seen to be mutually enriching. For instance, Cabezón sees Buddhism and science as "complete systems that resist dichotomizing: systems that can both support and challenge each other at a variety of different levels...." For Jinpa, Buddhism is an appropriate partner of science because of "[Buddhism's] suspicion of any absolutes, its insistence on belief based on understanding, its empiricist philosophical orientation, its minute analysis of the nature of mind and its various modalities, and its overwhelming emphasis on knowledge gained through personal experience." Wallace considers the Buddhism-science discourse a worthwhile "cross-cultural and interdisciplinary pursuit of understanding"

since it can “shed a fresh light on our own subjectivity, our own language, and our own categories, for example, of religion, science, and philosophy” (Wallace 2003, 27, 69-70; Jinpa 2003, 81-83; Cabezón 2003, 49-61).

Further Exploring the Encounters between Buddhism and Science

Such a cross-cultural and interdisciplinary pursuit of understanding between Buddhism and science can be seen in the fields of the biological and physical sciences, and neuroscience and psychotherapy.

In the biological sciences, the discussion on compatibility was first seen in Charles Darwin’s theory of evolution and natural selection and the Buddhist doctrines of karma and rebirth, evident in the arguments of Thomas W. Rhys Davids, Thomas Huxley, Walter Evans-Wentz, and Sōen Shaku. Nonetheless, Lopez has argued that there seems to be more differences than similarities between Darwinism and karma and rebirth when examining their interpretations of suffering and happiness, random mutations, sentience and non-sentience, beginning of consciousness or life, perpetuation of different species, and extinction (Lopez 2012, 47-80; Lopez 2008, 21-22; McMahan 2008, 64; the Dalai Lama 2005, 97-115).

In recent times, such scholars as Denis Noble, David Brasah, Ratnaprabha, and William S. Waldron have pointed to compatibility in other aspects. Noble (2015) has offered a systems biological interpretation of the concept of No-Self (*anātman*). Instead of stressing the “selfish” nature of genes and molecular biological components, Noble argues that genes do interact with each other and the environment; instead of a one-way “reductionist causal chain” from “the genes to the organism,” he emphasizes a “downward causation” of “systems with multiple levels and feedbacks downward and upward between the levels.” Noble sees the self as a construct and process, not “an immaterial substance” or the brain; he notes

how similar his interpretation is with the “seed-and-fruit” “four-cornered logic” that the Korean monk, Won Hyo 元曉 (원효) (617-686), used to clarify the Buddhist understanding of “being/non-being.”

Noble’s systems approach resonates with recent trends in the biological sciences. In *Buddhist Biology: Ancient Eastern Wisdom Meets Modern Western Science* (2014), David P. Brasah likens the disciplines of Buddhism and biology to “a pair of powerful searchlights” in providing insights to the issues of life, and calls his interpretation “Existential Bio-Buddhism.” Inspired by Vietnamese Zen Master Thích Nhất Hạnh who uses the term “interbeing” to refer to the interdependence of all beings, an idea related to the “interpenetration” emphasized in Chinese Huayan Buddhism, Brasah stresses interconnectedness, together with “not-self” and impermanence, in his discussions on evolution, genetics, ecology, and neuroscience (Brasah 2014; Ratnaprabhan.d.).

Likewise, William S. Waldron (2015a) has suggested how terms like river, tree, frog, and human can be used to illustrate such Buddhist concepts as dependent arising and non-self. In another essay, like Noble’s downward causation, Waldron views human evolution as “a self-organizing, feedback process” that conditions and results in constantly changing forms and patterns, behaviors and experience, and structures and developments; Waldron uses this “Middle Path” that goes beyond “absolute determinism and absolute autonomy” to transcend the sterile nature-versus-nurture debate that has long featured in evolutionary biology (Waldron 2000, 3).

Ratnaprabha supports the position of Noble and Waldron, highlighting how genes operate in complex manners in varying circumstances and how “survival-enhancing features innovated by a parent can pass to its descendants without changes to the genetic sequence,” in processes termed epigenetics (Ratnaprabhan.d.). The propositions of Noble, Brasah, Waldron

and Ratnaprabha are similar in some ways to such recent theoretical paradigms as complexity theory and systems theory which stress an integrated and networked approach in understanding our “biological, psychological, social, and ecological systems” (McMahan 2008, 170).

Ratnaprabha further argues that the minds of animals and human beings can be understood to have evolved through “law-governed causal sequences.” Analyses are given in his Dharma Training Course module, “Evolutionary Buddhism” (2009), and in his book, Robin Cooper (Ratnaprabha), *The Evolving Mind: Buddhism, Biology and Consciousness* (1996), which discusses how consciousness evolves “from the simplest organism, through the self-aware human being, to enlightenment,” through a process of “perpetual self-transcendence.” Likewise, Waldron considers the Buddhist doctrine of karma to be similar to evolutionary biology in that the present constitution of human life, its forms and structures, is the product of the activities of past immeasurable generations of beings (Waldron 2000, 7). This is further seen in how a living organism is understood to be a constantly changing “organization of matter and energy” that transcends absolute identity and absolute difference (Waldron 2000, 19-20). Ratnaprabha and Waldron therefore provide additional perspectives on the Darwinism-karma debate.

Ratnaprabha and Waldron also highlight the need to go beyond scientific materialism, which privileges matter as the “one real substance that made up everything in the universe,” and the mind as “nothing but patterns of electrical and chemical processes in the brain” (Ratnaprabhan.d.). Building upon the work of such scholars as Humberto Maturana and Francisco Varela, John Tooby and Leda Cosmides, and Fritjof Capra, Waldron concludes that “our minds and selves are not simply *analogous* to but are *fundamentally inseparable* from the natural world... The Buddhist parallels to this biological ‘Mind-Only’ theory, *mutatis mutandis*, are legion” (Waldron 2000, 20-22).

By highlighting how evolutionary biology and Buddhism can lead us to understand an interdependence that pervades all phenomena, doing away with the dualities of mind and matter, Waldron and Ratnaprabha show us how the discussion on Buddhism and science can be further explored.

In the physical sciences, the Buddhism and science discussion on compatibility was first seen in the observer-independent materialist/realist/essentialist interpretation of matter that views real atomic matter particles constituting the physical world. This was followed by the objective idealist interpretation that sees objective reality as “a subjective apparition or illusion of a sober, sentient perceiving consciousness,” and the centrist Middle Way interpretation of “objective relative and subjective ultimate” (Boaz 2015d and 2015a) that stresses the concept of “two truths” and “emptiness.” Such a spectrum of views are reflected in the works of AnkurBarua, Shuichi Yamamoto and Victor F. Kuwahara, B. Alan Wallace and David Peter Boaz, with Wallace and Boaz advocating a noetic revolution.

A critique of the materialist approach, and arguments for the scientific credibility of the “double truth” Middle Way approach, are further presented in Graham P. Smetham’s 2011 essay, in which he makes four interesting arguments. First, using the analogy made by Henry P. Stapp, Smetham explains that modern quantum theory maintains two levels of reality: quantum reality is “idealike” or “mindlike,” an evolving “pool of potentiality for experiential existence” that allows the *apparent* reality of the material world to emerge when sentient beings “cognitively interact” with it (Smetham 2011, 5). Such an interpretation parallels the Buddhist two truths or two realities, as understood in the Cittamātra (Mind-Only) and Madhyamaka (Middle Way) structure of reality: ultimate reality and the illusion of the conventional reality of the everyday world. Because quantum physics has directed attention to the illusory reality of the material world, Victor Mansfield considers modern quantum physics as “experimental metaphysics” (Smetham 2011, 11-12).

Second, Smetham draws parallels between the Buddhist concept of “emptiness” and the notion of “quantum potentiality.” He begins by noting the “paradoxical existential configuration of the state of the *Tathāgata*[Buddha] after death,” as presented in the *SamyuttaNikāya*(SN 22.86 - Anurādha Sutta): “The Tathāgata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death.” Smetham then shows how the “tetralemma” of Madhyamaka Buddhism that explicates “emptiness” (*shunyata*) or ultimate reality contains this configuration: “Neither existent, nor nonexistent, Nor both existent and nonexistent, nor neither.” He further notes that this configuration matches J. Robert Oppenheimer’s analysis of an electron (a quantum “particle”) and hence the ground of quantum potentiality: “If we ask, for instance, whether the position of the electron remains the same, we must say ‘no;’ if we ask whether the electron’s position changes with time, we must say ‘no;’ if we ask whether the electron is at rest, we must say ‘no;’ if we ask whether it is in motion, we must say ‘no.’” (Smetham 2011, 7).

Third, Smetham highlights similarities between the Buddhist concept of “emptiness” and the notion of “quantum weirdness” in explaining the working of the universe. Madhyamaka Buddhism characterizes “emptiness” as “a hovering between existence and non-existence,” and sees it as necessary for all phenomena to function and for the world of experience to arise (Smetham 2011, 8). Marcus Chown posits the same function to this hovering and calls it “quantum weirdness”; Smetham explains it as the “ability of a quantum particle to be in two places at the same time, whilst still maintaining an identity as a single entity.” Michio Kaku has similarly argued that the stability of molecules and the universe is possible because “electrons can exist in parallel states hovering between existence and non-existence.” All these lead Smetham to assert that “quantum physics supports the Buddhist ‘two truths’ metaphysics, with ‘emptiness’ – the lack of

inherent existence which ‘hovers’ between existence and non-existence – as the ultimate truth, in a remarkable fashion” (Smetham 2011, 22).

Fourth, Smetham draws parallels between the Buddhist concept of karma and the notion of “consciousness-observer.” He begins by stressing the observer (consciousness)-dependent nature of the conventional world, as presented in both Buddhist thought and modern quantum theory, and proceeds to explain the “quantum measurement problem”: because the particles of the conventional world can be perceived only when measured by human consciousness, they are the expression of how consciousness interact with the ground of quantum potentiality. In other words, it is this “continuous measuring activity of consciousness” that gives rise to the illusory material world from the quantum ground of potentiality, and this conventional world is a collective illusion karmically created “over vast time scales through the perceptual activities of all sentient beings.” Smetham reiterates John Wheeler’s observation that: “The universe does not ‘exist, out there,’ independent of all acts of observation. Instead, it is in some strange sense a participatory universe,” a “self-perceiving universe” (Smetham 2011, 17-20).

As such, Smetham concludes that “karma and rebirth is *entirely coherent* with what we know about the deepest level of the functioning of reality... the preeminence of the karmic mechanism of cause and effect operating at the quantum level....” (Smetham 2011, 4).

Such an understanding brings to mind Bodhisattva Samantabhadra’s reference to the countless world-systems and universes in the *Avatamsaka Sūtra* (Flower Garland Sūtra/Flower Ornament Scripture):

... In the ten directions I see every place
In all the worlds and universes
Pervading the vast expanse of space...
Some worlds of pure light are [made],

Suspended steadily in space...
Some are shaped like flowers,
Lamps adorned with jewels,
Some are vast as the ocean,
Spinning like a turning wheel...
Some are slender, some are small,
For they have countless forms—
And spin in various ways...
Some worlds are round and others square,
Some lands are pure and some defiled,
Others joyful or distressing...
All were caused by karmas
Varied as the oceans...
Unfathomable are the countless worlds
In the totality of universes.
Many worlds are new or are decaying,
While many others will soon cease to be.
Like leaves in a forest,
Some flourish, others fall...
As different seeds give birth to different fruits,
Or magicians project conjurations with their spells,
So sentient beings by the power of [collective] karma
Make various world-systems that are incomprehensible...
As a painter draws many pictures,
A sentient being's Mind can also create
Infinite variations of world-systems....

(cited in Chang 1971, xxi-xxii; see also Davis 1984)

Hence, in the physical sciences, the discussion on Buddhism and science also highlights the need to further explore all phenomena beyond a scientific materialist perspective, to transcend all dualities in order to comprehend the nature of phenomena.

In the cognitive sciences or sciences of the mind, the Buddhism and science discussion on compatibility was first displayed in the interest in meditation. In the nineteenth and early twentieth centuries, Buddhist meditation found a place in Western society, in the midst of such spiritual currents as transcendentalism and Theosophy. It also fitted well with the “subjective turn” of modernity, as this aspect of modernity stresses “interior life,” personal experience and individualism, instead of “external authority” and institutions. As the pace of modernization and industrialization quickened, meditation came to be seen too as a way to relieve the pressure of hectic lives (McMahan 2008, 187-188). Mindfulness practice, which emphasizes constant awareness of bodily actions, feelings, thoughts, states of mind, and all aspects of life, also spread widely in these contexts to become the “mindful revolution.” David L. McMahan further attributes the popularity of mindfulness practice to its attunement to “modernity’s broad world-affirming attitude,” to the trend of “modern literature’s valorization of the details of everyday life,” and to the “modern way of resacralizing the world without resort to the supernatural” (2008, 218).

Scientific investigation of meditation, which started in the 1960s with Japanese scientific research on Zen meditators, aims to track and understand how meditation affects bodily and mind functions. In recent decades, scientists from many countries have used a plethora of advanced technology to measure and evaluate how meditation and mindfulness practice affect “attention, perceptual sensitivity, anxiety, regulation of emotional states, neurophysiological responses to stressful stimuli, immune system functioning,

central nervous system activity, and specific neurological structures,” and how they can work to alleviate stress, manage pain, provide psychotherapy for mental ailments, assist recovery from illnesses, and bring about well-being and happiness (McMahan 2008, 204-205; Baer 2006). Recent discussions on neuroscientific evidence that support the health benefits of the various types of meditation are given in the works of Piya Tan (2015b) and Rick Hanson. How mindfulness practice has been used in psychotherapy and maintenance of well-being is reflected in the essays of Gregor Lange, RatmalaneSomaloka (2015), LobsangRapgay, Piya Tan ((2015a), and Wee Sin Tho. Lange (2015), for example, has presented an overview of the multitude of mindfulness-based interventions, such as Mindfulness-Based Stress Reduction (MBSR), Dialectical Behavior Therapy (DBT), Mindfulness-Based Cognitive Therapy (MBCT), Acceptance and Commitment Therapy (ACT), Mindfulness-Based Relapse Prevention (MBRP), Mindfulness-Based Eating Awareness Training (MB-EAT), Mindfulness-Based Childbirth and Parenting (MBCP), and Mindfulness-Based Mind Fitness Training (MMFT).

Besides being an object of scientific investigation, meditation has also been perceived to be a type of science. This proposition could be traced to the spiritual environments of Western society in the nineteenth century, which regarded meditation and contemplative aspects of religions as an “interior science” on par with empirical science. It developed further in the twentieth century, with some scholars considering Buddhist meditation to be an “inner science,” a “science of mind,” or “radical empiricism”; Wallace, for instance, has discussed Buddhist radical empiricism in terms of Vaibashika’s dualistic reductionism, Sautrāntika’s pluralistic realism, Yogachara’s philosophical idealism, and Madhyamaka’s ontological relativism (McMahan 2008, 205-208; Wallace 2012, 62, 125-143).

Wallace and Boaz have also argued for the need of the cognitive sciences to now move toward a noetic revolution, by integrating hard

cognitive sciences with soft contemplative science. Wallace (2015b) contends that the coming together of the experiential inquiry of Buddhism and the rational inquiry of science will lead to a noetic revolution that can benefit humanity immensely. Boaz (2015c) observes how this “noetic (subject/object unity)” perspective and the Buddhist concepts of two truths and emptiness can clarify “the ontological interdependence—the prior unity—of all arising phenomena,” and give rise to the understanding that there is “no intrinsic duality of knowing subject and appearing objects,” that “Mind and body, spirit and matter are an unbounded unified nondual whole (*mahabindu*)” (see also Wallace 2000; Boaz 2015b). Yet, why is it so important to understand the nature of consciousness? Wallace (2012, 157) explains:

Because a world that truly understands the nature of consciousness becomes reoriented away from the hedonic treadmill of consumerism and toward the infinitely renewable source of happiness, cultivated by training the mind. People who truly understand the nature of consciousness may find themselves upholding ethics that are universal and empirically verifiable. In a civilization that truly understands the nature of consciousness, the world’s great religions may discover their contemplative roots and reclaim their deep common ground.

In what other ways can the encounters between Buddhism and science be further explored?

In his article, “Buddhist Modernity and the Sciences,” Waldron (2015b) has suggested how Buddhism, through the examples of causality and non-essentialism, and self-identity and suffering, can work with the sciences to contribute to the modern world. McMahan, in seeing scientific Buddhism as one facet of how Buddhism has adapted and hybridized in modern times through the processes of “detraditionalization, demythologization, and psychologization,” negotiating between “the rationalist imperative to avoid supernaturalism and the Romantic longing for the reenchantment of the

world,” has proposed several roles that Buddhist modernism can play in addressing the challenges of contemporary times (2008, 114-116, 239-241, 260):

The Buddhist analysis of the relationship between craving (*trṣṇa*) and dissatisfaction (*dukkha*), for example, as well as its ascetic tendencies, can be fashioned into a formidable critique of the very foundations of consumerism, materialism, and the pathological aspects of capitalism... Buddhism’s sophisticated techniques of meditation combined with its vigorous ethical reflection offer forms of psychological and spiritual self-cultivation that can transcend the self-absorption and social irrelevance that has beset some modern psychotherapies and New Age spiritualities... Engaged Buddhism, furthermore, brings a unique perspective and a new vocabulary to the discourse of human rights, war and peace, environmentalism, and other pressing social and political concerns, expanding their conceptual resources. In a similar vein, Venerable Bhikkhu Bodhi (2015b) expresses the hope that:

Buddhist thinkers and open-minded scientists, by sharing their insights and reflections, can show us an effective way to heal the rift between objective knowledge and spiritual wisdom and thus bring about a reconciliation between science and spirituality. In this way spiritual practice will become an integral part of the discipline aimed at knowledge, and spiritual practice and knowledge in combination will become the tools for achieving the highest good, enlightenment and spiritual freedom.

Some Final Thoughts on Buddhism and Science

The scientific method should operate on different levels. There are, first, the so-called physical sciences based on the six senses. Then there is the scientific study of thought processes. Beyond this there is the more profound science of direct intuitive acquaintance or enlightenment known only to a few choice souls who have seen through the nature of existence and have come to a consciousness of reality beyond all

the illusions and distractions of life. This experience is attained by means of quiet abstraction and intuitive response to the universe. The Buddhist Hall of Meditation is the laboratory for this more advanced type of scientific research. And the materials for the experiment are none other than one's own bodily senses and his mind....

So wrote Frank Millican in 1926 of Taixu's view on how science can become "more comprehensive" to better demonstrate the "harmony" between Buddhism and science (cited in Pittman 2001, 168-169). Taixu had likewise commented on another occasion: "If life, however, were founded on the six pāramitās—the six perfect virtues of the bodhisattvas—and these were realized to be in accordance with scientific research, then we might hope to enter into the pure realms of Buddha and emerge from the chaos of fire and brimstone into which we have fallen" (cited in Pittman 2001, 166).

The encounters between Buddhism and science have come a long way since the times of Taixu, encompassing what Taixu perceived to be physical sciences based on the six senses and the scientific study of thought processes. Whether they can develop into the more profound science of direct intuitive acquaintance or enlightenment, or demonstrate that the six pāramitās are in accordance with scientific research, are interesting issues that can be further pursued.

This essay has started with a brief historical account from the Scientific Revolution to the "Mindful Revolution," followed by an overview of how the encounters have been interpreted and categorized. It has also highlighted recent scientific advances that have a bearing on Buddhism in the fields of the biological and physical sciences, and neuroscience and psychotherapy, as well as the many positive ways in which the studies of Buddhism and science have interacted and can proceed. We can certainly look forward to such encouraging trends, to learning from such fascinating encounters of Buddhism and science.

At the same time, we should bear in mind how the above observations have also highlighted the importance of spiritual practice. As further reiterated by the Dalai Lama (2005, 2006): “From the Buddhist perspective, a full human understanding must not only offer a coherent account of reality, our means of apprehending it, and the place of consciousness but also include a clear awareness of how we should act.” Here, the emphasis is on leading a life of ethical discipline, cultivating the mind through meditation, and practicing to realize wisdom, enlightenment.

In his article, “Better Than A Hundred Years,” Venerable Bhikkhu Bodhi (2015a) shares his thoughts on the kind of world that may take shape in a century from now, including the possible roles played by Buddhism and science and technology, and stresses the need for a “dimension of transcendence.” He further reminds us from the six stanzas in the “Chapter of the Thousands” of the *Dhammapada*, the centrality of practice:

Better than to live a hundred years immoral and unconcentrated is it to live asingle day virtuous and meditative.

Better than to live a hundred years foolish and unconcentrated is it to live asingle day wise and meditative.

Better than to live a hundred years lazy and dissipated is it to live a singleday with energy firmly aroused.

Better than to live a hundred years without seeing the rise and fall of things is it to live a single day seeing the rise and fall of things.

Better than to live a hundred years without seeing the Deathless is it to live asingle day seeing the Deathless.

Better than to live a hundred years without seeing the Supreme Truth is it tolive a single day seeing the Supreme Truth.

In short, while we can benefit much from exploring the fascinating intellectual terrains of Buddhism and science, we should also remember how

spiritual practice can be of great significance in enriching our understanding and insights. In this regard, spiritual practice and scientific inquiry should both be pursued simultaneously. Finally, of the many ways to embark on such a wondrous journey of exploration, one is to emulate Bodhisattva Samantabhadra's vows in the *Avatamsaka Sūtra* (Cleary 1993, 1516):

... Purifying oceans of lands,
Liberating oceans of beings,
Observing oceans of truths,
Plumbing oceans of knowledge,
Perfecting oceans of practices,
Fulfilling oceans of vows,
Serving oceans of buddhas,
May I practice, untiring, for oceans of eons.
The lofty vows of enlightenment practice
Of the buddhas of past, present, and future
May I fulfill completely,
Practice what is good, and realize enlightenment....

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BUDDHIST ECONOMICS - AN ETHICAL REMEDY FOR THE PREVAILING NEOCLASSICAL ECONOMICS

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ABSTRACT

The concept of Buddhist Economics proposed in this paper is able to address the issues faced today by the neoclassical economics. However, there are inherently two problems in putting such a concept to execution in reality. Firstly, the world is largely diversified in culture and religion, it is thus not easy to get the acceptance from the West and different religious views for a theory that is originated from the East and based on Buddhist principles. Secondly, the prevailing economy is so engulfed on positive economics that dictate what is to be done with mathematical modelling and numbers but less of the normative or ethical aspect of what ought to be done¹. The former may be addressed by first building a successful economy model in a Buddhist country that proves the viability in today's context. The latter may require investigating further into the combination of neoclassical economics and Buddhist economics as the initial stage of re-forming the current economy.

Introduction

The prevailing economy of maximizing GDP based on mathematical modeling is developed under the assumption that it should improve consumption and result in better well-being for society. This consequently

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¹ Hands, 2012

affects the function of the three factors of production in economics, namely natural resources,² labor and capital, and results in the wrong focus on increasing materialistic values and desires. The method of mathematical modeling based on a set of assumptions has its origin in the twentieth century when its use on neoclassical economics becomes dominated in the academic institutions, government services and industry bodies. This approach is then extended to financial markets where the behavior and competitiveness of the market is modeled and rationale by prices and thus results in the insane pursuit of virtual wealth fueled by personal greed. Therefore, the neoclassical economy today skews towards inexorable increase of consumptions and incomes that creates a formidable spiral of desires. However, as stated by Greenham and Ryan-Collins (2013: 164): “the highly restrictive assumptions about human behavior and markets required by neoclassical theories are completely unrealistic”. These unrealistic assumptions are used as a decision basic to justify the economic policy today. Therefore, the current economic models omit important information about ecological and social impacts and result in a series of problem including the abuse of natural resources, financial crises, inequality, social insecurity, poverty. Just as aptly described by Greenham and Ryan-Collins (2013) that the prevailing neoclassical economy “supports the primacy of the financial system over the economy, and in turn the primacy of the economy over social needs and ecological realities”. This is basically a description of a mechanistic system that creates materialistic value to satisfy personal desires. It is purely materialistic value-orientation, which leads to spiritual poverty³.

Kovács and LozaAdaui (2014) assert that “neoclassical economics and the values of materialism tend to deepen the suffering of humanity and

² Natural resource is a component of land.

³ Kovács and LozaAdaui 2014: 756

the problems of the world”. This is further demonstrated by the recurrences of financial crisis that are largely due to moral failure⁴. Thus, there is a need for an alternative economic theory that is both able to genuine provide for the well-being of the society and manage the lapse of moral and ethical values in today’s economy. This paper makes a comparison of two major economic components, namely consumption and production, between the prevailing neoclassical economy and Buddhist economy, and aims to justify the framework of Buddhist economy can be adopted to replace the neoclassical economy for the genuine welfare of the society.

Overemphasis on the growth of GDP

The current overemphasis on the growth of GDP in the modern economics is due to the belief in the concept of utilitarianism adopted by neoclassical economics that judges actions by their outcomes⁵. This leads to a fallacy on any method utilized to attain a worthy end is justified by the worthiness of that end and thus results in the current practice of achieving continue growth without due attention to the consequences of the means to achieve the end. Therefore, in order to achieve the incessant growth of GDP, nations and financial markets devise ways to achieve the end but are oblivious of the ethical aspect of the means such as the abuse of natural resources, replacement of jobs by automation, complex debt instruments, etc. This belief system is reinforced by the success of the reformation of China’s economics in the past two decades and triggers a trend to follow suit by many nations. However, Greenham and Ryan-Collins (2013) observes that this approach maybe applicable only to a minor groups of early industrializing

⁴ Sharma, 2013.

⁵ 4 Kovács and Loza Adaui : utility maximization is the supreme goal of economic agents, 2014.

nations and it is now outlived its usefulness. This can be seen from the result of increasing conflicts among nations, the ecological problems faced today and the recent recurrences of financial crisis. Payutto (1994) points out in Buddhist perspective that “it is not the end which justifies the means, but rather the means which condition the end.” It is this wrong focus that always leads to disaster outcomes such as violence, tension, instability or even the collapse of society. The Buddhist teaching of causality not only emphasizes the means over the ends but also necessitates ethical judgment in achieving the end. This facilitates to refocus on the conditions which stresses on utilizing the right ways that are beneficial for the well-being of the human beings knowing clearly that the society is the result of these means.

The problem of consumption

The emphasis of the growth of GDP is also wrongly based on one of the assumptions that equates consumption to happiness. This assumption is based on the rationale of the increase of incomes or GDP will result in the increase of consumption, thus the increase of happiness. However, there is a flaw in this rationale. The current outcomes of instability and insecure economics indicate that consumption does not equate with happiness. This is further justified by Easterlin (1974) findings that “economic growth in a country did not necessarily lead to a rise in average levels of happiness”. Schumacher (1993) also points out that “consumption and material wealth are poor proxies for well-being and the aim of economics should be to obtain the maximum of well-being with the minimum of consumption”. In Buddhist point of view, the continual increase of consumption is basically the wrong use of goods and services to satisfy the desire for pleasing sensations or ego-gratification⁶. This wrong consumption arises from *tanhā* and will ultimately

⁶ Payutto 1994.

lead to suffering due to the ignorance of human beings. In order to avoid this suffering, another form of desire called chanda which is the desire for well-being based on wisdom, is suggested by Payutto (1994) to replace the current interpretation of consumption. Thus, in Buddhist economics, consumption is a requirement for the attainment of well-being and spiritual development.

First factor of production – natural resources

The modern economics does not take due consideration on natural resources such as water, energy, trees, etc. These resources are either considered to be inexhaustible or not properly accounted for in term of the effect on the ecological system, thus have been taken for granted to be wasted or destroyed at the expense for the growth of economics. There is simply no awareness of the dependency of human life on the ecosystem of many different forms of life. There is also no distinction between renewable and non-renewable material because monetary price is the only distinction. On the contrary, Buddhist economics upholds the Buddha's teaching of a non-violent attitude not only to all sentient beings but also, with great emphasis, to the environment. ThichNhatHanh states that "we should deal with nature the way we should deal with ourselves. We should not harm ourselves; we should not harm nature. Human beings and nature are inseparable". On this basic, Schumacher proposes recognizing the essential difference between renewable and non-renewable resources and using non-renewable resources only when is indispensable and with great care. Exploitation of non-renewable energy such as coal, oil, natural gas, at an ever-increasing rate is considered as an act of violence against nature which will eventually lead to violence between men⁷.

⁷ Guruge : 77, 2006.

Second factor of production – labor

The neoclassical economic theory of work treats people as goods and leads to specialization, which is dehumanizing and makes work a meaningless money-earning process⁸. From the perspective of the employer, it is necessary to increase labor productivity in order to reduce the cost of labor to increase the gain of profit. Sharma (2013) points out that in the view point of neoclassical economy, “labor is seen as an economic resource, a means to a productive end, and a cost to be minimized”. This is simply in accordance with the game of maximization justified by the prevailing economy. The search for ever-rising labor productivity thus resorts to automation in technology that results in the replacement of labor with machines and the so-called specialization of work. This process actually de-skills the workers and makes works monotonous and without meaning. Schumacher (1993) accuses this process as self-defeating as it produces undesirable effects on both the individual and society. The specialization process poses a serious problem in the loss of jobs and unemployment. The International Labor Organization warns of a ‘lost generation’ of youth dropping out of the labor market and having lost all hope of being able to work for a decent living⁹. This approach to production also produces negative social impact for the society. The increase of capital through production based on technology concentrates wealth in the hands of the owners of capital, and thus results in a social problem of widening gap between the rich and the poor. From the perspective of the worker, work is now seen as an essential activity in the acquisition of wealth to be used for consumption and thus to be minimized or even avoided if possible since work is not able to provide any other form of satisfaction than merely monetary. Buddha states

⁸ Kovács and LozaAdaui, 2014.

⁹ Bandarage, 2013.

that “you should do your work, for the tathāgatas only teach the say”. The essence of Buddhist teaching is thus dependent on individual effort to strive for a better spiritual life in order to attain enlightenment. Therefore, in Buddhist perspective, the functions of work are not just to produce goods and services but also to provide fulfillment, satisfaction and opportunities for collaboration and social interaction that are cornerstones of human well-being based on individual effort¹⁰.

Third factor of production – capital

As mentioned above, the prevailing economy places financial system above the economy, social needs and ecological realities. This order of priority is established not without reasons under the objective of ever-rising GDP for the prevailing economy. Firstly, without capital, other factors of production such as natural resources and labor will become handicapped and the successful economic development of a nation depends on how much capital is available to the nation. Thus, under the current assumptions, the increase in capital results in the increase in production and will thus facilitate maximizing GDP. Secondly, in the ordinary language, capital is used in the sense of money and money is basically a social construct and man-made. The easier way to create money in the neoclassical economy is through the financial system by extending credit with interest rate and expanding the bank’s balance sheet. Therefore, it is important for the neoclassical 7 economy to focus on financial system in order to achieve the objective of maximizing GDP.

These rationales foster the opportunity for the financial industry to be creative on money creation instruments especially under the movement for the call of de-regulation in the last two decades. Today, the financial

¹⁰ Schumacher, 1993.

system is so familiar with the creation of virtual wealth with interest-rate debt which Nobel Prize winning scientist Frederick Soddy termed it as ‘virtual pig’. The virtual pig, unlike the real pig that is subjected to real situations with limitations and death, is capable of multiplying without limit. It is the exact description of virtual wealth that is an innovative instrument of the current financial system and “can grow by itself by the addition of interest, and even interest upon the interest (compound interest)”¹¹. This innovation in the financial industry aiming originally to achieve the very objective of the neoclassical economy results in the frequent recurrences of financial crisis nowadays and thus the rise of social problems such as insecurity, unemployment, etc. Many scholars have investigated into the recent financial crises such as the recent collapse of Lehman brothers and proposed that the frequent occurrences are due to a lapse in moral values in the financial system¹². It is greed and conceit that are supported by the financial system and motivate the unethical creation of virtual wealth that builds up an excessive amount of debt without due considerations for the harmful consequences for the entire society. Faugère (2014) has clearly pointed out that the current system has allowed the gamble of “enormous amount of money that put entire economies in peril” and thus “strayed away from its original purpose of providing capital for greasing the wheel of economic growth”. Therefore, there are earnest calls from various scholars¹³ now to incorporate the concept of Buddhist economy with proper ethical values to salvage the flaws of the prevailing neoclassical economy. Buddhist economy

¹¹ Greenham and Ryan-Collins : 169, 2013.

¹² Sharma : there are few references in this article, 2013.

¹³ Sharma : 3: the author mentions Dillard, Daniels and Schumacher in the article, 2013.

promotes selfless motives that provide genuine well-being for the society by eliminating greed and conceit through the practice of noble eightfold path.

The concept of Buddhist Economics

The objective of Buddhism is to achieve enlightenment by liberating from suffering, which is caused by desire, hatred and delusion. Thus, the teaching of Buddha encourages restriction of sensual pleasures and living in a non-materialistic way of life in order to reduce craving for desire. This teaching of promoting the virtue of less desire often results in the query of the possible relation between Buddhism and economics. Buddhist Economics is first coined by Schumacher (1993) in an article proposing a “middle way” of development with ethical considerations based on his experiences as the economic consultant with Burma. In contrast with the neoclassical economics that focuses on the end results and excludes values such as ethical in the process, Buddhist economics follows the law of causality as discovered by the Buddha to work on the means that are aligned with right livelihood of noble eightfold path and emphasizes well-being for both individual and society. Consumption is taken as maintaining basic wealth and is a necessity for individual in order to progress in the spiritual path. This approach facilitates to contend the unnecessary desires and thus manage the ethical issues of greed and conceit generated by the neoclassical economy. Therefore, production is re-directed towards individual efforts and to serve the needs of people, not the demand of the economic system. There will be the awareness of living in harmony with the nature and the wisdom of utilizing natural resources with great care. The human effort is emphasized instead of focusing on technology improvement. More importantly, the ethical issues in the financial system that impact the stability of society are properly addressed by refocusing on the spiritual well-being that will

eliminate greed and conceit. Such an economic system will not be required to emphasize on ever-rising growth that germinate social and ecological problems, instead transit to a secured and harmonious environment that is conducive for spiritual progress.

Conclusion

The concept of Buddhist Economics proposed in this paper is able to address the issues faced today by the neoclassical economics. However, there are inherently two problems in putting such a concept to execution in reality. Firstly, the world is largely diversified in culture and religion, it is thus not easy to get the acceptance from the West and different religious views for a theory that is originated from the East and based on Buddhist principles. Secondly, the prevailing economy is so engulfed on positive economics that dictate what is to be done with mathematical modelling and numbers but less of the normative or ethical aspect of what ought to be done¹⁴. The former may be addressed by first building a successful economy model in a Buddhist country that proves the viability in today's context. The latter may require investigating further into the combination of neoclassical economics and Buddhist economics as the initial stage of re-forming the current economy.

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¹⁴ Hands, 2012.

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SMILE OF PEACE: JAYAVARMAN VII'S CONFLICT RESOLUTION TOWARD PEACE AND DEVELOPMENT IN ANGKOR ERA

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ABSTRACT

This academic paper is conducted to explore how Khmer great kings in the past used Buddhism as a way to conflict resolution. The paper suggests that Buddhism became the dominance religion in Cambodian after the King Jayavarman VII got the crown. Before that Khmer Empire was dominated by Hinduism and one can see the explanation through the ruined temples such as Angkor Wat temple. Throughout the discussion, the paper found that King Jayavarman VII was inspired by his second queen to support and promote Buddhism across the Kingdom.

A clearevidence was the establishment of many rest houses, hospitals, schools and public workplace across the country, from North to South and from East to West direction.

Another piece of proof to show that King Jayavrman VII was the pioneer of peace and unity after devastative war caused by old-arch enemy, Champa, and religious violent conflict was the construction of Angkor Thom. The four smile faces on the top of Bayon temple represents a united conflict resolution between two dominant religions, Hindu and Buddhism.

Keywords; Jayavarman VII, Smile of Peace, Angkor Era, Conflict, Peace, Resolutions

Introduction

The Angkor era under King Jayavarman VII was the Golden Age, the age of prosperity in the history of Cambodia. Its Khmer civilization was at the highest point. The king laid down his responsive and inclusive public policy to serve the whole nation. Starting from building temples to schools and

^{*} Cambodia

hospitals and from the city center to the rural areas, the king worked selflessly to make sure his nation get prospered. His public policy was regarded as the prime policy and was derived from the combination of two religions – Mahayana Buddhism and Brahmanism. Through the research and excavation in Cambodia and the neighboring countries, Vietnam, Laos and Thailand by the French researcher from the 19th century, there were numerous evidences explaining that the King Jayavarman VII took a lot of effort to serve this nation. The remnant stones and construction from ruined temples could tell us that there were hundreds of rest houses, public works, schools and hospitals were built across the kingdom.

Before that, Khmer empire was in wars internally and externally. The kings in those days can fight against any wars such as rebellion wars, annexation of territory from small ethnic groups, or against the invasion of its neighboring nations. The king can bring peace and stability to the Kingdom easily. However, one of the ugliest wars that brought big trouble to the kings in the time was the religious war. This can't be easily ended. For many times, violent conflicts erupted because of religious issues.

A Dozen of Khmer kings fought against this intractable, nonnegotiable war and they all failed. They couldn't provide any better resolution to the conflict nor elimination one or another enemy. The kings in those days can't differentiate themselves from religion. They can't be independent. One or more king must hold this or that religion before he could be granted the crown. Due to religious influence, a post that the king was holding was instable. To make it more stable, the kings must satisfy his guru by praising one particular religion and threatening the opposition but they didn't realized such policy became a direct threat to one another religion. It offended its counterpart and that was a bad policy in action. In response, the opposition religion invested large effort to find way in order to overthrow the kings and

installed a new one they believed would take their side. Finally, religious war was nonnegotiable and brought huge headache to all kings.

The Reign of Jayavarman VII

All kings were in deadly trouble when they had to provide conflict resolution to such intractable religious problem, except for one king Jayavarman VII. He was one of the most forceful and productive kings of the Khmer empire of Angkor. He expanded the empire to its greatest territorial extent. During his reign, the Cambodian kingdom spanned a huge area; extending beyond the Menam Basin to the west (the Bayon inscription mentions the existence of two statues of divinities guarding the cities of Ratchaburi and Phetburi in Thailand), as far as the seacoast of Champa to the east, as far as the city of Sukhothai (which was supervised by Khmer functionaries) in the north, all the way down to the southern sea. At the time the Khmers were trading with China, India and other countries of Asia Minor (See photo 1). The king engaged in a building program that yielded numerous temples (including Angkor Thom), highways, rest houses, and hospitals.

King Jayavarman VII was the son of King Dharanindravarman II. Following the early death of his first wife, Jayarajadevi, he married Rajendradevi, the older sister of his first wife. His second wife was responsible for the providing a Buddhist education for young girls of the palace. She was a renowned poet whose knowledge of science and philosophy was said to be without equal. One of Jayavarman VII's sons, Suryakumara, was the author of the Ta Prohm stele. According to the Preah Khan inscription, he had two more sons, Srivirakumara and Sriindrakumara by Queen Rajendradevi.

The name of Jayavarman VII was little known before 1903, at which time the Bulletin EFEO (École Française d'Extrême-Orient) published a study by Louis Finot concerning a Sanskrit inscription discovered by Georges Maspéro in the Say Fong region

of Laos (near Vientiane). This inscription proclaims an edict issued by Jayavarman VII concerning the establishment of a hospital in 1186 (Harris 2005, 19).

Georges Coedès studied numerous inscriptions including those of Ta Prohm, BanteayChhmar, the hospital edicts, Vimeanakas (Phimeanakas), Indradevi's inscription and an inscription from Mi-Son (Champa). Coedès made a comparative study of these inscriptions and scenes depicted in the bas-reliefs of the Bayon and at BanteayChhmar temple that relate to events in Jayavarman VII's reign.

In 1181, Jayavarman VII became king and established a new capital, Angkor Thom. King Jayavarman VII was greatly concerned with the wellbeing of his kingdom and wanted to turn it into an earthly paradise. The Ta Prohm inscription comments on this subject: "He found satisfaction in the nectar of his religion, the Sakyamuni Buddhism of the Greater Vehicle, within which he identified a cult of deceased relatives with the characteristics of the compassionate Bodhisattva and Prajnaparamita."

1. Arts and Constructions

With regard to the arts, the king was responsible for the construction of numerous temples in the Angkor region and in other provinces. The Ta Prohm temple, constructed at Angkor in 1186 and referred to as the 'Royal Vihara', was dedicated as a Buddhist temple which housed a statue of Jayavarman VII's mother (Srirajacudamuni) represented as Prajnaparamita. Five years later, the king founded Preah Khan temple in order to house a statue of his father, Dharanindravarman II, in the likeness of Lokeshvara (also called 'Jayavarman VII'). In the centre of the JayatatakaBaray, the king erected NeakPeon temple, in which he placed a statue of Buddha the Healer and protector against illness (Bhaisajya-guru). Also in this temple he placed a statue of his father, as Jayavarmesvara, and a statue of the Buddha. At the end of his reign, Jayavarman constructed the Bayon temple, which he dedicated to the Buddhist cult of the Buddha Raja instead of the traditional

Linga Raja. He was also responsible for the construction of the temples of BanteayKdei, BanteayChhmar (dedicated to his son, Srindrakumara), Banon near Battambang, WatNokor in Kompong Cham, Ta Prohm at TonleBati (Takeo Province), Ta Som, KrolKo, and the walls and gateways of Angkor Thom (Stubbs 2006, 2).

Besides these constructions, the king established a network of roads linking Angkor Thom with Champa (Vijaya-BinhDinh, Vietnam), and with Phimai (Thailand). Along these roads he erected 121 rest houses - one every 15 kilometres. These included:

From Angkor Thom to Champa.....	57 rest houses
From Angkor Thom to Phimai.....	17 rest houses
Along other routes.....	46 rest houses
At Phnom Chiso.....	1 rest house

Jayavarman VII established 102 hospitals throughout the kingdom. The inscription of Say Fong notes: “He suffered the illnesses of his subjects more than his own; because it is the pain of the public that is the pain of kings rather than their own pain.”

The 14th stanza of this same inscription says: “Through warriors (doctors) versed in the science of arms (disease) he destroys the enemies who infest his kingdom (the sick) by using his weaponry: medicine.”

An Approach to Religious Reconciliation

Right after he expelled Champa invaders from the country, Jayavarman VII spent his valuable time with internal problems. One should be reminded that from the 9th to the 11th century, Angkor Wat was home to a great Hindu civilization. the leaders at Angkor were god-kings, or deva rajas. However, Hinduism lost its influence in Angkor during a period running roughly from the 1200s –1400s AD due to a new sphere of influence from Mahayana Buddhism because Buddhism puts salvation in the hands of the

individual and was more humanistic religion. As pointed out earlier, there were violent conflicts among religions – mainly Mahayana Buddhism and Brahmanism. This conflict was a deadly problem to Khmer empire in the time. It can't be easily tamed. Most of the kings couldn't bring any acceptable solution to this controversy. They rather provided a resolution that even created more division, hatred and discrimination (Lowman 2009, 5).

For very visionary leadership, Jayavarman VII laid down a credible leadership skill through his personal statement “The suffering of the citizens is the king's suffering.” With this very core value in his mind, he worked for it day and night. He turned all attention to invest for the public interests. As mentioned early, unlike previous kings that narrowly focus on his subjects in the city, Jayavarman VII expanded his policy towards the people across the country. Lowman once said in his doctoral studies about Angkorian society that ‘one innovation of King Jayavarman's rule was his populist attempt to close the distance between king and subject that had existed before,’ (Lowman 2009, 1).

Together with an exceptional assistance from his second wife, Indradevi who was believed to be a sponsor for Buddhist study, JayavarmanVII initiated a giant construction in the Angkor city, nowadays in Siem Reap province, in order to reunite the religion.

In his mind, embracing one religion and deemphasizing another can never be the best option. The same applies to peace as once said by Buddha hatred can never be ended by hatred but by love alone. Enmities never cease by enmity in this world; they only cease by non-enmity. This is an ancient law. Hence, Jayavarman VII believed that to bring integration and solidarity there must be one solution for all. This was a tough assignment for the king. However, his tremendous determination overrode an obstacle (Sophorn and Pathomarth 2012, 5).

Through history, Jayavarman VII had learned that previous kings biased to only a religion they believed in and disregarded the other they

have no idea about. The previous kings gave special treatment toward their own groups and not the others. They may build big temples or public places but only for people from their own group to use. Such discrimination and unfair treatment became the cancer and killed many Khmer for decades. The kingdom can be easily disintegrated (Zephir 1995, 8).

As King Jayavarman VII took a lesson learned from the past ruling, he had proposed a unifying solution through building Bayon temple, Angkor Thom nowadays (See the picture). How this Bayon construction healed the religious illness?

1. Smile of Peace – an approach to unification

Following the example of his predecessors, the king combined religious construction and other public works with the development of the agricultural domain. For example, Angkor Thom, like other provincial temples, possessed moats, ponds and barays (the huge reservoirs of water so vital to the irrigation systems). The king joined forces with his subjects in order to tame the natural environment.

Following the tradition of his father, Jayavarman VII was a Mahayana Buddhist. Nevertheless, through his reign, Brahmanism was tolerated because his first wife had worshipped Buddha, Siva and Visnu. The king changed the royal religion from Brahmanism, which had long been the traditional religion, to Mahayana Buddhism, of which the principal divinities are Lokeshvara and Prajnaparamita. As noted already, he erected statues of Bodhisattva in honour of his ancestors.

The Bayon temple contains many towers, each with four faces of the compassionate Bodhisattva (Lokeshvara). Jayavarman VII identified himself with this Bodhisattva who spread peace throughout the world. The smiling faces of the Bayon reveal not only the king's devotion and patriotism, but also his great compassion spread in the four cardinal directions, just as Lokeshvara guides the living towards Nirvana.

The idea behind these smiling faces is that it is the symbol of respect for the two religions – Mahayana Buddhism and Brahmanism. The king held that Khmer can't

be separated. They like to live together, work together and pray together. Separating one group of people to do jobs differently would mean discrimination to them. Hence, Bayon temple was the only solution.

As one can see in the photo 1 above, there has no one hate this smiling face. They rather would be impressed and appreciate the construction. Simply, to people like us in these days wearing no faith-glasses to view this photo we feel the sign of peace, love, compassion and prosperity. However, for the Angkorian people they saw this photo differently from us. To Brahmanism, this was their Brahma Gods. The smiling face reveals the unlimited love, care and kindness from their gods. On the other hand, to Buddhism they saw this photo as symbol of the four sublime states of mind taught by Lord Buddha (Thera 1999, 14).

Therefore, Bayon temple was seen as a place for both religions. Angkorian people need not to destroy the temple and build a new one. They just went and pray for their Gods in this temple. The same thing to Mahayana Buddhism, they can come and go to visit the temple to pay their homage to Lord Buddha. After all, day and night went so long and Brahman and Buddhist began to talk to each other. Time has healed their hatred, anger, mistrust and anxiety.

For years, this temple served both religious groups until they didn't recognize that they can come together and live together peacefully. The conflict resolution was made by king Jayavarman VII brought solidarity, amity and cooperation among Angkorian people in those days. Consequently, although some say the king Jayvarman VII converted the kingdom from Brahmanism to Buddhism, it is not perfectly true. Elements of practice of both religions remain in practice in Cambodia. Perhaps, majority of the Khmer people claim they are Buddhist but one should look at their daily worship.

Up until date, these two religions have stayed deep down in the heart of the Khmer people. They might not recognize it but it is there through their everyday practice. The peaceful and conflict resolution proposed by

Jayavarman VII resulted in a hybrid religion in Cambodia nowadays. In fact, some people would say Brahmanism is the king's religion and Buddhism is for the general Cambodians. For example, the ways of worship and processing during the King Inauguration, King's wedding, and Water Festival are through Brahmanism, not Buddhism (See photo 3). One can also find this practice of Brahmanism across Cambodia such as the worship of gods in each ruined temple and many other prominent places.

In short, the smile of peace on the Bayon temple has worked as united conflict resolution to a religious war between Buddhism and Brahmanism. Finally, there is no more religious war anymore in the kingdom till date. Khmer people started to live together, integrated, learned from each other and shared each other value. The Smile of Peace has turned the battle of field of religious conflicts to the paradise of cooperation between Khmer and Khmer.

2. Smile of Peace in the Teaching of Buddha

If we want peace, stability and growth in material terms, we need to have peace in the mind of the individual. How can there be real peace, stability and growth in a society or country when we have an agitated mind. It is nonsense to have a sustainable development and economic growth if the quality of the mind of the individual is corrupted, full of anger, hatred and ill-will. Hence, "first find healthy mind within ourselves before looking into the society," said Buddha.

A word of peace, stability and sustainable development has been sent from India to the world since 2500 years ago. The message is clear and self-explanatory. It remains valid till date. Everyone loves peace, stability and growth. No one wants violent conflict and war. All human beings in this planet earth seek happiness over suffering. That is a game of life. However, people use different means to reach that purpose in life. While there are vast methods towards healthy and growth, such as GDP, GNP or good governance,

suggested by the worldly scholars, this paper will examine sustainable development through a Buddhist point of views.

It is worthy of reminding that there are two undeniable truths – suffering and happiness. Suffering tends to exist before us so often than happiness. One may have a look at the first second of a new baby born. Crying and crying is his/her very first reaction to this universe. Over time, they grow older and older there are more complicated issues they have to confront, food to eat, shelter to sleep, and security to stay safe.

Although suffering happens to us a lot more than happiness, no one loves suffering. We all are working at all costs to minimize this problematic life and maximize the sphere of happiness as big as we can.

The world is in searching for an effective way to obtain a sustainable community. They have proposed numerous key principles to realize this vision, including the establishment of the millennium development goals and sustainable development goals. For those Western thinkers, a sustainable development should go through the respect of individual's rights and freedom, good governance, political and socio-economical rights etc. Somehow these proposed principles would work to a certain extent. However, in the long run it is not material development that counts but spiritual development does. In order to obtain a peaceful, stable and growth society we need to have a society that is full of loving-kindness, compassionate and integrity members. Additionally, to maintain a peaceful and stable society long last those components of loving-kindness, compassion and integrity to last long must be always there, too.

According to the teaching of Buddha, to create peace, stability and sustainable growth for both individual and society there are mainly two principles must be followed:

A. To Love

Love is the sublime nobility of heart and intellect which knows, understands, and is ready to help. Love is the opposite of hatred or killing a life. Love is a prerequisite factor before we can start a happy and productive life. Love is the prime component called BrahmaviharaDhama, the Four Sublime States of Mind:

- Loving-kindness (Mettā) is good-will, universal love to wish for the happiness of all living beings.

- Compassion (Karunā) is the wish to remove the suffering of others. A compassionate one seeks opportunities to serve others expecting nothing in return.

- Sympathetic joy (Muditā) is the ability of being happy in the happiness of others and is, therefore, the opposite of jealousy, spite and envy.

- Equanimity (Upekkhā) is the balance mind toward all phenomenon: Gain and Loss, Fame and Ill-fame, Praise and Blame, Happiness and Sorrow.

As mentioned early, King Jayavarman VII had turned himself to be one of Buddhisatva and practicing the four sublime states of mind. Through a smile of four faces, one can easily notice that it is the symbol of universal or unconditional love the king or Buddhisatva wants to share. In fact, Angkorian society was blessed with these four sublime states of mind. The king Jayavarman VII had inserted all of these principles in his administration. Consequently, public works, rest houses, schools, temples, and hospital were ordered to build to serve the wellbeing of the Angkorian people.

B. To Live a Happy Life

In order to live a happy life, there are four components of happiness should be emphasized.

First Happiness (Atthi-Sukha) = Enjoy economic or sufficient wealth acquired by just and righteous means. Having not enough food to eat, no proper shelter to sleep and no medical support to cure when in health

problem is not the best choice in life. Although money can't buy everything, it at least stands as a helpful tool for people to build convenient life. As long as this wealth comes from legally and morally business, sufficient economics is useful. All people should avoid the livelihood that is harmful to others and in particular the five evil professions (BhanteSaranapala 2005).

The 5 evil professions:

1. Dealing in Weapons
2. Dealing in Human beings (human trafficking)
3. Dealing in Animals: Raising animals to be slaughtered and sold in business
4. Dealing in Intoxicants: Producing and selling alcohol and intoxicants of all kinds
5. Dealing in Poisons: Producing and selling poisons

All these five professions are regarded as the worst of all jobs. All the teaching of each religion and perhaps international laws of the world organizations has forbidden such human trafficking, producing and dealing in poisons or dealing in weapons. Why these five professions are evil? Because it mainly causes death and could distinct the life of all beings. Dealing in intoxicants such as alcohol and drugs might be allowable for some society since they see the positive side of it. However, alcohol never helps human but rather destroys the mental state of mind of each individual who associates with it. Truth has been told. No one can manage to have mindfulness when alcohol is consumed.

For Buddhism, we also recognizes the usefulness of such drink but we also have a strong note that whenever this consumption has been made, human easily loses their control and becomes careless, violent and dull person.

Second Happiness (BhogaSukha) = Spend that wealth liberally on himself, his family, his friends and relatives, and on meritorious deeds, i.e., building hospital, school, temples, and/or anything beneficial for the

community. ‘Money earned honestly, spent wisely and invested in the service of human kind will bring true happiness.’- DadiPrakashmani

The art of spending money is another essential factor to determine a good and peaceful life and so does a society. For most of us, having lots of money is the most preferable. However, they haven’t recognized that it is not just having lots of wealth but know how to spend that money is equally important. Basically, to spend money wisely is to have a fair distribution of our wealth to our needs in life. Support the family, building house, education fees and other services are some examples of today’s expenditure. The teaching of Buddha tells us to divide our wealth into four different categories.

- a. Payback to our old-debt
- b. Create a new debt
- c. Self-Support
- d. Investing in meritorious deeds

We all have parents or grandparents. What can we do with them? They are son’s and daughter’s god. They are the creator for all son and daughter. They work day and night to save some small money so that they can buy us foods, building us shelter, sending us to a proper school etc. As a son or daughter, we are expected to return back this debt. We should raise them back. Buy them good foods, bring them good education and serve them a comfortable life till the end.

At the same time, we soon will have a family, creating new members. As the parents of our baby boy and baby girl, we hold responsible for their new life. Hence, we are supposed to divide some wealth to support them so that they can enroll in a proper education and having good time with their teenager’s and adult’s life.

We can’t help others if we haven’t fed ourselves enough. That is why one among the four spending to support ourselves. Eat good foods,

listen to good music, exercising good sports, watching good movies and reading good books are all required tools to do so that we can have a regular self-renewal. Last but not least, leave some of part of our earned-wealth to cultivate good deeds. Investing in help others, donate to the needy children and sponsor the group of people to develop good project for their society are the best example of investing in meritorious deeds.

Third Happiness (Anana-Sukha) = To be free from debts. Do we feel happy when we owe lots of money from the bank? Of course, not. Life of free from debt is the best of all choices. The debt we owe is various ranging from gratitude to material, social and spiritual debts. Our parents had done such valuable job to raise us up. They have worked day and night to make sure that we can have a lovely family and living our lives like everyone else. Sometime they commit mistake because they want all kids to have enough foods to eat, enough money to spend and proper shelter to live on. The same with our heroes of the nations, our religious people and our neighboring friends, they all share wellbeing with us. We can't live peacefully with them. We are interdependence. We need to depend on each other. If we have to depend on one another, then we have to do good to each other. Hence, the third happiness tells us to be a gratitude person. Never forget those people and society that give us chance to live our lives like today.

Fourth Happiness (Anavajja-Sukha)= Live a faultless and pure life ((Sucarita) without committing evil in action, word, and thought. Committing evil in action such as do not killing of living beings, not stealing and avoiding sexual misconduct (unlawful sexual practice). Avoid committing evil in word such as not lying, not slander and tale-bearing, not using harsh speech and not using frivolous and meaningless talk. The practice the four principles of speech bring the harmony and peace to oneself and society as whole. Finally, a faultless and pure life should avoid the unwholesome state of mind

such as: non-covetousness, good-will, and holding right view. These three wholesome deeds shall be practiced to lighten progressively the three defilements: greed, hatred and delusion.

Conclusion

What we have to admire the most is the intelligent King Jayavarman VII had employed to provide an effective resolution to the religious conflict. Smile of Peace through the construction of Bayon Temple or Angkor Thom. It is not that easy to come up with this very creative idea. As we have known, when it comes to religious faiths, it is an intractable and nonnegotiable issue. People dare to die themselves but they can't let their religion goes down. They don't even care their races or skin color or ethnic group. What they care the most is to keep their religion alive and prosper. The same thing happened to Angkorian people. Actually, they are the same Khmer but because of different religious practice they began to go against each other.

In order to save the whole nation from such disastrous war, leadership skill is very much needed. King Jayavarman VII has revealed a unique leadership skill we can learn from. King Jayavarman VII put the interests of his nation and his subjects before him. He worked for it selflessly it. This requires our next generation to do the same thing. Let's start our position or office by saying 'the suffering of my subjects is my suffering.'

It is noteworthy of noting that a smile of peace deal to resolve violent conflict is not the first time to be used. In fact, it was firstly used during Buddha's time when Lord Buddha went to help resolve a violent conflict between the Sakiyas – members of the republic from which he himself came – and the Koliyas. Both used the waters of a dammed river that ran between their territories, and when the water-level fell, the labourers of both peoples wanted the water for their own crops. They thus fell to

quarrelling and insulting each other, and when those in power heard of these insults, they prepared for war. Buddha told the two groups that please live with each other harmoniously. Killing to death is not the best choice. If do so, all of them will die and no can enjoy the water. Hence, Buddha proposed a solution so that both parties enjoy using the water peacefully. Any resolution, after all, that intends to exclude one or more party from benefiting the common interest is doom fail. – Said Buddha.

Recommendation

It is essential for all Buddhist followers to come up with a resolution that has inclusiveness in nature like what has been done by Jayavarman VII. The power of creativity is deadly necessary in order to make use the great teaching from Lord Buddha. Moreover, it is always a code for all decision makers to keep them motivated by loving-kindness, compassion, sympathetic joy and equanimity whenever they adopt any public policy.

The study from King Jayavarman VII educates us that leadership skill is so important for each and everybody. Leadership skill through Buddhism is even vital for maintaining a sustainable and advanced society. Additionally, Buddhist way is one of the best methods to reach peace, prosperity and harmony. It reminds us that King Jayvarman VII already practiced this lesson and he brought peace to his kingdom. It is even important for us to not just know the theory but bring this good theory into practice.

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BUDDHISM IN LAO PDR: HISTORICAL, CULTURAL, AND SOCIAL RELATIONS

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ABSTRACT

The purposes of this research were: 1) to study the history of Lao People's Democratic Republic of Laos, 2) to study the relationship of society and culture of Buddhism towards people of Lao People's Democratic Republic of Laos, and 3) to analyze the tendency and Buddhist direction with development of society and culture in Lao People's Democratic Republic of Laos. This research was a qualitative research, studying on documents, interviews, group conversations, and unofficial observations, then, analyzing on those contents.

The research results were as follows. 1) Lao PDR was regarded as a country which was strongly in the relations towards culture and religion as yet. Buddhism reached to Lan Chang Kingdom in the age of Queen YodFah, King's principal consort who used to respect Buddhism before. When in Khom she saw the population worshiped to ghosts and deities, and sacrificed by killing animals, she asked the favor from King FahNgum to bring Buddhism to propagate in Lan Chang Kingdom. Therefore, Buddhism was spread firstly in Lao PDR and got well-patronized from the King. Later, Buddhism was very prosperous in the reign of King Setthathirath according to build approximately 120 temples in the city and importantly Wat Phra Kaew where Emerald Buddha placed. In that era, many literatures were composed, for instance,

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Sung Sin Sai, Kareketh, and Phra Luck Phra Ram etc. Buddhism caused the unity in Lao as well as was the foundation of culture, tradition, thoughts, and belief towards Laos. In addition, monks were dependent to consult for people and the temple was the center meeting for villagers and official.

2) In terms of social and cultural relations of Buddhism towards Laos, it was really involved in life style as well as people in Northeast Part of Thailand that held the tradition called Heet Sib-song and Klong-Sibsi (Intimacy and Sharing) of Isan lifestyle values for making merit to ancestors and requite to the nature and holy things in creating happy lives. Monks were the leader to make a temple as a center of community as “a constitution of living” which enhanced cultural relation of Laos for stable lives.

3) The tendency of producing the relation and cooperation in terms of Buddhism and culture of Laos after its administration was changed, affected the Lao clergy on converting the way to administrate its system conforming to the modernization. In propagating Buddhism, Lao clergy cooperated with other countries to send monks to study abroad, under the approval of the president of the Lao Fellowship of Buddhists, and when graduated, those monks would back to develop the country. Moreover, many Buddhism colleges were built in Lao PDR. Presently, Lao clergy has provided many projects to enhance youth and population in meditation such as, building moral school, organizing the ceremony to get ordained in summertime, Dharma tour, and praying the sermon in holy days etc.

Keywords; Relation, Buddhism, Culture

Introduction

Buddhism in Laos was regarded as a country, closed to Thailand. According to be colonized by Thai of Laos in the past, the culture was not much different to each other. Formerly, this land used to respect Mahayana.

When being invaded by China, Lao people emigrated to Lan Chang. Hundred years later, they turned to respect the Animism, believed in ghost, as before. In 1353, King FahNgum succeeded to the throne as the Twentieth-eight King of Lan Change Dynasty and Phra YaSamsan Thai had kept up Buddhism very prosperously, for instance, building WatManorom Temple, chapel, library, and Dhamma Studies School etc.

In the reign of King Setthathirath, Buddhism was really flourishing and he had built approximately 120 important temples in the city wall. He also built Wat Phra Kaew where Emerald Buddha placed—brought from ChaingMai. Recently, Thailand and Laos were firmly in great relationship and cooperate to fight with Myanmar to build the pagoda¹.

The influences of Buddhism in Laos PDR² were 1) social dimension; Buddhism caused the unity of Lao society and was the foundation of culture, tradition, thoughts³, Lao's belief, ceremony, and other important days, 2) politics dimension; Buddhism was involved with the politics unavoidably. Then the government under the lead of Lao People's Revolutionary Party approved of the value of Buddhism to social⁴ so they decreased the strictness towards Buddhism institution to be free in assembling the religious ceremony and got well-patronized from the government to build up monastery education institution such as, Ongtue Sangha College Vientiane City etc., and 3) economic dimension; as the influences of Buddhism towards the economic dimension, the morality used were

¹ Champaphun, K., Nak Yud Krud, **Laos: Politics History in Thai Compose First edition**, Bangkok: MueangBoran 2015, p. 56.

² Viravong, M., Phra JaoAnuvong's Biography. **Celebrating Vientiane as a capital city Lao PDR**: DokKet, 2010, p. 13.

³ Vongtavan, P., **Various Nations beyond Siam Land**, First edition, Bangkok: Nana 2014, p. 56.

⁴ Phumisak, C. (2014). **Background of Siam word and national social appearance** (p. 259). Sixth edition. Bangkok: Chon Niyom.

hard-working and saving. But in Laos, it was closed-country so that they used self-dependence more than relying on other countries because the economic was mostly agricultural system.

Research Objectives

1. To study the history of Buddhism in Lao PDR
2. To study the cultural and social relations of Buddhism towards Laos
3. To analyze the tendency and direction of Buddhism with social and cultural development in Lao PDR

Research Methodology

This study was a qualitative research used documentary research and field research. It was focused on the Buddhism issues in Lao PDR: historical, cultural, and social relations. The researcher studied the documents with the following scopes:

3.1 Content

This study was emphasized on the history of Buddhism in Lao PDR, cultural and social relations, and tendency of direction towards Buddhism dimension in social and cultural development in Lao PDR.

3.2 Documentary Research

1. **Primary source;** documents or literature reviews and other articles in Thai and international languages in university libraries in Thailand,
2. **Secondary source;** documents or literature reviews and articles in Lao and some international languages in university libraries in Lao PDR,
3. **Area;** provinces or districts, the beginning areas of Buddhism spreading in Lao PDR which were 1) Lan Chang Kingdom of Vientiane, 2) Lan Chang Kingdom LuangPrabang, and 3) Lan Chang Kingdom of Champasak,

4. Field research; The scopes are as follows:

4.1 The researcher created the questionnaire as an instrument used by conducting the validity with five experts who check and correct the context, word used, and structure to get improved before seeing the scholars, and collect data by interviewing the samples, respectively.

4.2 In-Depth Interview of five target groups and interviewing the sample from focus group.

5. Population and Samples

In this study, the researcher determined the target groups as three kingdoms which were 1) Lan Chang Kingdom of Vientiane, 2) Lan Chang Kingdom LuangPrabang, and 3) Lan Chang Kingdom of Champasak. The samples were 25 people chosen by using purposive sampling technique by interviewing. There were five groups: 1) monks, 2) scholars or experts of religion, culture, and social, 3) Buddhism administrators, 4) Laos' monastery students of MCUKK, and 5) other population.

Research Result

Lao PDR was regarded as a country which was strongly in the relations towards culture and religion as yet. Buddhism reached to Lan Chang Kingdom in the age of Queen YodFah, King's principal consort who used to respect Buddhism before. When in Khom she saw the population worshiped to Animism and sacrificed by killing animals, she asked the favor from King FahNgum to bring Buddhism to propagate in Lan Chang Kingdom. Therefore, Buddhism was spread firstly in Lao PDR and got well-patronized from the King. Later, Buddhism was very prosperous in the reign of King Setthathirath according to build approximately 120 temples in the city and importantly Wat Phra Kaew where Emerald Buddha placed. In that era, many literatures were composed, for instance, Sung Sin Sai, Kareketh, and Phra Luck Phra Ram etc.

Buddhism caused the unity in Lao as well as was the foundation of culture, tradition, thoughts, and belief towards Laos. In addition, monks were dependent to consult for people and the temple was the center meeting for villagers and official.

In terms of social and cultural relations of Buddhism towards Laos, it was really involved in life style as well as in people in Northeast in Thailand that held the tradition called Intimacy and Sharing of Isan lifestyle values for making merit to ancestors and requite to the nature and holy things in creating happy lives. Monks were the leader to make a temple as a center of community as “a constitution of living” which enhanced cultural relation of Laos for stable lives.

The tendency of producing the relation and cooperation in terms of Buddhism and culture of Laos after its administration was changed, affected the Lao clergy on converting the way to administrate its system conforming to the modernization. In propagating Buddhism, Lao clergy cooperated with other countries to send monks to study abroad, under the approval of the president of the Lao Fellowship of Buddhists, and when graduated, those monks would back to develop the country. Moreover, many Buddhism colleges were built in Lao PDR. Presently, Lao clergy has provided many projects to enhance youth and population in meditation such as, building moral school, organizing the ceremony to get ordained in summertime, Dharma tour, and praying the sermon in holy days etc.

Discussion

The overall of this research results was concluded in three ages which were 1) beginning age; the most prosperous of Buddhism under King's bounty in every so that Buddhism settled in Lao society until nowadays, 2) battle age; fighting for survival for Buddhism and nation in pursuing the colony of France made monks became really

the center to lead Laos stood for the country, and 3) changing age; adjusting to the world under the socialism was happened but Buddhism was still in Laos' social foundation, therefore, Buddhism could adjust and be revitalized very rapidly such as, administrative management or monastic education which contained studying many subjects as well as building the Buddhism colleges. It indicated that if Buddhism knew how to be flexible and stand for its principle strongly, it could be obviously the leader of any society, consistent with the research conducted by Phra VichiphongPharaphong: Monk with the relation between UbonRatchathani and Champasak in 1989-2009. The research result was found that the characteristics of relations between Thai clergy in UbonRatchathani and Lao clergy in Champasak District was removed because the difference in political ideology of Thailand and Lao PDR: hence, a lot of Lao monks moved to Thailand. When Thailand being liberalized country (1989-2008), it opened for investors and travelers as the policy "a battle field into a marketplace" that generated the international relations more strong as well as between two clergies in education.

Lao PDR had adjusted the policy and developing plan of economic and social using approach strategy to match with ASEAN as in Economic and Social Development Plan, issue 4 (1996-200), which specified Lao PDR to cooperate more with neighbor countries and western countries and allowed private sector and foreign investors to invest freely in business including supporting transportation and telecommunication development. Also, Lao PDR changed the board of official administration and laws in order to get matched international investment by constructing systematic plans and making the confidence towards foreign companies to Lao PDR. Preparing the readiness of workers with cooperating to follow the regulations of ASEAN and specified the important duties after being the members had to be on under the process of diplomacy, consistent with the research conducted by AphiradiKaeso: an economic relation of Thailand and Lao PDR in 1975-1995. Lao PDT changed the policy "New Imagination" or New Economic Mechanism (NEM) in 1986 which emphasized more on free trade liberalization. While Thailand turned to build

the relations with Indochina countries since 1988, it made the process of economic policy of Thai government and Lao PDR conformed to each other in terms of investment, bank, travel, and electric production etc.

Suggestions and Recommendations

1. Proposed Policy

For this study, a researcher would like to suggest the proposed policy in every level of Thailand and Lao PDR, towards government, Ministry of Education, Ministry of Culture, and National Office of Buddhism as well as offices or organizations of Buddhism and culture with government and private sectors in Lao PDR, to sign in Memorandum of Understanding (MOU) in order to do Buddhism ceremony. Cultural and social relations of Thailand and Lao PDR were obviously concrete: also, they cooperated to support academic research (ParuyutPatibut and Pativeth). It was started by the researcher of MCUKK and Monastery College in Lao ODR in order to strengthen the relations of Buddhism and culture of social dimension in community, society, and nation for being a great relation strongly and peacefully.

2. Suggestions and Recommendations for Improving this Study

1. A researcher should study the enhancement of the process to propagate Buddhism in developing culture and society in Lao PDR.
2. A researcher should study Lao people the way of life towards Intimacy and Sharing: An aspect of inheriting Buddhism.
3. A researcher should study the enhancement and development of youth in Lao PDR towards the integration of Buddhism.
4. A researcher should the way to enhance the cooperation in education dimension of monastery nowadays between Thailand and Lao PDR.

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The research has been done according to the kindness of involved people: therefore, a researcher and members would like thank all the correspondents and supporters. Without them this research has not been possible. Finally, I hope this research will benefit to the academic sector, teachers, students, and other people who are interested to get it the value or way to continue the study in the future.

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RELIGIOUS PARADIGM SHIFT IN THE ASEAN REGION DURING THE AGE OF COMING OF SINHALESE BUDDHISM IN THE 13TH CENTURY

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ABSTRACT

Since the 13th century until now, the introducing of Sinhalese civilization especially Buddhism, had replaced the world-view of the former religions that were Hinduism and Buddhism both Theravada from Asoka period and Mahayana, had contributed to the ancient ASEAN. With the shift of religious paradigm, the ASEAN at that time in particular the Mainland welcomed and adopted the Theravada Sinhalese Buddhism due to 6 conditions:- 1) The fall of older kingdoms and older religions, 2) The rise of new kingdoms and welcoming the new intra-religious movement, 3) The great reforms initiated by the state leaders, 4) The greatness of material's emphasis placed by the previous kingdoms and religions, 5) An emphasis on simplicity put by the new religious movement, and 6) The enormous reforms of Buddhism in Sri Lanka initiated by The Paramakramapahu I, the Great. Thus, the religious paradigm shift of the Buddhism in this ASEAN mainland took place at the age of introducing of Sinhalese Buddhism and has had great impacts and contributions to the mainland ASEAN region especially in the 13th century onwards.

Keywords; Theravada Buddhism of Lankan lineage, Religious Paradigm shift, ASEAN region.

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Introduction

In the course of the long history of ASEAN Buddhism, after Buddhism was imported to this area directly from India and indirectly from central Asia and China, All the Buddhism forms from India flourished in the mainland of the ASEAN before 12th century CE. The period of coming of Sinhalese Buddhism into the ASEAN region in 13th Century marks the great change or reforms according to the teaching of three common signs: impermanence, dukkha, and anatta (non-self) all are subject to change and conflict including the individual, society and environment, conditioned or unconditioned are subject to change according to the Buddha's teachings of tilakkhana even in the societal paradigm level. The shift from the religious paradigm to another is vital to duration of the course of temporal age, in one period, it never comes into existence, later it does and finally puts to an end, what are the conditions? Why some period it flourishes while another very deteriorates and falls into Dark Age.

The religious paradigm shift here is intent on the change of coming, establishing and practicing formally by the state and people. The placement area focuses on the mainland of the South East Asia, the ASEAN is broken up into 2 parts: 1) mainland 2) maritime, the former includes the emerging kingdoms at that time during 18th Buddhist Century, these are Sukhothai (1238-1438), Ayuthaya (1350-1767), Pagan (1044-1287) especially mid and late era, Ava (Inwa: 1364-1555), Arakan (1287-1785), Taungoo (1510-1599), Kongbon (1752-1885), Hanthawaddy Pegu (1287-1539, 1550-52), Shan state (1287-1563), Lanna (1292-1775), Lan Xang (1354-1707), Tam Porn Link (Tambalinga/Tanmaling/Tamballinggam) later Nakorn Sri Dharmaraja as Dharmanagari written in Nagarakretagama, and Angkorian era (802-1431) especially late era, Post-Angkorian era (Chaktomuk, Longvek, Oudong, 1431-1863). These all underwent the influence of Sri Lankan Buddhism and its

interplay among one another or the same culture of Buddhism after older faiths i.e. Mahayana Buddhism from India and the Hindu Cults had been supplanted by Theravada Buddhism from Sri Lanka.

This paper will discuss and analyze the conditions to rising up of the new religious movement, the reasons leading to the reforms, the religious paradigm shift from the main forms of the former Indian Theravada Buddhism and Mahayana as well as Hindu-Brahmanism into Sri Lankan Buddhism. This covers the lifestyle, politics, religions, cultures and so on. In this paper, the Theravada Buddhism of Sinhalese Buddhism means Buddhism have had its development of history and took the deep root in the Sri Lanka only in the 13th century. Religious Paradigm shift is referred to as a fundamental change in the basic concepts and experimental practices of a scientific discipline. In this paper, it is used for religious sense i.e. Theravada Buddhism of Sri Lankan lineage. ASEAN Region is defined specifically as the abbreviation of the Association of Southeast Asian Nations which a regional organisation is including ten Southeast Asian states which promotes intergovernmental cooperation and facilitates economic integration amongst its members by its formation on August 8, 1967 joint by Indonesia, Malaysia, the Philippines, Singapore, and Thailand as well the CMLV Countries. This paper will place emphasis on the stream of religions in the ASEAN especially Sri Lankan Buddhism influencing over the South-east Asia mainland during the 13th Century entailing the impacts of various dimensions including politics, economics, education and so on until the present time.

The Interplay of the Sri Lankan Buddhism and the ASEAN Mainland

1. The Development of Sri Lankan Buddhism

After Buddhism in the time of King Asoka, the Great led by Mahindathera and Sanghamitta was introduced into the land of red palmed

people's land (Present called Sri Lanka),¹ it became the state religion of that country and has its unique characteristics, has been well-established in Sri Lanka and developed for thousand year, in additions, it has new order unique and intermingled with ethnic group consistently and it is Sri Lankan Buddhism. The age marks the interrelation with external kingdom during the 12th – 13th century, it is in the time of the revival of Buddhism in Sri Lanka resulting in the great council that later spread near and far in particular, Suwannabhumi kingdoms.

In Sri Lankan history, it reveals that both the kingdom and Buddhism are the same thing and hard to separate out inevitably from the age of beginning, normal conditions and flourishing, dark age, it is tough to find the substitute or symbolism: the initial age of Buddhism in Sri Lanka starts from the reign of king Devanampayattissa (307 BC to 267 BC)² in contemporary with the King Asoka, after that Buddhism is a state religion until the coming of deteriorating age in the period of war between Tamils and deterioration of Buddhism round B.E. 400 the time of Vattagamaniabhaya³ with coming and taking over of Tamils for 14 years until he renounces the throne and fled to collect power and he was supported by the most ven. Mahatissa after that, he came back to the throne leading to the council and inscribing the Buddha's word into ola palm for the first time and give in turn support to Mahatissa and built the temple for him i.e. Abhayagirivihara causing monks of Mahavihara unhappy, this led to the schism into 2 orders: Mahavihara and Abhiyagirivihara.

From that on, the Sri Lankan order has been divided into 2 orders: it is Theravada, two orders are that Mahavihara is conservative, who needs no modification of dhamma and vinaya and blamed another group as Alajji

¹ H.R. Perera, **Buddhism in Sri Lanka A Short History**, (Kandy: Buddhist Publication Society, 1988), p.14-17.

² H.R. Perera, **Buddhism in Sri Lanka A Short History**, p.12-13.

³ H.R. Perera, **Buddhism in Sri Lanka A Short History**, p.29-30.

(shameless group), this handed down from the orthodoxy of the Mahindathera, initial stream of Theravada Buddhism in Lanka while the latter is more open and receptive to new ways of teachings. Later on, it is in the age of Theravada literature or new commentary that in B.E. 956 Buddhagosa, the great scholar in the world Theravada Buddhism left from India to Sri Lanka in order to translate the commentary as well as Tipitaka in Singhalese into Pali language and then brought back to Jampudvipa, this marks the prosperous age of literature.

Then, Buddhism in Sri Lanka at that time was weakened by the state situation due to encountering the internal and external dangers such as the violent struggles for the throne as well as natural disasters and attacks from Tamils who incited the disorder for long until the king was capable to overcome and rearrange kingdom without any dangers after the deterioration of Buddhism in Sri Lanka.

It is in Sri Lanka this age that marks the existent forming of Sri Lankan Buddhism due to the its revival and purification, Buddhism during the time of Vijayapahu I he wished to revive Buddhism in the B.E. 1609, later on, Parakramapahu I (B.E.1697 – 1730 / C.E.1153-1186)⁴, a son of the above king was a great and successful king in the history of Sri Lanka who ruled over the country peacefully, as soon as the state was consolidated and in peace as result of the revival of Buddhism, he ordered the unification of one Sangha order, initially appointed the king of Sangha (Sangharaja as the first time) ruling over the Sangha community throughout the state, built and restored the numerous temples.⁵ This is counted as the age of art and Sri Lanka and it became the center of education on Buddhist studies like Nalanda University

⁴ H.R. Perera, **Buddhism in Sri Lanka A Short History**, p.53-54.

⁵ Kevin Trainor (2004), **Buddhism The Illustrated Guide**, (London: Duncan Baird Publishers) P. 124-125.

in India, Buddhism in Sri Lankan tradition was noted for its greatness attracting monks and scholars from the neighborhood especially the ASEAN to study Buddhism and then bring back Buddhism in Sri Lankan form to their own countries.⁶

The peak of Buddhism in this period lasted for a while and the B.E.C. 17 marks the great council of Dhamma and Vinaya counted as the 7th council in the history of Theravada Buddhism. The fame extended near and far was a cause for introducing Buddhism in Sri Lankan tradition to Suwannabhumi, after the great king, Parakramapahu I, Sri Lanka again was attacked by Tamils of South India. The war between both still went on and internal politics in Sri Lanka at that time was not solid, and later the European colony took over alternatively by the Portuguese, the Dutch and the English until it gained the freedom or independence in B.E. 2491. Above cited history shows evidently that the Mahavihara played an important role in the development of Theravada Buddhism in Ceylon during the period until the 10th century.⁷ Though the opposite sect of this sect called the Abhayagirivihara was the important phenomena in the history of Sri Lankan Buddhism and gained its support some period from the rulers like Mahasena it fell to overshadow the former one ultimately. The Ceylon chronicles and other sources referred to the rise of new movements which were opposed to the former, the royal patronage strengthened the Mahavihara as the main center of Theravada Buddhism during this period.⁸

⁶ H.R. Perera, **Buddhism in Sri Lanka A Short History**, p.54-56.

⁷ Kanai Lal Hazra, **History of Theravada Buddhism in South-East Asia with special reference to India and Ceylon**, (New Delhi: Munshiram Manoharlal. 1982) p.56.

⁸ Kanai Lal Hazra, **History of Theravada Buddhism in South-East Asia with special reference to India and Ceylon**, p.57.

2. Two initial Locations of Theravada Buddhism in Ancient Southeast Asia

Buddhism in Sri Lanka tradition was introduced into Suwannabhumi or the Mainland of ASEAN at that time in 2 Kingdoms: 1) Pagan (present Burma)⁹ and 2) Tamparalinga or Sri Dhammaraja (South of Thailand)¹⁰. This marks the initial reception of Sri Lankan civilization through Buddhism after the monks from Pagan kingdom and Mon state who were newly ordained by Sri Lankan Buddhism came back to their own kingdom and started to spread this form of Buddhism, which was warmly welcomed by the state and the people of the ASEAN. Thus, this form was so prosperous, meanwhile the previous form of Buddhism i.e. Indian Theravada during Asoka's period gradually faded away. The noted monk in that time was called Rahula from Sri Lanka who lived in Pagan and then headed for Sri Dhammaraja kingdom (Tamparaling) later Siamese in the Sukhothai period accepted it and made it a state religion before it later propagated into the Lanna kingdom, late Nagara and Lavaek post-Nagara kingdoms and later to Lan Xang of Laos and neighborhood kingdom, from that on, the rise of Sri Lankan Buddhism took root in this mainland of the ASEAN except the upper Vietnam.

Conditions of Religious Paradigm Shift in the Age of Sri Lankan Buddhism in the ASEAN

During the Century 12th-13th, conditions for the coming of Theravada Buddhism from Sri Lanka and the adaptation of the ASEAN people and states are as follow:

⁹ Roger Bischoff, **Buddhism in Myanmar A Short History**, (Kandy: Buddhist Publication Society, 1995) p. 69-71.

¹⁰ Karuna Kusalasaya, **Buddhism in Thailand - Its Past and its Present -**, (Kandy: Buddhist Publication Society, 1995) p.19.

1. The fall of older kingdoms and older religions: Before the coming of Sri Lankan Buddhism, the kingdoms at time are Theravada Buddhism from India during Asoka's period and another is Mahayana-Hindu, the former is mostly practiced in the early Dvaravadi, Sigotrapurana, Maurtaban/Thaton, early Srikrasetra and Pagan these are expected to be Theravada from Indian Buddhism while the latter are included in these kingdoms i.e. Champa, Funon, Chenla (Isanapura), Angkorian era or Mahanagara, and Lopuri, Sri Vijaya, Mataram, Kedri, Singhasari Majhapahit and the early Tampiralinga. The religions of these kingdoms always depends on the rulers as the state religions, all mentioned received the Indian Buddhism except the ancient Vietnam under the Chinese empire influenced over by Chinese civilization in particular Buddhism as Chinese Buddhism in the early form.

These Indianized kingdoms rose and fell for thousand year both rose and fell until the 15-16 B.E.C. the major kingdoms like Pagan and Mahanagara came to the peak while the former started to welcome the Sri Lankan form of Buddhism instead of Indian forms of Buddhism while the latter still practiced Mahayana Buddhism and its extreme prosperity took place in the age of Jayavaraman VII (B.E. (1762 – 1724 and in the islands, there were some kingdoms like Srivijaya and Majapahit used to flourish commercially that ended up also the Dvaravadi in the present central Thailand extended to the north of Thailand i.e. the present Lampoon of Haripoonjaya. The 18-19 B.E.C. marks the end of the past great kingdoms and the small kingdoms scattered.

2. The Rise of New kingdoms and welcoming the New Intra-religious movement After the great kingdoms gradually went down, there appeared the new kingdoms as well as the new form of the state religion, these kingdoms included the Sukhothai, Ayuthaya, Lanna, Lan Xang, Ava and Hanthawaddy of Mon, these kingdoms used to be influenced by the Indian Buddhism in the early times of Kingdom, later it was replaced by Sri Lankan

Buddhism, like the Sukhothai Kingdom used to be influenced by Indian and Hindu Buddhism as mainstream later Sri Lankan Buddhism has taken root in later kingdom of Ayuthaya for over 400 years, while the fall of the ancient Champa and Mahaagara conducted to the rise of the new kingdom of Siam rising up to be the power and Buddhism in this kingdom was also brought from Siam while Lanna Kingdom received Sri Lankan Buddhism from Murtaban/Thaton and Sukhothai kingdom. In Cambodia Sri Lankan Buddhism had been present well before the fall of Angkor and later was adopted by the rulers and people until it became the mainstream.¹¹

3. The Great Reforms Initiated by the State Leaders

After the rulers of the state or kingdoms changed it into new kingdoms, the state is in the normal condition, without war and the turmoil of the society that means the kingdoms are more solidary, these facilitate the need of aesthetics or thing that requires leading mind results in the leader's needs in pushing the state differently from the past, instead the old religion to the new refreshing religion or familiar to new things causing many reforms such as structure of country administration, modification and revival including creating new things in the kingdom all in all in order for peace and easy rule over by means of new religious movement as driving force to the goal i.e. peace and solidarity and security of the kingdom.

The obvious change especially in the reign of the subsequent kings to the first one after the first has recovered and revived the sovereignty and built the city, the new kings continued to create the new thing, a ruler searched for the new different thing from the past even the religion in this age, several rulers started to change the new paradigm, the King Ramkhamhaeng, the first king who has brought Buddhism

¹¹ Ian Harris, *Cambodian Buddhism, History and Practice*, (Hawai'i: University of Hawai'i Press, 2005) p.26.

from the Nagara Sri Dhammaraja and Phangum of Lan Xang (Laos) also adopted Theravada Buddhism from Cambodia.

4. The Greatness of Materials' Emphasis Placed by the Previous Kingdoms and Religions Indian religion like Hinduism and Mahayana in classical Kingdoms were established for the purpose of the greatness of the dignified royalty and also Brahmins looked very dignified socially and religiously as the enormous ceremony and huge religious structures were typically made from stone causing much labor, it is necessary to employ many citizens, prisoners, captives, these result in unfavorable reactions, even it is not agreeable in the beginning, in the long run, until there is the new alternative for them, the work is designed for the rulers, it is ruler's and elite's accomplishments. These are conditions to the change among the population. Although the royalty enjoyed the facilities, service and pamper this is caused by the influence of Hinduism in India concerning 4 castes:- a ruler or warrior, a Brahmin, a Vassa and a Sudda but in the land of South-east Asia, the Brahmins and the merchants from India also brought the notion of Vanna/caste into the local people and for their own class. Even Buddhism rejects the caste system but the culture of Hindu seems strict and serious inevitably. This was not much as successful as in the motherland of India.

5. An Emphasis on Simplicity put by the New Religious Movement The simplicity's emphasis placed by the Theravada Buddhism of the Sri Lankan form is that it is approachable or accessible to every class of the people from all walks of life. This institutes simple ways, for instance, no the clergyman who looks after the huge religious edifices for dignifying rites, while the missionary Theravada monks are strict in the practice and live a simple life and isolates themselves in the solitude and meditation, they live without the property and closely intimate with grassroots or local people with loving-kindness and compassion, no labor is commanded to build the huge religious structures. Furthermore, the young men who wanted to gain education could be

temporarily living in the monastery while the older faiths have no school for them. Therefore, Theravada of Sri Lankan form gained more popularity and when the numbers of people became the Buddhists of this form. The beliefs about connection in Hinduism both Saivism and Vaishnavism as well as the Mahayana Buddhism from India faded away. The notion of Divine king or the Incarnate Buddha by the older faiths that inspired the people to build the great things such stone sanctuaries or palaces. The Brahmins lost place or authorities in the royal court and the number decreases, royal ceremony performed by the Brahmins was only traditional and meaningless. The Brahmins after the loss of great royalties lost their place among the common people, also the caste system's place like in India is no longer available. The older faiths faded away until its Dark Age, even the continuing influence over the traditional governance or royal ceremony still continued in the some periods like Ayuthaya, but the common people feel like that this is not relevant to their life.

5. The Enormous Reforms of Buddhism in Sri Lanka Initiated by The Paramakramapahu I, the Great After some periods of time the Theravada Buddhism from India during Asoka's time and Mahayana including Vajrayana used to give contributions to this classical kingdoms of both mainland and maritime ASEAN continually in the same time the Theravada Buddhism from Sri Lanka replaced the older faiths and commenced with the establishment, the previous ones little by little faded away. The great reforms of Buddhism Sri Lanka was done by the king Paramakramapahu I, the Great after the social turmoil and non - political solidarity for several years, he continued the revival of Buddhism after his previous kings have done firstly, the Big reforms of Buddhism in Sri Lanka at that time include the unification of Sri Lankan Sangha, the council of Dhamma and Vinaya through purification of Tipitaka, commentary and sub-commentary, the first establishment of the Sangharaja (Monk's king or leader after the temporal political system of monarchy), the great restoration of temples and art

creativity in addition to being a Buddhist center at that time.¹² As far as the enormous reforms reached near and far, the start of establishment of Sri Lankan Buddhism was done by the Sangha, the learned, the scholars from the Southeast Asia who traditionally and typically studied there. After that, they brought it back to their own kingdoms. Some went and studied privately but some supported by the government. This great reforms led to the so-called Sri Lankan or Singhalese Buddhism until it gained more and more popularity and finally overshadowed the older faiths in the ASEAN region

The influence of Buddhism at that time shifted from Indian Buddhism to Sri Lankan Buddhism and the latter have played the vital and mainstream role in this region until the present time.

Conclusion

Buddhism in the Sri Lankan form/tradition during the 13th century is counted as the shift of religious paradigm and have played an integral role and its great contribution to the mainland of the ASEAN region. The conditions for this are: 1) The fall of older kingdoms and older religions, 2) The rise of new kingdoms and welcoming the New Intra-religion, 3) The great reforms initiated by the state leaders, 4) The greatness of material's huge emphasis placed by the previous kingdoms and religions, 5) An emphasis on simplicity put by the new religion, and 6) The enormous reforms of Buddhism in Sri Lanka initiated by The Paramakramapahu I, the Great. Even the age changed due to the external conditions into this regions like from the Islam civilizations through coming of Arab and Indian, Persian Muslims, Western civilizations through coming of European colonialism and capitalism, the age of national state until contemporary age by changing hands to take control the ruling systems: politics, economics and culture and each alternatively come into this region,

¹² H.R. Perera, **Buddhism in Sri Lanka A Short History**, p.53-54.

all in all, the Buddhism from Sri Lanka still remains and endures the challenge and the question. Buddhism from Sri Lanka tradition has exerted the influence over this region and has tested and question here is the rise of this form of Buddhism have been apparent, how long it will last, unsettled questions about its fall and new Buddhist movements will be the next challenge.

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PRESUPPOSITION IN PHENOMENOLOGY: A CRITICAL EXAMINATION IN THERAVADA BUDDHIST PHILOSOPHY

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ABSTRACT

By and large, there are at least two methods: deductive and inductive, human beings basically utilize to gain varieties of knowledge. On the one hand, in deductive method, the knowledge is logically acquired through inference to general law or principle. In doing this, one should try to find out such law or principle while making claim of knowledge. On the other hand, in inductive method, the knowledge is primarily produced by reference to the experimentation or observation wherein its result contains possibility. In this matter, one should find out the possible grounds of observation or experimentation while making claim of any knowledge. According to phenomenological study, the real knowledge is methodologically acquired through what things themselves demand. If so, there is no room for presupposition because it claims that presupposition leads to falsify the real knowledge. In this regard, it seems so obvious that there will be no room for those types of reasoning: deductive and inductive methods, in phenomenology because both by its very nature of reasons possess some aspects of presupposition. In this article, an attempt was critically made to argue that while making claim of knowledge to some extent there is certain presupposition in the method; human beings by nature cannot purely acquire knowledge in the way phenomenology does. In

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support of this claim, the Buddhist philosophical standpoints concerning human nature will be taken up for a clear-cut examination.

Keywords; Presupposition, Phenomenological study, Human nature, Deductive and Inductive

Introduction

It is a well known fact that when it comes to study phenomenology as a subject matter in philosophical class, at the outset, the nature of phenomenology must be clearly realized by students whose backgrounds vary in terms of many subject matters they were familiarized with. In this matter, it is strongly believed and sometime even taken for granted that the usual way general students basically acquire their knowledge is through two types of techniques, deduction and induction. On the one hand, in deduction,¹ a conclusion is claimed to follow logically from its premises, this means that this technique must begin with the general and end with the particular through arguments based on laws, rules, or even other wildly accepted principles. On the other hand, in induction, a conclusion is claimed to be more or less probable, but no certain, this actually means that the arguments are generally made from observations or experiences whereby the particular or specific thing can be reasonably claimed as the ground for general.

This is diametrically opposed to the techniques mentioned above when phenomenology comes to be obviously and differently characterized as the unprejudiced, descriptive study of whatever appears to consciousness, precisely in the manner in which it so appears.² It is further claimed that phenomenology is a rigorous science in the sense that knowledge that is

¹ Pratoon Angurrohita, **Logic for Critical Thinking**, (Bangkok: Chulalongkorn University Printing House, 2010), pp. 22-25.

² The Phenomenology Reader, **Edited by Dermot Moran and Timothy Mooney**, (London: Routledge, 2002), p.1

basically acquired through this approach is without any presupposition as always were done by naturalism, scientism, and reductionism and other forms of explanation that draw attention away from the appearance of phenomena themselves. All knowledge acquired by means of those ways is somehow grounded upon some kind of presupposition and what is presupposed is what has not been proven in the form of false or truth yet and since deductive and inductive methods are by nature of reasoning connected with presupposition in some ways then this consequently showed that the traditional ways, deduction and induction, leading to what can be claimed to be any kind of knowledge somehow cannot be authenticated. In this regard, it can be said that as long as presuppositionlessness is utilized while acquiring any kind of knowledge on reality then the things themselves can be achieved. Viewed from this angle, it was found that the usual approach generally used by students has been giving rise to prejudiced look because those ways are tainted by scientific, metaphysical, religious or cultural presuppositions or even human beings' attitudes at the very beginning of the fundamental and essential features of human experiences.

Role of Intentionality in phenomenology

A question is asked as to how is it possible to acquire knowledge of things as they really are? In answering this question, it requires looking at the main method of phenomenology. According to phenomenology, the meaning of man's experiences can be obtained through man's consciousness. In this matter, it is believed that all experiences that bear some type of meaning are conscious. It means that consciousness holds uninterrupted stream shifting and vacillating between manifold objects and attitudes. It can be said that when consciousness arises, it moves towards certain objects; it does not arise without moving towards any object. This is a kin to say that an act of

consciousness comes to have any portion of the stream that has a single object as its content and consists of a single attitude towards that object.³ Based on this consciousness, all meaningful experiences take place in acts, act of consciousness as such. Therefore, if we are directed to find out things as they are, it is necessary for us to look at this act of consciousness, not from other means. In searching for the things themselves as were claimed by many phenomenologists, presupposition should be left behind. Only consciousness or pure consciousness is needed, consciousness itself can lead to such knowledge. Let's delve into the concept of man and then man's consciousness in Buddhist philosophical perspective before giving any support to phenomenological position.

Nature of man in Buddhist philosophy

According to Buddhist philosophy on nature of man, it basically refers to five groups of existence, Rūpa-khandha, Vedanā-khandha, Saññā-khandha, Samkhāra-khandha and Viññāna-khandha.⁴ When the word 'man' or 'Mr. A' is discussed, it actually means five aggregates of existence. In this section, the discussion is particularly focused on Samkhāra-khandha and Viññāna-khandha in order to be used as the ground in support of the claim.

***Viññāna-khandha* is regarded as the Cognitive Aspect of Man:**

In Buddhism, It is generally held that the following words 'cittam' 'mano' 'manasam' 'hadayam' 'pandaram' 'manāyatanam' 'manindriyam' 'viññānam' 'viññānakhandho' and 'tjjaṃmanoviññānadhātu'⁵ are roughly

³ Stephan Kaufer and Antony Chemero, **Phenomenology: An Introduction**, (Cambridge: Polity Press, 2015), p.32.

⁴ S. III. 47.

⁵ *Abhidhammatthasamgaha*. 6.

synonymous term for English word ‘mind’ or ‘consciousness’.⁶ Despite being interchangeable, one term can be used for another according to the need and fitness of the occasion. In *Abhidhamma*, *citta* is precisely defined as the first one of four basic principles or ultimate truth: *Citta Cetasika Rūpa and Nibbāna*.⁷ Therefore, it can be claimed that *citta* possesses the most important aspect in Buddhist philosophy as it becomes ultimate thing.

In Buddhist philosophy, consciousness is considered to operate like a stream and thereby is thought to be somehow transmitted from one life to the next, thus enabling Karma causality over lifetimes. Such continuity of consciousness actually represents, in a sense, the man’s identity. That is why it is held that consciousness is of essential quality in keeping the body alive and distinguishing animate being from inanimate elements.⁸ In this respect, when the word ‘consciousness’ (*viññāna*) is used, it means the cognitive function directed to its object. This is found in *Samyuttanikāya*, that such consciousness (*viññāna*) is defined as ‘because it recognizes something, it is called ‘consciousness’ (*viññāna*).’⁹

As far as *Viññānakkhandho* is concerned, it is not an entity which is always existing called consciousness but an aggregate of consciousness arising out of conditions, and brought about contact (*phassa*) of sense organs (*indriya*) and sense objects (*visaya*). In Buddhism, the nature of consciousness is conditioned and it is termed as such according to whatever condition through which it basically arises, from an account of eye and visible form

⁶ *Encyclopedia of Buddhism*. Robert E. Buswell, Jr., (Ed.), p.175.

⁷ *Abhidhammatthasamgaha*. 81., “*Catudhā paramatthato, cittam cetasikam rūpam nibbānam iti sabbathā*”.

⁸ *Encyclopedia of Buddhism*. Robert E. Buswell, Jr., (Ed.), p.175.

⁹ S.III. 87., “Kiñca, bhikkhave, viññāna vadetha? Vijñānātīti kho, bhikkhave, tasmā ‘viññānaan’ti vuccati. Kiñca vijñānāti? Ambilampi vijñānāti, tittakampi

arises a consciousness, and by virtue of this it is called visual consciousness (*chakkhu-viññāna*). In the same token, from an account of ear and sound arises a consciousness, and it is called auditory consciousness (*sota-viññāna*), from an account of nose and smell arises a consciousness and it is called olfactory consciousness (*ghāṇa-viññāna*), from an account of tongue and taste arises a consciousness and it is called gustatory consciousness (*jivhā-viññāna*), from an account of body and tangible objects arises a consciousness and it is called tactile consciousness (*kāya-viññāna*) and from an account of mind and mind-objects arises a consciousness and it is called mental consciousness (*mano-viññāna*).¹⁰

With respect to the mentioned consciousness, the presence of internal sense-fields (*Ajjhattikāyatana*) and external sense-fields (*Bāhirāyatana*) and their contact becomes necessary to bring about consciousness. In *Majjhimanikāya*, it is said that if the eye that is internal is intact and external material shapes come within its range and there is the appropriate impact, then there is appearance of the appropriate section of consciousness.¹¹ Let's see the example of eye consciousness (*cakkhu-viññāna*) first. This kind of consciousness will arise when eye is in contact with a visible form as its object, red, picture, for instance, thereby the eye consciousness can arise. Its function operates in the form of seeing.

¹⁰ D.III. 243., “cakkhuviññānam, sotaviññānam, ghānaviññānam, jivhāviññānam, kāyaviññānam, manoviññānam”.

¹¹ M.I. 190., “ajjhattikañceva cakkhum aparibhinnaṃ hoti, bāhirā ca rūpā āpātham āgacchanti, tajjo ca samannāhāro hoti. Evam tajjassa viññānabhāgassa pātubhāvo hoti”.

Furthermore, consciousness is also held as *dhātu* (element; the ultimate constituents of a whole) called *viññāna-dhātu*.¹² In Buddhist philosophy, consciousness does not recognize an object. The awareness of an object is its function, for example, when the eye is in contact with colour, blue, eye consciousness (*cakkhu-viññāna*) arises just in the way of awareness of the presence of an object; there is no recognition of colour, blue. What recognizes an object, blue, is by nature derived from the aggregate of perception. Other consciousnesses also function in this way. Suffice it to claim that consciousness plays a significant role in making the man's personality. Without functioning of consciousness man cannot be counted as man.

***Samkhāra-khandha* is considered as the Socio-Moral aspect of Man:**

Etymologically, the *Pāli* term '*Samkhāra*' is generally translated into English as 'dispositions',¹³ or 'mental formations' or 'volitional activities'. Thus, it has different definition of meaning which should be carefully distinguished. The most frequent usage of term 'formation' may be applied to it, with the qualification required by the context used. Such a term may embrace the act of 'forming' or the passive state of 'having been formed' or both.¹⁴ K. N. Jayatilleke, while dealing with the term '*Samkhāra*', pointed to three senses by which the word is used. Firstly, when '*Samkhāra*' is associated with the sense of volitions as in the sentence '*avijjā paccayā samkhārā*', it shows that man's volitions are conditioned by their true or false beliefs giving rise to ignorance. In this regard, it arises when man sometimes thinks rightly and does a good deed or thinks wrongly and commits a bad deed. Man treads in *Samsāra* like a blind man with stick, who

¹² Vin. 180., "cakkhuvīññānam sotavīññānam ghānavīññānam jīvavīññānam kāyavīññānam manovīññānam idam vuccati vīññānam".

¹³ Kalupahana, D. J.; *The Principles of Buddhist Psychology*, p.18.

¹⁴ Nyanatiloka; *Op.cit.*, p.162.

sometimes goes on the right and sometimes on the wrong route in trying to get his destination. Secondly, when ‘*Samkhāra*’ is used; it also refers to man’s conative or purposive activities in particular. These volitions may be bodily processes and may include reflexive actions such as breathing (*assāsa-passāsa*) as well as conditioned behaviour, habits for instance. They may be verbal activities involving cognitive and discursive thinking in waking life or even in their dreams. Thirdly, it may mean the purposive thinking or ideation concerning impressions, ideas or concepts relating to feelings.¹⁵

As far as the term ‘*Samkhāra*’ is concerned, it generally means the aggregate of dispositions or volitional activities (*Samkhāra*). In this way, the dispositions are an extremely valuable means by which human beings can cope with the experience of the world.¹⁶ They are the psychological compositions, which stand for the variety of qualities, embellishing the mind, good, bad or indifferent which are guided by intention (*Cetanā*).¹⁷ In *Majjhimanikāya*’s definition, its aspect is active, ‘forming’ and signified kamma i.e., wholesome or unwholesome volitional activities of body, verbal and mind.¹⁸ It actually means that it is operated through the mentioned three actions. Hence, it is of three kinds in accordance with the channels through which it is performed: bodily formation (*kāya-saṅkhāra*), verbal formation (*vacā-samkhāra*) and mental formation (*citta-samkhāra*).¹⁹

As far as the term ‘volitional activities’ is concerned, there are six classes of volitional states; namely, 1.volition concerning visible objects (*rūpa-*

¹⁵ Jayatilleke, K. N.; *The Message of the Buddha*, pp. 84-85.

¹⁶ Kalupahana, D. J.; Op.cit. p.19.

¹⁷ Phra Prayudh Payutto., Op.cit.

¹⁸ M. 54., “*kāyasamkhāro, vacīsamkhāro, cittasamkhāro*”.

¹⁹ S.IV. 293., “*kati nu kho, bhante, samkhāraṃ*”ti? “*Tayo kho, gahapati, samkhāraṃ kāyasamkhāro, vacīsamkhāro, cittasamkhāro*”.

sañcetanā), 2.volition concerning audible objects (*sadda-sañcetanā*), 3.volition concerning odorous objects (*gandha-sañcetanā*), 4.volition concerning sapid objects (*rasa-sañcetanā*), 5. volition concerning tangible objects (*pho~~tt~~habha-sañcetanā*) and 6. volitions concerning ideational objects (*dhamma-sañcetanā*).²⁰ It is said that all activities connected with volition in this way. In this aggregate, the essential aspect of volitional activities is portrayed as method of justification on how good or bad a person is.

Place of Citta in Buddhist Scriptures

In *Pāli* scripture, the term ‘*citta*’ is literally derived from the verbal root ‘*citti*’, it means cognizing or knowing. Three definitions of ‘*citta*’ are shown by commentators: *citta* is defined as follows: 1) agent, 2) instrument and 3) activity. As regards the agent, it embraces recognizing of an object (*Ārammanam cintetī ti cittam*). In the definition of instrument, *citta* is that by means of which the accompanying mental factors cognize the object (*etena cintetīti cittam*). As regards the activity, *citta* is by itself nothing other than the process of cognizing the object (*cintanamattam cittam*).²¹

It is strongly held that such *citta* is regarded as an agent and as an instrument and it is deliberately assigned to refute the wrong view of those who are of the views that a substantial self is the agent and instrument of cognition. In fact, in Buddhist philosophy, it is *citta* or consciousness that acts or performs its duty as it says that fundamentally *citta* is an activity or

²⁰ D.III. 244., “Chasañcetanā~~kāyā~~–rūpañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phothhabbasañcetanā, dhammasañcetanā”.

²¹ *Abhidhammatthasamgaha*. 2., ‘Cintetīti cittam, ārammanam vijñānātīti attho.Yathāha.visayavijñānalakkhanamcittan”ti.Satipihinissayasamanantarādipaccayena vināārammanenacittamuppajjātītassatamlakkhanatāvuttā,etenanirārammamavādimata mpatikkhittamhoti, Cintentivāetenakaranabhūtenasampayuttadhammāticittam, Athavācintanamattamcittam”.

process of cognizing actual being in itself apart from the activity of cognizing.²² As far as *citta* or consciousness is concerned, the word ‘*citta*’ in *Visuddhimagga* of *Viññānakkhandhakathā* is obviously classified into three groups, namely, unwholesome (*akusalacitta*), wholesome (*kusalacitta*) and indeterminate (*abyākata-citta*).²³ However, due to being slightly different with its term, it should be divided into four classes: unwholesome (*akusalacitta*), wholesome (*kusalacitta*), resultant (*vipākacitta*) and functional (*kiriya-citta*) in order to distinguish them clearly: 1) *Akusala-citta* refers to unwholesome mind (*akusala-citta*) and it is accompanied by one or another of the three following unwholesome roots, greed (*lobha*), hatred (*dosa*) and delusion (*moha*). 2) *Kusala-citta* refers to wholesome mind (*kusala-citta*) and it is accompanied by the following wholesome roots: non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*). 3) *Vipākacitta* means the resultant mind and it is the third class of *citta* being distinct from the former two, a class that comprises both the results of unwholesome *kamma* and wholesome *kamma*. 4) *Kiriya-citta* refers to the function of mind and it is what is named *citta*. This kind of mind is neither *kamma* nor *kamma* result. Despite performing action, this type of mind is not yielding any kammically result. Only a person who reached the last state of ideal life (*Arahant*) can possess this capacity of mind.²⁴

From the above discussion, it showed that *Samkhāra-khandha* plays important role in making social and moral aspects of man. Let us elaborate this point further.

²² *A Comprehensive Manual of Abhidhamma: the Abhidhamma Samgaha of Ācariya Anuruddha*, Op.cit., p. 27.

²³ *Vism.* Xiv. 82., “*jātivaseṇa tividham kusalam, akusalam, abyākatañca*”.

²⁴ *Abhidhammatthasamgaha*. 81-93.

According to *Abhidhammattha Samgaha*, there are four groups of mental properties (*cetasika*) as follows:²⁵ 1) There are seven common properties which are common to all classes of consciousness (mind) called ‘*sabbha cittaka*’. It means that the following mental properties are always present with mind. Every man has these mental properties. 2) There are six particular (*pakinnaka*) mental properties which are invariably entering into composition with consciousness; these categories of mental properties are not always dominating the moment of mind; some such as initial application of man (*vitakka*) may dominate whereas some may not. 3) The following fourteen mental properties are called ‘*akusala cetasika*’. They determine the immoral aspect of man. When these unwholesome mental factors are present with mind (*citta*) then mind (*citta*) becomes kammically immoral consciousness (*akusala citta*): 4) There are twenty-five moral mental properties called ‘*kusala cetasika*’ (wholesome mental factors). They determine the moral aspect of man. When these wholesome mental factors are present with *citta* (mind), then mind (*citta*) becomes kammically wholesome consciousness (*kusala citta*).

All these mental properties come to play considerable roles in gauging how good or bad he is. Furthermore, they also come to influence upon man’s mind in many manners. Under these circumstances, it is necessary to take a closer look if phenomenologist method is proposed to be real way in seeing things as they really are. Let’s have a critical examination on it.

A critical examination on the presupposition in phenomenology

As far as the mental capacities are concerned, what is necessary for taking up in account is the two groups of mental factors: wholesome factors (*kusala cetasika*) and unwholesome factors (*akusala cetasika*) because when

²⁵ *Abhidhammatthasamgaha*. 94.

mind (*citta*) is accompanied by them, they act as determining action on whether such an action is kammically good or bad. Those types of capacities of man (*cetasika*) clearly represent different qualities of man which will bring about the result either kammically good or bad. It actually means that if man's action is determined by wholesome mental factors such as non-greed (*alobha*), his action is considered as good action on the one hand and if his action is determined by unwholesome mental factors such as greed (*lobha*), his action is considered as bad action on the other hand. A clear-cut explanation of this matter will be clear if nature of man's consciousness is discussed in great detail.

This clearly shows that there is a relation between man's nature and man's consciousness and such consciousness whether it yields pure or impure result is exclusively dependent upon the nature of man; when man's consciousness is wholesome then his consciousness is pure and vice versa, suffice it to say that man's consciousness is determined and governed by his nature. That is why Buddhism always exhorts men to purify their mind. In other words, it means purification of one's own nature makes one's action kammically wholesome. According to Buddhism,²⁶ to see things as they are actually becoming (*yathābhūtam*) is to be Enlightened or Awakened (Bodhi) and in this matter Buddha is qualified as a person who can see things as they really are.

Conclusion

In conclusion, it is claimed that to gain the things themselves as were obviously claimed by many phenomenologists through description of consciousness whereby meaning of experience is taking place may contain difficulties by virtue of the following reasons: 1) as far as the nature of man is

²⁶ Dan Lusthaus, *Buddhist Phenomenology: A Philosophical Investigation of Yogācāra Buddhism and the Ch'eng Wei-shih lun*, (London: RoutledgeCurzon, 2002), p.4.

concerned, man's consciousness is accompanied and bound by either wholesome or unwholesome, consequently, it possesses the possibility of mixing up with any of them, 2) since the nature of man's consciousness cannot purely exist then the presupposition yielded by such nature is also present.

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THE NOBLE EIGHTFOLD PATH CONCEPTUALIZATION FOR PEACEFUL WORLD

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ABSTRACT

This article aims to study the perspective of the Noble Eightfold Path, as a guide to peace. Buddhism has been celebrated as a religion of peace. This Eightfold Path is the path through which each individual can do in daily life regardless of their beliefs, traditions, or religions. Actually, we already exercise one or many of these principles from the Noble Eightfold Path in our everyday lives. In its social dimension, the Eightfold Path also covers the aspect of togetherness to attain peace in life and socials. Buddhists, their role in the establishment of universal peace is concerned and the fundamental principle of Buddhism is to direct the people from the path of destruction to the path of peace. This article concludes the Buddhist worldview is surprisingly in accordance with the insights of peace studies, its insistence on peace by peaceful means and a vital role in the efforts of bringing the culture of peace into existence around the world.

Keywords: The Noble Eightfold Path, Peace, Peaceful world

Introduction

The world today has become a small place in term of journey and news, we understanding among people of diverse religions and beliefs. Buddhism would support the society and also countries can be

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conscientiousness. Buddhists want to play a role in reinstating the virtues of peace in the world, we need to find the ways and will need to cooperate with Christians, Hindus, Jews, Muslims, and those of other religions and ideologies.¹ Modern society carries many more dangers for individual. We exploit science and technology for our gains and believe it give us happiness. The equation of technological improvement with social progress and we belief that a new of happiness and freedom is perceiving. The clarification of thinking is essential so that one becomes free of the tangling confusion that abounds in societies.

This is why the Buddha considered religion that affords peace to man and relieves him of sorrows which surround. It is known that Buddhism to establish world peace by the Four Noble Truths, the root of Buddhism, consists of true sufferings, sources, cessations and paths. The four truths are the basis structure of Buddhist thought and practice which support the change in the state of human mind for peace in the human life and help in establishment of world peace.

In the present paper we propose to adopt the second approach. Consequently the present paper is basically a study in the teaching of the Buddha with a view to analyze how the Buddha approached conflicts. Even this type of exercise has to assume some states of affairs. For example, we have to assume that the Buddha dealt with conflict and was in retested in resolving them. It further requires proposing some new ways of reading understanding the teaching of the Buddha. We will have to work our way through the teachings of the Buddha in the course of this paper.

¹ Sivaraksa, Sulak, **Seeds of Peace : A Buddhist vision for renewing society**, (California: Parallax Press, 1992), pp. 110-111.

Buddhism and Global Societies

The Buddha's teaching, the Four Noble Truths, the first two truths discern the Causes of violence and conflict and the suffering caused thereby: First, life inevitably involves suffering and second, suffering originates in desires. The third and the fourth prescribe the cure for this unpleasant way of living, that is, how to promote a peaceful way of living and live in peace. Third, suffering will cease if all desires cease and fourth, this state can be realized by engaging in the Noble Eightfold Path.

To follow the Noble Eightfold Path is a matter of practice rather than intellectual knowledge, but to apply the path correctly it has to be understood. In fact, right understanding of the path is itself a part of the practice. It is a facet of right view, the first path factor, the forerunner and guide for the rest of the path. Thus, though initial enthusiasm might suggest that the task of intellectual comprehension may be shelved as a bothersome distraction, mature consideration reveals it to be quite essential to ultimate success in the practice and the Buddha spoke about an ideal society: If people are righteous and mindful, using enlightenment as guidelines for their way of life, they can achieve the desirable society. O Bhikkhus, in the city of Varanasi there would be a kingdom named Ketumati, which would be prosperous, wealthy, and highly populated, with an abundance of food. O Bhikkhus, in this land of Jambudvīpa, there would be 84,000 cities which would take Ketumati as its model and guide. A righteous Universal Monarch would be born in this kingdom, and the people would live in peace and justice throughout the earth.²

Most people in modern societies in the west have little idea that what they refer to as Buddhism is actually a rich mixture of a number of different cultural and intellectual currents from Asia, Europe, and North

² Cakkavatti Sihananda Sutta.

America. The history of Buddhism is long and complex, spanning more than 2,500 years and, now virtually the entire globe. Moreover, it has an immense corpus of literature and many distinct traditions, each a product of the different cultures in which it has taken root. Therefore, inevitable that the adaptation of Buddhism to cultures outside Asia has entailed a highly selective appropriation of teachings, practices, and texts. In all of geographic areas where Buddhist traditions have emerged, the dharma has been understood in term of categories, practices, conventions, and historical circumstance of particular people at specific times. They have shown a remarkable adaptability, taking on widely different forms in various geographical areas and transforming, absorbing, superseding, and accommodating local ideas and practices.

In the Buddhist ideal society, ordinary citizens also had responsibilities. The society could function only to the degree that the people were honest, moral, generous, tolerant, and confident. It was important that they be energetic, industrious, and skillful; live in a good environment; associate with good people; have balanced livelihood; and to make some contribution to the happiness and well-being of society.

The Noble Eightfold Path

The Noble Eightfold Path is known as the ‘middle way’ because it steers a course between a life of indulgence and one of harsh austerity. It consists of eight factors divided into the three categories of Morality, Meditation and Wisdom.

The Noble Eightfold Path leads to the cessation of Dukkha to Nibbana, comprising eight factors in which an aspirant must become practiced, described as right way (Sammā), and the state of perfect peace that comes when craving is eliminated is Nibbana, the unconditioned state

experienced while the extinguishing of the flames of greed, aversion, and delusion. The Fourth Noble Truth shows the way to reach the end of Dukkha, the way to the realization of Nibbana. That way is the Noble Eightfold Path itself. The Buddha said his teaching were “for the good of the many, for the happiness of the many, out of compassion for the world’.³ The eight factors of the Noble Eightfold Path are:

- (1) Right view or understanding (sammāditthi)
- (2) Right intention or directed thought (sammāsankappa)
- (3) Right speech (sammāvaca)
- (4) Right action (sammākammanta)
- (5) Right livelihood (sammāajiva)
- (6) Right effort (sammāvayama)
- (7) Right mindfulness (sammā sati)
- (8) Right concentration (sammāsamadhi)⁴

The eight factors of the path are always accessible to us. They are mental components which can be established in the mind simply through determination and effort. We have to begin by straightening out our views and clarifying our intentions. Then we have to purify our conduct, our speech, our action, and livelihood. These measures as our foundation, we have to apply ourselves with energy and mindfulness to the cultivation of concentration and insight. The rest is a matter of gradual practice and gradual progress, without expecting results. Though right concentration claims the last place among the factors of the Noble Eightfold Path, concentration itself

³ Clive Erricker, **World faiths Buddhism**, (London: Hodder Headline, 1995), p.55.

⁴ Peter Harvey, **An introduction to Buddhism: Teaching, history and practices**, (Cambridge: The Press Syndicate of the University of Cambridge, 1990); BhikkhuBodhi, **The Noble Eightfold Path: The Way to the End of Suffering**, (Kandy: Buddhist Publication Society, 1984), pp. 12-90.

does not mark the path's culmination. To reach the end of suffering demands that the Eightfold Path be turned into an instrument of discovery, that it be used to generate the insights unveiling the ultimate truth of things. This requires the combined contributions of all eight factors, and thus a new mobilization of right view and right intention. Right view is to become a direct seeing into the real nature of phenomena and right intention is to become a true renunciation of defilements born out of deep understanding.⁵

Peaceful

The peaceful means, in the Perspective of Buddhism, must include both the external behaviors and campaigns, and the inner state of mind of the peace activists. In the Buddhist conception of peace, all causes of violence and peace are assumed and hence demands a multi-lateral comprehensive approach to stopping violence and promoting peace at all levels. One recent common trend in research on peace and violence is to explore the links between interpersonal, collective, national, and global levels of violence.

We are living in an age of information technology, but its innovations and accomplishments have not contributed much in reducing human tensions, anxieties, fear, sense of economic and social insecurity, mental disorders, hatred, depression and loneliness. These complaints of the mind, the heart or the soul, are a reflection of a kind of “spiritual sickness” which has wrong view and ideas as its base. We cling to our wrong views, and when we put such views into action, we get results which are regrettable. Buddhism in its true essence, is an ancient cure for modern day problems. In actual fact, it is not a philosophy in the strictest sense of the word, for neither is it speculative nor is it academic. It is unique in the sense that it lacks

⁵ Bhikkhu Bodhi, *The Noble Eightfold Path: The Way to the End of Suffering*, p. 12-90.

theological essence and it deals solely with actual personal and immediate experience. In this respect, it can be considered the only truly psychology-based religion, and it can function as a kind of psychotherapy, since it helps to create a mind that is ready for all eventualities and influencing factors, both from the outside and inside.

To achieve peace within a person, the Buddhist approach is to observe and reflect upon the conditions in the external and mental operations, and then to decide on the most appropriate course of action as response to the outer and inner environments. With the most adequate response, we would not do harm to ourselves as well as not harbor negative feelings and thoughts toward other. Before taking any external action to realize peace, the first step for any Buddhist would be to look at ourselves and the events happening around us carefully and honestly. The greater urgency placed by Buddhism upon the inner reflection finds its doctrinal basis on the Buddhist analysis of the roots of violence and conflicts within the mind.⁶

This is the starting point for the Buddha's disciples to live in peace since peace depends not so much on what happens to people, but on what attitude, comprehension, and response they give to the happenings. An understanding of the complex set of plural forces, causes and conditions that have brought the event into being and have shaped our immediate perception of, feelings for, and reaction to the event, only comes possible from the insight (*Vipassanā*) we develop from inner reflection in the light of the principle of dependent origination.

With a clearer view of what happened through practice of inner reflection, we are empowered with reactivity; that is, we no longer would respond compulsively, but would be capable of choosing a course of actions more appropriate and beneficial to all parties involved, with no anger or hate

⁶ Suchitra Onkom, *Creating Sustainable World Peace*, (Bangkok: Sahadhammika, 2003).

harbored within ourselves. The practice of right concentration towards common peace is the main obligation of the peace maker. Everyone should enjoy, be happy, and be steady in peace. This should be inculcated in humanity from childhood so that the desire for peace becomes a way of life for everyone.

It is the soundest path towards peace because it is based on understanding, thinking, knowledge, and experience of societies, as well as the development of legal system, the law enforcement, and the rule of law in such a way as to assure the respect for human rights and the cultivation of culture of common peace in traditions, religions, societies, countries, and in the world. Without culture of peace how can one able to judge rightly that the course of action is towards peace? When the rule of law fails to put into effect the culture of peace it will abruptly disappear from the world.⁷

Many contemporary Buddhist leaders of peace movements give first priority to inner transformation within individuals on the path to peace in larger contexts. The Venerable ThichNhatHanh encourages people who would like to engage themselves in peace activism to prepare themselves in advance by developing awareness and mindfulness for practicing peace, that is, reacting “calmly and intelligently, in the most nonviolent way possible. “Inner practice on nonviolence is hence considered a prerequisite to peace workers and educators. Our negative emotions derived from the ignorance to the true operating principle behind all phenomena (including our own feelings and thoughts), the fear, anger and confusion in the state of mind, would rise as reactions to the adversary conditions, and would prevent us from acting nonviolently and living harmoniously with other people in the world.”⁸

⁷ Ken Jones, **The new social face of Buddhism: A call to action**, (Canada: Wisdom Publications, 2003).

⁸ ThichNhat Hanh, **Creating true peace: ending violence in yourself, your family, your community, and the world**, (New York: Atria Books, 2003).

The Dalai Lama advocated “Middle Way” for Tibet: not full independence but self-governed by a democratically elected government, as well as vision of Tibet as a Zone of Ahimsa. The latter refers to “a sanctuary of peace and nonviolence where human beings and nature can live in peace and harmony”. In this vision of Tibet, based on the guideline of ahimsa (non-harming), no manufacture, testing or storage of armament is permitted. What the Dalai Lama practices and achieves not only demonstrates a realistic alternative to the international politics but also provides a living proof of the feasibility of the Buddhist principle of peace in today’s world that is very different from the one Buddhism evolved.⁹

From the intrapersonal to the international, Buddhist approaches to peace at different levels can be well situated in an integrated model of peace building and peace keeping in the contemporary world. As the integrated peace is often criticized to be too much an umbrella term spanning too wide a spectrum, the feasibility to achieve such a vision of peace is doubted. The Buddhist approaches to peace can substantiate this model of peace by proving that nonviolence does work and can strengthen the beliefs that absence of violence is never productive without non-violence practiced at all levels of human activities.

The fundamental goal of Buddhism is peace, not only peace in this world but peace in all worlds. The Buddha taught that the first step on the path to peace had understanding the causality of peace. When we understand what causes peace, we know where to direct our efforts. No matter how vigorously we stir a boiling pot of soup on a fire, the soup will not cool. When we remove the pot from the fire, it will cool on its own, and our stirring will hasten the process. Stirring causes the soup to cool, but only

⁹ Pier Luigi Luisi and Zara Houshmand, **Mind and Life: Discussions with the Dalai Lama on the Nature of Reality**, (New York : Columbia University Press, 2011).

if we first remove the soup from the fire. In other words, we can take many actions in our quest for peace that may be helpful. But if we do not first address the fundamental issues, all other actions will come to naught.

The Buddha taught that peaceful minds lead to peaceful speech and peaceful actions. If the minds of living beings are at peace, the world will be at peace. The overwhelming majority of us live in the midst of mental maelstroms that subside only for brief and treasured moments. We could probably count on the fingers of both hands the number of those rare, holy persons whose minds are truly, permanently at peace. If we wait for all beings in the world to become sages, what chance is there of a peaceful world for us? Even if our minds are not completely peaceful, is there any possibility of reducing the levels of violence in the world and of successfully abating the winds of war?

To answer these questions, let us look first at the Buddha's vision of the world, including the causality of its operations. Then, we can trace the causes of war. When the causes are identified, the Buddha's suggestions for dealing with them and eliminating them can be discussed and having developed a Buddhist theoretical framework for understanding the nature of the problem and its solution, we can try to apply the basic principles in searching for concrete applications that we can actually put into practice in our own daily lives. The state of “inward peace” is also a state of *perfect freedom*(*sammā-vimutti*), for the mind then ceases to be conditioned by the load of its past and the desires raging within it. It becomes master of itself. In the state of normal everyday consciousness we are finite conditioned beings.

In the past, peace used to be reified as an absolute ultimate: transcendent, idealistic, and thus unreal, unattainable. People worshipped peace with awe but knew deeply in their hearts that peace is unlikely to be realized in this world. Nowadays, most peace researchers agree that peace is

no more a stable state to be reached at the end of the tunnel, but a composite of dynamic interactions demanding continued striving because of the constantly changing conditions of all forces/factors involved. Therefore, in efforts to build peace, seemingly not directly relevant factors and conditions conducive to peace could be just as important as conflict resolution or other direct intervention measures in dealing with conflicts. This new way of looking at peace building and peacekeeping is in perfect accordance with the Buddhist view.¹⁰

The world's current crisis is due to our lack of a common view/vision towards our own countries and the world among political leaders, religious leaders, and the ordinary people. While the United Nations ostensibly seeks to promote one cogent world vision, its members either belong to far left or the extreme right. The introduction of the concept of Nibbana into the West since the early days may also cause misunderstanding of peace as the ultimate existence in Buddhism. In some Buddhist branches, the state of Nibbana equals with ultimate peacefulness or it is considered as an ultimate solution for conflicts. Since nibbanais extremely difficult to attain for almost all Buddhists, the equation (peace = nibbana) renders peace a remote, unattainable label that would not be conducive to any present peacemaking efforts. Along the same line of thinking, interpreting "*right concentration*" (*one of the Noble Eightfold Path*) as being peace would be easily misunderstood to be that one can only stay in peace on the meditation mat, if without adequate background in the Buddhist traditions.

Conclusion

The Buddha's fundamental teaching, the Noble Eightfold Path, contributes to peace-building and peace-keeping in the world. A Buddhist

¹⁰ Dharmachari Subhuti, **Buddhism for Today : A Portrait of a new Buddhist Movement**, (Cornwall: Robert Hartnoll, 1983).

worldview based on the principle of dependent origination, its analysis of the causes of conflicts and violence, and open communication and participatory decision-making procedures in social organizations, would provide useful paths for theoretical approaches.

In sum, the central premise of the Noble Eightfold Path towards world peace is based on the ability of making sound judgments following the soundest course of action towards peace. The true value of nonviolence, compassion and altruism advocated by Buddhism would also inspire all people on the path of peace. Given the will, the insight, the perseverance, and the proactive creativity to realize the infinite possibilities latent in dependently originated reality, peace, from the Buddhist perspective, is realistic and achievable; and, aiming at making a more just and humane world, peacemaking is an imminent, common responsibility mandated by the interdependent nature of our existence and therefore to be shared by every one of us.

It fully fathoms the truth of the development of the eight factors of the Noble Eightfold Path could be provided useful paths for theoretical and conceptual approach to the peaceful world.

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FACTORS INFLUENCING PEOPLE'S FIVE PRECEPTS OBSERVANCE, A
CASE STUDY OF PGAZ-KOEN-YAU COMMUNITY IN BAN MAE KA
NAI, MAE HO SUB-DISTRICT, MAE SARIANG DISTRICT,
MAE HONG SON PROVINCE

Dr. Uten Laping and other*

ABSTRACT

The purposes of this research are 1) to study the factors influencing people's observance of the five precepts 2) to identify the advantages of observing the five precepts and 3) to recommends methods for observing the five precepts for people in Pgaz-koen-yau Community in Ban Mae KaNai, Mae Ho Sub-District, Mae Sariang District, Mae Hong Son Province. Ten samples included the abbot, monks, community leader, teacher and residents of Pgaz-koen-yau Community in Ban Mae KaNai, Mae Ho Sub-District, Mae Sariang District, Mae Hong Son Province. Data were collected by interviewed and the descriptive analysis was used to analyze data in order to present quantitative descriptions of the data.

The research found that 1) Temples, schools and community have supported the Buddhist activities. The traditional beliefs have conformed to Buddhist teaching and this has encouraged people in the community to observe the five precepts. 2) Observance of the five precepts has led to happy and harmonious community with generous people. Villagers have engaged in the community activates. 3) Village community should be set up. Adults should be the good role models for the youngsters.

Keywords; Factors, observance of the five precepts, Pgaz-koen-yau people

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Introduction

Buddhism is considered as an official religion of Thailand as the majority practices Buddhism. The Buddhism principles and beliefs have an impact on Thai style of living as well as culture. The Buddhism principles for daily life are such as Logiyadhamma and Lugutaradhamma which both considered as the high Dhamma. The precepts are Dhamma practice to follow in order to improve the Dhamma as the Buddhist mentioned on the characteristics of precepts, meditation, and wisdom that precepts has an effect on meditation, meditation has an effect the wisdom and the wisdom will lead the person to the salvation from Asava such as Kamasava, Pavasava and Avijjasava.

The principles of precepts appeared in Agganyasutta. It presented the tales of human in ancient period when there was a serenity of society until the greed emerged as the resources were insufficient and the people started to store the food and exploited each other. Such events lead to the arguments, lying and until the worst, outrage. Persecution of human caused the chaos and conflict to the society. Therefore, the solution was to seek for the admirable leader who has ability to reprove and expel the misbehavior of the people and the person who commits sin for the peace of society. Afterwards, the first caste, Kshatriyas, has emerged, followed by other castes¹. In this Sutrapitaka, the Buddhist aimed the human to realize that the value of human nature is independent from the Bramanism's belief. On the other hand, the value of human nature depends on the action, the intention not to exploit others indirectly and directly. Furthermore, according to the Tripitaka, five precepts is considered as of the good governance. In Cakkavattisutta, the emperor applied precepts in the rules of good governance with the glass disc; a sign of powerful person. Whenever the glass disc pauses at specific city, instead of seizing the property of such city, the emperor chose to give the preaching on five precepts to those governors of the

¹ Tripitaka, No 11: 89-97.

city as it mentioned in the sutra that “You should not kill. You should not take the thing that they do not give to you. You should not sexually misconduct. You should not lie. You should not drink liquor and you should reign as you do.”² For this result, the cities under the governance admired the Dhamma of the emperor and it lead to the relationship between five precepts and society and good governance without any weapons and outrage. This is to say, the reason behind the teaching of five precepts is to acknowledge the society to realize that the essence of the five precepts is not only regarding the individual good action, but also relates to the action in the social level. If the people in the society misbehave, they will always exploit each other. The issue that a researcher has observed is that five precepts for individual on stealing is the beginning of immorality which leads the person to misconduct other precepts. It starts from the insatiability of the human along with the insufficiency or lack of resources, human then do the stealing. It can be said that the selfishness and survival instinct of the human is the main cause which makes the human controlled by the desires and lust. Therefore, it is the duty of the leader of the society to realize and plan for a good life quality of the people. Five precepts would lead the peace to the person who follow and cause the society to eliminate the persecution in terms of action, verbal or mental. Peaceful society with the practice of five precepts is not idealism if the leaders of the society follow along the practice and apply the principle to their life and support others to follow as the Buddha taught us the principles. The five precepts consist of (1) to abstain from killing living beings (2) to abstain from taking what is not given (3) to abstain from sexual misconduct (4) to abstain from false speech (5) to abstain from intoxicating drinks and drugs causing heedlessness. Buddha insisted us to completely maintain the practice of five precepts and have faith to the

² Tripitaka No. 11: 63-64.

Threefold refuge in order to escape from the stage of all vices³ Nevertheless, it revealed in Pancasikkhapatasuttathat the conservation of five precepts depends on the people who we associate as he mentioned that the person who abstain from those in five precepts always associate with the person who practice the same precepts and the person who misconduct, in the same time, will associate with the same type of person⁴ For this reason, if we desire for the peaceful stage and serenity, we have to choose to associate with the person who follow the practice of five precepts as five precepts play an important role in social level with its ability to promote the society to be peaceful. According to Panjaverasutra, five precepts are defined as the five Verasutra while the person who violates the verasutra, will be in the stage of all vices “The person who kill living beings will be in sorrow in this life, next life as killing living beings is considered as a factor of Verasutra”⁵ This is to that the person who violates the five precepts will suffer mentally and physically and it will have an effect on this life as well as next life. Therefore, five precepts is considered as an essential rules of the Buddhist with a large self-encouragement to control the actions to be in good deeds.

In conclusion, precept means the basic practices to encourage the coexistence in the society without any mental and physical harm in order to lead them to follow proper steps of life. Such practice will also have an effect on the behavior of the human to stay mentally and physically calm which leads to a good speech, thought and expression. This is to say, precept leads the people to abstain from misconduct according to the Buddhism.

Pgazkoenyau is a majority hill tribe among all hill tribes locates in the high land of the northern part to the central part of Thailand and covers 15

³ Tripitaka No. 22: 300-302.

⁴ Tripitaka No. 16: 201-202.

⁵ Tripitaka No.18: 321.

provinces consist of Chaing Mai, Mae Hong Son, Tak, Lampun, Kanchanaburi, Prae, Ratchaburi, Chiang Rai, Lampang, Petchaburi, Utaithani, Suphabur, Prachuap Kiri Khan and Sukhothai which a total number of hill tribe population is 292,814(1998). Pgazkoenyau community or society has the difference in terms of beliefs and religions comparing to others. The community has the systems of thought, value and culture both in the aspect of material and immaterial also the unique beliefs, traditions and cultures which differ from other tribes. Moreover, Pgazkoenyau tribe also follows the practice of five precepts in Buddhism strictly. The question is that, what is the factor of the occurrence of such strict belief?

The researcher has an interest in the principle of the Buddhism and, as a part of Buddhism institute of the community, has the duty to inherit and propagate the principles of the Buddhism. As a result, a researcher has an interest in the fact of how five precepts play a role in the life of the people in Mae Kranai or Pgazkoenyau community. The result of this research will be another guideline to influence and promote the interest in Buddhism and lead to the practice according to the principle of Buddhism which considered as an official religion of Thailand. Also, the research will lead to apply of five precepts in terms of practice in the community.

Objectives of the research

1) To study the factors which have an effect on the observation of the five precepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

2) To study the advantages of the observation of the precepts of the five precepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

3) To study the suggestion on the observation of the percepts of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

Research Methods

1) The targets of this study were the abbot, monk, community leader, teacher, and people in Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province. A number of 10 sample group for data analysis consisted of 1. Abbot 2.Monk 3.Community leader 4.Teacher 5.Elder 6. Teenage and people in Pgazkoenyaucommunity, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province has been chosen by purposive sampling.

2) The tool used in the research was interview. The questionnaire was conducted by framework and theories relevant to the issues, objectives, scopes of the research and definition of technical terms. The process of conducting the tool and seeking for the quality of the tool is as follows:

2.1) study the relevant papers and research in order to use as a guideline for the questionnaire

2.2) Draft the questionnaire which covers the objectives. The questionnaire later examined the accuracy of the content and objectives by 2 experts

2.3) Revise the examined draft of questionnaire to comply with the content and objectives of the study

2.4) Consider the suitability of the questionnaire covered to the details of the contents to improve the error

2.5) The questionnaire is used to collect the data from the target

3) For data analysis, the researcher used in-depth interview with the targets consisted of abbot, teachers, community leader, monk, lay temple officiator, elder and teenager and the data has been analyzed by descriptive analysis afterwards and

relates the data to show the relations in various aspects according to the truth. The data was analyzed in a form of description and categorized by the topics of the objectives of this research as follows:

3.1) To study the factors which have an effect on the observation of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae

3.2) To study the advantages of the observation of the percepts of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

3.3) To study the suggestion on the observation of the percepts of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

Results

1) The factors which have an effect on the observation of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

1.1) Physical Factors consist of: 1. Temple; it found that temple promotes the people to pay respect to the Buddha in the evening of Buddhist holy day. The people will gather and pray at the temple along with the hearing the sermon and observing the percepts. 2. School; it found that the school has collaborated to organize the activities in the Buddhist day and promote the community to do good deeds as well as encourage them to observe the percepts. 3. Village; it found that the village promotes the people in the community to observe the percepts in the friendly environment of the community. Moreover, there was also the same traditional belief which is the spirit of the guardian before practice the

Buddhism. The village contains both Buddhist and Christian but still they live together happily like relatives with the guideline of the Buddhism principles.

1.2) Mental Factors consist of: 1. Traditional belief such as the worship of the spirit if guardian before practicing Buddhism which has an impact on the observing of percepts of the Pgazkoenyau community. Furthermore, sexual misconduct is considered against the custom and the spirit of ancestor will punish such person to be in trouble without any success in life. 2. Meditation is considered as a tool for mental improvement. Therefore, the temple encourages the people in Pgazkoenyau community to meditate in Buddhist holy day. Buddhists will gather together, pray and meditate every evening which leads them to be generous with charity, do good deeds and coexist in the society peacefully. Besides, the wisdom also helps them to be careful in life. 3. Charity is defined as assist and sharing, giving without any expectation of something to be returned which leads the people in Pgazkoenyau community to be kind and not exploiting each other.

1.3) Social Factors consist of. Abbot which is a role model in observing the percepts, giving and living together peacefully, ,monk which does good deeds, strictly observe the percepts and teach the people to follow the five percepts and guide the people to practice according to the principles, helping each other, being kind, do good deeds with Dhamma and living happily together.

2) The advantages of observing the five percepts consist of: the first percept will benefit us to not commit a sin to each other as the second percept is to abstain from stealing, the people in the community will trust on each other and such incident will lead to the happiness of the community and no one will be in jailed. From the third percept, the family will live together happily without any fight or argument and the family will be united without any diseases to the members and not against the tradition. The

fourth percept will benefit us to be respectful for others and the last percept will benefit us to be healthy without any illness and live longer without any fight or argument.

3) The suggestion on the observation of the percepts is suggested to do village community for everyone to follow and observe the percepts strictly. The committee shall be appointed in order to be responsible in especially five percepts. Awards or certificates shall be provided to the people or community that observe the percepts or having low rate of crimes.

Discussion

The factors which have an effect on the observation of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province consist of 1) Physical factors including 1.1) The temple promotes the people to pay respect to the Buddha in the evening of Buddhist holy day. The people will gather and pray at the temple along with the hearing the sermon and observing the percepts which comply with the research conducted by SamornThongdee⁶ which mentioned that hearing the sermon at the temple or through the radio relates to the behavior on observation of the five percepts. 1.2) the school has collaborated to organize the activities in the Buddhist day and promote the community to do good deeds as well as encourage them to observe the percepts which comply with the research conducted by Samorn Thongdee⁷ which acknowledged on the physical condition that it is considered as an essential part to control the human behavior such as the participation at Buddhism school on Sunday or being a member of Buddhism and cultural clubs relates

⁶ Samorn Thongdee, Primary knowledge on human behavior, Nonthaburi: Sukhothai Thammathirat Open University, 1999, p.45-46.

⁷ Samorn Thongdee, 1999: 45-46.

to the observation of the five precepts and applying to daily life. 1.3) the village promotes the people in the community to observe the precepts in the friendly environment of the community. Moreover, there was also the same traditional belief which is the spirit of the guardian before practice the Buddhism strictly which comply with the concept of idea of P.APayutto⁸ who said that the rules must be provided in order to live together happily in the society. Such laws shall control the actions of the people in society to be good and being a good member of the society under the same standard.

In Buddhist society, precept is defined as the rules that control the actions and the activity of the community 2) Mental factors including 2.1) Traditional belief such as the worship of the spirit if guardian before practicing Buddhism which has an impact on the observing of precepts of the Pgzakoenyau community. Furthermore, sexual misconduct is considered against the custom and the spirit of ancestor will punish such person to be in trouble without any success in life which comply with the concept of idea of AmornAmpai⁹ who said that the way of life or path of human in each society is different depends on the group of people in that society. Behavior or action is the measurement on the development of the mind while the developed one will cause the peace to the world, the world without war, genocide, scramble, corruption nor the sexual behavior which cause the chaos and separation in the society. The society without lies, deceiving or alcohol which considered as a source of carelessness and disaster. Without those things, the people in the society will live together happily and help each other as they are related. 2.2) Meditation is considered as a tool for mental improvement. Therefore, the temple encourages the people in

⁸ P.A Payutto, 2008: 419-420.

⁹ Amorn Ampai. The study of behavior and violation of the five precepts. **Master of Arts Programme in Buddhism and Arts of Life**: Mahachulalongkornrajavidyalaya University, 2011, p.67

Pgazkoenyau community to meditate in Buddhist holy day. Buddhists will gather together, pray and meditate every evening which leads them to be generous with charity, do good deeds and coexist in the society peacefully which comply with Khanthong Wattanapradit¹⁰ who said that the motivation to observe the sixth percept is to eliminate Asava and bring out the faith to realize the teaching. 2.3)Charity is defined as assist and sharing, giving without any expectation of something to be returned which leads the people in Pgazkoenyau community to be kind and not exploiting each other which comply with the idea of P.A Payutto¹¹ who said that to live together peacefully according to the Buddhism is to not exploit the society and environment. The society without any predation will cause the harmony or balancing which is the beneficence between the elements in the system. Moreover, moderate practice influences the beneficence between human, nature and environment. 3) Social factors consist of. Abbot which is a role model in observing the percepts, giving and living together peacefully, ,monk which does good deeds, strictly observe the percepts and teach the people to follow the five percepts and guide the people to practice according to the principles, helping each other, being kind, do good deeds with Dhamma and living happily together which comply with Khanthong Wattanapradit¹² who mentioned in the article of method to motivate the observation of five percepts that the essence of it is not only focused on the good deeds which is only in individual level but also relates to the actions in the society as well. If the people commit a sin in the society will however cause the trouble and leads to the violation of other percepts afterwards.

¹⁰ Khanthong Wattanapradit, Buddhism methods to motivate the observation of the five percepts **PsychologyJournal**, Kasembundit University.Year 5 (January-June), 2015, p.5.

¹¹ P .A Payutto.**KomolKeemthong Foundation** Publishing, 1989, p.77

¹² Khanthong Wattanapradit, 2015: 5.

2) The advantages of observing the five precepts consist of: the first precept will benefit us to not commit a sin to each other as the second precept is to abstain from stealing, the people in the community will trust on each other and such incident will lead to the happiness of the community and no one will be in jailed. From the third precept, the family will live together happily without any fight or argument and the family will be united without any diseases to the members and not against the tradition. The fourth precept will benefit us to be respectful for others and the last precept will benefit us to be healthy without any illness and live longer without any fight or argument. Such abovementioned statement comply with the concept of idea of Somdetphrasanghrat (2014) written in Dhammaleela magazine issue 165 that there are many advantages of observation of the precepts which will remain to such person in this the present life and next life and it will bring us to the sixth heaven depends on the delicacy of the precepts that observed and practiced. If the virtue still remain without any effect of sin, it may cause that person to be born as a human who completes with the four treasures. The advantages of the observation of the precepts are to bring peace to the society and prevent the tort of human rights that will cause the arguments, suspicion and chaos in the society. Furthermore, the five precepts is ruled to control the physical or verbal expression which responds the power of desire.

Suggestion

1) The five precepts is not difficult to observe in life and it benefits to the person who practice. Therefore, the people should observe the precepts.

2) To observe the precepts is to maintain a peace of mind, physic and words and also not to exploit others.

3) Village community shall be created for everyone to follow and observe the precepts strictly.

4) The committee shall be appointed in order to be responsible in especially five percepts. Awards or certificates shall be provided to the people or community that observe the percepts or having low rate of crimes.

5) Buddhists shall realize considerably to be a real Buddhist with the fundamental of the five percepts, not only because of the status.

Suggestion for future research

Researcher shall conduct the research regarding the achievement on the observation of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

1. Researcher shall conduct the research regarding efficiency on the observation of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

2. Researcher shall conduct the research regarding the characteristics of the observation of the five percepts of Pgazkoenyau community, Baan Mae Kanai, Tambon Mae Ho, Amphoe Mae Sareang, Mae Hong Son Province.

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THE INTERPRETATION OF PATICCASAMUPPĀDA ACCORDING TO BUDDHADĀSA BHIKKHU 'S VIEWS.

PhrakruPothiseelacoon Pengchaiyamo^{*}

ABSTRACT

The objective of this research is to study the interpretation it in the Tripitaka, the Visuddhimagga and Interpretation it according to Buddhadasa Bhikkhu's Views. This is a subjective interpretation of religious principles that can lead to knowledge in practice in order to disengagement and so happy today.

The study found that the meaning of the Paticcasamuppada in Tripitaka and Visuddhimagga. As the laws that with the advent and the possibility of all that life fall naturally by demonstrating relevant things that appeal to each other occurs. So, that Interpretation of the main aims of it according to Buddhadasa Bhikkhu's Views as it mentioned the Idappaccayata. It's contrary to the teaching and understanding of the world, straddling across therebirth. According to many people understood, it has taught the math here is exactly the same, only this. To destroy Sassatavada Appears in the form of the Four Noble Truths Both are generally known. With such a diehard following and other issues. which relation and Interpretation aspects especially a concept that all beings follow it. However, there are some different details which are not main concepts in Tipitaka and Visuddhimagga.

Keywords; Interpretation Paticcasamuppada, Focus of Paticcasamuppada.

Introduction

This research study Arises from an interest to study Occur from a usefulness to study the definition of the focus it in Tripitaka, Visuddhimagga

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and description of interpretation it focusses on Buddhadāsa Bhikkhu's Views with the relationship to be used on it. So, that It's aimed to benefit the masses with the aim of the research was to study the implications of it in Tripitaka, Visuddhimagga and the description and interpretation the relationship of it into be used on a daily basis to resolve the problem of human life. Such problems are the problems arising from realizing the reality of the world and life is it. Which is essentially a process of suffering and the sorrows too.

Methods

In researching this story, the researchers used a combination of methods to collect and analyze data. It's Quantitative and qualitative information to be consistent with the study.

Results to Study

The study indicated that it of the laws with the advent and the possibility of existence of life fall naturally. By demonstrating the relevance of what they are going to appeal. And its failure to relate to each other on a purely natural process, the process is fair. To the principles of natural law and other. The condition of the housing fair is taking place, and that goes to the core". When there's this thing on it. It goes something like this¹ "etc. It's 3 points:

1. In Tipitaka

It's known that factors condition that this is the right thing. Both used interchangeably. But actually, a name synonym too other Dhammathitatta that the existence of unfair Dhammaniyāmatā's defined that the course of justice but Idappaccayatā² that is what is in the packet. and so as to express the meaning of itself. It's namely :

¹ Vin.m).Pāli4 (.1. .1S.n).Pāli16 (.21..29

² Buddhadasa .Idappaccayatā .P.468. Dictionary of Buddhism. P.301

1) Relevance and usefulness of its: When Buddhism emerged to solve human problems arising from realizing the reality of the world and life. Buddhist principles relevant in 2 ways: 1) It's a truth about the situation fairly typical of natural law 2) itas a moral point to make or to act to eliminate the problems of life by taking advantage of. It's cognitive conditions of life properly.

2) The importance of the main aims of its: The principles are very profound and essential, which can be said that the principles that make success a Buddha. He's Justified all the shows are meant to be extended and spoke of the importance that "Whoever sees the Paliccasamuppāda. Then he saw the fair Whoever saw the fair Then it saws the Paliccasamuppāda" and " Monk said. Indeed, the noble disciples learned It is perceived as a signal to others without actually believe that. When this is so, what is this thing going. This had happened When this fire it goes something like this.

3) In the main Buddhist: its Show Paliccasamuppāda of Buddha hath the Lord has shown since the beginning of the four allegedly made the final . Since the middle of last from the beginning to the end Since the beginning of the next the four men were arrested as the leader of the vine to vine, so "like "Ignorance, Sangkhāra, to =Tukkhasamutaya the procedure is justified current rotation .There is no beginning and end No introduction is the end . But the show to end.its show from the beginning to the end, from ignorance and the aging and death caused due to national factors so far .But the show to start.its show from the end to the beginning, though, Because of Aging and death, so there is an ignorance is the fairest because it works .But in the middle to the end of the show .It was shown from the till even last as "when the child was complaining enjoy the love, compassion .Enjoy it happened

Enjoy compassion are prejudiced .And show it to the middle .it's to show from the beginning that 'Vedanā Bhassa Slāyatana Nāmarupa Vinyāna'³ .Etc .

4) As Majjhena on preaching: For those who have an understanding of Paliccasamuppāda .It's called the views and the right is the type called a medium. No inclination to end one way or another. The main rule is demonstrated by the fact that the medium does not tilt far" .Majjhena's sermon⁴ , " The main objective of this fact .By the end of the ideological slant . By understanding and accurately Must be separated from most of these theories tilt .In this theory, this should be presented as a comparison. And the noble disciple would not approach does not hold a stick to rely on the guile of mind remediation and Apinivasa .Anusaya that "our ego "would not doubt that" .I like that When this happens, when it happens, it would fire off a signal in this noble disciples indeed .Without relying on other people's views so far.

5) As a threefold a main focus of it: Or just the main factors .It is a Threefold Known as that, it oftentimes wonders that Located as it is threefold, however .It understands that very well .The deeper until that .Even threefold, he has not gone out of it .factors of Paliccasamuppāda in .The third is a virtue, Atisila - mental -intellectual virtue⁵ .

6) As the Three Characteristics:⁶ its the inherent nature of all things is based on three basic principles that .What are the components come together, not as a means to take part? The assembled pieces that are already coming together .And when combined together .It took shape as well as the control subjects .As well as various accessories .The fact that things are born from the meeting of the various components that are only a few simple

³ Vin.m.(Pāli) 4.1.1. S.n.(Pāli) 16.21.29.

⁴ Vin.m.(Pāli) 4.13-14.20-22.

⁵ M.m.(Pāli) 12.508.549.

⁶ Vin.m.(Pāli) 4.20.27. Payutto, Phra, P.A. Buddhaddhamma Foundation 1998. P.67

words to understand .The main focus Paliccasamuppāda was aimed to show signs that things are related to the housing causes the successor to a stream. Thevisual appearance is that it's Dhammatatuby Dhammathitiandby set of natural laws Dhammaniyama is common .

7) As the four Noble Truths are now talking about its:⁷ main Paliccasamuppāda, which are the principle that when someone asked if I could answer that the Buddha attained enlightenment .Intuit, it aims to answer two has it that Buddha was confirmed .

The note is the answer to both of them Actually, it was different . And it's meant to be uniformity is it was an important content of the Four Noble Truths and it is meant to cover it this year .He began to reconsider it . Until announced his intention to do wrong .It means that four Noble Truths Enlightenment is free from his trashy .Despite both valid It has meant something special together.

2. In Visuddhimagga

According to Ven.PhraBuddhaGosācārn⁸ said the main role is to consider the mood of meditation .He said that the rulers of the ignorance that is the fairest creation etc., and sadness industry the beam dance provoked a much more somber subject to specific operators .With support ignorance Lay down in nature Ignorance is not out of the bulb, it had the overwhelming emotions of animals lost in the fairest picture the suffering, the consciousness Symptoms of mania, Because of the overwhelming It do not feel that Chance of ignorance born of ignorance by the time the order is genuine when ignorance is the underlying factor .Currently, it has emerged as

⁷ S.n.(Pāli) 16.20.25-26.

⁸ Maha Chan Wong Bali .Visuddhimagga. P.505

the fairest as long as the old New Death The reason is the legendary spy of other reasons as well for the end of the tie-down nor .

It has revealed the 12 that behave as cause and effect due to a tie for most or not .When ignorance is not possible to behave as if it is neutral, it is said to end ignorance and so wrong .The subject stated that Why is that Ignorance is subject of rotation is Passion makes action on ignorance oral phase begins with the emotional experience .And come up with scum and ignorance of waste disposal is still not good .These are the subject to be born rotation .And debutantes on the flick, which is surrounded by a bully in samsara suffering because of catching it is ignorance with ignorance when cutting a path of Arahantship was acquitted rotation.

That compares to this model, it is mentioned in the Tipitaka as well . The main focus of Paliccasamuppāda .The study will then see that .Able to handle any issues that come before them .It depends Where is the optimism What happens now is that everything goes exactly where that is why living together .Linked to a reasonable relationship to the matter said on endlessly cycles to revolve in both tangible and intangible .The substance or substances and objects such as the subjective perspective of the individual to look each other .But if you already have a break or end the suffering that seems to be a matter it should be studied and treated as such.

So, that Paliccasamuppāda's fairly deep to the highest perfection, according to the laws of nature or the nature of the human condition .It's only happen when one or the occurrence of mental distress, it held that the Buddha will truly be .Once understood, it will be kept visible just installed manually .Those who study in the cross-legged friends the world over .When the stature I will try to practice fire existence, it is true .Or it is a good practice to aspire to in the next existence .Making it possible to delay and no one can truly know or confirm that any existence .It is also located in the negligence.

3. As BuddhadasaBhikkhu's Views

The study aims to interpret Paliccasamuppāda according to BuddhadasaBhikkhu's Views .As it mentioned the Idappaccayatā .In contrary to the teaching and understanding of the world, straddling across the nation . According to many people understood,ithas taught the math here is exactly the same, only this .To destroy Sassatavāda Appears in the form of the Four Noble Truths Both are generally known .With such a diehard following and other issues .it's namely:

1) Definition as factors: Sometimes called Paliccasamuppāda to compare the meaning of it like it is. When this is the thing that had happened, but when I was talking back and forth with that logic. Without this factor, as this would not happen or when it is not a factor. It was not happening the symptoms of this manipulates things to happen. When this factor is what is going to happen, so it's a symptom of Paliccasamuppāda 'sWho has lived something happens then is displayed. It's namely:1:1) Straddling the becoming, across the rebirth.1:2) Khanika (Now): Buddhadasa is a view that this is only one Paliccasamuppāda was around one day. 1:3) To break Sassatavada: The main focus of Paliccasamuppāda a one. The aim is to teach that. 1:4) In a Noble Truths for this, I would say that Buddha said: The 4 Noble Truths are in a world that is suffering, said, "The world is better because of the global good. 1:5) The most commonly known: Paliccasamuppāda 's a familiar sight familiar to us Buddhists.It prays that this " It's Avijja Paccaya Saṅkhārā" etc.it's 11 symptoms ranging from ignorance to the fairest and so far, the old age, etc.1:6) Where he played surf: A main focus of Paliccasamuppāda. another Paliccasamuppāda the spoke not long now. Cut in half in the middle Start up that I pity you the pity is that what is already known, it was almost a daily basis, not to mention that. etc. 1:8) To change the current line: That is to say anymore, it was a long 11 signs that he likes my surfing, playing 8 symptoms, but instead he was staring at a time were all the rest of the line is caused distress, it went back and said to the other. It's similar to a piece of rope from

the black and white pieces, it changes color at the center of the beam line is staring up at the starting time is black. 1:9) The Metaphysics' Pitaka: It's a main focus of Paliccasamuppāda as we have heard, it's a general. Stated as a general rule not only on this issue. But it's in metaphysics Pitaka. 1:10) From the initial idea: The Buddha said this formula clearly separated. It was the temper of the mind and the success of the idea. There was a mood of mental embedded into the image, sound, smell, taste, touch, as it's emotional, too. 1:11) A substrate with a four: I will say again that it did not start well. It's Avijja Paccayā Saṅkhārā, Saṅkhārā Paccayā etc. 1:12) Not about suffering: The following are new. As already told that Paliccasamuppāda's factors or Idappaccayatā, it is a general rule. The cause of suffering any more. Not a place of suffering, that suffering is optional. And to say that suffering is. 1:13) The truth is a Buddhist proverb: it says main in the form of a so-called truth or truth; it must mean what would lead to suffering. Believe it or say they seldom hear of it. 1:14) The wrath of ruler's sensuality: Here to talk about its per sensuality wrath of the rulers, sounds amazing. 1:15) Overlapped both good and evil: That said, the primary focus of Paliccasamuppāda that it overlaps both good and evil. 1:16) Controversy, it is now but a miscellaneous: In other words, it's a little and slapstick with the formula first discovered, it was thought that the tightening up immediately. So, the falsehood that inevitably occurs with many symptoms. 1:17) It as a diehard in this view, it comes to that final: Diehard rationality of the means in this way. And it is in distress⁹

And reaffirms the conclusion that the research effort has continued throughout this period. It was found Paliccasamuppāda in looks like this on the extent to which we can consciously control practices must be prevented improvising as the mood strikes. As a matter of principle, a useful practice. If asked how practice? There is no answer other than that.

⁹ Buddhadasa Bhikkhu. Paliccasamuppāda. P.30 – 44,46,59. SN. (Pāli)16.16.32

Analyzes Results

The study analyzes the relationship of the main aims of it to be used on a daily basis may be compared to the subjective nature of the relationship that are similar and different .To be used in everyday life, for example, along with the other issues.

1) The relationship similar and different in and importance of the canonical meaning. The principles are meant to be all that life fall naturally. By demonstrating what about the creatures that live together. Relative to each other are displayed in this unfair process. This shows that the procedure is intended to show that suffering is important, even more important principle in the reasons cited to explain the suffering of the saint is absolutely no new national aging, mortality, etc.

The result was always the everyday .In fact, the trans formation of nature fairest body Mind inevitably occurs on a regular basis in this life .Now every touch and seen by eye Touched by the spirit Whether it is about the birth and death of the physically and mentally took off with the idea that every word spoken coveted satisfactory or not satisfactory if it wishes to continue .Meeting with the factor itself .As the Buddha said to the daily suffering that comes to pass entertain with carnality Figure 5 is enlightened by ophthalmologists .To suddenly change to a name that will be the location of sense to me, it will make sense to the senses .The location of the distress caused preconceived passion, compassion and suffering upon another until bedtime .Available on a daily basistoo.

It founds, the show was born out of passion and suffering .this it's cycle of suffering .It shows the occurrence of fire and passion .Lectures about the suffering that comes full .Because the power of the clinging,it is suffering If it is not upheld Despite the suffering, however, it was not suffering .It is said that suffering is caused

by craving .Suffering is extinguished Because of the End, passion and the spiritual End is always the fastest to do it soon and so on.

2) Interpretation of similar and different. To see Paliccasamuppāda would benefit. Buddha said that the merits " of the above, it was said by them of this. Although It says this, when this does not This was not Because this end is extinguished, it is because of ignorance withering end is extinguished, etc. and Sadness it off.

Debate Results

The study aims to interpret it according to Buddhādāsa Bhikkhu's Views. Along with bringing Tipitaka and Visuddhimagga, analysis that compares with the birth .And the possibilities of what a life according to the laws of nature .By demonstrating a respect for each other living things happen .And failure to follow the procedure in relation to each other .A purely natural phenomenon in this unfair process, linked to the principles of the natural law can solve other problems of life arising from realizing the reality of a life-changing relationship together .The Buddha spoke of the importance that, whoever saw Paliccasamuppāda 's, so then he saw the fair Whoever saw the fair, Then It saws the Paliccasamuppāda .That said, there are four words is shown teaching his show from the beginning to the end .Among the last Finally, go to the Among the early going, the people who understand it is known as the views are correct .In fact, this is the same rule but expressed in different terms, to see the true nature of the Three Characteristics aimed at showing what appears to be the case. Three Characteristic is a Dhammathātu, Dhammatthiti, Dhammaniyāmaas the 4 Noble Truths and it that .It's important principles that Buddha attained enlightenment is fair and follows and expound Visuddhimagga. The opinions of the Buddhadasa Has the meaning

Have demonstrated the aim to show the importance and role .It is possible to end suffering too .

Conclusion

The study found that overall.It aims to interpret it according to the opinion of Buddhādāsa in width .Its Yet the interpretation in the form of various measures that could lead to the development of individuals and society appropriately. It's learned that mental development .It's Party to productively with Buddhist doctrines and principles of nature and thus the communication process .Learning activities that will be able to develop the individual and society .This is extremely useful .In order to create a better understanding and contribute to guidelines for the further suffering.

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THE INTELLECTUAL DEVELOPMENT IN THE WAY OF BUDDHIST
ETHIC OF THE MEDITATION CENTER OF PROBANNONTAN TEMPLE,
NAIMAUNG SUB-DISTRICT, MAUNG DISTRICT, KHONKAEN PROVINCE

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ABSTRACT

The Research paper “the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province” had three main purposes : (1) to study the concept of intellectual development in the way of Buddhist ethics, (2) Factors contributing to the intellectual development of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province, and (3) to analyze the effects of the intellectual development of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

The result of research found that the intellectual development in the way of Buddhist ethics must adhere to the principle of a threefold processes to achieve the ultimate goal of life starting from the main precepts or regulations to be right speech, to be right action, and to be right livelihood. It is guided and directed the actions of assembly tasks to successfully achieve good. Then raised to the level of concentration or mental training process, to develop mental consciousness to be balance between body and mind, it is a process of advocating for getting things into your life away with high efficiency. And the last is the intellectual or cognitive processes, it is a way of training for knowledge and wisdom, it has resulted in attitudes, beliefs, and

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values the right idea, it is a process that can develop high intelligence and self-control in the various conditions took the life as well.

The intellectual development in connection with the Noble Eightfold Path found that the Intellectual development in the way of Buddhist ethics arose from the three levels of the development process: the wisdom of the listening, the wisdom of the idea, and the wisdom of mindfulness meditation. The wisdom arising from the mindfulness meditation is considered the most advanced intelligence, as it is a creative way to come up with their own intelligence through processes embarked practice meditation, until the revelation of the cause of the problem and can solve it by them. In order to achieve this highest wisdom, it relies primarily on threefold through links with Noble Eightfold Path that was the introduction to the Noble Eightfold Path is the practice to only three categories that is a group of morality, a group concentration, and a group of intelligence. So that the lead threefold to perform a process, it has to follow the Noble Eightfold Path. In the way of Buddhist ethics constitutes a comprehensive intellectual development, that is, to follow the Middle Path, in the first of all, practitioner must have seen the right way before, then seek worldly wisdom, and then develop a higher level of intelligence to achieve the highest wisdom or Nibbana.

The result of intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple found that the Probannontan temple Used the four foundations of mindfulness (*Four Satipatthanas*) as a guide in the intellectual development to the monks novices and people, by focusing on the understanding of the tools of physical, mental, mind, and Dhammas (mindfulness of the body, mindfulness of feelings or sensations, mindfulness of mind or consciousness and mindfulness of Dhammas). The main effect of bringing the Stipatthana⁴ to use in everyday life found that: Knowingly making a state of emotion that

comes with an external impact can be improved to be good, Knowingly makingto understand the state of the real life, adherence to make things less, make turned himself in to learn more, can adapt itself to a changing world better, do not knowingly disturbed state of mind is not enslaved by temptation that will lead to a deterioration in life, know what to do and should not do., knowing what is right and wrong, Known as a way of avoiding deterioration, and behave in the principle of morality.

Keywords; Intellectual Development, Buddhist Ethics, Meditation Center

Background and the Significant Problem of Research

The intellectual development in the way of Buddhist ethics is believed to be the way of mental development that would lead human's life to the prosperity and advancement on the basis of the Buddhist-hood (knowing, awakening, and joyfulness). For, mind once has been correctly developed on the basis of wisdom; it would have led the practitioner into the way of good and beautiful life, and it would be applied to be as the way of life, and also to be the appropriate method for the solution of current social problems resulting in prosperity and advancement to the whole society, that is to say, it follows upon threefold development, namely, body development, verbal development, and metal development, especially, mind being as the leading role in all kinds of developments according to Buddhist way of development as the Buddha says: "All phenomena are preceded by mind have mind as their leader, made by mind. If one acts or speaks with a pure mind, that happiness follows him as the shadow follows him."¹

Meditation Center of Probannontan Temple, as the first meditation Center of Khonkaen Province, announced as Meditation Center in 2005 from the *Sangha* hieratical organization in Thailand (MahatherraSamaghom). The

¹ Dhp.1/1

Researchers are interested to conduct research in this meditation center, as this meditation center has yearly provided many programs for mental development to the practitioners both inside and outside its village and community, as a result, the temple has been awarded as a model of developed temple in the area of health-promotion of the province. It is said to be the sources for learning and educational services for community and society, for example, organizing meditation programs for monks, novices, laymen, laywomen, students, and Buddhist people, including foreigners.

Furthermore, Meditation Center of Probannontan Temple has also been as the other sources and educational services to society, for example, building Buddhist radio-station for providing and spreading of insight mediation, Buddhist study both Dhamma and Pali studies, and Thai medicine, etc., through correspondent mean. And the environment inside the temple is on good condition for doing research in this field, that is, there are many kinds of fine arts and sculptures inside the temple, for example, fine art concerning the dhamma riddle, and sculpture concerning Isan philosophy, etc. This temple has also organized meditation programs to people on the occasions of the holy days of Buddhism-Visakha Day, Magha-Pucha Day, and AsalhaPucha Day, including Mother Day and Father Day of the country, in addition to organizing training programs for youth such as Buddha-Puttra Camp, Samanera ordination in summer season, and so on. So The Researchers are interested to do research on *“The Intellectual Development in the way of Buddhist Ethic of the Meditation Center of Probannontan Temple, Naimaung Sub-District, Maung District, Khonkaen Province.”*

Objective of the Research

2.1 To study the concept of intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

2.2 To study the factors contributing to the intellectual development in the way of Buddhist Ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

2.3 To analyze the effects of the intellectual development of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province

Research Methodology

This research is of qualitative type of study regarding the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province. The methodology of research is divided in to three stages as follows:

1. Population and Sample

In this field work research, the researchers used depth interview with the samples selected specifically from the populations who are participated in the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province. They are totally 40 persons in number. The samples have been divided into four groups. They are:

Group One: Administrators/Controllers consist in:

1. Six samples from the Administrative monks
2. One samples from the Cultural Office of Khonkaen Province
3. One samples from Buddhist Office of Khonkaen Province
4. One sample from the Leader of community

Group Two: Two samples from Insight Meditation Masters

Group Three: Twenty-two samples from the Meditation practitioners and

Group Four: Five Samples from the meditation-supporter

2. Tools Used in Conducting of Research

Tool used in this type of qualitative research is a set of depth interview divided in to four sections as follows:

Section One: The general information consists of gender, education, and occupation

Section Two: Interview-set regarding intellectual development in the way of Buddhist ethics

Section Three: Interview-set in descriptive analysis regarding factor contributing to the intellectual development in the way of Buddhist ethics

Section Four: Interview-set in descriptive analysis regarding the result of the intellectual development in the way of Buddhist ethics

3. The Creation and Justification of Interview-Set

3.1 The creation of Interview-Set

1. Study idea, theory, documents, texts and research papers related to the objective and the scope of research regarding intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, Khonkaen Province in order to apply them to create interview set for doing this research

2. Bring information obtained from the above mentioned to be the point for creation of interview set, and then consult the supervisor of research project for consideration and suggestion.

3. Correct interview set as suggested by supervisor and the experienced ones who are concerned on this field of research before using this tool for data-collection

3.2 Data-Collection

The researchers had collected data by depth interview with the samples as mentioned above. The method of data collection is used with tape-recording, short-note, and conservation with the samples

3.3 Data-Analysis

Data-analysis in this research used with content-translation and interpretation. The type of analysis is of descriptive analysis following the induction methodology.

3.4 The Stage of Data Compilation

1. Complying information from the data-analysis as mentioned above
2. Making information in order
3. Making Conclusion discussion, and suggestion

The Results of Research

The results of research are as follows:

1. The Idea of intellectual development in the way of Buddhist ethics:

The Idea of intellectual development in the way of Buddhist ethics is based on the procedure of three levels of wisdom, namely, i) listening or learning (*suta-mayaPanna*), ii) thinking or considering deliberately (*cinta-maya-Pannya*) and practical wisdom (*Bhavana-mayaPannya*). Of these, practical wisdom is regarded as the highest level of intellectual development according to the Buddha's teachings. However, these three levels of wisdom are connected to Threefold Training(*tri-sikkhsa*),namely: (i) morality (*sila*), (ii) concentration (*smadhi*), and (iii) wisdom (*panna*).These three fold training are actually Noble Eight Paths, namely, the first two factors in the 'Noble Eight-fold Path' are grouped under wisdom, the next three are grouped under morality, and the last three are grouped under concentration.The Buddha himself maintains that without cultivation of morality, concentration cannot be cultivated, and without cultivation of concentration, wisdom cannot be developed. On the contrary, the reverse shall surely be the case.In other words, in the course of spiritual enlightenment, each factor cannot function

without the support of the others. These three trainings go together by rendering a support to each other towards final liberation(*Nibbana*).

2. The factors contributing to the intellectual development in the way of Buddhist Ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, MuangDistrict, Khonkaen Province. It is found that the Meditation center of Probannontan temple has invented model for intellectual development both proactive and reactive directions. The former model of the Meditation center of Probannontan temple has been seen from various modern media such as internet, cd, and radio station, etc,, are being used, thereby the Meditation center of Probannontan temple has achieve its goal on the proactive strategy. The latter model, the Meditation center of Probannontan temple has organized many meditation programs in many occasions for people in general and for the youth in particular. These two kinds of activities are regarded as the ways of intellectual development in the way of Buddhist ethics. As the matter of fact, Probannontan temple is seen as the advantage point in many ways as it is the assembly for organizing several activities, particularly model of meditation practice emphasized in insight meditation. This kind of meditation practice is not only exist at the present time led by the current abbot, but, actually has been made from the previous abbot (PhraKruPhodhisarakun) as well. As a result, Probannontan temple has become the important meditation center as the first center for meditation practice of Khonkaen province, and this reputation of Probannontan temple is being accepted from Sangha hierarchical organization, government and people as well.

3. The effect of intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple. The analysis of this research has been divided into three levels of training, namely, morality

(sila), (ii) concentration (samadhi), and (iii) wisdom (pañña). The results of research are as follows:

3.1 Morality (*silasikkha*): The Meditation center of Probannontan temple has organized training programs to people aiming at cultivating correct understanding in the mind of people by letting them know and see the value the importance of morality and advising them bring the principle of morality for their daily life observing. Having observed morality as advised by The Meditation center of Probannontan temple, people are more restrained in their living, be mindful, and be afraid of bad result of their action. They are able to lead their life in society happily and also their action become the good way of life for other in community and society to follow. In addition, it is found that one who always observes morality has no anxiety with any bad action; he live his life with the sufficient means, not so desire in extravagant style of life, and his mind is being deliberate, and pure, and paying more attention for wholesome doing. This morality observing has the effect to the meditation-practice.

3.2 Concentration (*smadhisikkha*). The Meditation center of Probannontan temple has placed more importance on intellectual development through the process of mental development with tranquil meditation (*samathabhavana*) in order to make the meditation practitioner's mind tranquilized, purified, unpressured, unstressed, clear and serene. One who follows the way of meditation practice of The Meditation center of Probannontan temple are able to lift up their state of mind to be more clear and deliberate; he becomes polite and gentle person; he know more about his state of mind, be able to distinguish his private life from his duties and be able to counter the tension and stress facing to his life well. Besides, it is found that the Meditation center of Probannontan temple had brought meditation-practitioners to have no anxiety thus making them easily entering to concentrated state of mind.

This entails to two sorts of developments: i) the stability of mind and emotion in three levels, namely, primary, middle and high level of the stability of mind and emotion; ii) the quality of mind and emotion have made effects to the meditation practitioner in six aspects: i) health; ii) individual character; iii) living in daily life; iv) morality; v) society; and ethics.

3.3 Wisdom (*pannasikkha*) The Meditation center of Probannontan temple has given intellectual development to people with meditation practice emphasized in insight meditation (*vipassanabhavana*). Apart from in insight meditation practice, Dhamma-hearing dhamma-talking and the exchanging of experience in meditation practice among the practitioners are also the activities provided by The Meditation center of Probannontan temple with its aim of making them think deliberately. One who had participated in the intellectual development with the process of thinking deliberately of the Meditation center of Probannontan temple has come to know how to digest the components of all thing appeared to them resulting in knowing all things as they really are. In their daily life practice of insight meditation, they are able to know all objects contacted to their sense-bases (*ayatana*), namely, eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base, not being subjected to the tempted-objects. They are happy and delight in their life as they are able to adapt and adjust the way of their life, and know the transient world being fraught with the material temptation well.

Furthermore, the Meditation center of Probannontan temple has followed the four foundations of mindfulness (*four satipatthanas*), namely, mindfulness of body, mindfulness of feeling, mindfulness of mind, and mindfulness of dhamma through knowing breathing in and breathing out with the swelling and subsiding chanting for building intellectual development to people in Khonkean province. The result of four foundation of mindfulness practice in daily life is that the practitioners know more about the objects contacted to their mind; they know more the state of the reality around

them; they can reduce the worldly- attachment, turning to learn themselves, making their life better with no anxiety. Due to foundation of mindfulness practice in daily life, they know their state of mind, not let themselves being subjected to the material temptation that would be take their life deteriorated; they know what is should be done, what is should not be done, what is right and what is wrong; they know how to get away from the way to get themselves deteriorated, and follow only the wholesome ways of action.

Discussion on the result of tresearch

From the result of research on “*the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, KhonKaen Province,*” there are some significant points to discuss on the results of this research:

The Meditation center of Probannontan temple has used two principles contributing to the intellectual development, namely, the practice of insight meditation following the four foundations of mindfulness for mental development. At same time, four comforts, namely, comfort in shelter, comfort in food, comfort in person, and comfort in dhhamma, have been also managed for supporting physical development. The Meditation center of Probannontan temple has adopted method of four foundations of mindfulness, that is to say, knowing body in body, knowing feeling in time of PhraKruPhodhisarakun being abbot till today.

The effect obtained from intellectual feeling, knowing mind in mind and knowing dhamma in dhamma through breathing in and breathing out with the swelling and subsiding chanting for cultivating of wisdom in high level. This level of wisdom is a state of knowing and understanding things as they really are, it enables one to remove all defilements. The intellectual development following four foundations of mindfulness of theMeditation

center of Probannontan temple has been continuously made for a long time, approximately 40 years (2016) form the

Development of theMeditation center of Probannontan temple resulted from the adoption of four foundations of mindfulness as the way of practice for intellectual development, and, at the same time, four comforts have been also adopted to develop temple, thereby theMeditation center of Probannontan temple has been developed both physical and mental aspects parallely. This make the practitioners had got intellectual development on the basis of threefold training, namely, training in morality, training in concentration, and training in wisdom.

Morally, the practitioners have no anxiety with any bad action; live their life with the sufficient means, not so desire in extravagant style of life. On the concentrated level, the practitioners are able to lift up their state of mind; they are able to develop their mind on the level of tranquility, serenity, purity without stress and tension. At the level of wisdom, as the highest level of intellectual development according to Buddhism, the practitioners know more about the objects contacted to their mind; they know more the state of the reality around them; they can reduce the worldly- attachment, turning to learn themselves, making their life better with no anxiety as well.

Besides, from the study of the threefold training, it is found that these three levels of training are the main principles of intellectual development, suitable for applying them to be the way of the better quality of life, that is to say, morality is covered up on physical, social and environmental development; concentration is covered up on mental and emotional development, and wisdom on the level of emancipation from cankers and defilement would be developed in accordance with the four kinds of development: i) physical development; ii) moral development (including society and environment); iii) mental development; and iv) intellectual development.

Suggestion

From the research paper on “the intellectual development in the way of Buddhist ethics of the Meditation center of Probannontan temple, Naimuang Sub-District, Muang District, KhonKaen Province,” there are some points that should be suggested from the results of this research. They are as follows:

1. Suggestion on Policy

1.1 As the Meditation center of Probannontan temple is the meditation center where there are many people both Thais and foreigner come to practice meditation all year, there should be English training program for staff members inside meditation in order to develop them to use English language for spreading the Buddha’s teachings

1.2 Meditation-hall has only three stores, it is not sufficient for providing to meditation practitioner. So if possible, the meditation-hall should be expanded for providing meditation practitioners in the future.

1.3 The meditation center of Probannontan temple should be pushed forward to be the International meditation center in Khonkaen province

2. Suggestion for Next Research

2.1 There should be analytical study on the result of meditation practice of foreigners in the Meditation center of Probannontan temple, Naimuang Sub-District, Maung District, Khonkaen Province

2.2 There should be analytical study in the way of Buddhist ethics of meditation center in Khonkaen Province

2.3. There should be study on the application of meditation practice in Khonkaen Province

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AN ANALYTIC STUDY OF PRINCIPLE OF FIVE PRECEPTS IN HEALTH CARE

Jirawan prodbumrung and others *

ABSTRACT

The aims of this research were 1) to study the concept and theory of five precepts, 2) to study the conditions related to health problems of Thai people and 3) to analytically study the concepts and theory of five precepts in health care. This documentary research was carried out through data collecting from primary and secondary resources. The obtained data were analyzed by descriptive analysis method according to the inductive principle.

The research results revealed that the concept of five precepts is the basic principle of living in goodness. It is the regulation in practices of 1) refraining from killing, 2) refraining from stealing, 3) refraining from sexual misconduct, 4) refraining from telling a lie and 5) refraining from intoxicating drink or drugs. Following these practices causes calmness in body, speech and mind because it does not harm oneself and the others.

The study of health problems of Thai people pointed out that the common health problems included diabetes, high blood pressure, hypercholesterolemia, cancer and illnesses from traffic accidents.

Health care by observing five precepts causes well-being in four dimensions: 1) physical well being; it causes one to be healthy and have a long life; 2) mental well being; it causes one's mind to be gentle, calm and has less defilement, less stress, without oppression, prevents mental paranoia

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or anxiety; 3) social well being; it improves social relationship, capacity to get along with the others due to the gentle compassion, sympathy and social creativity; 4) wisdom or soul well being; it causes understanding and knowing problems, solving problems with wisdom and realizing anything happening in daily life.

Keywords; Principle Of Five Precepts, Health Problems,

Introduction

Health issue is a problem all over the world facing. Good quality of health care is the key of personal health, Society and country are developing in a good direction. Conveys a deep understanding of public awareness in their own health care. Towards the growth of the human spirit.

Health care is a very important factor in all levels to make strongly. In The National Health Act 2550, the definition of good health are well- balance of complete physical, spiritual, intellectual and social, so that it provides healthy, there are many factors to promote each other. The four main elements of health promotion are prevention, treatment and rehabilitation. The most important is prevention disease by physical exercises and relaxation. To create a mentally healthy mental development by three kinds of testimony *prātimokṣa* are well done, refraining from evil and spiritual purification.

The five precepts are the minimum requirements are five basic precepts to control life on the physical, verbal expression is regulated society. The relationship with the environment, particularly a balanced relationship between human society. Refraining from killing, take care each other and do not breaking their consciousness. The five precepts have introduced the doctrine or practice that is treated as a general principle. The regulations define the pattern of behavior of people in society if any violation of their respective territory, among the so-called level-specific or discipline. If put into practice on a daily basis is a complete human being. 1) refraining from killing,

2) refraining from stealing, 3) refraining from sexual misconduct, 4) refraining from telling a lie and 5) refraining from intoxicating drink or drugs. The five precepts are the site of a charitable nature are fairly common verbal as physical location. If the lack of morality in society inevitably affect their social and harassment harming the lives of others. Property must be careful of theft. Coexistence in society are affected, including fraudulent misconduct in sanctioned. Adversely affect physical and mental health care for themselves because there didn't have wisdom in mind distracted confusion of life, lack of health care on their own.

Health problems of Thai people pointed out those chronic non-communicable diseases that are likely much higher. The behavior is caused by daily living and other factors with impact on society. The nation has lost an enormous budget for medical treatment disease. Prevention disease is importantly.

From the reasons above, the researcher interested to study analyzed principle of five precepts in health care as a holistic approach to their daily living. Making people healthy without chronic illness impact on society and the nation's future.

The aims of this research

1. To study the concept and theory of five precepts
2. To study the conditions related to health problems of Thai people
3. To analytically study the concepts and theory of five precepts in health care

The problem needs to know

1. How is the concept of five precepts.
2. What are the health problems in Thai people?
3. How use the theory of five precepts in health care.

Scope of Research

Documentary research were determined by the scope of the research is as follows.

1. Documentary data

1.1 Primary sources, including the ripodok's Mahachulalongkorn University College in 2539.

2.2 Secondary sources include books, articles and research papers related to the five main precepts of health care in Thailand.

2. Content

This research studying has defined three issues:

2.1 to study the concept and theory of five precepts,

2.2 to study the conditions related to health problems of Thai people

2.3 to analytically study the concepts and theory of five precepts in health care

Terminology

Five precepts refers to the principles or precepts, the Buddhist concept that is used to control physical, speech in a way that is good for a major in five main practice.

1. Refraining killing means refraining killing and does not encroach on all life.

2. Refraining stealing means not steal. Do not take things that are not owned.

3. Refraining sexual misconduct means no misconduct on the wife of another, or the person who is the owner.

4. Refraining telling a lying, lying is not meant to lie and say sneaky prattle.

5. Refraining intoxicating drinks or drugs means not drinking alcohol, and such things as alcohol, drugs and so on.

Health means good health balanced four dimensions: physical, mental, social and intellectual.

Health problems of people in Thailand means the problem is physical, mental and social causes disability, affect the family, society in Thailand.

Five precepts in health care means bringing to five precepts in their daily lives. To contribute to health care, holistic health, including physical, mental, social and intellectual.

Research methodology

The research was conducted with preliminary survey, systematic data collection, analysis and synthesis collected data to get new knowledge, report and distribute research results. This study is documentary research. Research methodology was as follows.

1. Study documentary data from Primary sources and collect data from Tipitaka.
2. Gather data from the secondary source comprised of books, textbooks, literatures of contemporary academicians, researches, related academic journals, journals, newspapers, etc.
3. Study, analyze and synthesize the collected data following the objectives.
4. Summarize data to report research result.

Benefits

1. The information about the theory of the five precepts.
2. To know health problems of people in Thailand today.
3. To know about the theory of the five precepts in health care.
4. To make the information in the information dissemination and practical.

The discussion and feedback.

Research " An Analytic Study of Principle Of Five Precepts In Health Care," the objectives are 1) to study the theory of the five precepts, 2) to study the health problems of people in Thailand and 3) to analyze the five

precepts concepts in healthcare. This research document (Documentary research) by collecting information from primary documents and secondary documents. Analyzed with descriptive (Descriptive analysis) by the inductive method (Inductive method) were taken care of through a brief discussion and suggestions below.

Conclusions

1) The theory of the five precepts concepts refer to the five principles of the Buddhist practices such as making a normal life is spared from evil verbally and physically. The rules prohibit the practice has five main precepts 1) refraining from killing, 2) refraining from stealing, 3) refraining from sexual misconduct, 4) refraining from telling a lie and 5) refraining from intoxicating drink or drugs. Five Precepts is important to control physical, speech and making peace. The peaceful are crucial to the coexistence of people in society. Five precepts are the disciplinary and observe in order to purify the morality of action and speech. This is the foundation for purifying the mind and attaining insight wisdom. Five precepts controls and refined lifestyle habits of people, they attain both sensual happiness and transcendental happiness.

2) The health problems of people in Thailand caused by society changed, technological development, more specifically, the field of medicine with the development of therapeutic and industrial applications. As a result, make the people to the longevity. The disease mostly occurs due to behavior and environment but chronic non-communicable diseases such as diabetes, high blood pressure. Hypercholesterolemia, cancer and illness as a result of traffic accidents caused by social change daily living change. make poor physical health. This problem make poor mind and spiritual (intellectual).The

five precepts concepts make life to be balance, example refraining intoxicating drink or drugs make life to be good life.

3) Concepts and Theory of Five precepts on health care concluded that if the Five precepts used on a daily basis, resulting in health care to balance the four dimensions: physical, mental, social and spiritual (intellectual). The intelligence is linked with the other three dimensions to balance each dimension. Fall diminished one side inevitably impact on health. Self care means Health care itself, as well as the behavior of individuals in their own health care and their families. Such as prevent a disease and good behavior preventing accidents to occur. Including look to appropriate health care services. The impact of asociety changing that is developing the technology, Especially in the field of medicine has development to treat the disease, so people live longer. Change the incidence of disease to be chronic, non-communicable diseases such as diabetes, high blood pressure instead. High cholesterol, cancer, etc. These diseases mainly from environmental behavior. Factors affecting health care are the three factors are the individual. Environmental and public health. Each side has its links and influence each other, there is a dynamic movement changed all the time.

Summary of health care by taking five precepts on a daily basis. It is affect health, including physical health, the fourth dimension. Body healthy make to be body strong, Mental health make a strong mind, without stress, psychological stress. ,mental disorder, paranoia or anxiety whatsoever. Affect to sociability, friends or community. Make better social relationships. Due to the gentle Compassion for others mind, solve problems with intelligence.

Discussions

The aims of this research are 1) to study the concept and theory of five precepts, 2) to study the conditions related to health problems of Thai

people 3) to analytically study the concepts and theory of five precepts in health. Researchers would like to discuss each of the following.

The theory about the five precepts.

The research found that theories about the five precepts, the precepts of the five precepts is the normal life. Normal daily are retraining from bad verbally and physically. The mind or intent to make a living as a conductor situated in a peaceful goodness. As a rule, solve the basic problem to be higher. Enabling individuals and social peace are refraining killing, refraining stealing, refraining sexual misconduct, refraining telling a lie and refraining intoxicating drink or drugs. keep calm, not physical, verbal harassment. Themselves and others Vasin¹ said the meaning of the canon is refraining from evil, physical, verbal and mental. Intent do not made of body, speech called intent canon. Refraining from Manosujarit 3 call Jatasee. It is the canon in mind. Although do not make by body and verbal.

To discuss the health problems of people in Thailand.

The research found that in a study of health problems in Thailand. Health problems have changed. The first is from infection or disease later age has developed technology to make drug discovery technology to medical treatment. Make people live longer, more as a result, health problems, turning to a disease caused by the behavior and technology to date. The chronic disease is prolonged, such as diabetes, high blood pressure, Dyslipidemia Cancer, illness, or condition of a road accident, AIDS from sexual contact. Diseases caused by smoking and alcohol, etc. The problem already affects health is holistic. The effect to the economy, society and nation great. If you have a health problem, the government spend more money to healthcare. Lack of labor for economic growth comparable to other countries So encouraging people to participate in their health care can prevent

¹ Vasin Intrasa. **Ethics**. Bangkok: Printing Mahamakutrajawittayalai College, 2518.

diseases. It is safe money than treatment. Many factor to encourage for preventing disease , personal factor must have good attitude to do good behavior. Environmental factor must have good system to prevent disease and promote self-care. The health system consists of personnel with knowledge, Same as Benja-yoddamnern². Doing research "Behavioral health problems and determine the direction" The research shows that the health and hygiene of human beings. Most are caused by human behavior is mainly determined by the behavior and social structures, such as the demographic, economic, social, cultural and political. On the issue of eating behavior and substance abuse. Consumers should be educated in the traditional approach to education. The drug should study in the right ways of life.

The five precepts to analyze concepts in healthcare.

The results show that an analytic study five precepts concepts in healthcare can promote health and to complete all the four dimensions of holistic public health body Same as Phrachainarongvititho³ (RongmaRuud) research on the application of the five precepts to improve the behavior of the individual in society. The results showed that the five precepts as a humanitarian. As an act of humanity is complete.1. Refraining from killing means refraining killing and does not encroach on all life 2. Refraining from stealing means not steal, do not take things that are not owned.3. Refraining from sexual misconduct means no misconduct on the wife of another, or the person who is the owner.4. Refraining from telling a lying, lying is not meant to lie and say sneaky prattle.5. Refraining from intoxicating drinks or drugs

² Benjayoddamnern- acticatcall.Behavioral health problem and determine the direction.**The research report.** Mahidol University Institute for Population and Social Research, 2542.

³ Phrachainarong Vititho (RongmaRuud), the application of the five precepts to improve the behavior of the individual in society.2555.

means not drinking alcohol, and such things as alcohol, drugs and so on. It is a normal life same as Phramahajanya suyano⁴ research on Buddhism and holistic health care. This research found that Buddha has good healthy with the age of eight years old .Buddha could work about 16-20 hours a day missionaries who came to him as often praise or ask him about the offer. Buddhahas strong body and freshy all times.

Suggestion

1. For Buddhist

The five precepts are the essential and basic for health care. If you abstain from all evil , so it is affect to health of body, speech and mind. A man with a good heart and awareness to the duty and take care of themselves .The only way to improve their self, make social peace and the relationship of the society better. It is effect to the development of the country in all aspects.

2. Policy

The government should have policy for five precepts strictly and earnestly for every offices. The goal over 80% of all national policies as well as private enterprises and government agencies.The activity day Promote public awareness of the importance of the five precepts for good health.

3. Research

To further research in many different fields, or analysis of each provide depth and integration that promotes and encourages social awareness on the importance of five percepts used in everyday life. clarify the content of the canon as a result of the precepts of the physical health, the effect of adopting the five precepts to the mental health care and so on.

⁴ Phramahajanya suyano, **Buddhism and holistic health care**, Songkla University, research on 2543, Page7.

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